

(PRICE \$1).

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# THE BOOK OF LIGHT AND LIFE:

OR

THE ESSENCE OF THE SOHAR,  
PERTAINING TO THE MYSTERIES OF MAN, THE CHRIST,  
AND HIS COMING KINGDOM,

BY P. DAVIDSON,

*Author of "The Violin," "The Caledonian Collection of Music," "The Philosophy of Man," "Masonic Mysteries Unveiled," etc., Editor of the "Occult Magazine," etc.; Hon. Mem. of the Poona "Gayan Samaj," Hon. Mem. Bengal Academy of Music," etc.; Hon. and Cor. Mem. "Groupe Indép. d'Etud. Esoteriques," Mem. "Frater. de l'Etoile," "S.: I.:", etc.*



*In Nature's infinite book of Mystery I have a little read.—SHAKESPEARE.*

PETER DAVIDSON, LOUDSVILLE, WHITE CO., GA., U. S. A.  
T. L. MASON, RAFFORD, FORRES, SCOTLAND.

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GEORGIA, U. S. A.



## DEDICATION.

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TO MY

OLD LITERARY FRIENDS AND ACQUAINTANCES ;

TO THOSE

WHO HAVE NOT FORSAKEN ME IN THIS ENDEAVOUR,

NOR FAILED TO PLACE RELIANCE IN SUPPORTING ME

IN THE LABOURS OF THE PAST ;

TO ALL

SINCERE LOVERS OF TRUTH AND NON-BIGOTS,

BUT CHIEFLY, TO ALL WHO,

DISSATISFIED WITH THE HUMANISED WHIMS,

SHAMS, SHOWS, AND FRIVOLITIES OF A WORLDLY LIFE,

LONG FOR GLIMPSES OF MORE PERMANENT

AND BETTER THINGS,

IS THIS CRUDE VOLUME HUMBLY AND GRATEFULLY DEDICATED

BY THE AUTHOR.

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*"Jesus is a Being whose entire life is one continuous miracle. He is one of those innumerable SONS OF GOD, or ÆONS, each of whom is charged with the government of a Planetary Sphere, which they guide and direct, along with its Humanity, until it ultimately reaches perfection."*

ROUSTAIN.

## PREFACE.

As this is pre-eminently a highly important Soul-Cycle in the world's history, when the knowledge of Spiritual verities must become universal, I have in the present small volume—the *First* of a *Series*—endeavoured to place an elementary knowledge of a few of the Divine Mysteries before an appreciative public, in as clear a manner as possible. It must be plainly understood that my present aim is not to enter into all the overwhelming depths and profundities of that hitherto almost unknown work—the SOHAR—but merely to place before common thinking people a few of the more easy, but at the same time sublime doctrines, which in reality every advanced thinker ought to know. The truths of the Kabala are very profound and intricate to decipher, but I have endeavoured to render a few of those essential Doctrines in as plain language as possible. Those who wish to enter into deeper researches may study the works of Frank, Rosenroth, and others. The present is an opportune moment for the diffusion of those grand old Doctrines, when the faith of pure Christianity is being tried so much by antagonistic Societies and Sects, who endeavour at all hazards to banish love and filial affection from the minds of Christian people, and to establish a frigid, unfeeling, and stoical religion of "self," in opposition to universal love and charity towards all our fellow-creatures. Indeed it is precisely this period in the world's mental evolution which the revealing Angels so clearly point out.

"And there was war in Heaven; Michael (the Christ) and his angels fought against the Dragon; and the Dragon fought, and his angels. \* \* \* And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the *Kingdom of our God*, and the *power of his Christ*: for the accuser of our brethren is cast down, which accused them before our God day and night. \* \* \* For they are the Spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. xii. 7-10: xvi. 14).

The Scriptures speak very plainly of those times when:—  
 “Men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof” (*II. Tim.* iii. 2. 5), also—“Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils; . . . forbidding to marry, and commanding to abstain from meats, etc.*” (*I. Tim.* iv. 1. 3).

Herein is presented—however feeble—a sure path to the great multitude of investigators and believers in a future life, whereby they may come to *know* such, as also a means for the eradication of human superstition and ignorance, as well as for the enfranchisement of the sinful soul, beset with passion and sensuality, from its long-worn fetters of clay. Of the Divine Science, few have the very remotest idea, for until they begin to understand what man is, and what he can become, and explore the high-ways which lead through the Elementary sphere to the Æthereum and Empyrean—where dwell the Angels and Archangels of God in their sublimity and glory—they cannot hope to fully fathom its apparent paradoxes. Any thinking mind of a progressive nature cannot but now perceive the DAWN breaking over these hill-tops of materialistic ignorance, selfishness, and prejudice, that have been piling themselves up around us for many years, and it will be quite enough upon our part to feel that this initial Volume may be the means of enlightening the soul of some fellow-creature, marching on in his ceaseless progress throughout the vast cycles of eternity, but who has hitherto been in darkness. Midst the deep and solemn silence of the night, in lonely meditation; midst the clashing opinions of clerical pulpit exponents, and midst the multifarious patchworks of theological and antagonistic systems; how long, how ardently, and yet in what agonising craving for light—light upon the mystery of self-knowledge, light upon the problem of Who am I? What am I? Whence do I come? and Whither do I go?—has the soul of mortal existence anxiously tarried.

Alas! what execrable shams and desecrations pollute our present fashionable civilisation. The Rev. John Pierpont, of Boston, in addressing a crowded public meeting, stated that when he travelled abroad, “There were in the city of Hamburg 10,000 licenced prostitutes, and every one of them, before she could procure her licence, had to produce certificates of character, and to shew them she was a *regular attendant in Church, and constant at the Sacrament!*” Base Churchal hypocrisy and sham religion. Again, *motherhood* outside of marriage is in



woman the sin for which society has no forgiveness, but upon the other hand her seducer may afterwards marry into the first families—yea, become a Congressman or a President. When the *woman* taken in adultery was presented to the Nazarene by the hypocritical, self-sanctified Pharisees for condemnation, Jesus condemned her not, but it would have fared rather different with her sneaking seducer; had he been called up for judgment. Human blood will certainly be the price of such hideous counterfeits, and blood will be the tender for liberty, until heartless temporal tyrants and inhuman despots shall learn and know that God made the soul of man a spiritual volcano, and woe to those who dare to uncover her furious flames. Our early Christian Preachers were not dignified by the exalted attitude that ecclesiasticism now assumes, for poor Fishermen were not in the habit of promenading, and performing their duties in lawn sleeves! or in gaiters even for the matter of that, and shovel hats had not then been invented! The *Founder* was but a very humble individual—a carpenter's son who worked at his trade, if documents are to be trusted—who possessed no splendid equipage to the tune of either thousands, or hundreds of thousands of Dollars *per annum*! as do our present-day Archbishops, Bishops, etc., clothed in "purple and fine linen." Yes, Bishops and other clergymen *ostensibly* advanced, or called to more lucrative seats "by the Lord!" and relishing the good things of this world, faring sumptuously every day, and revelling in ecclesiastical riches—although the sorrowful *Founder* had nowhere to lay his head—and yet they preach to the wealthy and titled, texts like these:—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of Heaven." It is perfectly true that Jesus expressly said:—"Ye cannot serve God and Mammon," but our modern Clergy seem nevertheless to have discovered by some *earthly* means a mode to reconcile both services, and have thus *improved*, as they imagine, upon the model of the *Great Exemplar*! Spurious Church abortions, gaunt, verbal, formal, and horrible *sham* Christianity! But a strong and heaving tide is now powerfully rushing with uncontrollable force and velocity upon those shams of mother "Kirk," and her most interesting devotees are not so blind, as not to descry the danger. You may believe in all the errors, falsehoods, humanised and nonsensical dogmas of exoteric Theology, and be as ignorant of the real *Spiritual* meanings as a beast, and the Church will hug you to its bosom; but just as soon as you begin to read, to meditate, to earnestly investigate,

and reject those errors, falsehoods, and superstitions, and become a little wise, intuitive, and intelligent, then the Church will spurn you like a rattlesnake, and use every means in her power to blacken and tarnish your character, and, if law permitted, to utterly destroy you. Such dogmatic Theology must soon die a natural death—as it is in fact rapidly doing—for although it may please a few imbeciles to think that they are going to have a nice little pic-nic in the Soul-world, through paying their pastor from their ill-gotten gain, from muttering their lip-service from golden-clasped Prayer-Books and Bibles; yet, they must just rest in their obtuse and vain imaginings, the retreating ghosts of superstition and cowardice, for there are hypocritical sneaks and moral cowards to be found in every community upon earth.

The new Gospel Dispensation will not be accomplished by the usual methods of pulpit and Church effort, but by an entirely *new class* of labourers, and the multitudes are not to be attracted by gorgeous Church edifices, pulpit oratory, and such like. The Editor of the "*Golden Rule*" well observes:—

"The Protestants are outdoing the Popes in splendid extravagant folly in Church building. Thousands upon thousands are expended in gay and costly ornamentals to gratify pride, and wicked ambition, that might and should go to redeem the perishing millions. Does the evil, the folly, the madness of these proud, formal, fashionable worshippers stop here? These splendid monuments of pride, upon which millions are squandered in our cities, virtually exclude the poor for whom Christ died, and for whom he came specially to preach. No wonder God withholds His holy influences! No marvel the heavens are brass, and the earth iron!"

How prophetically true did Cotton Mather, D.D., born in 1663, speak, when he stated:—

"The Ruler of the world, returning to us, will send forerunners, who shall shew his approach and the speediness of his coming. For when our Lord shall come, he will find the world almost void of true and living faith (especially of faith in his coming); and when he shall descend with his heavenly banners and Angels, what else will he find, almost, but the *whole Church*, as it were a *dead carcase*, miserably putrified with the *spirit and manners and endearments of the world*?"

The Rev. Robert Atkins, of Liverpool (Eng.), speaks on this matter thus:—

"Preaching in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me but little better than mockery, when the awful state of Christendom arises before me, overshadowed as it is, with the cloud of

Almighty vengeance. . . . Apostacy, apostacy, apostacy, is engraven on the front of every Church; and did they know it, and did they feel it, there might be hope; but alas! they cry 'We are rich and *increased in goods, and have need of nothing,*' and this blasphemy is added to apostacy."

Henry Ward Beecher speaks in the following scathing terms :

"All the frame-work of society seems to be dissolving. On every side we find men false to the most important trusts. Even the Judges on the Bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The Judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honour to sit in the Bench; for if the Judge be an upright man, his character will be contaminated by the great majority of his associates."

Mr. Moody, in a late Sermon at the Tabernacle, said :—

"You say the world is growing better. What a thrill of horror the Parkman murder sent through society. Now a hundred Parkmans might be murdered in a week, and it would produce no excitement!"

Thousands of other admissions might be readily quoted from other Clergymen, but it is needless to multiply instances, for any intelligent reader can readily perceive such. No one of ordinary observation can fail to see that the human race, as a whole, has now reached a period of criminality beyond all precedent. The columns of the daily Press are blackened and reddened with heart-sickening and horrible details of the most monstrous and bloody, the most unnatural and diabolical types of crimes, such as no age has ever developed. Wickedness of the most blackened dye has become so common, that it ceases to produce any surprise, and half-a-dozen murders in a single day, in this country, excites no unusual comment. The most hellish depravities of human, or rather animal nature, seem to have been let loose from all restraints. Brutal red-handed murder, coupled with the most hideous mutilations of the helpless victims, worthy only of incarnate fiends in human form, are of frequent occurrence. Parents starving their own children to death, children maltreating and even killing their parents, little boys murdering their play-fellows in the yards of their own dwellings, with all the deliberation of practical criminals, and ladies violently seized in the open streets of New England cities, and dragged away to infernal dens of hellish infamy. Alas! how terribly true is the fulfilment of the prophecy made by Jesus, in reference to those hideous events, the forerunners of his Coming Advent. He says :—

"Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death" (*Mark XIII. 12*).

That this gloomy picture is not exaggerated, I herein quote at random from a few well-known Periodicals.

"It is a fact that in about the same ratio that the cause of experimental religion declines, immorality and vice increase." *Christian Herald*.

"Honesty has fled from the world, and sincerity has fallen asleep. piety has hidden herself, and justice cannot find the way. The helper is not at home, and charity lies sick. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a begging, and truth has long since been buried. Credit is turned crazy, and conscience is pinned to the wall." *Philadelphia Times*.

"The records of the past have never presented a more fearful and corrupt state of society than now exists throughout most parts of the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime." *Hornesville Times*.

"From the terrible evidences of human depravity—which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah." *North American*.

"Crimes of all descriptions are on the increase, especially those of the blackest dye, the increase being much greater than the proportionate increase of population." *N. Y. Herald*.

"Crimes unprecedented in number and unequalled in atrocity, fill every section of our country with horrors, exhibiting a hardened barbarity in their details only to be exceeded in the bosom of demons." *Expositor*.

"It is admitted by all parties that crimes of the most outrageous and unprecedented character abound throughout the country, and probably throughout the world, to a degree unparalleled." *Scientific American*.

"The telegraph wires bend under the weight of woe: the old earth quivers with throbs of agony from the centre to the pole, cities are shaken down, countries are engulfed; fair domains are overflowed with red-hot lava: wife is arrayed against husband, mother against child, son against father." *N. Y. Tribune*.

Reader, comprehend me well: pure and true religion is a thing the most Sacred, it is Divine, but in reality there is but little true religion to be found in our Churches, for clerical selfishness has killed it out. The Doctrines in the Gospels are not false in themselves, but it is the clergy who have falsified them by their humanised whims, and dead-letter interpretations, and now hundreds of *esoteric* Reviews, Magazines, etc., are redressing these errors throughout every portion of the world. A day rapidly approaches when the triumph of eternal Truth



will prevail, and this "Truth will alone make us free," as the Messiah said (*John* viii. 32). But at the same time there will be terrors as well as glories. *Dies iræ, dies illa*, terrible indeed will this approaching time be for the Priesthood of the present, who are more guilty than those of the ancient law, for if the last sinned against the *Son of Man*, the first have sinned against the *Holy Spirit*; and if the Pharisees of the first Temple have crucified throughout the entire world the *Christ—Spirit—Humanity*, of which all nations are the *social body*, and of which every man is a cellule, a personal and living monad. The old abominable world of Cæsar, of the "abomination of desolation," must soon pass away; that world which Christ announces the extinction of so plainly:—"Now is the judgment of this world; now shall the prince of this world be cast out" (*John* xii. 31. 32), "and I, if I be lifted up from the earth, will draw all men unto me," for the god of Mammon must soon tremble and turn pale with fright. Well may we repeat at the present time that saying of Tacitus and the Doctors and Sages of antiquity:—

"CORRUMPERE ET CORRUMPI SÆCULUM EST,"

for this infamous period of the world draws near to its end. How often do our Ministers and Priests repeat—without even comprehending it—that significant portion of the Lord's Prayer:—"May thy Kingdom come . . . ON EARTH as it is in Heaven—*Adveniat Regnum tuum . . . Sicut in Cælo ET IN TERRA*," for it is upon this planet, Earth, that must descend the Kingdom of God, which is the reign of Justice and Truth, a reign for which the poor and suffering members of the Christ-Spirit of Humanity have so long and ardently sighed, for the Advent of this grand Reign is near at hand; may we be prepared for it.

There is no event in the world's history of more paramount importance, or which can more seriously affect the interest and destiny of the human race, than the *Coming Advent* of the Kingdom of God upon earth. We have briefly examined such from an esoteric standpoint in the following pages, but it is almost necessary to refer to such from a more common plane of observation, in order that readers of the most common capacity may be enabled to understand the truths of this important subject. If sincerity of soul and practical benevolence existed throughout the ranks of professed Christians, the multitude of sinners would be powerfully restrained, but the enormous prevalence of sin and crime naturally suggests great default in the religious world of to-day. As to the condition of our present

normal Christianity, I have already cited a few witnesses—but only a few out of the many—for almost every intelligent and unprejudiced reader must concur with the testimony I thus briefly offer, and at the present moment there are hundreds of thousands of persons, scattered throughout all the various nations of this civilised globe, including esoteric Initiates and others of the most profound capabilities, as well as many of the best Kabbalists and Biblical students in the world, who are now anxiously awaiting with solemn interest the near approach of the *Coming Advent*.

Let us now compare the foregoing with a few out of the numerous references made in Holy Writ to the coming of the Christ. The unanimous testimony of the Bible is that the world would be terribly depraved at the New Advent.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (*Matt. xxiv. 21*). "But evil men and seducers will wax worse and worse, deceiving, and being deceived." (*I. Tim. iii. 13*). "And this Gospel of the Kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come" (*Matt. xxiv. 14*). "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (*Matt. xxiv. 37-39*. See also *I. Thess. ii*). "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. . . . But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand" (*Dan. xii. 1. 4. 6. 7-10*).

We shall then have no need for "Masters," "Adepts," "Mahatmas," "Brothers," etc., to teach us, for the Almighty tells us:—"I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest" (*Heb. viii. 10. 11*).

We seek not therefore to propagate nor to build up any mere "Creed," but to advance what we not only believe, but *know* to be the *Truth*, and to sow the seeds for noble lives of grand and virtuous action in the hearts of humanity. We have, of course taken for our sure basis the sublime verity that this life is simply a fractional portion of our *endless* journey—a mere stepping-stone in the scale of infinite life—and that the best and wisest preparation we can make for another world, is to make the best of this one; or, in other words, that in order to become angelic, we must transform the animal nature, or live the lives of real and true men and women. Although our humble exertions have been many times but puny and feeble, and always far less than we would have wished them to be, still this is but natural to humble individuals, and although our defence of God's glorious truths have at times called forth about our ears the buzzing and noisy insects of scandal and abuse—a host of malicious and prejudiced minds—nevertheless we shall keep on in the advancement of truth, for every ray of light reveals new beauties in the Divine Science. We should likewise ever remember that the brightest crowns that are worn in the highest states of existence have been tried, smelted, polished, and glorified through "overcoming" in the furnace of tribulation. The Autumn of Souls rapidly and surely approaches—as yet the labourers are few. The falling leaves now carpet our woodlands and suggest to us the brevity of life, and the certain decay of all beauty and greatness, still as they fall and soon decay, yet the same Power will produce more again from the parent stem, for it is a continual resurrection, an *anastasis*. The falling leaf forms the nutriment for the further renovation, growth, and perfection of succeeding vegetation, and as the millions of earth pass through the *change* of death, millions more are springing up, and are ever ready to fill the vacancy. Already the Frost-King has come, and touched the hill-tops and plains with his Magic wand. He has embraced the giant oak, as well as the gentle flower, with his icy, chilly grasp, yet to those—to all appearance now dead—will the wave of warm sunshine come again to renew its vivifying influence, when they will burst forth anew with fresh beauties in sunny spray and lovely flower.

So is it with the Human Soul. When the body moulders to dust, to all appearance vitality is extinct, but, like the successive vegetation of the seasons, it is only a *change* which has happened—a change for the Soul to commence anew its onward and upward pilgrimage to spheres of greater usefulness, and higher knowledge, throughout the vistas of a vast eternity, where Suns and Systems are only as the sand-grains in the hour-glass of an infinite and boundless Universe.

In conclusion, this small Volume is offered as a slight contribution to the great work of human Progress; it has been conceived amidst crushing troubles, sorrows, and difficulties, and brought forth to the public under no less overwhelming obstacles, I having been obliged to do my own Printing, owing to the isolation of this mountainous locality, far from any Railroad, and where little or no facilities either of transport or mailage present themselves, therefore

Whoever thinks a faultless piece to see,  
Thinks what ne'er was, nor is, nor e'er shall be.

But veritable truths and facts are herein introduced, which the materialistic minds of the present age sneer at, or treat with contempt, be it so, yet it is conceded by almost all, that Man and his relations to the Universe are now beginning to be understood, and it is only by the explanation of such facts that Man's true nature can be further elucidated, his life directed, and his condition improved. That those concise papers—although upon the weightiest of subjects—are but crudely and feebly interpreted, I am fully conscious, yet let the reader

In every work regard the writer's end,  
Since none can compass more than they intend;  
And if the means be just, the conduct true,  
Equity, in spite of trivial faults, is due,

nevertheless that they may tend towards the amelioration of a fellow-creature, morally and spiritually, is the fervent wish of

THE AUTHOR.

LOUDSVILLE, WHITE CO., GA., U. S. A.  
CHRISTMAS EVE, 1891.



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## THE COMING DAWN.



The Coming Dawn draws nigh, there are tokens in the sky,  
Celestial omens beckon, as they did in days of yore;  
In clouds of glory fleeting; kissing earth in holy greeting,  
Angelic hosts do prompt us on our journey evermore.  
If man would only listen, in duty he would hasten,  
To assist harmonious Nature her birthright to regain;  
By noble deeds of love, his Divinity he would prove,  
And blessed peace and happiness securely would attain.

May "Thy Kingdom come on Earth," for the "Advent" and "New Birth,"  
Shall wake the cold and frigid to the centre of heart's core,  
When man shall find his merit, or what he will inherit,  
Will depend upon his efforts his brother to restore;  
The sin-sick must be healed, the opulent must yield,  
The poor supplied with homes, to enable them to live,  
The idle find a way, starvation gaunt to stay,  
Then brothers use your efforts by the assistance you can give.

Your fellow-creatures groaning, in poverty are moaning,  
For want of work to labour at, which busy hands could do,  
Oh! pity souls inclined, by want and misery pined;  
Deific sparks still shine in them, though fortunate less than you.  
In sympathetic soul, Oh! measure out your dole,  
Support them in their exigence, and then you'll pave the way;  
Whereby the poor will flourish, their affections you will cherish,  
Your charity will blossom throughout immortal day.

Their Souls of Heavenly Fire, from the one Almighty Sire,  
Proceed in kindred harmony, the same as you and I;  
As pilgrims on the road, they are journeying on to God,  
But being weak and frail, we must listen to their cry.  
Our brothers we must aid, of old it was well said:  
"Inasmuch as ye assist them, even so do you to me,"  
We are all one family, toiling; advancing and recoiling,  
But eventually in the future we yet must all be free.

There are many poor of worth, unsullied souls on earth,  
Whom the traitor and the tyrant have driven to despair;  
Whose simple honest ways have been ruined by the base,  
Whom speculative sharks and wolves have fetter'd in their lair:  
Their children sunk in want, half-clad, so bare and scant,  
The parents oft denied permission even to toil;  
To the cry of:—"Give us bread," they are often met instead,  
As animals of prey who've been feeding on their spoil.

But a brighter time draws near, God-speed it on each year,  
When man will realise in all its fullest measure;  
That charity to his kind makes the Heaven he will find,  
His only peaceful, happy Home, his permanent richest treasure:  
Oh! fellow-creatures hearken, for riches only darken  
The avenues to happiness, save used for others weal,  
For Mammon misapplied, Salvation has denied,  
And the riches of Immortal Life vile thieves can never steal.

THE AUTHOR.

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**THE BOOK  
OF  
LIGHT AND LIFE.**

“ Who, with living flowers  
Of loveliest blue, spread garlands at your feet?—  
God ! let the torrents, like a shout of nations,  
Answer ! and let the ice-plains echo, God !  
God ! sing ye meadow-streams with gladsome voice !  
Ye pine-groves, with your soft and soul-like sounds !  
And they too have a voice, yon piles of snow,  
And in their perilous fall shall thunder, God !  
Ye living flowers that skirt the eternal frost !  
Ye wild goats sporting round the eagle's nest !  
Ye eagles, play-mates of the mountain-storm !  
Ye lightnings, the dread arrows of the clouds !  
Ye signs and wonders of the elements !  
Utter forth God, and fill the hills with praise !”

COLERIDGE.

# THE BOOK OF LIGHT AND LIFE.

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## CHAPTER I.

### THE BIBLE OF HUMANITY.

I ask the Suns in brilliant skies,  
The starry gems in azure blue,  
One voice through heaven's expanse replies,  
"Proclaim the good, the just, the true;  
Shrink not from Truth, though poison'd minds  
May jeer and mock, with words uncivil,  
The Soul a consolation finds,  
In kindly rendering good for evil;  
Though wrath around you fierce may rage,  
From minds oppos'd to all Reform,  
Yet gentle words do oft assuage  
A thoughtless, frenzied, mental storm."

*Author.*

THE present times are ominous, the world of Cæsar is commencing to get shattered, and the new world is only in childbirth. The standard of Anarchy promenades amongst the masses, and Atheism with its poisonous breath stifles the life of the Soul in Humanity. But those are not the indications of decadence, or death, they are only the ardent fever and glorious travail of parturition, for a new world is being created, and Humanity is transforming itself by seeking to rupture its old chrysalis. It is necessary that the old may be stripped of its soiled and tattered garments, in order that the new may be clothed with the brilliant raiments of truth, for the evolution of Humanity must march upon a par with that of Society.

*Jam nova progenies cælo dimittitur alto.*

It is within the bosom of tradition—and for us Occidental people, within the Judæo-Christian tradition, that will be found concealed all the necessary elements for the evolution, all the verities which can securely guide the footsteps of the reformed human race, and render their paths straight, luminous, and certain. The verities that we wish to extract from the Sanctuary are truths of a universal order, they have illuminated the world ages ago as they will continue to do for ages to come, for they belong to the Grand Universal Religion ! to that Religion which appertains to all epochs, and to all places, which reigns without a division or rival, upon all Earths, and upon all Suns throughout the Universe, for true Religion is based upon Science and Reason, as well as Revelation. Science or Knowledge is sacred, and it is the Queen of the World since it is God Himself within Humanity, and Religion is reasonable, for it can easily be proved that its triumph conducts to all the glories of progress, and to all the conquests of emancipation. Three words characterise the ineffable union of Science and Religion, *Ixx, Lux, Dux*. All the revelations which have found credit amongst mankind proceed from one *primitive Revelation*, whose pure source is still hidden in mystery, like the origin of our first race. The Sacred Writings of all the Temples, those of India and China, as well as those of Ethiopia, Egypt, Iran, Mesopotamia, Judea, Greece, ancient Tuscany, the Numan Rome, and the Druidical Gaul, etc. have versions more or less faithful of a single Bible, which we call the *Bible of Humanity*, and which in the *Apocalypse* of St. John bears the name of the *Eternal Evangel*, or *Gospel*, which has to be preached to every Nation, Kindred, and People, (*Rev. xii. 6*). All the Cults or Religions that flourish upon earth—and they are reckoned by thousands—are only varieties of one and the same Cult, diversified in all manner of ways by the misfortunes and political influences of the times, and appropriated according to local circumstances to the character and progressive mentality of the different nations, according to the various ages through which the races were passing.

If those truths have remained up to the present time hidden from the masses, it is because that our modern Priesthood know them not, upon the other hand it would be inopportune, and at the same time dangerous, to profess them publicly. The Initiates in the Divine Gnosis were the only ones who possessed from all time the Key to these Arcana, and they have never ceased, in the course of the ages to have kept them in careful custody within the Soul of their sacred Sanctuaries ; safe from ignorance, malevolent jealousy, and spite. Since the ancient days of Enoch, they have traversed the Temples of India, Persia,



Chaldea, Egypt, and Judea, and Esoteric Science has been transmitted up till the present day pure, and without spot or blemish. The Divine and Sacred Science has been synthesised for us in the learned works and labours of Moses, Jesus, and St. Paul. Learned Initiates, who possess the Keys, have proposed at the present time to place such a knowledge before the world, for the tranquillity of Souls and the happiness of the people. Is it not strange, but yet it is perfectly true, that the Prophecies of *Ezekiel* and the *Apocalypse* are sealed books for the Churches, for they are closed with seven seals for old Mother Orthodoxy, but yet they are transparently clear to any "profane" Initiated into the Hermetic Science. The seven gates of Thebes, defended and attacked by seven Chiefs, who have sworn upon the blood of victims, signify precisely the same as the seven seals of the Sacred Book, explained by seven Angels, and attacked by a seven-headed monster, after it has been opened by a Lamb—living—though immolated—in the allegorical *Revelation* of St. John. The day when our Clergy will be capable of explaining to the popular masses the social meaning of their Mysteries, their Dogmas, Sacraments, Liturgic Rituals, then all mankind will be capable of understanding their Divine Liberator, and they will shout a Hosanna which will shake with Celestial happiness all the vaults of heaven. Let the reader think well over that which St. Paul repeats to us, that he is determined to know nothing else save Jesus Christ, and *Jesus Christ crucified* (*I Cor. II. 2*), wherein he embraces the *esoteric*, as well as the *exoteric* Christ, for this Initiated Apostle knew perfectly well that which he was speaking of. He further lucidly states:—"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God" (*I Cor. I. 22. 23*). Oh! Humanity, I repeat to you in solemn truth, that if this Mystery had been made known unto you, if your Clergy had preached to you this sublime verity, the majority of evils would have been abolished, because you would have known where there was a remedy. But alas! ignorance prevails, a guilty ignorance, that ignorance which in reality is an enormous sin, as the Kabala tells us: *Stultitia peccatum est!* Upon his journey to Damascus it was given to this Initiate of Gamaliel to discover his glorious "Christ" in the person of himself, as the "Christ," or Spirit veiled by the flesh, and if our Clergy knew how to read esoterically the profound parables and prophetic omens which stare them in the face, in our Gospels; the "End of the World," the "Consummation of the Age;" if they knew how to comprehend that which is symbolised by the Mountains

which are dashed to pieces, the Globe which trembles, the Sun which becomes black as sackcloth, the Moon which reflects no more her light, the Stars which are extinguished, the Trumpets which resound under the breath of Angels, the Seals which are opened, and the Last Judgment which separates the sheep from the wolves, they would be able to fully appreciate the inner profundities concealed therein, and to know that the world has now reached an ominous cycle of its existence, Social, Religious, and Political.

The "*Sohar*," in which Simeon Ben Jochai, a true Doctor of Israel, has preserved the grand oral tradition which Moses, Initiate of the Egyptian Temples (*Acts* vii. 22), had so faithfully confided under solemn oath to the seventy Members of the first Sanhedrim—reveals to us in the clearest manner, that the Resurrection of Christ is the secure testimony, the symbol and type of another Resurrection, that of the people; of whom Christ and Humanity are but one whole, one and the same Body, of which Christ is the Divine Spirit, and all men but the living or dead members. St. Paul, as well as the other Evangelists, confirm this same doctrine:—"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. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. . . . Now ye are the body of Christ, and members in particular" (*1 Cor.* xii. 12, 13, 27). Through sheer habit and routine, that which our Clergy repeat over and over again, is the Resurrection of the *personal Christ*, a victor over death for nineteen centuries. This dead-letter preaching only makes our sermons the more childish, for few as yet are those who preach the Resurrection of the Human-Christ-Spirit, this social Christ, who triumphs over all, who disengages himself from the Gothic tombs of the middle ages, who issues with all his members gradually; the vanquisher of darkness, ignorance, and the shadow of death; or that Sepulchre, where orthodox fanaticism has kept him for so long a time shrouded. According to the pretty thoughts of St. Clement of Alexandria:—"All the drama of the history of the world is accomplished typically by a sort of prelude in the life of Jesus." Our earth is for us a Calvary, a Calvary where blood rolls in mighty waves, where Humanity suffers sorrowfully, extended as Jesus was upon a Cross, which forms for us the two transversal lines, the Equator and Polar Axis, and the drama of Golgotha is the same drama in our history, for the Sacred Science has always taught its disciples that the Divine (Christ) *Christos* can not enter into eternal glory except

in passing through the ordeals and the sufferings of the mortal (Chrest) *Chrestos*.

Every intelligent student who comprehends anything of Esoteric Symbolism, well knows that it is only through the doctrines of the ancient Wisdom, that the religion preached by the sorrowful Nazarene, can be fully understood in all its sublime beauty, grandeur, and profundity, and that it is solely by a careful and intelligent comprehension of Pythagoras, Plato, Confucius, etc., that one can properly understand the ideas which the term *Father* implies in the New Testament. Plato's ideal of the Deity, whom he describes as the everlasting invisible God, the Fashioner and Father of all things, is the "*Father*" of Jesus. It is this Divine Being whom the Grecian Sage represents as being neither envious, nor the originator of evil, and who can produce nothing but what is good and just. He applauds His all-embracing Divine power, and His omnipotence. He is omniscient, and nothing escapes His constant vigilance, His justice is embodied in the laws of compensation and retribution, He leaves no crime unpunished, and no virtue unrewarded. This pupil of Socrates utterly rejects the anthropomorphic idea of God having a material body, and repudiates with disgust those fables which ascribe passions, quarrels, and crimes of all sorts to the minor gods even ("*Laos*," "*Repub*," "*Tim*," "*Phaed*," of Plato). What impudent, ignorant, and base injustice then is it for fanatical people to slander such exalted men, and vilify them with such terms, as "*Pagan*," "*Heathen*," and other epithets of a kindred character, for we may well say with Xenophanes :—

"There is one God Supreme over all gods, Diviner than mortals,  
Whose form is not like unto man's, and as unlike his nature;  
But vain mortals imagine that gods like themselves are begotten  
With human sensations, and voice, and corporeal members."

Knowing well that we have all to pass progressively through the evolutionary forms of life, to ascend the steps of that vital ladder which conducts us from the lowest depths of earth to the utmost heights of Heaven, I respect all in all throughout existence, from the poor and frail insect which flutters around us during its ephemeral lifetime of only a single day, to the lowly snail that crawls across our path in the dew of the morning, for

"The poor worm thou tread'st on  
In corporeal suffering, feels a pang as great  
As when a giant dies."

Every man is my brother, as every woman is my sister; I care not what their Nationality may be, whether Red Indian or Negro; I pay no more attention to this than I do to the hat they may wear, all are made in the image of God, all possess—generally

speaking, that Celestial spark of the Divine Essence—the *Christos*—however latent it may be. The Evangel must be made known unto *all nations*, then shall the Consummation of the Cycle take place. In reality, the Heaven of the Red Indian is, in many respects, nearer to the Divine truth than that of exoteric Christianity, where, “Believe, and be saved, or believe not, and be damned,” is the motto, and where hypocrisy seats herself upon the throne of Pharisaic tyranny, and loudly proclaims, “Thank God! I am better than thou!” Such sycophants have not yet grasped the very fragments of truth, which lie scattered upon the threshold of Knowledge; they can neither enter themselves, nor allow others much superior to them, to enter. Yes, I repeat, the Heaven of the Red Indian, the “happy hunting-ground of his fathers,” where,

“ . . . . . Admitted to that equal sky,  
His faithful dog shall bear him company,”

is infinitely nearer truth and reality than the Theological Heaven of exoteric Christianity, which is utterly in opposition to the doctrines of Jesus. “This day shalt thou be with me in Paradise,” says the suffering Martyr to the dying thief upon the Cross on Calvary. Every animal has a Soul, and eternal justice reigns throughout all Nature, a justice which metes out a full recompense for all. Every Element is a vital existence, a potential *vitality*, for God blesses every beast of the field, and every living creature in the water, as in the air, and He endoweth them all with *Lif*, the breath of His own Spirit—the *Soul* of the animal—the *Nephesh*. “And God created every *Nephesh* (Life) that moveth” (*Gen.* i. 21). “And man became a *Nephesh* (living Soul). “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, I gave a *living Soul*,” should merit the notice of every Hebrew student who can perceive that erroneous translation “wherein there is life” (*Gen.* i. 30). Any one who can comprehend the difference between the two Biblical words *רוח* *Kuach* and *נפש* *Nephesh* will at once see the truth of this. See also *Gen.* vi. 17, “All *flesh* wherein there is the breath of life;” 1 *Kings.* i. 12 : ii. 23 : iii. 11 : xix. 2, 3, all have *Nephesh* for *life* and *Soul*. As the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, it logically follows that every atom of this dust, and every molecule of this “living soul” contains God within itself, for God is *all-in-all*. “The *Spirit of God* hath made me, and the *Breath of the Almighty* hath given me *Life*” (*Job* xxxiii. 4). “Animal man is the son of the *Animal Elements*, out of which his *Soul*-

*Life* was born, and animals are the reflections of Man," says Paracelsus. This "Breath of the Almighty"—or the Breath of Life, called in the Bible, *Nephesh*, pervades every animal, every animated speck of dust, as every mineral atom. Spirit is the *Nous* of Plato, the Immortal and purely Divine Principle in man, and the Grecian *Kurios*, or First-Born, whilst Soul is the *Psyche*. St Paul observes: "The first man was made a living *Psyche*, the last a life-giving *Pneuma*," the *Pneuma* being the Spirit, and the *Psyche* the Soul, or *Nephesh*. Unless the Scriptures are Kabalistically interpreted and comprehended, all is confusion. "Who knoweth the Spirit of man that goeth upward, and the spirit of the *beast* that goeth downward to the earth?" (*Ecl. s.* III. 21); "And the second Angel poured out his phial upon the *sea*; and it became as the blood of a dead man; and every living *Soul* died in the *sea*" (*Rev.* XVI. 3), shews this distinctly, although many other passages might be quoted. But let us for a moment turn to the Book of *Job*, that Poem of Initiation *par excellence*, and we shall find such expressed very clearly. "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the *Soul of every living thing*; and the breath of all mankind" (*Job* XII. 7-10). The early Fathers of the Church—as well as the Authors of the New Testament—always distinguish between *Soul* and *Spirit*, but modern Theologians have only confounded them. *Isaiah* makes Jehovah say:—"The Spirits proceed from my bosom, and I have created the Souls." St. Irenæus expresses himself with precision upon this subject in his *Fifth Book of Heresies*, Ch. VI. No. 1; Lactantius is no less correct and clear in his *Opif. Dei*, Ch. VIII; and St. Augustine makes it even clearer, if possible, in his *Anima Lib.* IV. Ch. 36. This same author repeats in his other writings the same teaching. "Three things," says he, "compose man, the *Spirit*, *Soul*, and *Body*," *Fid. et Symbol*; and St. Hilary is no less explicit in his *Commentaries upon Psalms*, CXXIX. No. 5. It is almost needless however to herein speak of the doctrine of the ancient Egyptian Priests, who represented man as divided into seven portions, generally called the Seven Principles, and fully described in various works upon this subject, as it might only confuse readers who had not studied such subjects.

Can any strictly conscientious mind ever believe that whilst a heartless, cruel, and cold-blooded villain, a red-handed murderer, or a human incarnation of brutal sensuality and lust,

has been endowed with an immortal Spirit, that the faithful horse, who labours and moans in agony under the savage lash of his tormentor's whip; or the noble, wise, and self-denying dog, who starves himself upon his master's grave, who at the peril of his own life, protects that of the child or master who loves him; this animal in whom such a deep sense of justice and magnanimity are found displayed, is it, in short, strict and impartial justice, that they should be *annihilated*, whilst the villain should live? Let the limbo of frenzied superstition and materialism be the fitting abode of those semi-civilised censors, who suggest such horrible and heartless partiality—a revolt to human nature as well as to the justice of the Great First Cause.

Old humanised, dogmatic, and selfish superstitions must be eradicated from the mind; that selfish orthodoxy which limits salvation to *the few*, which prescribes the Almighty Father, and the paths by which we reach Him, to a narrow haven, of which it pretends to have the sole pilotage, must be swept away, and the mind allowed liberty for natural aspirations to the Source of Being. Highly preferable would it be for each sinful Soul to find its own way, unaided by any guide, save its own Guardian Angel, than to be fettered and cramped with the shackles of confusing and contradictory dogmas, which weigh it down to the earth, all bewildering and antagonistic to one another. Yea, indeed much better for it to find its Heavenly Father alone, in solitude, after many tortuous struggles and footsore journeys upon the path of life, than to be in constant bewilderment. That which is adequate for the past is rarely sufficient for the future, and the march of Divine Revelation, like everything else, is progressive, for stagnation, instead of progress, is a violation of the laws of existence. He who seeks in an earnest spirit, and who works unselfishly for the love of Truth, is certain to arrive at a Knowledge of it, and to comprehend it in its entirety, for that spark of fire hidden in the blackened cinder, that fallen God who is called Man, is an eternal being, and must ultimately become the Angel. True indeed, there are some who will not do their own thinking, who must have their faith manufactured for them, this is a necessity, and such can never scale the heights of Divine Knowledge upon this earth; they must patiently wait, for in the spheres of Soul-existence they will be certain to receive such. Our aim then, is to sweep away those man-made material glosses—those humanised dead-letter husks—from the elaborate theologies of to-day, which renders confusion worse confounded; to place the inbreathings of Divine Truth before the masses, neither suppressing one iota of the

faith, nor nullifying any of the teachings which Jesus gave to the world, the spiritual meanings of which have been so much warped, twisted, and in the greater number of cases utterly missed. It is the Gospel of Humanity which the Man of Galilee taught, and this is the only and absolute Gospel which man requires, which alone can minister to his wants, sustain his hope, and provide for his necessities.

That Sacred Science in all its Divine sublimity and ever-sacred glory, whether taught by the ancient Priests in their Consecrated Temples, or in the subterranean vaults and crypts of the antique ages, or by the Druidical Priesthood, below the shades of the hoary oaks in all their vernal beauty, was based upon a solid and firm foundation—that of Truth itself. Call it what we will, whether “Hermetic Science,” the “Wisdom Religion,” or the “Science of the Magi,” etc., it is all one Philosophy, unique and sublime in grandeur, which is now commencing to diffuse itself all over the world, until as a “mighty rushing wind” it will overshadow the globe with its brilliant light and deep solemnity. For ages past many have been the pioneers who have attempted the solution of the Divine Mysteries, yet to the *unprepared* it was all vanity and vexation of spirit, but now, (since 1881) a fresh Soul-Cycle has set in upon the world’s progressive impetus, and the manifold verities of Divine Wisdom, in all their beauty and sublimity, are being more or less communicated to the world, until the period arrives when the *Crisis* will take place, which will clearly shew to the seething masses how vain, how weak and immature is mere human speculation upon the realities and grandeur of spiritual verities, which can only be understood by the spiritually-minded—the Prepared Ones of earth. The Dawn of a new era is rapidly advancing, when the mountains of ignorance will be rent asunder, when the Soul of man will become more a theme for fitting minds to turn their attention to, than the merely transitory things of a worldly existence; when elevation of mental thought will supplant the morbid and luxuriant panderings after the follies, the fashions, and the foibles of what is called “Civilised Society.”

“How poor! how abject, how august!  
How complicate, how wonderful is Man!”

An heir of glory! a frail child of dust!  
Helpless immortal! Insect infinite!  
A worm! a God!”

A calm and careful investigation of the following subjects

becomes of great use by furthering the interests of Religion and morality, for by these means we can truly demonstrate that there is an *inner* way to the mind, in addition to the usual *external* way of the *outward senses*. It also tends to illustrate, explain, and confirm some of those striking Scripture narratives, which are so frequently assailed by scepticism and infidelity; and it presents man to us, both in his relation to the Spirit-world and the natural world, as a being who, even whilst tabernacled and imprisoned in mortal flesh, is capable in his interior spiritual organism of direct communication with higher worlds, and of receiving Deific influences; whilst by his material organism he is constituted in direct relation with all external, or outward things. Man is thus presented to us just in the light we might expect, considering that he is the crowning work of the Great Creator's skill, and we may plainly perceive that he is really and truly the great chain of creation, which God has made to join heaven to earth, and earth to heaven. Such philosophic thoughts and practices, as we have herein hurriedly and feebly interwoven, have been shared and carried out by all *world impressing* and *world improving* men. The laurels of those heroes have never been gathered from the pernicious and polluted riches of the Liquor Saloons, nor from the inhuman cruelties enacted by the tyrant, for that blaze of glory that has for ages encircled and illuminated their brows with amaranthine wreaths, has been gathered from the sparkling gums of mercy and virtue, from lofty aspirations after intellectual and moral truth, cherished deep by the conviction of duty, sustained by sterling honour; for they are ever green with unfading hope, and constantly blossoming with unending immortality. They are the noble and exalted Souls who dare to be honest, who steadily carry on a pursuit for TRUTH through the bitter storms of hate and persecution, who have wearily but inflexibly toiled and struggled for their fellow-creatures, and who have often given their very heart's blood in consecration to their sacred labours. For those exalted Souls have been reserved the hate, the scorn, and the abuse of thoughtless mankind; for those have the fagots been lit and the implements of torture invented; for those the thumb-screw and the rack, the gibbet and the sword, yea, the agonising, heartless, and cruel death upon the Cross of Calvary. Such persons have incessantly laboured for the good of those by whom they have been hated, and have even without a murmur marched joyfully to death itself, in order that they might benefit their very murderers, for living, they have ardently assisted us, dying, they have in sincerity blessed us, and now the memory of their noble deeds is the flashing



beacon upon life's stormy sea, which prompts us on, and radiates with a kindly light, to cheer and comfort us, as we strive on, amidst the tempestuous waves of earthly existence.

"Eternal Hope! when yonder spheres sublime,  
Pealed their first notes to sound the march of time,  
Thy joyous birth began; but not to fade,  
When all the sister planets have decayed.  
When wrapt in fire, the realms of ether glow,  
And heav'n's last thunder shakes the earth below,  
Thou, undismayed! shalt o'er the ruins smile,  
And light thy torch at Natur.'s funeral pile."

Men possessing such sublime Knowledge, and exercising such transcendental powers, weary and footsore, plodded on with sorrowful footsteps towards a better ultimate than the vain-glory of evanescent fame. Regardless of vile self, they became immortal, like all their brethren who incessantly labour for the welfare of their fellow-creatures. Crowned with the radiance of Divine Truth—that Celestial Light which never flickers or is extinguished—those rich-poor souls turned their piercing gaze to matters far beyond the common ken, recognising nothing incomprehensible but the GREAT GOD, and solving every other question. Their constant rule and faithful practice was :

TO DARE, TO KNOW, TO WILL, AND TO BE SILENT.

To be loving, kind, and charitable unto all, were the ever-present motives of their beneficent hearts. Disdaining wealth, honour, dignity, and comfort, they found in *Knowledge* alone all that they desired, and poverty, hunger, toil, and persecution they heeded not, so long as they could gain the Light of Heaven. Many gave up their lives, dispensed their fortunes, renounced all pleasures and honours for the love of the Divine Science. How many, indeed, are the dead martyrs who have up till now faithfully guarded the Sacred Science, who have been burnt at the stake, who have died on Hospital beds and upon the waysides, their last breath sealing their lips with eternal secrecy, faithful witness to their fidelity in their sacred vows. Roger Bacon, persecuted all his life-time by the ignorant masses; the lovely, noble, and learned Eypatia, lapidated by the bedevilled populace of Alexandria; Averroes, thrown into prison and exile, for having advanced ideas antagonistic to those of his enemies; Bernard Trevisan, tormented during his life-time by his furious parents, for having dispersed his fortune in Hermetic researches; Denis Zachary, assassinated by his cousin, to whom he had refused to reveal the Secret of the

Philosopher's Stone ; J. Cardan, in poverty all his lifetime, and dying of chagrin ; Perrot and Paracelsus, ending their career upon Hospital beds ; Palissy and Borri dying in prison ; Wronski, dying of hunger in the suburbs of Paris ; and E. Levi breathing forth his last sigh in poverty ! Alas ! alas ! those are only a very few, but quite sufficient for our present purpose, that of rendering *justice* to those great men.

And here we may well ask : What is that which constitutes real and true Knowledge ? There are two planes of knowledge, that which is based upon the plane of mere appearance—the unreal, which is founded upon mere illusory and transient effects—and the other, upon the plane of eternal verities, and primal facts and causes—the substantial and the real. This unreal knowledge connecting itself with the transient and fleeting secondary effects in the observation of illusionary phantoms, has spun to itself a web of hypotheses, miscalling them realities, with which unthinking minds are but too often attracted and satisfied. Urfi of Shiraz thus expresses himself :—

" The Essence is able to call into being all that is impossible.  
Except to create one like thyself,"

and he further adds, " that the knowledge of evanescent objects is not properly knowledge, but bears the same relation to reality as the mirage of the desert to water ; the searcher after which obtains nothing but an increase of thirst." Shah Subhan, of the same Oriental sect—the Sipasians—says :—

" Men favoured by fortune drink the wine of true Knowledge ;  
They do not, like fools, quaff the dregs of infidelity ;  
The Science acquired in College and by human capacity  
Is like the water drawn out of the well by a sieve."

True, some of the mere physical laws of matter can be detected by a study of matter in the common manner, but this forms only a very short link in the chain of causes, and if we carefully turn our attention beyond this merely phantasmagorical plane of appearances, we will find that the knowledge which appertains to the common senses deals only with ephemeral and illusory effects, for all the varied multiplicity of forms, and their material combinations, belonging to this world of matter, are but the moving pictures, the fleeting shadows in the great panorama of evolution. They are merely passing images, with no traces of permanency or immutability belonging to them, and as Hermes beautifully observes :—" All things therefore upon earth, O Tat, are not Truth, but imitations of the Truth, and yet not all things neither, for they are few that are so. Truth is the *One* and *Only*, the *Immutable* and *Unalter-*

*able ;*" all things else are fleeting shadows, for like to pleasures,

" They are as poppies spread,  
You seize the flower, its bloom is shed ;  
Or, like the snow-flakes in the river,  
A moment white—then melt for ever ;  
Or, like the Borealis race,  
That flit ere you can point their place ;  
Or, like the rainbow's lovely form,  
Evanishing amid the storm."

There must be something behind and beyond this earthly and gross matter, something out of which it proceeded, and into which it will again return, for in the progress of evolutionary change all those ever-varying forms of matter will disappear, and

" All forms that perish but other forms supply,  
By turns they catch the vital breath, and die ;  
Like bubbles in the sea of matter born,  
They rise, they break, and to that sea return."

Totally ignorant as to the modes by which the real truths can be observed, by methods of observation far beyond the range of the common physical senses, the materialist declares, in his short-sighted vanity, that all such theoretical verities are only dreams, whimsical conjectures, and night-mares of the imagination ; and thus it is that so many superficially-minded people cling to those illusions, fancying them to be realities, whilst they spurn the eternal truth as an illusion. To those minds who have so far elevated themselves as to recognise that the human body embraces a spiritual principle, which is capable of existence after the outer shell is dead, and that this spiritual principle still continues to observe and think, yea, and also under certain conditions during earthly life, that this inner principle can separate itself from the body for certain periods, and by so doing enter into relation with the very spirit-world, and be capable of taking direct notice of its varied phenomena. Such a world is the realm of eternal verities, for the spheres of spirit are more permanent than those of earth. Now as all knowledge is real which is permanent, the unreal ever varying and passing away, this inner principle of man which thus enters into direct and conscious communication and relation with the world of spirit, is enabled to obtain the eternal and real knowledge, whilst the Spirit, which is constantly immersed in the bonds of matter—fettered in the fleshly body—can only perceive things "through a glass darkly," by means of the physical senses ; it obtains only a few vague unrealities and shadows of unchangeable truth. The senses of the Spirit bear a due rela-

tionship to the ordinary physical senses, for it must be remembered that man has a double series of those attributes, the one being spiritual, the other physical. In addition to the five ordinary physical senses man possesses other two, those latter being at the present time almost unknown, and upon the spiritual plane there are also seven senses, corresponding to the above, but in a greatly superior degree. The senses correspond with the various Races of the human family passing through the Rounds upon this planet, earth; we are the Fifth Race of the Fourth Round, and in consonance therewith, we—generally speaking—possess only the Five senses, the Sixth Race will be in possession of the Six senses, and the Seventh—the Perfected Race—will embrace all the Seven. There are two modes of Clairvoyance, or Seership, the one being that of the Soul, and the other that of the Spirit. In the former case the visions are imperfect, and very often illusory, owing to the Astral Soul being more or less fettered with the bonds of matter, the lucidity of such visions depending upon the relationship of the Soul with the Spirit, whilst in the latter case the Soul-essences act harmoniously, and are perfectly independent of the grosser material surroundings, by which the visions are perfect, and are as real as truth itself. It was well said of old, “The Spirit searcheth all things, yea, the *deep things* of God. For what man knoweth the things of man, save the *Spirit* of man, which *is in him*, even so the things of God knoweth no man, but the Spirit of God” (1 Co. ii. 10. 11). “God *not revealing Himself immediately to man, the Spirit is His interpreter*,” says Plato in the “*Banquet*.” “It is the *Spirit* that *beareth witness*, because the Spirit is the truth,” says St. John (xvi. 13); “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal*; but the things which are not seen are *eternal*,” says St. Paul (1 Cor. iv. 18). *Truth* is eternal and never contradicts itself. Earnest minds will readily perceive that underlying all the popular “Creeds” and “Isms” of the world, are portions of Truth, which in their sum-total constitute one grand and harmonious chain of Sacred Science—the Ancient Esoteric, or Hermetic Wisdom, for it is only the perverted, dogmatic, and bigotted opinions of those various creedal adherents, that render their theories antagonistic to one another. The Soul has the potentialities of omniscience as well as of omnipotence, and the Soul’s senses become developed in proportion to their innate energies. The child in the womb possesses its physical faculties latent, they exist potentially; so is it with the Soul and its

senses, which, in the great majority of mankind, remain latent and undeveloped, during earthly existence. Upon this subject Lamprias well observes ;—

“It is not probable that the Soul gains a new power of prophecy after separation of the body, and which it did not possess before. We may rather conclude that *it possessed all these powers during its union with the body, although in a lesser perfection.* For as the Sun does not shine only when it passes from among the clouds, but has always been radiant, and has only appeared dim and obscured by vapours, the Soul does not only possess this power of looking into futurity when it passes from the body as from a cloud, but has possessed it always, though dimmed by connection with the earthly.”

All the physical faculties that the child will ever exert—like the spiritual forces lying hid or dormant within the acorn, but energised into life in buds, leaves, and branches of the future mighty oak—were potentially in the infant during gestation, but latent. With scope and exercise they become developed in proportion to their inherent powers—of course more in some people than in others, yet this contrast affords but the feeblest idea of that between the dormant powers of the Soul in the common man of matter, and the transcendental range of these same powers in the Elect-Soul, or full trained Adept. His unfettered Soul is limited by neither time nor space, nor is it obstructed by obstacles, nor prevented from seeing, hearing, feeling, or knowing all appertaining to its Grade upon the instant, no matter how hidden, or however remote those things may be which it wishes to see, hear, feel, or know.

It was not altogether a fable which was proclaimed in days of yore by the ancient Philosopher, when replying to the query: What is Truth? viz., “There is only one Truth upon earth, and this is, *that there is no Truth upon it.*” We must always bear well in mind, that in ordinary cases truth has ever to descend through intermediary grades of existences; this is a spiritual law in those spheres of the Soul-world whose inhabitants are capable of imparting their teachings to the denizens of this planet—earth. Such being the case, the Divine teachings must necessarily pass through the correspondential and varied mediums of intelligence, and this being so, the transmissions are consequently more or less tainted, and are no longer absolute Truth. He, however, who has been truly Initiated into the Mysteries of Nature's Inner Laws, is perfectly familiar with the principles appertaining to the transmission of Inspirational Truths. No disembodied Soul, or Spirit, can either communicate its whimsical vagaries, or impart its imperfect instructions

in Spiritual Law, or Science, to the real Initiate, for he is their Lord and Master in this respect, neither can those disembodied Souls ever penetrate the Magnetic Circle around him, or appropriate the Wisdom within his own Soul, for if such an occurrence were to take place, then the Divine Mysteries would become the prey and spoil of every Spirit "Control" who wished to reveal to the world the Divine Arcana of the Hermetic Science. The great and glorious Isis, the universal Mother of all that breathes, was perfectly justified in proudly declaring,

*"I, Isis, am all that has been, that is, or shall be;  
No Mortal man hath ever me unveiled,"*

therefore spiritual purity and soul-culture ought to walk hand in hand together, and our constant goal—to win for ourselves the never-fading crown of *Immortality*; to thus gain admission, amidst the Blessed Ones—the Grand Old Masters—to the inner recesses of the Sacred Adytum, or Temple, for so long as time shall endure, no mortal can ever draw aside the veil; they must become Initiates of the *Light Band of Immortals*, before that achievement can be accomplished.

Let no sensible human being ever fall into such a glaring error, such a perversity of Divine Law, as to imagine that it is only by an indifference, a cold, stoical, and apathetic hatred to blessed and ever-glorious womanhood, that it is possible for him to gain the "Kingdom of Heaven," that is, to become the Perfect Man. It matters not who may teach such inhuman and monstrous absurdities, every reasonable mind will at once recoil from such, and perceive that within the Divine portals of his Soul lie treasured up filial affections, charitable devotions, and a Divine Love for each and all, for "God is Love." Love exists under divers aspects, it is the essential principle of redemption, and the primordial means of regeneration. Through individual relationship it is the moral chain which binds man and woman into Soul-sympathy, it is the magnetic aura towards objective life, and it is also the fatal whirlpool of generation. But under a more elevated aspect, love is the third person of the Adamie Trinity, constituting the ordinary *rapproch* of husband and wife, their sentimental relationship, their mean term; in one word, it proceeds from man to woman, as the Holy Spirit proceeds from the Father and the Son. Is not this also the veritable agent of incarnation, is it not by love that the child is, in the strictest sense, *conceived*, and are we not also mystically taught that although Christ is engendered by the Father, that he is nevertheless conceived by the Holy Spirit? The Sacred

Spirit is the Divine Love, exalted love in the celestial world, just as attraction is only cosmic love, love refracted in the Elementary world, yet

The streamlets kiss their pebbly beach,  
The flowers spring amorous side by side ;  
The warbling birds their lovers reach,  
In pairs the wanton fishes glide.

“ He that loveth me shall be loved of my Father, and I shall love him and *will manifest myself to him*, and, If a man love me, he will keep my words ; and my Father will love him, and we will come unto him and make our abode with him,” says the Christ (*John. XIV. 21. 23*). “ Behold how he loved him,” said the Jews, when Jesus wept over Lazarus : “ Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little,” says Christ to Mary, the sister of Lazarus (*Luke. VII. 47*). St. Paul, without any metaphysical pomp or obscurity, tells us plainly what this perfection is :— “ Though I speak with the tongue of men and angels, and have not love, I am but as sounding brass, or a tinkling cymbal. And though I have prophecy, and understand all Mysteries and all Knowledge, and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not *love*, it profiteth me nothing,” says he, (*1 Cor. XIII. 1. 2. 3*). God created the world and man through love, and through that same love He sent His only-begotten Son—the Divine Christ—for man’s redemption. To allow God to love us, and to love Him in return, forms the Heavenly bond on earth, which we call Religion. Love is all the issue, means, and aim of all things. As woman is indeed the “ Celestial Blazing Crown ” of her Creator, let man at all times cherish within his own inner nature the truth of such, and never try to repel the outflow of a pure and unadulterated affection for the female race, for all that is truly beautiful and spiritual in her nature, yea, let him love with the utmost intensity of his soul. When pure love is turned upon *self* alone, instead of being wafted abroad in acts of loving kindness and charity unto all, the result is that man becomes a fiend instead of an angel, and that assuredly Death—Soul-Death—inevitably awaits him, instead of the blessings and glories of Immortal Life. In the following pages it will be found that Woman, in her esoteric nature is an essential existence in the Scheme of Divine Wisdom. She it is from whose noble heart and Soul



are poured forth the radiant streams of Illumination, and she it is who is the immaculate and ever-chaste Virgin — the Mother of God in reality and in truth ; she for whom a world groans, but sighs in vain, seeing it is quite unprepared for the embraces of such a union—the mystic union of the two halves of the Divine Soul. The cold and apathetic world know as yet but little of the deep, deep, and gloriously transcendent position which she takes in the Universe. As allegorised in the Bible legend, by her man had his “ Fall,” but to be redeemed again by her Sacred presence. Let the earnest reader think of the loving and kind part which the humble Man of Nazareth took, in shewing forth his gratitude and care for woman ; remember him upon the Cross ; note what he states to the beloved John, as regards his mother ; observe also the significant fact of his charity to the woman at Samaria’s well, and to her who was taken in adultery. All these narratives have their deeply significant meaning, which can only be interpreted unto the Neophyte who is duly Initiated into the Mysteries of Life and Death, after having passed through a successful probation, and perfected himself by suffering. Let the reader study well throughout the Jewish and other Scriptures the many veiled and deeply mystical allegories relative to woman, and let him also note well that she was the first to attend the birth of the Galilean Redeemer, at the stable of Bethlehem, as well as the last to look upon the dying and crowned Martyr upon the Cross of Calvary, there to offer up her beloved heart’s devotion and love for the cause of him who had suffered so terribly at the hands of vile miscreants, as she was also the first to see and speak with him after his Resurrection, for

“ As a gem has many gleamings,  
And a day has many beamings,  
And a garden many roses, filled with sweetness to the core ;  
So the Soul hath *many ages*,  
And the Life-Book *many pages*,  
And the *Heart’s* great Gospel opens where the *Seraphim* adore ;  
Not a Heart—*Love’s Angel* more.”

But as it is with woman, so is it in one sense with the young child. “ Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven,” and, “ Take heed that ye despise not one of these little ones : for I say unto you, That in Heaven, *their Angels* do always behold the face of my Father who is in Heaven,” says the Christ (*Matt. xviii. 10*). How beautifully true, and how Divinely glorious ! How admirably and exquisitely has the Infinite modelled forth the loveli-



ness of Creation, in the form of a little child, in the glorious radiance of the sunlit eye, in the lustre of the cheek, in the golden tresses that wave in the wind, in all the graceful and exquisite modulations of infancy. We attend carefully to the procreation of our horses, cows, and other domestic creatures, and feed them on certain elements, and we find certain results. We train up plants in certain temperatures, and we find certain results. Yet do we expect inevitable results from the qualities of the moral atmosphere, and the nature of the impressions we make upon our young children? for these are the circumstances and surroundings that mould the character, and make sinners or saints. The growing intelligence of the race must, and will ameliorate these evils. The feebleness and enervation which follow from energies misdirected and overtaxed, like all things else, are handed down from the father to the son in pitiless succession. As such efforts are the sure and certain consequences of the gross physical maladies, the same may be said of those more subtle affections of the nerves, for which Science can neither find a place nor a name. Those who love beauty, must learn that the only way to attain to it is by *pure Love*, and the laws of health. Let them be good, and they will be beautiful as well as happy, pure in Soul and pure in body. We must attend carefully to the laws of health, in order that the body may be a fitting instrument for the Soul, a medium by the avenues of which spirit is enabled to express itself upon this mundane plane, for the one being an instrument for the other to act by, the gross habits of life, the unnatural and artificial states of society which are now so universally prevalent, inclusive of vicious habits of excess, all, all excessively prevent the outcome of spirituality, which is the privilege of the Soul. Moderation in all things is the key to success, for asceticism is almost as great an extreme, and nearly as pernicious as self-indulgence.

It is an indisputable fact in the science of Embryology, verified in thousands of cases, that man the immortal, in *utero*, is at first but a mere point of jelly, a grain, a corpuscle, or a molecule, as were the first forms of animal life upon this earth. By analysis this future man is composed of a nucleus of inorganic, united to a deposit of organic matter, and containing the same elements as the cold granite rock, or the earth which he is destined to inhabit. A few weeks elapse and then the ovum assumes the appearance of a plant, one end round and the other tapering; this embryonic being hanging from the root of the umbilicus, like the grape from the vine. The eyes appear

as two small dark specks, the nose, ears, and mouth form little hollows, then it assumes a reptilian outline, a tadpole-looking creature, with a large point and a small one, a compromise between fish, lizard, and snake, but like an amphibious reptile, lives in water and develops from it. It now passes through a series of strange mutations, successively resembling bird, beast, and ape, until finally the strictly human plane is reached. Prior to this, its monad has not become immortal, for it is only at the mystical "fourth hour," as the Sages tell us, that immortality is conferred upon it, or that, broadly speaking, in the fourth month—the "quickenings"—the Soul-monad takes possession. When the characteristics of the human being have been fully reached, the first flutter of the immortal breath passes through its being, it moves, Nature opens the way for it, Solar and planetary influx ushers it into the world, a wailing infant, and the Divine Essence overshadows the baby frame which it will inhabit, until the moment when the Angel of Death calls for it for ever from this sphere of earthly incarnation. Should the foetus die before it has reached the strictly human form, it dies for ever, and the Soul-monad escapes, but if that human shape is reached before it dies in the womb, then it certainly is immortal, for it survives physical death, and is again re-incarnated, to fulfil its destiny.

In connection with the above I shall now call the reader's attention to one of the most profound Mysteries of the Esoteric Doctrine, which it is highly important that he should know. It is certain that every human being here below must accomplish his destiny. Of course man can, by his free will, incline towards the left—or the side of evil—instead of elevating himself to the right, in the ascensional way. All are kept within due bounds, and his constant effort here upon earth, ought to be to recover himself as far as possible, and to fulfil in an absolute manner that order of destiny which has been traced out for him throughout his existence, by the hand of the Infinite. The "*Sohar*" has transmitted to us a veritable Mystery upon this fundamental question, which is worthy of serious attention. We read in the "*Book of King Solomon*," that; "When the union of the husband and wife takes place upon earth, the Holy One—who is God the Father by His Word—sends a form made in human shape, who is an image, or reflection of the future being. This is the Archetypal type who assists in this union, and if heaven disposes itself, we should see overshadowing us an image made in human form, and it is in this image—Archetype—that man is procreated,

that is to say, generated." That image shews what must be the destiny of the generated embryo upon this earth, according to the plan of the Creator, and conformably with the actions of the Spirit, as well as the mission by which the latter is invested by heaven. Again I cite another passage:—"Unless that image, which is sent by the Lord, comes upon earth, man can not be procreated—that is, generated. And it is this that is referred to in *Genesis*. i. 27, 'So God created man in His own image,' and that image who traces his destiny, comes from on high" (*Sohar*. Section Kmor). There can be no confusion in this passage from the "*Sohar*," for it refers neither to Soul, Vitality, or Body, as the learned *savant* Moses Korduer observes, but to a fourth element which is mentioned in many other texts. It is the model traced by heaven for that destiny which it is our duty to accomplish throughout our existence upon this earth. It is also spoken of in the treatise, "*De Revolutionibus Animarum*," a title which may be rendered, "The Successive Lives," and here is a passage. "Adam-Kadmon, thus named as distinct from the other Adam, because that amongst the emanations from God, Adam-Kadmon holds the first rank, just as Adam is the first found amongst mankind. Thus by Adam-Kadmon we must understand the glorious human nature of the Messiah." It is certain that according to the Esoteric Doctrine, the glorious Christ is really and truly the "first-born," as is taught by Sts. Paul and John, and it is upon this model, in its image and resemblance, that Adam was clothed in the human nature; 'Who is the image of the invisible God, the first-born of every creature' " (*Coloss.* i. 15).

Put in plainer language, and free from all Kabalistic verbiage the matter may be briefly and simply stated thus. The *Divine Ego* is the *first* to attend to its own incarnate tabernacle, its own future earthly body. *It* superintends the conception, gestation, and birth of the *Fœtus* which is maintained by the life-resources of the mother, who gestates the child under the protection of the attendant *Angel-Ego*. This *Ego* may, or may not become wholly embodied in its earthly tabernacle, as circumstances may permit. *It* always decides upon the Sex of the *Fœtus*, that is, whether the child is to be born a male or a female. When Death occurs, the *Ego* may, or may not be present, but *it* never leaves off its supremacy until *it* has withdrawn all its forces from the dying body. The *Ego* may from various causes totally abandon the body altogether, in which case the man or woman lives a merely human animal life, to become afterwards a total nonentity. If the *Divine Ego* is



absent from the body at death, *it* nevertheless keeps its own Divine Representative there, until every member of its Life-Forces is withdrawn, but as already shewn, *it* may leave the body, the latter being maintained in life by the mundane forces which do not belong to the holy kingdom of the *Ego*.

Now the explanation of this important subject leads to another phase of the question, which is of the highest importance, and is to be found in that colossal volume, the "*Sohar*." It treats upon the manner in which children are blessed in their generation. Every thinking mind ought to understand this secret doctrine of ancient tradition. The pen must be as chaste as possible upon this subject, yea a veritable and Sacred Mystery. It is as follows:—"When the husband partakes of the union with his spouse, with a sacred and perfect intention, it may happen that a Celestial Spirit, a Spirit despatched from the blessed, may come to unite itself with the Spiritual Semen, especially if earnest aspirations take place for blessing the sacred intention. By this means they obtain a body, a favour, and a blessing for that Spirit which enters into its humanisation. Just as by the corporeal union of the man and woman, a suitable body has been received for a spirit, so by the intervention of Celestial Spirits, they perfect the work of life, whether in man or woman, and the Spirit has humanised itself, with the greatest benedictions." The "*Sohar*" enters into complete details, but it suffices for the present that we have indicated the manner in which the sacred subject of the benediction and generation of children is treated and explained. The conclusion of the "*Sohar*" is this:—"It will thus be seen that it is as evident as it is wise, to have for a spouse, the daughter of parents who possess Sacred Wisdom, in order that her Soul may be of spotless purity, and that she meditate upon Divine things."

It is within the living Ternary of God, that is concealed the Quaternary of the elements, emblem of a Divine Mystery. Poor Adamic Soul, swept away in the giddy vortex of generative life, a prey to the four Elementary torrents which rage around it for its capture; caught by the four powers of perdition, it makes a desperate struggle to reach and conquer the central equilibrating goal, the unique crucial intersection, that haven of Salvation, where its incarnation can be at least accomplished under the harmony and well-balanced synthesis of Marriage! If by misfortune it is left to be swept away by one of these currents, however Elemental in its nature, it still finds incarnation as a poor unconscious spark of the Divinity, obscured

for ages, and a prisoner in one of the *analytical* forms of animality. This solemn mystery requires profound and careful attention and study, and in order that it may be better understood, I shall put it in plainer language. Let us for a moment turn our attention to the thousands of microscopic spermatozoa struggling for existence within a single drop of semen. Those minute specks of creative life are each of them living germs of future human beings, or rather, of human existences in potentiality, seed-souls of God. Each has a history, a mission, and a destiny of its own, very distinctly and essentially unlike any other monad, or Soul, in existence, and yet having relationship to all others. Yea, indeed, within the one may be the possibilities of a Napoleon Bonaparte—a God over millions of his fellow-creatures—and within the other those of a Christ regenerating the world. They are dual in nature, male and female, each having a spiritual affinity for its own twin, although it may happen that one of those twin-creations may be incarnated long ages before its mate. At the moment of impregnation, those monads enter the uterus, and start in a straight line towards an attractive point therein—the ripened ovule—struggling and contending with one another, the strongest generally—but not always—fecundating the ovary, and thus literally opening the gate of terrestrial life, in order to allow one of those Adamic Souls to pass, and subsequently to gain a physical body. The one that reaches the ovary first, immediately attacks it, forces an entrance, forthwith dies in its present form, but to live again in a superior one, and two, three, or even more may develop into human beings. It is a law in Nature that no embryo can deliver itself, no child can be born to the world, without rupturing the bonds that confined it, and that no fruit can arrive at maturity without breaking the bulb that holds it a prisoner.

“ But dies the insect when the summer dies !  
 The grain hath perished, though the plant remain;  
 In death, at last, the oak of ages lies,  
 Here reason halts, nor further can attain ;  
 For reason argues but from what she sees,  
 Nor traces to their goal these Mysteries.”

Oh ! haughty, ignorant, proud, and disdainful man ! you, who doubt the very existence of your own Souls because you cannot see them, how can you apprehend the nature of the Blessed, who are invisible ? The avowal of the doctrines which are herein recorded will amply justify the prejudiced and conceited, to such a degree, as may possibly induce them to think that



this little volume is a nucleus of the whims and vagaries either of a lunatic, or of an old man in his dotage ! A wail of denunciation will be raised by the narrow-minded bigots, self-styled philosophers ! but fortunate it is, that those are the great minority. Which of you can say from whence you came, or deny what you might be, however proud you may be of the worldly elevation you have attained to ? Laugh not at the foregoing Sacred Mysteries, which may prove too much for your benighted ignorance, and remember the old saying :—" Milk for babes, and meat for strong men." If you prefer to believe in your inductive sciences, which teach you that you were once apes, and that God made everything *out of nothing*, well and good. Yet such doctrines as are herein given forth are based upon the Almighty's plan ; they have been studied for many long ages by the most patient of students, those who have toiled through the *real* Science of the Universe, and learned those lessons from the very beings who are in the certain experience of those very truths which they reveal. Such is eternal Wisdom, unless those noble, grand, and truly holy and philosophic Souls, who have gathered up the accumulated wisdom of the past ages, and studied Nature and the mysteries of spiritual and material existence to their profoundest depths ; unless they have learned *far less* than modern theorists and dogmatists who never study such subjects at all. Either the Hermetic Wisdom and Occult Science of cycles of ages is worth less than the scornful denial of utterly ignorant and uninformed scepticism and prejudice, or the present brief Volume is correct in its statements as far as it goes. No clean and thoughtful mind can regard these truly Divine Mysteries but in the utmost solemnity, for, " Unto the pure, all things are pure : but unto them that are defiled and unbelieving, is nothing pure ; but even *their mind and conscience is defiled*," (*Tit. i. 15*), and surely the mystery of Human Life ought to be regarded with reverence, and not with foolish jeers and scorn, for they only are impure in heart and soul who can laugh at such Sacred Mysteries, for they are truly

" Blind guides that feel for a path.  
Where highway there's none to be had."

As the function of creation is the most sublime and wonderful with which the mind can invest the Supreme, so the law of generation, whereby a purely spirit-entity becomes an organised material being, is one of the most sacred functions of God's creatures. Physical generation was once esteemed as the gateway by which the Soul entered upon its sorrowful and stupendous path of progressive life, and became fitted for its

ultimate Angelic destiny within the Celestial heavens ; but, like all spiritual and sacred ideas when interpreted materially, the law of physical generation came to be regarded as a function of mere animal, physical enjoyment ; it sank into gross sensuality, nay, at times into bestiality, and hence the wisdom of the Ancient Priesthood who veiled all teachings upon this subject in Mysteries and Allegories. "The very hairs of your head are all numbered," cries the Archangel of Earth, (*Matt.* x. 30), in the tender and merciful tones of Divine Fatherhood, and which of his immortal Soul-germs could he ever think of annihilating, for his justice is meted out to all, from the jewelled monarch upon his throne, to the ragged beggar by the wayside, for "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (*Matt.* xviii. 14), and, "I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of my hand," he further observes (*John* x. 28).

In bygone ages the Word was more universal, Science more manifest than now, and in Humanity we have the Solar Man, like as we have the Sun amongst the planets, for there is and will always continue to be a Solar Religion throughout the world. This religion is slowly ascending from the nadir of materialism and animality, up to the starry shadow of prophecies and symbols, which the primitive Orientals and Hebrews have contemplated in prayer. Its doleful dawn and blood-stained aurora gleam in the parables of Jesus, in the blood of Christ and the Martyrs, and its zenith will come in Royal triumph by the *Second Advent* of the Messiah. Ages later it will flicker as a feeble flame in the darkness of earth, with the last of mankind it will be extinguished, and retombed in the ignorance of childhood, but again to be rekindled in eternity. Its dogmas are meditations upon the Almighty, and its charity is the heart of God. Silent Father of Souls ! and of the worlds which you have made of spirit and matter, heaven and earth, you people with your lovely works the reality of Yourself, and we know by the Sacred Kabala that you are expanded in the Mystery. Glorious Son ! incarnate Messiah ! you who preside over earth and the starry empires of Heaven, your heart's blood trickles eternally from the heights of Heaven to the profundities of Mother Earth, as it trickled from the Cross upon the stony heights of Calvary. It unites itself with universal Life, and is alike found in the jewelled fire-blossoms of night, as well as in the hearts of all living creatures, for unless we eat thy flesh and drink thy blood—Sacred Mystery—we have no life in us.

But the human Soul lives in many worlds prior to the period when it reaches this earth of ours, and many are the rudimental states of Soul-pilgrimage which it has to perform, ere its cyclic period approaches, when it has to proceed to the stage of Manhood, and at this point of its progressive journey to become a human being. During its anterior existences it was but an embryonic, impersonal, fleeting, and temporary being, containing only a portion of itself so to speak, a mere rudimental form with rudimental functions, ever living, ever dying, holding a brief spiritual existence, but only to be re-born again. At every change, new functions and new organs, more progressive, were acquired, until it awoke the last time upon this earth, a now *self-conscious* being, a creature of flesh and blood, yea, a Man! It is upon this planet, earth, that the rudimental Soul has acquired *self-consciousness*, and that its climax of earthly incarnation is attained, for never again will it enter the material womb of the mother, never will it, with the wail of sorrow and crying, be born to this life, and never will it again suffer the physical pangs of material incarnation, but henceforth will it be re-born in the realms of Celestial life, or the spirit-world, still

“ When Alps dissolve, and worlds shall fade away,  
When Suns go out, and stars no longer blaze,  
I scarcely shall have reached my primal day,  
I—only I—can claim to be the real—  
I am the type of Nature—her ideal.”



## CHAPTER II.

### MYSTERIES PERTAINING TO MAN.

"Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an army with banners" (*Cant. vi. 10*)

"New Light has arisen :

Coming from Heaven, it assumes a mortal form. . . .

*Virgin, receive God in thy pure bosom—*

And the Word flew into her womb :

Becoming incarnate in Time, and animated by her body,

It was found in a mortal image, and a Boy was created

By a Virgin. . . . The new God-sent Star was adored by the Magi,

The infant swathed was shown in a manger. . . .

And Bethlehem was called 'God-called country of the Word.' "

*Plutarch.*

THE time has now approached when the esoteric meaning pertaining to the "Virgin Mary" must be revealed in its true light, and her glorious maternity liberated from the darkened and superstitious shadows which have hitherto clothed this Sacred Symbol. Mary is the living manifestation of the *Feminine Principle*; she is the immaculate *Wisdom* personified, expressly re-incarnated in order to physiologically unite herself here below to her Celestial Husband—the *Masculine Principle*—the DIVINE SPIRIT—and from this Royal Union proceeds a new race, a family truly Divine. It is not without reason that the Church has always saluted this Celestial Principle by the triple name of "Daughter of the Father," "Spouse of the Holy Spirit," and consequently "Mother of the Son." The Gospels inform us that it was the privilege of the Man-God to be born of a Virgin, and the Great Work of the Sages consists in being born Spiritually of a symbolic Virgin. Mary ! Star of the Sea, Lily of the Waters, Glory of the Evening, and Voice of sweet consolation in the Dawn, in thy thought I treasure up my future hopes—Tower of immovable Ivory upon the shores of the Sacred Empyrean, far beyond the heavens ! To the Mage this Symbolic Virgin, who gives birth to a Divine Son, is, in the metaphysical world, *Mercy*, in the intellectual world, occult *Truth*, and in the natural world, the *Aour* ; the *Mercy* of God—the *Breath of Wisdom*, *Kuach Chocmah*—unique influence

from on high, which can never mislead the Soul who receives it; occult *Truth*, the only doctrine that has not been contaminated by men, for they knew it not: the *Aour*, the only natural Force which can indomitably exist for the profane, which supplies and dominates all the other Forces of Nature. When God causes the Son of the Virgin to be born within our Soul, it is ourself, and something more, for there is then incarnated in us the very Thought of God who has emanated it, and the Shepherds and Magi, or Wise Men, will welcome us with joy. When the instincts of our heart and faith prostrate themselves at the feet of our Ideal, and when the Royal Sciences also recognise the Divinity of our desire, then we shall be baptised by John the Baptist; or in simple language, the Angels, future men, and precursors of the Magi, will bathe us in the Jordan, that invisible river where the Soul is sanctified and the body glorified. "I indeed baptise you with *water* (water being the Symbol of the Hermetic Grade, or Degree, to which John belonged) unto repentance; but he that cometh after me . . . he shall baptise you with the *Holy Spirit, and with Fire*," says John the Baptist, (*Matt. III. 11*), alluding to the higher Initiation of which "Fire" is the Symbol. "Beloved, think it not strange concerning the *fiery trial* which is to try you, as though some strange thing happened unto you. But *rejoice* inasmuch as ye are *partakers* of Christ's sufferings; that when his *glory* shall be *revealed*, ye may be glad also with exceeding joy," says St. Peter (*1 Peter IV. 12. 13*). "For every one shall be salted with fire, and every sacrifice shall be salted with salt," says Jesus (*Mark IX. 49*). Then will Satan—the old Adversary—with all his subtlety, come to tempt us, for immediately that our Soul pulls upon its mystical chain, the latter is stretched, and if the Soul has not sufficient force to break it asunder, it relapses, and is cast down by its efforts to a worse bondage, for "the last state of that man is worse than the first." Like Jesus, we must pass forty days in the wilderness, "with the wild beasts," (*Mark I. 13*), after which the Angels will minister unto us. Satan will say unto the Initiate:—"Assert thy new power by the performance of prodigies, and I will give thee the empire of the world." But, like the Christ, he must reply to him accordingly, for the empire of him who disdains to rule will be eternal. He must never use the Sceptre of Initiation, unless to heal the sick, to resuscitate the dead, to cure the culpable, and to awaken sinful Souls. His Science and capabilities will be utterly concealed, except in his own goodness and simplicity of life, and as long as God commands the Initiate not to manifest his works, he will accom-

plish them in the Mystery, for he will not know those whom he saves. Who ever could be a God in this world, if the man whom he inspired, threw to the swine the pearls which he received from the Master? The exterior cults conceal God, our materialists deny or spurn Him, but the blindness of the Clergy, and the carelessness and hatred of the *savants* are the very things which prevent them from obtaining a knowledge of the Supreme Arcana of the Divine Science, for a glory dwells inaccessible around those solemn Mysteries, of which the Initiates are the faithful Guardians. The majesty of the Lord is not altogether inviolable in this world, save by the intense darkness of our silence, and rarely indeed does the Supreme ordain the Initiate to do "miracles" in the eyes of all, except for the special progress of the age, but even then, he must never unveil the principles and rites which render Theurgy possible. If the Almighty orders such, then he must never conceal his works, but constantly make the generation of the Quaternary. "Ask, and it will be given unto you, seek, and ye shall find, knock, and it will be opened unto you." Beyond duty there must be devotion, beyond science ecstasy, and beyond work miracle; but it must be duty through devotion; ecstasy through science; and miracle through work. Enter in at the gate to the right, for large and spacious is the way that leads to death. Let our only Master be the eternal Spirit, our only truth the Grand Arcanum, and our only weapon that of Prayer. Seek ye first the Kingdom of God and His justice, and the Divine Knowledge will be given unto thee, with interest. Like Christ, thou wilt walk upon the water, or rather, travel upon that Sea whereon the stars are poised, a sea which breaks into living foam upon the stellar shores of heaven, and when thou hast become the tabernacle of the Living God, thy Light will illuminate the four cardinal points of intelligence; it will lighten up the twelve virtues, which are the twelve Apostles of Neshtamah—the human *Word*. Thy countenance will shine like the noonday sun; Moses will teach thee the past, and Elias will unveil unto thee the future. But even this is only thy first labour, thou must die, thou must remain for *three days* enclosed in the sepulchre, thou must then resuscitate, and be seated at the right hand of God. Thou wilt be crucified in the centre of the Cross, in the midst of the four Elements, and thou wilt be laid within the occult tomb, and after *three* operations—which are symbolised by the three days—thou wilt return to our Celestial Father, there to repose in the serenity and peace of the Divine Heart, in *Nirvana*, as it is called by



the Hindus, or, the "*Bosom of Abraham*" of the ancient Law, and according to the Gospel, the "Bosom of the glorious Christ" (*Luke XIII. 28*), or, as the "Book of the Dead" expresses it:—"He has passed over to be again united with Ammon Ra, the King of the Gods." "Blamest thou that we have not laid thee out? But the *third day* indeed at very early morn, the *third* preparation will come from us," says Aristophanes (*Lysis* 515). "In the third night; after the coming and shining of the morning red, and when upon the mountains the victorious Mithra sets herself with pure radiance; then the Dæva Vizar-esho carries the Soul bound, that has lived in sin to the Bridge Chinvat," say the "*Vendidad*" (*XIX. 91. 97*).

Symbolical myths, at one time supposed to be meaningless fables, are in reality the cleverest, and at the same time the most profound expressions of the truths of Nature. We can only in the present Volume rapidly glance at a few of those ancient myths, and briefly reveal, in a minor degree, a portion of their esoteric meaning. Let the reader turn to the beautiful allegory of the "*Wanderings of Ulysses*," his trials and woes, until the final goal is reached. This Union is occultly signified by Ulysses first *beholding*, and afterwards embracing his *Father*, with ecstatic delight. (Let the reader herein also note the similar parable of the "Prodigal Son.") With the most admirable propriety is he represented as proceeding, in order to effect this Union, by himself *alone* to his *Father*, who is also *alone* :—

"Alone and unattended let me try  
If yet I share the old man's memory,

and afterwards the Soul's union is accomplished with its Father—Spirit—as is said :—

"But all *alone* the hoary King he found," *Odyssey*, Book xxiv.

It will also be remembered that in the "*Sohar*," and other Hermetic works, the Supreme is designated the "Aged of the Aged," the "Ancient of the Ancient," etc. In the *Revelation* of St. John, it is also said :—"I turned and saw in the *midst* of the *seven* candlesticks one like unto the Son of Man, . . . *his head and his hairs were white like wool, as white as snow*" (*I. 12. 13. 14*); but John only here repeats, as is well known, the words of Daniel and Ezekiel—"The Ancient of Days. . . whose hair was white as wool, etc."

We shall now compare a few of the allegories in that wonderful group of ancient poems, the "*Eddas*," with the truths of Hermetic Science. Many of those transactions recounted in the songs of the Edda go back to the very earliest times, to that

remote period almost lost in the night of ages, when the Scandinavian tribes came into the North. Their cosmogonic and sacred indications are substantially the same as other ancient Scriptural writings; a proof that they are an outgrowth from the same complex root from which has arisen all the religious allegories of the world. They point out to us the fact of the successive existence of the Races upon this globe, though incorrectly apprehended by the masses, they also bring a living flood of sunlight into the darkness of the present, for the sense of allegory now becomes clear to many who are striving after the "Light." Tacitus, in his account of the ancient religion of the German race (*De moribus Germanorum*, Chs. ix. and xxx. 5), says that it recognised a "Supreme God, Master of the Universe, to whom all things are submissive and obedient." The old Iceland Mythology proclaimed this Supreme Deity to be the "Author of everything that exists," the "Eternal," the "Ancient" the "Living and awful Being;" the "Searcher into Concealed Things;" the "Being that never changes;" attributed to that Being, "infinite power," "boundless knowledge and inflexible justice;" forbidding its followers to represent *It* by any form whatsoever. Below the Supreme were various orders of Intelligences superior to mankind. The chief of these was Odin—the Planetary Ruler of this Earth—the agent of the Supreme, who, along with certain other beings, "the All-Holy Gods," (Archangels) confer together regarding the Cosmic Elements, over which they have dominion. We have also the Æsir—the twelve hierarchies of Angels—who "teach the arts of Life to men," and who have "constructed altars and temples, worked metals, and invented arts." The "All-Holy Gods" again confer together, and form "the race of *Dwarfs in man's likeness.*" Early man was only a semi-ethereal form, or shadow, and wanted the Divine Spirit. In the early stages of the human monad's evolution, we find it stated, that material development proceeds from "*the earth's foundation*;" it "bred in the mould of the earth, just as worms are bred in a dead body;" that "at first they were only maggots; but by the will of the Gods, they at length partook of *human shape and understanding*, although they always dwell in *rocks and caves.*" Odin and his brothers form man and woman out of the *stems* of two "*trees*," symbolical of progressive development through the various kingdoms. But as "*formed*" by "Odin and his brothers," the new denizens of earth remained "nearly powerless, void of destiny, for spirit they possessed not, sense they had not, nor blood, nor motive powers, nor godly colour . . . until the

mighty and benevolent Æsirs came to the world from their assembly. . . . Odin gave spirit (life and soul) ; Hœnir gave sense (intellect) ; Lodur gave them blood and goodly colour." They were placed in Mid-Gard (the Garden of Eden), where they, by their own wrong-doing, work out the curative punishment they have brought upon themselves. Accordingly, the horrors of earth-life are now portrayed by the Vala as "bloodthirsty and perjured sinners wading through sluggish streams. . . . a *flood* that thunders down, mingled with *tides of blood below* ;" and "the sad chariot, . . . conveys away the Souls of the dead for punishment (purification) in Tregiarn's Hall." Dark is the doom of the unhappy "Dwarfs," but it is neither hopeless nor *everlasting*, for "man has a Soul that shall live, and never perish, though his body shall have smouldered away, or been burned to ashes ;" and though "each from each is parted, yet they are ever reserved to meet again in the glad day of *life* ;" and "everyone shall continue to exist in some world or other throughout eternity." Odin as Alfadir (All-Father) has the whole human race under his protective care, he prepares Valhalla, with its many doors (states of existence), where his warriors (races) *fight*, are *slain*, and *come to life* again, celebrating their victories by drinking from the *skulls* of their enemies, which symbolises the advantages we derive from our various incarnations, by constantly overcoming our evil nature by intellect, whose seat is in the brain. Odin needs no food but Wine—the spirit of the grape—symbolical of the Spirit perfecting our Soul through discipline and trial. The Christ says he will drink no more until he drink it anew in the Kingdom of God, alluding to the higher degrees of spirituality and Celestial existence, which, as the fruit of the vine, he planted on this earth by his loving example for the branches of humanity. The herces of Valhalla are fed with the *flesh of a bear that is killed every evening*, but *comes to life again every morning*. This is the Central—Spiritual—and invisible Sun, from which all things emanate, and to which all return. The heroes of Valhalla are fed with a portion of this Heavenly Manna—the Spirit—during every renewal of life throughout the chain of innumerable incarnations, as symbolised by the setting of the Solar orb in the *evening*, to be renewed again by his early beams in the *morning*, as also by their feeding on *flesh*, or the rebuilding of the various bodies during the Cycles of existence ; and in another aspect, like the Sun descending in the Western sky, the Initiate had to descend into the Sarcophagus, but only to emerge, or resurrect therefrom in the morning, when the Sun returned to the Eastern horizon,



after his death-state had been passed. It also synthesises the "Day" and "Night," or progressive states of our earth, which are foretold in the "Voluspa" as a "second arising of the ocean," when, after a series of cataclysms, in which the "Sun darkens, earth in ocean sinks, the bright stars fall from heaven, and towering fire plays against heaven itself"—the fields *unsown* bring forth; all evils are examined; the mighty one comes to judgment, dooms are pronounced, strife is allayed, and holy peace is established." "In Heaven," says the Edda, "there are *many goodly homesteads* (the many mansions of the Christ), and none without its Celestial Ward." There are "heavens above heavens," implying eternal progression. Odin's home is "brighter than the Sun, where the righteous dwell, and enjoy happiness for evermore," and the glorious southern sphere, guarded with its flaming sword is "too luminous and glowing to be entered by those who are not indigenous to it." Enough for the present therefore is herein brought forward to shew the profoundly spiritual nature of those very ancient writings, for to explain all the symbolic imagery, personages, and incidents of the Edda would alone require volumes.

But to return from this long digression to the subject on hand, it may be observed that Theseus extricated himself from the labyrinth by the thread of Ariadne, Love attracts Orpheus to his Eurydice; the footsteps of Telemachus are directed by a Goddess who conceals herself; Numa retires with the nymph Egeria to the depths of the sacred forest, and it will be the same for each of us, if man would only render himself worthy of discovering his "*Star*" in the heavens, that is, his Good Genius here below. Our astronomers tell us of twin-stars—as above, so below; as in heaven, so on earth—for there are twin-stars upon earth, as well as those in the expanse of the firmament which flash in the field of our telescopes. Angels have been represented with two wings—"the one masculine, the other feminine"—a sacred allegory, more true than is generally imagined. God disposes material things in *couples*, Christ conformably to this Hermetic allegory sendeth out his seventy disciples "two by two, before his face into every city and place whither he himself would come," as Luke informs us (*Luke* x. 1). Who has ever seen a truly grand, good, and noble person, whether in the Church, the College, or the State, who has not been the fruit of a superior Mother, the affectionate child of her responsive heart, and the sacred issue of her genuine love. The measure of Divine goodness distributed throughout humanity is almost always proportioned to their degree of

beauty, and ugliness but too often stamps itself upon the countenance of the wicked, for generally speaking beauty is the splendour of sanctity. We never think of depicting beauty in the infernal, neither do we ever dream of portraying ugliness in heaven. Woman is the flower and perfume of the family; she is also the salt which preserves it from corruption. It is necessary however to observe that the woman such as I speak of, is only to be found in isolated cases, the great minority—but the period approaches when it will be otherwise. Generally speaking, she is but Eve still, ever struggling in her labours of progressive life, in the path of her ascension, but still crushed, under the feet of the sentence of Jehovah—a sentence fallen upon her in punishment for her complaisance towards the old allegorical serpent of Eden. When the day of her complete rehabilitation arrives—as arrive it will—the Archangel will again salute her, as he did her *prototype*, the Virgin Mary. “Hail! Oh! full of grace, the Lord is with thee, and blessed is the fruit of thy womb” (*Luke* i. 28). All that has been written in the past concerning this sublime mystery, is only a prophetic prediction of what is again to be, for the future woman is faithfully depicted in bygone ages. In the dawn of all civilisation, and at the origin of all our ancient people, women have always been the first who were awakened to a knowledge and sense of the things of the invisible worlds which surround us. Amongst the ancient Celts, as well as amongst the other ancient nations, women were the first interpreters of the Divinity, and man had adored them as such. Religion, Life, Science, and Love had for a long time their mediate organ, the College of the Druidesses with its divisions into different classes of Magicians, Priests, Seers, and Therapeutæ.

Jesus affirms that after their transfiguration, mankind will be like the Angels, “*Filii hujus sæculi nubunt*” (*Luke* xx. 34. 35), and he adds:—“*In resurrectione autem neque nubent, neque nubentur; sed erunt sicut Angeli Dei in cælo*” (*Matt.* xxii. 30). The word *nubere*, whose root is *nubes*, cloud, mist, physical shadow, must not be applied relative to corporeal actions accomplished upon this gross sphere of earthly existence, but to spiritual creations in the Celestial spheres of heavenly life. We must not disfigure heavenly modes of generation with those of a carnal nature. To say that in Heaven “*neque nubent neque nubentur*,” “they neither marry nor are given in marriage,” is to say that their bodies, not being opaque, project no shadow, whereby the one can be covered by the other, but this does not imply that no pure, spiritual unions can take place, unutterable



and fruitful—a thousand times more real than here below. Note the words of the Archangel Gabriel to the Virgin ;—"The power of the Highest shall *overshadow* thee" (*Luke* 1. 35), or "will cover you with its shadow ;" the Angel being assured of her consent, departs from her, or in other words, Gabriel retires before ENSOPH, the veil descends, and the virginal mystery is consummated in Celestial ecstasy. The Spirit and Soul are two elements, and not one, or rather, they are two in one, like the cosmic husband and spouse. They are two different principles, two distinct forces, two principles of life, the one masculine, which is the Spirit, the other feminine, which is the Soul. Attracted the one towards the other by Love, these two principles unite and form the Astral Couple, known in the language of the primitive sanctuaries by the name of *Androgyne*. From the operation of that union results life, the masculine principle engenders, the feminine receives and gives it form, a form which varies according to the means, being spiritual in the Soul-world, and material upon earth. It is through woman that God clothes Himself in humanity ; it is also through her that man reclothes himself, and returns to his Father—precious and ineffable mystery. It is through her that the Divine fruit is born upon earth from the operations of the Spirit and immaculate Wisdom, which lie down in the stable in the "midst of the beasts ;" it is by her that this same fruit takes birth in our hearts, in the midst of our passions and vices, symbolised by the brutes and foetid fumes of the stable at Bethlehem. This Divine conception is made within us, as in Mary, by the masculine principle, Spirit, and the feminine principle, which is Wisdom, personified in the Virgin. The heart of God is Love, wherein Souls sparkle as the twinkling stars in the *Aour*, and love is the exaltation of Spirit even unto eternal sacrifice. Souls have freedom to love or to hate, if this were not so there could be no love for God, and it is even better to hate than to obey blindly. God has humbled Himself to such a degree as to become incarnate, and by this humility man is again elevated to attain the sorrowful, and the Celestial states. In the hour of sad despair, it would be well for afflicted humanity to contemplate this Mystery, then their hours of agony would be mollified, and would prove beneficial for humanity. By incarnation the Man-God is born ; the two natures are interblended in one ; purity and beauty become alive, and life is sanctified. The highest Ideal does not attain all its greatness and mercy, until after it has undergone the ordeals of earth ; and God has made man in order to bestow upon him the

majesty of His glory, to reclothe him in that majesty with despair and death, wherein the Angels from Heaven may have to come and strengthen him.

There was a very pretty ancient saying which the followers of Zoroaster oft repeated, viz ;—"The field is of more value than the seed, the woman more excellent than the man ; the virgin surpasses the adolescent ; the mother equals ten thousand fathers." It is almost needless to enlarge upon this subject, but we may mention the Priestesses of Eleusis, those of the Amazons, the Devadasis, charged to execute the sacred dances, and conduct the choirs in the Temples, the institutions of the Almas of Israel, with their sacrifices of lambs, turtle-doves, etc; in which the sister of Moses took a part, and from which proceeded many of the Prophetesses ; and also of women such as Judith, Elizabeth, and Mary. We have also the College of the Pythonesses, the Academy of the Vestals, and the Institute of the Pythagoreans, where shone such women as Theano, Dano, and the pretty and learned Hypatia. We may also come to ancient Rome with its first seminary of Theology—as St. Jerome informs us—which established the Roman matrons, and where the descendants of the patrician families Initiated the Priests into the esotericism of the Sacred Sciences. I might also mention the illustrious group of pious women-Initiates, who attached themselves so nobly to the footsteps of Jesus, their Master, who never abandoned him, either at the foot of the Cross, or around the sepulchre, and who were the first to hail the resurrected Man-God upon the mountain top at daybreak, when his weary and depressed disciples slept below, at the foot of the holy hill, far from the glorious tomb. To those might be added the Apostolic women, who, according to St. Paul, partook with their brothers—or rather their husbands—the works of difficulty and labour in the first evangelisation. Herein I ought not to pass over in silence the wicked scandals which sensual minds have bestowed upon the Apostles, whom they denounced as having travelled over their various missions in company with other women than their wives, from the time of their marriage. This has arisen from an immoral interpretation of that passage of St. Paul, *Ἀδελφὴν γυναῖκα*, *adelphē gynaika*, word for word, a sister-spouse, a sister by baptism, and a spouse by marriage, words recorded in 1 Cor. ix. 5. I might also include that noble company of heroines enrolled under the standard of Christ, whom St Paul mentions and salutes so often with eulogy, several of whom erected Sanctuaries, wherein they Initiated the first Christians into the sacred Mysteries of the new Cult.



What is it that ravishes us with that beauty which we can see in the works of Michael Angelo, Raphael, or Da Vinci ; of that exquisite delight which we experience when listening to the masterpieces of Mozart or Beethoven, or to that delicious and marvellous execution of Neruda, of that goodness which we find in the writings of Fenelon and others ? is it not genuine, pure, and elevated Love ?

“ In peace, Love tunes the shepherd’s reed ;  
In war, he mounts the warrior’s steed ;  
In halls, in gay attire is seen ;  
In hamlets, dances on the green.  
Love rules the court, the camp, the grove,  
And men below, and Saints above ;  
For Love is Heaven, and Heaven is Love.”

And this delightful and heavenly feeling of the Soul, this pure and Sacred Love, this influx from the Divinity, is what some of our Oriental friends would have us Western people to banish from the Soul ! Not so, not so, reader, that cold, unfeeling, unemotional, stolid, indifferent nature can never accomplish for us Occidentals that paramount attribute of the Soul—Immortality—GOD IS LOVE—not frigid indifference, and if we are to reach the higher steps of the Divine Altar, it can only be by approaching to Him, in perfecting ourselves in that devotional love and beneficence which will certainly kill cut all base instincts and desires—sensuality, pride, ambition, and selfishness. This includes no fatal Pantheism, such as that of India and Islam. We must make a spiritual genesis by a progressive synthesis, effectuated by *pure and devotional love* for our HIGHER SELF, and our fellow-creatures, hence we shall be able in this life to realise the *Union* of the two halves of our superior being, for as stated in the “*Sohar*.”—“The Angel for the man, the Archangel for the Angel, and so on throughout the Hierarchies.” If we, through our own weak natures, racial destiny, etc., are unable to attain to this state during our lifetime here upon earth, then we can at least Try ; that *trying* will do us good, and after death it will secure for us that Divine Union at an earlier period, in the realm of the Sixth State of the Soul-world. The Oriental auto-deification is the heresy of supreme spiritual *selfishness* ; it admits of no prayer, no aspiration, only the training of the intelligence and will, which certainly results in the preliminary powers of the Mage, but we, students of the Egyptian Cult, can never reach the sublime heights of the Soul, except by prayerful aspirations of love towards the Unity, and the Sacred Writings offer us many examples of the

rivalry between the two doctrines. It was by the aid of prayer that Moses triumphed over the Egyptian enchanters; that Daniel revealed and interpreted the dream of Nebuchadnezzar; that Saints Peter and Paul triumphed over Simon the Magician; and Christ prayed without ceasing. "Confess your faults to one another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth, etc," says *James* (v. 16. 17. 18). Now I shall cite a passage from an ancient writer who has been so ignorantly and contemptuously called a "Heathen, or Pagan Philosopher!" When *will* the world learn to be just to deserving men? This is Iamblichus, the disciple of Porphyry, who was so celebrated for his extraordinary cures and for his learning, that Cynapius called him "worthy of admiration" (*φαιμάσιον*), and Proclus termed him "the Divine" (*Θεῖον*), he says;—

"Prayer constitutes a great portion of the Sacred Service, and confers a universal advantage on religion, by creating an unerring connection between the Priests and God. This in itself is praiseworthy and becoming, but it further conducts us to a perfect knowledge of Divine things. Thus prayer procures us this knowledge of heavenly things, the union of an indestructible bond between the Priests and God, and thirdly—and which is the most important—that inexpressible devotion which places its whole strength in God alone, imparts to our Souls a blessed repose. No act prospers in the service of God where prayer is omitted. The daily repeated prayer nourishes the understanding, and prepares our hearts for Sacred things; opens to man the Divine, and accustoms him by degrees to the glory of the Divine Light. It enables us to bear our sufferings and our human weaknesses; attracts our sentiments gradually upwards, and unites them with the Divine Life; produces a firm conviction and an inexhaustible friendship; warms the holy love in our Souls, and enkindles all that is Divine. It purges away all waywardness of mind (*quidquid animo adversatur, expurgat*); it generates hope and true faith in the light. In a word, it helps those to an intimate conversation with the Gods who exercise it diligently and often. From this shines forth the reconciling, accomplishing, and satisfying strength of prayer; how effectual it is, how it maintains the union with the Gods; how prayer and sacrifice naturally invigorate each other, impart the Sacred power of religion, and make it perfect. It becomes us not, therefore, wholly to condemn prayer, or only to employ a little of it, and to throw away the rest. No, wholly must we use it; and above all things must they practice it who *desire to unite themselves sincerely with God*" (*Iamblich, Sect. v. c. 26*).



But to be concise upon this subject, we ought to know that it is only by approaching nearer to our Father in heart and Soul ; by acts of love and charity ; by the abandonment of *self* ; and by helping our fellow-creatures, that we can gain that *High and Full Initiation*, which is again about to take place universally upon earth, as in ancient times. The one doctrine means Immortal Life, the other absolute Death, or a divorce from our Divinity by *spiritual selfishness*. In the *Mischna* of Rabbi J. H. Hanassi, the last Chief of the Tanaim—that ancient Kabalistic Brotherhood—we find the learned Sage saying :—“ ‘ Oh ! Soul of my Soul, heart of my heart, and flesh of my flesh,’ says with Oriental emphasis an Initiate to the Mysteries of the *Mischna*, ‘ thou speakest of becoming my equal ! Thou canst become nothing but *myself*.’ ”...“ The Altar weeps,” says a Rabbi Talmudist, “ when the *husband separates himself from his spouse*,” or, when a divorce between the Higher Self and the lower self takes place. Ponder well over the above, carefully reflect that we are upon the very brink of a momentous period, but let us be patient for a little and we shall thoroughly comprehend all this.

Our readers may herein ask : How are we to exercise ourselves, in order to be worthy of that future Initiation which I have lately referred to ? The reply is simple enough. Have you not within yourselves the complete Triadic life—the three-in-one—how can you ever hope to find a better method than by training yourselves by the all-powerful will ? Your first efforts must be directed against your *lower self*, against impatient ambition, against selfish individuality, against instinctive self, and against your feebleness of will. Those very struggles ; those sorrows and misfortunes which may come thick around you ; those desires which come upon you, and which are so requisite for the moral development, furnish you exactly with continual exercises for your regeneration. Become masters of your organisms, be prayerful and charitable unto all. “ Be not forgetful to entertain strangers : for thereby some have *entertained Angels unawares*,” says St. Paul (*Heb. XIII. 2*), and

“ He who feeblest not for the distress of others,  
Meritest not to be called by the name of man.”

You will then soon succeed in realising that which will descend upon you and illuminate your Souls from the Celestial Fount of Divine Light, which is ever ready to shine upon the willing and earnest Soul, but alas ! too often “ the darkness comprehendeth it not.”

The Doctrines of the High Kabala are utterly opposed to those of certain Oriental Societies, who have resuscitated the old pagan dogmas of a Supreme Being whom they designate as a "blind, unconscious Force, an unconscious eternal law, or energy!" hence also the futility of prayer according to them. But this Force can never be identified with God. The High Kabala teaches us of a conscious God, who has created the world and all things by love; its Initiates not only practice prayer, but fully realise its efficacy; and this prayer implies a firm belief in the intelligence of the Supreme. Here then is the wide gulf between the two doctrines, and the Holy and ever-blessed God of the Kabala is an expression totally inapplicable to the First Cause of several of the Oriental Sects. According to them, the ENSOPH of the Kabala ought to be considered as an *Unconscious Force*! but we know very well that in the "*Sohar*" it is written, that the Sacred and Blessed God hears with *attention* the voice of those who devote themselves to a study of the Divine Law. How could the Supreme listen with attention, if He was totally unconscious? Any well constituted mind can perceive that it becomes utterly impossible to sustain such an idea as that the Sacred Kabala admits an unconscious for an absolute God, and in order to leave no further doubts upon this matter, I shall only quote another passage, which Orientals have tried in vain to misrepresent. Isaac Loria, in *Sepher Druschim*, speaks of the Supreme, the *Aour Ensoph*, thus:—"The Light (God) extended everywhere when it proceeded *in thought*, and *willed* to create worlds, and *to produce the emanations*." The Sacred Kabala assuredly teaches us a belief in God the Supreme, but those Oriental doctrines are truly atheistical. But in reality, is it not strange, that man, who has the means so near, should seek so remotely from his source to solve the mystery of his being? It is needless for us to go to Egypt, to India, or to any other ancient kingdoms of the world, or that we search the records of dead and buried languages, that we heap up traditions, puzzle over hieroglyphics, or count the revolutions of the starry host, when we truly have the very means within ourselves.

Christ has experienced his mystical Tabor upon earth, this transfiguration was rapid, and three men only contemplated the fleeting glory, but although this Tabor is still concealed in heaven, it nevertheless descends upon earth, for the Isis of the Egyptian Temple, the Divine Quaternary of Pausanias, the Celestial *Chochmah* of the Sacred Kabala, the *Anna Parens* of the Liturgic Hymn, and the *Sephia* of the Martinists and Theosophists; or in short the feminine power personified,



shines in heaven as the typical woman, and from this universal living Principle, issue the innumerable sub-multiples of humanity—women. The Apostle Paul, true Initiate of the Occident, tells us that “the woman is the glory of the man,” she is his aureole and crown, just as “man is himself the image and glory of God” (1 Cor. xi. 7). This elevated language shews woman as the purest expression of human nature, and Moses confirms this by the ideas which he puts into the mouth of the symbolical first man of earth. “This is she,” cries Adam, “who is the aromal emanation from myself, the finest essence of my flesh and bones, for she has issued from my heart (side), in order to carry forth the best of my substance” (Gen. ii. 22). This is not the literal translation, which killeth, as Christ says, but it is exactly according to the Spirit, which vivifieth. Life is one, as well as humanity, and the two sexes, although separated physically, are in reality only one. In man and woman we have religious and social *individuality*, one in two, and two in one, or duality undivided. “Wherefore they are no more twain, but one flesh, what therefore God hath joined together, let not man put asunder” (Matt. xix. 6), and “Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery” (Matt. v. 32), says the Nazarene; and well would it be if the world understood these verities. Paul confirms this:—“So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man” (Rom. vii. 3), and, “Nevertheless, neither is the man without the woman, neither the woman without the man, *in the Lord*,” says Paul (1 Cor. xi. 11). Consider well the last portion of the sentence which I have italicised. Let the reader also note well that expressive verse of St. Paul, wherein he states:—“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of *twain one new man*, so making peace” (Ephes. ii. 15). They are not two in their Astral essence, they are one only, but differentiated materially upon the physical plane, but organised differently upon the spiritual plane; the Angelic Couple, the Celestial Androgyne. There is no spirit without soul, neither is there soul without spirit, no brain without a heart, nor no heart without a brain; or in other words, the two principles, the masculine and feminine are united within every living being. Unhappy, truly miserable is the *Solitaire*, for he is only the half of a human being.

"It is not good for man to be *alone*," says God by the mouth of Moses, for then he would be no more integral man, he would miss this complementary half which the Bible calls his "*help-meet*" (*Gen. II. 18*). God created *man* in His own image, (note herein man in the singular), male and female created he *them*" (*Gen. I. 27*), for such is God Himself, the eternal *Father-Mother*.

Referring to the above statements, some of my readers may perhaps ask, Why should the Solitary be miserable? We shall now try to explain this as concisely as possible. Solitude engenders phantoms, and the friends of phantoms cultivate solitude. Those who shut themselves up in seclusion, in hatred of their neighbours, obey a real and radical selfishness—a reflection of the Hebrew נחש *Nahash*, the Kabalistic Serpent. This is the principle of all aberration, of all perversity; and perdition is the ultimate. True indeed, the Mage or exalted Adept of the Light also seeks solitude, but in doing so, he benefits himself. This may seem paradoxical, but it is not so. When the Mage resolves to break his attachments from this world, seething humanity has for him no charms, he lives in the communion of Saints, and elevates himself into the apotheosis of the Spirit, until he reaches that sublime state of serenity and omniscience—*Nirvana*—in Oriental phraseology, so much perverted and misunderstood by many. There is no mean or middle term, we can not abstract ourselves from humanity, except to live either with God or with Satan. In isolation we come face to face with our Karma, or the law of Merit and Demerit; "With what measure ye mete, etc." The silent atmosphere of the desert, or lonely places, is eminently receptive of the volition; the slightest thought; the feeblest wish; the faintest desire impregnates itself within the sensitive substance of the קוֹר *Kour*, or Astral Light. Therein such thoughts develop and manifest themselves with marvellous intensity. Let the reader note well that every thought is a *potential energy*, generated from day to day, according to the caprice of the wish, and its aspirations. Our ideas, our sentiments, and our desires are powerful psychic Dynamos, our brains and hearts are generators of cosmic forces of the most sublime quality, and our thoughts and actions are indelibly recorded. Jesus assures us that we shall have to render an account for every evil thought, word, and deed, alas! how true. Thoughts exercise more or less a repercussive influence upon their author, which he little suspects. Common people experience little of such in their habitual mundane life, mixed with the world. In the course of common every-day existence, the perpetual exchange



of fluidical ideas will impress a person with great variety in his progressive life, fluctuations in his conduct, and hesitation in his thoughts, etc. But in isolation man submits to no extraneous influence, his proper thought always coiling itself around him; he reposes with complaisance, and reflects with serenity; he is immovably insured upon his march in the direction to which his cerebral thoughts carry him. It will thus be perceived that absolute isolation, although it tempers the character, does not, strictly speaking, enlarge the spirit. A Rabbinical legend informs us that the *Larvæ* are the children of the solitude of Adam dreaming of the Archetypal woman, before the Lord had divided him, in giving birth to Eve. The Ephialtes gather together their confused aspirations, and give them a form, and it is to be hoped that the reader has intuition enough to understand this. Paracelsus teaches us that those kinds of phantoms, or spirits, are abundantly engendered every time that we leave our polluted clothes to dry in the sun. In this he only echoes the teachings of the ancient Hierophants, and a religious law expressly interdicted the ancient Greeks from exposing to the fire any linen touched with human semen, or menstruous blood. Let the reader compare the writings of Moses, as to the rites of purification. It would simply be sheer ignorance and folly upon our part, were we to believe that those prohibitions and precautions were puerile and nonsensical. Blood is a most mysterious liquid, it overflows with inflated life, expansive and prompt to renew itself, and all imaginable forms are shed from it. Slaughter-houses, and amphitheatres wherein Bull-fights are predominant, have become in our days the very seminaries of innumerable *Larvæ*; let those who aspire to a real Initiation spurn the polluted atmosphere of such places, reeking with the disgusting phantoms of blood, as they would a pestilence. Idea is to intelligence that which blood is to the body; passional thought engenders spectres in abundance; sensual thoughts develop from the phantoms of luxury; and misunderstood rancours of jealousy develop from the phantoms of luxurious thoughts, which determine long obsession and consume envious hearts. The delirious aspirations of pride generate the inspirational *Larvæ* of vanity, always insatiable, and in like manner with the other passions. These diverse *Aobic* creations are the fatal consequence, and the just chastisement of all onanisms of the body, soul and thought. They live—these coagulations of the Astral Light—but it is at the cost of the perverse, who engender and must nourish them from the very life-essences of his heart, and the substance of his brain; they torment

and vampirise him without mercy. How truly did the sorrowful Man of Galilee express this sacred truth, when he stated :—“ A man's foes are they of *his own household*,” or his own kingdom (*Matt.* x. 36), and St. Paul tells us :—“ Lest I should be exalted above measure through the abundance of the revelations, there was given to me *a thorn in the flesh, a messenger of Satan* to buffet me, lest I should be exalted above measure ” (*II Cor.* xii. 7). Should the afflicted one demand from the books of traditional Wisdom a violent means of delivering himself, it is to be done only at his risk and peril, for there is such an intimate liability between him and these children of his delirium, that he is liable to wound himself in their dispersion.

From what has been already said, it will be seen that the Serpent of Eden is the Devil disguised into a reptile, it is the *eternal Adversary*—the Hebrew *Sathar*—in its esoteric sense the *Astral Light*, that implacable fluid which governs the instincts ; the universal dispensator of Elementary life, fatal agent of birth and death. Spirit-Mediums are generally those weak, frail valetudinarians, sick sensitives, people having little or no knowledge of a cerebral organism, who walk in life, escorted, possessed, and often devoured by these *Larvæ* ; those spirits only building or coagulating themselves at the exhaustion of the medium, since it is from him that they borrow the plastic substance which they require in order to materialise themselves, and become perceptible. In short, these are really the true demons, for even the spirits, the most profoundly gloomy within the abyss of perversity, are not wholly evil, whereas these *Larvæ*, veritable errors of being—blasphemous incinerencies of Universal Life—reveal themselves as being invariably injurious and devoid of all conscience. They are in fact the equivocal incarnations of the abstract being who is called the Devil, or Satan, as above referred to. Man thus forms many vampirical appendices around him, which fill the Astral atmosphere ; they are destitute of any individual existence, and can only live save through him. The Kabbalists call them “*Shells*,” “*Empty Shells*,” etc., and it is perfectly erroneous to confound those *Larvæ* with the *Elemental Spirits* which are Spiritual essences more or less obscured in the darkness of matter, semi-intelligent Forces, which, ascending the biological scale, or more rarely descending, are still hurried along and tossed about in the natal torrents of the three inner kingdoms, the Mineral, Vegetable, and Animal creations of the **אֵלֶּה** *Abeth*, or azure light. These *Larvæ*, properly speaking, are entities



deprived of proper life and individual existence. Like the Mistletoe upon the Oak, they only exist at the expense of others, from whom they derive their *ontologic* support—for they can change the special atmosphere of which they are the manifestation. They attach themselves like leeches, they know and consume the Soul, upon which they nourish themselves, sucking their life and ephemeral objectivity from its vital essence. They are destitute of any generic type for forming themselves, or of any generic standard upon which they can model themselves; they concrete or build themselves up upon the Astral pattern of the being they feed upon; of whom they become like the animated reflection—Lemurian appendices, fugitive mirages. That receptive potentiality or weak passivity, which favours so potently the *Larva*, is the characteristic of the negative mercurial substance—*Aol*—which serves them as the vehicle, and of which they are the congelations. One need never be astonished at those important truths, problems so far unsolved by Physiologists, and “*Quack-Doctors*” who fare so sumptuously in funds from the pockets of the victims of Nervous Debility! How little indeed is human nature and her immensities understood even yet, in the *quasi* light of our nineteenth century; what in truth do our Physicians know as to the *causes* of so frequent maladies, of such rapid exhaustions and consumptions, which, in a few months drag to the darkness of the tomb many of our most vigorous men, and most excellently constituted women; there to rest in their cellular case of imprisonment? The most frequent cause lies in the Mystery of Isolation, for all those men and women are either the victims of an invasion, or of a spontaneous generation of *Larvæ*, in their fluidic atmosphere. We may consider the *Larvæ* as the destructive agents, the powers of dissolution which emanate from ערב *Hereb*, or more precisely, the missionaries of נחש *Nahash*. The evil Solitaire, at the risk of his unconsciousness—at the caprice of his passions—generates in a mass those vampirical parasites by whom he is fatally condemned to death sooner or later. The good Solitaire, the Mage, operating in the conscious plenitude of his intellect and free-will, gives methodical birth to potential beings; always beneficent, sometimes conscious as well as intelligent. The Mage is a true creator within the limits of his sphere of action, since he produces and develops—like the Supreme Being—*emanations of his Word*, efficient Powers of Charity, Science, and Light, the *Angels of the Inferior Heaven*. Just as the Biblical fruit of temptation was suspended from the Tree of Good and Evil ages upon ages ago, so is it even now; approach

towards it if thou art pure and chaste in heart, touch and contemplate the apple at thy leisure, if thou darest, nourish thyself even with its flesh, but respect its pips; gather it not for the vulgar, for the fruit of knowledge in their hands will become the fruit of *Death*.

Those who study such subjects will readily perceive that the Future nourishes itself from the Past, that our Celestial Mother—the *Sophia* of the Gnostics, Eclme, and St. Martin—the Spouse of the Divine Word, causes eternal life to germinate and flourish from the debris of death; for what is Death but a progressive Birth into a more advanced realm of existence. Mary is the double mother, not only of the Christ-Man, but of each of us. By her we have been conceived as spiritual beings, at the Celestial zenith, prior to the “Fall,” and by her we have still to be re-born at the nadir, near to the Cross, to that Divine life which we have all lost. Note well the time when there fell upon the ears of Mary and the well-beloved disciple, those sacramental words from the lips of the dying Christ:—“Woman! behold thy Son! John, behold thy Mother!” (*J. n* xix. 26. 27); at this supreme hour, when grievous anguish rent the heart of that woman, for it is written “in sorrow shalt thou bring forth children” (*Gen.* iii. 16), There are, if I may so speak, two men in man, the Corporeal man, and the Astral man; there are likewise two Christs in Christ, there is the *Chrestes Xpñstos*, or Christ-Man, suffering, humble, penitent upon earth; and there is the *Christos, Xpñstos*, or Christ-Spirit, Divine, glorious, and triumphant in Heaven. Just as the butterfly is concealed in the chrysalis, awaiting its brilliant transformation, so is the Astral man concealed in the Corporeal one, awaiting his disincarnation; the same as the Divine Christ is concealed in the human Christ, awaiting the hour of his glorious transfiguration such as that of which Tabor was the prophetic prelude and anticipated vision. In the Temple of the New Alliance the presence of woman will not exclude that of man, any more than the presence of the Man-God upon the blood-stained altar of Golgotha had not excluded that of his mother; the two make but one in that holocaust, and the two will make but one in the New Temple that is to be. The Seer of Patmos shews us in his time, the Divine Jerusalem, descending from heaven to earth, under the figure of a woman, as a “Bride adorned for her Husband” (*Rev.* xxi. 2). It is always the same vision of the future, the same triumph, the same apotheosis; the return of the Virgin that Virgil sung, as also the Sybils, the Pythonesses, the Druidesses, and the Prophets of all the Temples; it



is the reign of immaculate Wisdom and Divine Charity upon earth, and the super-exaltation of woman. Then every Tobias will have his Celestial Guide, every Numa his Egeria, and the doctrine of Guardian Angels will receive its full accomplishment on earth.

It must be fully understood that there are two forces throughout Nature, the male and female, or positive and negative. The positive constitutes the living spiritual fire of all things, always active; the negative is ever tending towards repose, and from its substance results every form of matter. The feminine forces are constantly striving to encircle the atom, and the masculine to propel it straightforward. What is in reality the deafening crash of the thunder, and the vivid fire of the lightning's flash, except the formidable caress and fulminating kiss which have been given in their rencounter by the two electric fluids; the one positive, as in man; the other negative, as in woman; fluids which are irresistibly tempting throughout Nature. When the rapid double electric rays meet, their fierce concussion results in combustion, and this mighty shock eliminates flame, or lightning, destruction by lightning being the material exhibition of two contending fluids moving in opposite directions. Those forces stream forth in Odic lights from shells, crystals, magnets, and all magnetic bodies; they reach out their fingers of latent fiery force to gather up kindred particles around the lodestone; they stream and dance in pencilled rays of multi-coloured glory, and paint the northern heavens with their gorgeous illuminations and glow of the wonderful Aurora Borealis. They also form the electric paths of rolling worlds, suns, and systems; they flash in the blinding fires of contending cloud armies, and discharge their solemn and crashing peals of heavenly artillery midst the uproar and devastation of the battling tempest. They shout their wild antiphons of mighty power in the surging billows, and sob away their last echoes of sound in the gentle murmur of the half-slumbering waves; they supply all earth with life, and fill all space with their ever-living presence. When loosened from the laws that bind them, this double force collides, and tears the towering mountains to shattered fragments, it calcines the rocks, sets the world in conflagration, and *Job* informs us what terrible ravages it would make in humanity, if allowed to go unrestrained in its fury. "For it is a fire that *consumeth to destruction, and would root out all mine inheritance*," says he (*Job xxxi. 12*). As already explained, it is androgyne, its double movement is effected without intermission, it fixes by its double polarity.

The positive current, or that of projection, is the אִוֶּה *Aod*; the negative, or that of absorption, is the אִוֶּה *Aob*. From this it will be understood that when in its passive state, and acting upon those who are drawn within its current, or who allow themselves to be controlled by those vicious beings who move in it, it is the *Aob*, *Ob*, or *Python*, but it becomes the *Aod*, or *Od* when it is vivified by the conscious power of an immortal Soul.

We shall now mention a few of the benefits which this force sheds throughout the Universe, when the Divine law of its hymeneal union is not infringed. We see it reigning in the starry spheres, giving birth to worlds, peopling the spaces with innumerable families of scintillating stars, regulating the magnetic and aromal correspondences which unite the great celestial bodies, the one to the other; for those stellar globes, like everything else throughout Nature, have their sexes; from the frailest and humblest creation; from the sparkling butterfly to the sweet-scented violet; from the tiny animalcule to the cold and dense mineral. "The world is *dual* although formed of only one substance," says Hermes Trismegistus. Every Sun is the radiant monarch of a family of satellites which gravitate around him, the Magnetic Planets—Queen-Spouses—that the essences of the Husband-King fecundate in the inextinguishable fire of his ardent love; in like manner the planets with their satellites. As previously remarked, within the womb of Divinity is concealed the profound source of all paternity and maternity, the resulting life arising from the union of the two *Principles*, the one male, the other female. No intelligence dare, or can say how the two Principles are but one in God in the eternal procession, through which is engendered the Word, perpetual, living and consubstantial emanation of the eternal Father-Mother. In the Orphic Fragments we find this line:—

Θῆλυς καὶ γενίτωρ κρατερός Θεὸς Ἑρικαπαῖος.

Female and Father is the mighty god Ericapæus.

Synesius, a bishop of the fifth century, in one of his Hymns to God, says:—

Tu Pater, Tu es Mater,  
Tu Mas, Tu Fæmina,

and, "All that exists," says the "*Schar*," "all that the Ancient has formed, can only have existence by reason of a Male and Female." But that wherein the differentiation commences, and whereby inferentially this Mystery may become understood, is in the doubly Sacred Union of *Ensoph* and *Chocmah*, which are,



according to the "*Sohar*," the first, the highest, and the purest personifications of the eternal Father-Mother, outside of the all-Divine sphere. In other words, I may say, that it is necessary that the two faces from on High regard themselves, it is at that time, but at that time only, that the Eternal Masculine and the Eternal Feminine reveal themselves the one in the other with a kiss, from which is perpetually born existence, as Simeon Ben Jochai states.

"These are Thy glorious works, Parent of good,  
Almighty, Thine this universal frame,  
Thus wond'rous fair; Thyself how wond'rous, Thou,  
Unspeakable! who sitt'st above these heavens,  
To us invisible, or dimly seen  
In these Thy lower works; yet these declare  
Thy goodness, beyond thought and power Divine."

We shall now consider in as chaste a manner as the subject will permit of, the role which those Magnetic Forces play in the human constitution, a theme which is of the utmost consequence for thinking people. Readers of Occult Physiology will be glad to learn—if they do not know such already—that within man are *Seven Forces* corresponding to the seven Principles of the ancient Egyptian schools. Each of those seven Forces partially polarises itself upon its own special plane of activity; the right side of our body is positive the other negative, and electric endosmosis takes place by traversing the tissues of the organism. This phase of our present subject ought to be well studied, this science of the analogies of the "Revolution of the IEVE," as it is occultly termed. It embraces the grand law of vital equilibrium, that symbolic and rigorous law which permits us to formulate other corresponding laws, in connection with their focal centres of activity, which constitutes the life of all beings, and reveals to us the bi-polarity of each of these dynamic systems; the Intellectual, the Psychic or Animic, and the Astral. It also embraces the laws of polarisation of the male and female individuality. Herein we step upon the threshold of an esoteric Mystery which has been guarded with the greatest secrecy in the antique Temples, for the knowledge of this law was only transmitted in a verbal and traditional manner to the Initiate, and under the guarantee of a solemn and terrible oath. Such a revelation not only construed itself into an immoral axiom, dangerous in itself, but it allowed selfish and base minds to fabricate a pass-key for themselves, by the use of which they would be able to prematurely reach the outer portals of the Occult Sanctuary. As a portion of this secret has been naturally

discovered by Reichenbach, Durville, and other labourers in the field of Magnetism, I shall expose in a brief manner this doctrine, general as the Universe, simple as Nature, and rigorous as an Algebraic equation, for the time has come for the opening of the outer gates of the Temple. This law may be formulated in these terms :—The Male is positive within the sensible sphere, and negative in the intelligible sphere ; the Female, upon the contrary is positive in the intelligible sphere, and negative in the sensible. Inversely complementary, the Male and Female are neutral in the medianic psychic sphere. This soul-similarity is likewise their only point of contact ; this is morally the chart from on high which preserves the identity of the race between individuals of opposite sexes. Considering that within man there are three centres of activity ; First, the Intellectual focus localised in the brain, whose occult pole resides in the superior convolutions of that organ : Second, the Soul focus, localised principally in the heart and great sympathetic, whose occult centre is the Solar Plexus ; and, Third, the sensitive focus, which distributes its energy to the various organs of the senses, whose occult pole is localised in the generative organs. Let it be well understood that in *Man* the generative organ is *Male*, and *positive*, and the brain *female* or *negative*; and that inversely, in *Woman* the generative organ is *female* or *negative*, and the brain *male* or *positive*, and finally, that in man, as well as in woman, the *Solar Plexus* constitutes the central equilibrating point of the entire organism. The Soul, or median centres become at times the proper places for the phenomena of fecundation, by the spiritual semen, whenever they are transmitted to the animic, or soul-centres of man ; then they sublime or etherealise themselves, in order to reach the brain, that appropriate matrix wherein it recovers its first form of the etherealised semen. It is Love, as is well stated in the Phœnician Cosmogony, which draws the world out of chaos. The male brain of woman gives the *ideal seed-germ*, or in other words, imbued movement and first substance, or the *intellectual semen*. It is also the male brain of woman that fecundates the female brain of man. Upon the one hand the brain of woman is to that of man as the male generative organ is to that of the female, and on the other, the brain of the female is as a uterus, and with man the generative organ is as the brain.

Herein also applies that famous law in Magnetism, as well as in physical generation:—*Contraries attract, Similar repel*. From a careful comprehension of the above will be easily understood that intense horror of the intellectual woman for the



type of "fast life," expressed in all the bestiality of the male; and mutually, the contempt of the "fast liver" for the intellectual woman, whom he treats as an animal. This is the positive line of similars. The disdain of the man of thought for the sensual woman, and reciprocally, the aversion of the latter for the former, shews the negative line of similars. Now the physiological reason for these antipathies is easily seen. The positive brain of the woman despises the equally positive organ of the man, and *vice versa*; the negative brain of the man has the most profound contempt for the organ of the female, negative also, and reciprocal. Here comes in the law that:—*Similars repel*. As to the moral, or median centre, equilibrating the two occult poles—the intellectual, or cerebral, and the sensitive, or genital—it is *neutral*, as well in man as in woman. We can also see in it the point of suspension, not only of the bi-polar balance in every individual, but also the sexual balance within the human Androgyne (male and female unity). Love, properly speaking, is but the force displayed through this centre which properly belongs to it; love is of the same essence in the man as in the woman. It is identical in its essence, but not in its tendency. This merits all the attention of the reader. The two currents run in a direction exactly inverse to one another. In man the current ascends from the positive genital organ to the negative brain, in woman upon the contrary it descends from the positive brain towards the negative generative organ. Herein is to be found the profound cause of those shades which distinguish the love of one sex for the other—shades which I must almost pass by in silence for the present. One example, which is very significant, must suffice. In man, desire paralyses the intellectual faculties, whilst in woman, upon the contrary, it stimulates them. This is an undeniable fact, and verified thousands of times, viz, that a man the most spiritual becomes completely awkward, and sometimes altogether stupid in the presence of the woman whom he loves, although that she bestows upon him her love, and is more brilliant and more desirable than ever. He is timid beyond measure, he appears as a simpleton. Woman weaves at her leisure the most subtle webs in order to capture her prey, and the smile upon her lips terminates the fascination, concealing the boldness of her last method in the grace of her prattle. With her the passional current goes from the brain downwards, thus leaving freedom of action for the organs of thought, but in man, upon the contrary, the passional fluid (if I might call it so) ascends abruptly from the genital organ, flows into the brain, obscures

it, and therein causes a fatal congestion to the free play of the intellectual faculties. This fact verifies itself in a purely physical manner, man reddens, or blushes, and woman becomes pale.

It is also Love which can—if it is realised in its pure perfection, and asserts itself in its stability of a miraculous equilibrium—replace the human being in the normal way of his future regeneration, in the restitution of his harmonious primeval androgyne, or bi-sexual state. It is that which identifies itself in an intimate union, the neutral centres of man and woman are then only one centre; the two, the husband and wife are then but one Adam-Eve, in the way of regenerating themselves, in their ontologic plenitude, within the womb of the Adamic and Celestial Unity, which is called the eternal Word. The Androgyne has become a Quaternary magnet, disengaged from the four Elementary torrents. Herein then is briefly explained the supreme law which rules the magnetic composition of the three worlds—a formula truly Magical for him who knows how to catch it and apply himself properly. But above all let not this solemn Mystery be misunderstood, or muddled in the mind by vicious thoughts. The Grand Isis can be implored by the Adept who possesses the perfect knowledge of the sacred axiom; he who knows the utterance in proper time and place, by which the last veils of the Goddess will fall down at his feet. If the reader turns to the "*Dogma and Ritual of High Magic*," by the learned European Kabalist, Eliphas Levi, on page 182 he will find an allusion to this. After having exposed the doctrines attributable to the second leaf of the "*Universal Book of Life*," the learned Initiate writes these mysterious and alarming lines for the profane;—

"Such are the Hieratic secrets of the Binary, but there is *one, the last of all which must not be revealed*. The Tree of the Science of Good and Evil, whose fruits give death, is the image of this Hieratic secret of the Binary. This is not however *the Grand Arcanum of Magic*; but the secret of the Binary leads to that of the Quaternary, or rather, it proceeds from and resolves itself into the Quaternary, which contains the word of the Sphinx, which would be found to save the life, to expiate the involuntary crime, and to insure the Kingdom of *Ædipus*" (pp 182. 183).

In the writings of F. d'Olivet will be found similar thoughts.

It is now necessary to state that there is a unity of esoteric doctrines between the *genuine* Sacred Schools of the Orient and those of the Occident, for in the sacred traditions of humanity there is a unity in their teachings, and it is only in other Societies of the East which have recently re-awakened—those of the



false Magi, who have falsified many of the pure doctrines for selfish purposes—that antagonism exists. Their aim is to dispossess the Redeemer of the world from his conquests amongst Western nations, to pervert his doctrines, and to banish his name from the earth. True, they possess a redoubtable abstract knowledge of the Laws of Nature, they are capable of producing marvels in the eyes of degenerate Christians, precisely such marvels as Christ announced for the end of the Cæsarean world, prodigies which would almost deceive the Elect (*Matt. xxiv. 24*). I shall therefore in concluding the present Chapter make a few comparisons, a few necessary and preliminary observations, to confirm that which I aver. Limited space will not permit me to enter into the question of the Avatars, or the incarnations of Vishnu, in order to compare this doctrine of India with that declared in our Sacred Scriptures, where the Word of God reclothes itself in humanity, in the womb of Mary, the immaculate Virgin. Vishnu, although he has incarnated himself, was only the prelude to other imperfect incarnations, which served as a preparatory step to the last work which must be accomplished. It is under the form of a *white horse* that Vishnu has to appear at the end of the Kali Yug. Now is it not easily seen how perfect is the identity of this doctrine with that of St. John, as taught in the Apocalypse :—"And I saw, and behold a *white horse*, and he that sat on him had a bow ; and a crown was given unto him ; and he went forth conquering and to conquer" (*Rev. vi. 2*). St. John here speaks of the Word of God who is made flesh, but it is not the question of the Word, the victim of Expiation, but of the Word in the glorious Kingdom, which he has taught the people to expect, in praying thus, "May thy Kingdom come," the future of the Paraclete or Christ. This White Horse upon which Sosiosh rides, like Vishnu, is the Horse of the *Sun*, Siloh is the *Sun's* city, and *Shiloh* is the God-Messias, or King coming from the *Sun*. "His name is the *Logos* of God" (*Rev. xix. 16*). "Praise Him by his name *Yah*, who rides upon the heavens, as on a horse" (*Psalms LXVIII. 4*). The Arabs represented Iauk (*Iach*) by a Horse, the Horse of the *Sun*. The Orientals inform us that when the age of the Kalki-Avatar will open, every man will become his own *Guru*, or Spiritual Master, for then the *Logos* will reign in every regenerate mortal. But this teaching can be found much nearer home, for St. Paul repeats it almost word for word :—"For this is the covenant that I will make with the house of Israel, after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts ; and I will be to

them a God, and they shall be to me a people : And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest. . . Now that which *decayeth and waxeth old is ready to vanish away*” (*Heb.* VIII. 10. 11. 13). Jesus informs us that:—“ It is written in the Prophets, (referring to *Jer.* xxxi. 34). And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father” (*John* vi. 45), for they will be in no want of “ Guides,” “ Masters,” or Mediators between them and the Divinity.

During the first three centuries of the Church, the Kingdom of God was an object of universal attention, and this faith has never been extinguished throughout the centuries, as could easily be proved. The incarnations which have already taken place, were only a unity of the Divinity with human nature under one sole personality. In India, China, Persia, etc., Chrishna, Gautama, Fohi, Zoroaster, Confucius, etc., were neither the true God, nor the veritable Christ; they were not *God-Men*, they possessed the personality of their human nature. They were simply Avatars, faint reflections, or outline shadows of the Man-God, but with us Christ is come, he is born of the Virgin Mary, and has shed his blood for our redemption, a “ scandal to the Jews, and a folly to the Gentiles ” (*1 Cor.* i. 23); but we must leave Gautama to sleep in peace in the sepulchres of the Pagodas, for his reign upon earth is completed, to give place to the Coming Dawn. The doctrine of the *Second Advent* of Jesus Christ upon earth is no whimsical fancy, all the Apostolic Fathers of the first century taught it, having received it from the lips of the Apostles, and particularly from St. John. The eternal Word, says St. John, was in God, and that Word was God, recognised as the second person of the Holy Trinity. The Father engenders the Son, but we may also correctly say, that the Son makes known the Father. St. John tells us that no person knows the Father except he who has the Son revealed in him. The Son is *Seir Anpin* of the Kabala, the image of the Father, and “ He who has seen me has seen the Father,” says Jesus (*John* xiv. 9). The God of Israel is the eternal Wisdom, *Chocmah*, united with the Soul of the Messias, and *Seir Anpin* is the Soul of the Messias joined with the eternal *Logos* (*Kab. Den*). “ The light of the Moon (that is, the world *Asiah* which the Sun’s wife occupies—our world) shall be as the light of the Sun, that is, *Seir*, who possesses the world



*Jesirah*," says the "*Sohar*." The names Isaral, Israel, Suryal, Surya, signify the *Sun*. The Word of God is recognised as the true Son of God, "by which all things were made; and without him was not anything made" (*John* 1.3: see also *Coloss.* 1.16.17.18: *Heb.* 1.2: *Psalms* xxxiii.6, etc.). It is imperishable and rises from the dead; it is seated upon the right hand of God the Father; it is eternal in the glory of the heavens, and it sleeps upon the serpent because it has crushed the head of Satan. As already mentioned, St. John sees the Word of God as a man having a bow (*Jer.* vi.2), that same Son of Man who is mentioned in (*Chap.* 1.13 to 16), as having a two-edged sword proceeding from his mouth.

In conclusion we find St. John referring to personified Wisdom, in *Rev.* xii.1, "And there appeared a great wonder in heaven, a woman clothed with *the Sun*," which as already explained, is the immaculate Mary—Wisdom—or as designated by Jesus upon Calvary, "Woman," or the Indian Lakshmi. At every new incarnation of Vishnu, Lakshmi is re-incarnated, and we find the same manifestation in the Scriptures. "The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, etc." (*Prov.* viii.22. etc.). She is termed the Daughter of the Father in several sacred texts, she is called the Virgin of Virgins, purity without blemish, symbolised by the Lotus in India, and in our Scriptures by the Lily of the Valley, and in the old pictures of the Annunciation, the Angel Gabriel is always painted with a bunch of Lilies, which he is offering to the Virgin Mary; in Heaven she is the Queen of Angels and Saints, and she bears for us the supreme power near to God. *The Song of Solomon* refers to the same Principle, and it is through her that we become born anew. It is she who "moved upon the face of the waters," at the creation, and for us Christians she is the Spouse of the Holy Spirit, in order to confer upon us Immortality, which has been promised by Christ. Her various names correspond to her different functions; she is represented in the Bible by Judith, who cuts off the head of Holophernes, in order to deliver the people. In the *Song of Solomon* she is typified in her Archetypal sense, and as already quoted, she is "terrible as an army arranged in battle," for in another aspect she is the greatest force upon earth. Moses shews her crushing the head of the serpent; she is also the Black Virgin, by which is understood that she is not the Supreme, "I am black, but comely" (*Cant.* i. 6).

The solemn fancy and intuition of the past exhausted itself



in describing the matchless glory of this exalted Emanation. She was the Virgin-Spirit of most ineffable loveliness, the Astræan Maid of purest light, clothed in the Sun, and mantled in the shining stars; the crescent moon and silver spheres of heaven were below her feet; she was crowned with all the brightness, majesty, and knowledge that her Celestial Essence merited or required. She was the שכינה *Shekinah*, of the Jew, in whose shining, central, circumambient flower-like glory, God was wont to manifest His presence when He created; she was the Ercs. or Divine Love which impregnated by heaven, produces all things. Under the congenial symbol of the Dove, she became the national ensign of the greatest empires, on whose coins she was at one time imaged as that bird of Love, standing on a globe—the Universe—with pinions closed, and with a glory of sunbeams around the head; at another, sitting on the sphere with wings displayed, as if she brooded over it, while the blaze of sunbeams spread behind the whole, until they terminated in a shining starry circle. The Spirit of God, says the Talmud—*Chagigâ*—hovered over the waters like a Dove which spread her wings over her young, and her benignant energy was thus symbolised. In China she is represented as Kunwyn, the dove-like Goddess of Mercy, riding on a dolphin in a *troubled sea*, distributing acts of grace, and exhibiting her power to save. *Kun* is a mystic word, and has the meaning of *Shekinah*; the exquisite and celestial Rose of Beauty joined to a prolific stem. She was the Zodiacal Sign *Virgo*, who bore an ear of corn—emblematic of her productive powers—and a lovely babe, her offspring. “To the Sign of the *Virgin* belong Judæa and Galilee, together with the border of the Euphrates, and a certain island of Persia,” says Albumazar, who lived about 805 A.D., and wrote expressly for the Persian Astrologers. She was Venus Urania or Heavenly Beauty, whose every look and thought were hallowed in the Sacred light of the Supreme. She was Vesta, symbolised by Fire, the Magnetic flame which is the Life diffused throughout the Universe. She was the *Ceres Mammosa*, or all-fruitful; and as Isis, which in the old Egyptian means, *The Ancient*, as her husband Osiris means the *All-Seeing*, she was denominated and adored as *Altrix nostra*; the nurse of man, and indeed of all existences. There is, says Pindar, in his Sixth Numæan Ode, one kind both of Divine beings and of men; and both draw breath from the same *Mother*. The Platonist Apuleius (*Metam.* xi), introduces her thus sublimely describing herself:—

"Behold, Lucius, I, moved by thy prayers, am present with thee ; I, who am Nature, the Parent of all things, the Queen of all the Elements, the primordial progeny of the Eternal, the Supreme of the Divinities, the Sovereign of the spirits of the dead, the first of the celestials, and the uniform resemblance of gods and goddesses. I who rule by my nod the luminous summits of the heavens, the salubrious breezes of the sea, and the mournful silence of the realms beneath ; and whose one Divinity the whole orb of the earth venerates under a manifold form, by different rites, and a variety of appellations. Hence the primogenial Phrygians call me Pessinuntia, the Mother of the gods ; the Attic Aborigines, Cecropian Minerva ; the floating Cyprians, Paphian Venus ; the arrow-bearing Cretans, Diana Dictynna ; the three-tongued Sicilians, Stygian Proserpine ; and the Eleusinians, the ancient goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rhamnusia. And those who are illuminated by the incipient rays of that Divinity, the Sun, when he rises, the Ethiopian, the Arian, and Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis."

The people of Laos have a beautiful poetical fable, symbolic of the creation, which grandly reveals a hidden truth. They say that both Heaven and Earth have been from everlasting, only that the former was never subject to any change, but that the earth has undergone a variety of revolutions. After the latest, which was one by waters, a most holy Mandarin (God) descended from the highest of the Celestial circles, and with one stroke of his scimitar, cut in *two* a certain lotus-flower which floated on the surface of the waves, and from the flower sprung up a most lovely Virgin, with whom the Mandarin fell in love ; but her inflexible modesty rendered all his addresses fruitless and ineffectual. The Mandarin was too exalted in justice to put any constraint upon this surpassing Virgin ; but he placed himself before her, and admired her fragrant beauty from morning to evening, gazing upon her with all the charming tenderness of love ; and by the miraculous force of his glances, she became the most joyful mother of a numerous offspring, and still remained a pure Virgin. When the children, all existing spirits, grew up, the Mandarin considered himself as under an obligation of making some provision for them, and for that purpose created that beautiful variety of beings which now replenishes the earthly spheres ; and having accomplished this he ascended into heaven, his own and primal circle. Compare this with the following passages from the *Kabala Denudata* II. 23. "But that Light which caused the Garment to be cut into two parts was from the Mystery of *Geburoih*, and shone down-



wards. The Spiritus Decisorius cuts off and divides the Garment into two parts, and descends into *Jezirah*. And in a future time from this Garment (Shekinah) shall come the pleasantness of Shems (the Sun of Righteousness, see *Malachi* iv. 2). . And Israel will be saved. And then the Moon will be in its plenitude and perfection, as it was in the days of Solomon," "When the morning of the Messiah shall come, then will the *true Sun* rise, as stands written : 'The Sun will no more shine but the Lord shall be thy Light (*Midrash Sam*) until *Shiloh* come,' *Gen.* XLIX. 10). "Then from the *Sun*, God will send a King," says the *Sibylline Books*, (III. 590). Throughout all the primitive Temples of the earth we find the same apocalyptic allegories of an "old heavens and earth which pass away;" of a "Sun which disappears;" of a "Moon which is extinguished;" and of "Stars which fade," in order to give place to others more brilliant. Those prophecies can be found in Theopompus; Nonus; the Persian Writings; the Fourth Eclogue of Virgil; the third Book of "*Natural Questions*" of Seneca; upon the lips of the Sibyls; the Pythonesses; the Priestess, Edda; and the Prophetess, Voluspa, etc., etc. "By *Wisdom*, God formed the heaven and the earth;" is the opening verse of *Genesis*; and it was to *Wisdom*, as the primary emanation from the Supreme Father, that some of those fine fragments of ancient divinity which they have incorporated with their writings, especially refer. "And thy Counsel who hath known, except thou give *Wisdom*, and send thy Holy Spirit from above," (*Wisdom* IX. 17). "For thine incorruptible Spirit is in *all things*. Let all creatures serve Thee," says the Hebrew author of the Book of *Judith* (xvi. 17), "for Thou didst speak and they were made. Thou didst send forth thy *Spirit*, and it created them."

There is in truth no part of primeval religion wherever we can find its traces on the vast earth, in which this Sacred Principle—*Wisdom*—does not figure prominently; the central figure beaming with glory. She was Juno, the wife of God, or the Celestial Majesty of Heaven; she was called Issa, Jesse, or Ish-l-aum, which means the Virgin of God, from whence the name of Asia itself came; and the religion of the Arabs from the most ancient ages was called Islam. She, as already said, is the Indian Lakshmi with the infant incarnation on her bosom, and Lakshmi Narayan, who bears the Messiah in her lap. She was Al-Ma, and Aum-Ma, the Pure, the God-Mother; because through her we all appeared. She was the Magna Mater, and Sibylla, symbolised over the whole earth by the crescent silver

moon, the lunette-shaped boat, the flowing sea, the horn of plenty, the water-lily or *Nymphæa*, the honey-bearing hive, the sea-shell ; and a variety of emblems all typical of her peculiar and transcendent properties. She appears on almost all the medals and sculptures of the past, either emblematically, or as a beautiful Virgin, robed and crowned, and flashing loveliness and light. In the Saitic Temple she was the veiled mysterious Isis, as referred to in CHAPTER I, spangled all over with starry brilliancy ; while near her was in words as noble, solemn and sublime as were her own immortal attributes, that mystic inscription, for the concluding line of which we are indebted to the Sage, Porphyry, for Plutarch did not transcribe the whole.

I am All that is ; I am All that hath been ;

I am All that will for ever be :

And my Veil no *Mortal* hath drawn aside.

The fruit that I brought forth was the *Sun*.

True indeed, for that fruit is the Messiah, or Incarnation of the Sun, the *Solar Christ*. That faithful prophecy which the Sibyls gave in Rome had been given ages before this by the ancient oracles of Israel :—" Behold ! a Virgin shall conceive and bear a Son, and shall call his name Immanuel " (*Isaiah* VII. 14).

Such are a few of the different titles which were bestowed upon *Chocmah-Maria*, who is the immaculate Personification of the eternal *Wisdom*, and in the Litany of the Church will be found the most expressive symbols as considered esoterically. She is the *Sedes Sapientiæ*, the Seat of *Wisdom* ; the *Rosa Mystica*, the Mystical Rose ; and the *Speculum Justitiæ*, the *Mirror* of Justice, in which God is *reflected*, the Celestial Virgin, the veritable Spouse of the Sacred Spirit, and Mother of the Word, as expressed in the following verse from a Hymn of the Tenth Century :—

"Hail ! Star of the Sea,  
Gracious Mother of God,  
And always *Virgo*,  
Happy Gate of Heaven."



## CHAPTER III.

### THE CHRIST OF THE KABALA, ETC.

"What advantage then hath the Jew? . . . Much every way: chiefly, because that *unto them were committed the Oracles of God*" (*Romans* III. 1. 2).

"The time is born for Enoch to speak, and Elias to work again." *Law*.

"All things are *double* one against another, and he hath made nothing imperfect" (*Ecclesiasticus* xlii. 25).

"For in her (Wisdom) is the spirit of understanding: holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent, gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile" (*Wisdom* vii. 22. 23).

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A QUESTION of vital importance presents itself for adequate solution at the present time. Amidst the utterly confusing and bewildering doctrines and divisions which now exist in all the social and religious problems of the multitude, can there not be found some method of harmonious reconciliation, which would lead towards that fraternal union so much desired? Certainly there can, for notwithstanding all the diversities which divide us, we are led by a law which directs the destinies of mankind, and which, after all the conflicts of creed and prejudice, will ultimate in a religious unity upon earth; just as after a sanguinary period of war, we find at last a time of peace and calm, more or less permanent. Those blessings will be the healthy fruits of the Science of Hermetic Wisdom, for it is by this light that faith and science can be able to shake hands together in fellowship, and imprint upon one another the fraternal kiss of peace. Whoever chooses to study out these questions, can not fail to recognise that all the difficulties, amidst which so many nations are wrangling—whether upon the subject of social questions, or those of a religious order—have their origin in the darkness of the "dead-letter" which "killeth." The Sacred Books of the Orient preserve with careful fidelity an esoteric Doctrine; this Doctrine is the same as that which is preserved in the Sacred Books which are recognised as orthodox tradition throughout the various nations in our own Occident. Our duty is to place a small portion of the essence, or fundamental truths of such Books before the people, truths



which relate to Occidental Intuition, and that is the object of the present work. Amongst all the questions which Philosophy has occupied in its relation with exact science, that of our proper Essence, the Immortality and Spirituality of our own *Inner Self*—the DIVINE SPIRIT—has never ceased to occupy the attention of humanity. In every country and at all times, systems and doctrines have been elaborated upon this subject, very rapidly, however varied and contradictory, and the word "*Soul*" has been used to designate the forms of existence, or the shades of beings of the utmost variety. But in all these antagonistic doctrines, we have without contradiction, the most ancient—the transcendental Philosophy of the Jews—the *Kabala*, which is also perhaps the very nearest approach to the truth. Transmitted orally—as its name plainly indicates—it goes back to the very cradle of the human race, and thus it may be safely said, that it is in a great measure the product of that high Intelligence given direct to the earliest Races, who, by a natural psychical knowledge, were the recipients of pure Truth, which according to antique tradition, man possessed in his original state.

It is not my intention here to enter into any voluminous commentary upon the *Kabala*, I refer the reader to the various works bearing directly upon this subject, but as already observed, it is a traditional doctrine, as its name indicates. According to the most learned Rabbins, Moses, foreseeing the fate which his writings would suffer from many false interpretations, had recourse to an Oral Law, which he delivered *viva-voce* to those of his disciples whom he had proved by their fidelity, and charged them to transmit this law in secret to the Neophytes of the Sacred Sanctuary, which they in turn were to transmit from age to age. That Oral Law the Jews still possess, they term it the *Kalala*, a Hebrew word which signifies "that which is received," that which is derived from others, or that which is passed from one to another. Those who know how to read esoterically the *Sepher* of Moses, will find the Key in the first few words of that book. Every ancient religious reformer or philosopher divided his doctrine into two parts, the one veiled and concealed—the *exoteric*—for the use of the common people; the other clear and distinct—the *esoteric*—for the use of the Initiates. The "*Sohar*" teaches us that the veritable Thorah, or Law of Moses, was not written to be accepted in a purely literal sense, like the Pentateuch, but that it ought to be interpreted allegorically, and that the books of Moses are but a medium for the transmission of the Hermetic Wisdom. The

Jews employ different symbols to express the Grand Arcanum to the Initiates. In his treatise upon the "*Allegories of the Sacred Laws*," Philo Judæus elucidates in a very sensible manner several of these problems. The Creation, the Garden of Eden, the Deluge, the Viticultural labours of Noah, the Migration of Abraham, his two wives, and many other subjects are pure Hermetic Allegory, which have for their basis a veritable Hermetic Philosophy. The *written* Law of Moses, which we find in the Bible, and which has been so long accepted exoterically by the Jews and orthodox Christians, is the ideal letter which "kills," as Christ says. It is our duty to find the *spirit* of that Law, which "*giveth Life*," therefore we must study the *Oral Law*, or tradition—the Divine *Kabala*—or the spiritual interpretation of the material symbols. It is this tradition, or esoteric Law of Moses, which is the *Thorah*, of which the Talmud says:—"Moses received the oral Law upon Sinai and he transmitted it to Joshua, Joshua transmitted it to the Ancients, the Ancients to the Prophets, and the Prophets to the men of the Grand Synagogue." We must therefore understand that the *Thorah* is not the *written*, but the *oral* Law, or the *Kabala* transmitted from generation to generation by tradition, until the time of Simeon Ben Jochai, who preserved it in the Volumes of the "*Sohar*."

The teachings of St. Paul fully confirm the above Divine truths; he speaks of the Law such as any Initiate would do, doctrines of Hermetic Masters which indubitably lead to the Christ, and throughout all his Epistles there are many allusions where the Law and Christ are always associated. He informs us that Moses and our forefathers have drunk of the water which issues from that Spiritual *Rock* that was Christ (1 Cor. x. 4). The third Chapter of the Epistle to the *Galatians* fully confirms this doctrine, and the fourth more so, wherein it is said:—"Even so we, when we were children, were in *bondage under the Elements* of the world. But when *the fullness of the time was come*, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a Son; and if a Son, then an heir of God through Christ." In this Chapter he also explains the true signification of the allegory of Abraham and his two wives, by which the Law is represented under the figure of a female *slave*, and the spirit of the Law by that of a *free* woman ("for the truth will make you free").

This allegory represents the two alliances, the one, that of Mount Sinai, which engenders bondage, is Agar, "For Agar signifieth Sinai which is a mountain in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is *free*, which is the mother of us all." Now let us refer for a moment to the third Chapter of Second *Corinthians*. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . Our sufficiency (capacity) is from God, who also hath made us capable ministers of the new testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious, etc., etc. . Now the Lord is that Spirit, and where the Spirit of the Lord is, *there is liberty*." In *Deut.* Chap. xxx. 11-14, we find:—"For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off: It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it." Now let us compare the above with the 10th Chap. of *Romans* (4-8) and we shall find the interpretation which St. Paul gives to the above passage. He says:—"For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man who doeth those things shall live by them. But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach." From the above we observe that Christ is termed the end, or object of the Law, and the first time that Jesus teaches in the Synagogue, at Nazareth, he explains a passage in *Isaiah*, where it is written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and *recovering of sight to the blind*, to set at liberty them that are bruised" (*Luke* iv. 18). A



King was to come who is the "*Desire* of all nations" (*Hag.* II. 7), "the *Desire* of the everlasting hills" (*Gen.* XLIX. 26). The empire of the Universe is promised to him, and his yoke will be easy, and his burden light (*Matt.* XI. 30); he will reign by Beauty, Justice, and Truth (*Psalms* XLV). He will put an end to all the abominations which desolate our planet; he will put down the mighty from their seats (*Luke* I. 52); lifted from the earth, he will draw all nations unto him (*John* XII. 32), and at his name every knee will bow, whether in Heaven, upon Earth, or in the Infernal (*Philli.* II. 10). Now we know that the holy and noble Gautama Buddha has had his day, his cycle is ended, peace to his grand soul, his work is accomplished. It is the Christian civilisation which now bears sway, and it is the Christ who is alluded to in the above passages, the Sacred Initiate of the Occident, who, for nineteen centuries has been maturing his blessed plans for the Salvation of his people. Christ is the living Sign which will harmonise all contradictions, for as the aged Simeon well said:—"He was set for the fall and rising again of many in Israel, and the Standard around which many an ardent battle would be fought" (*Luke* II. 34. 35). Amidst all the diffusion of Hermetic Doctrines in their variety, we prefer the grand spiritual verities of the Soharite Kabala, the resplendent Solar Christ of the "*Sohar*," who is the fixed centre from which proceed all the eternal beams of light which illuminate the darkened Souls of humanity. It is written in the Sacred Evangel, that the salvation of Judæo-Christianity can only happen through the Judæo-Christian tradition (*John* IV. 22) which has descended to us from the Πρωτογονοι *Protogenes*, whose names are inscribed in Heaven (*Heb.* XII. 23), through the Melchisedekeans, the Abramides, the Chaldeo-Egyptians, and the orthodox of Israel, as transmitted unto us by Moses, Jesus Christ, and the first Apostles. Celestial Genius of Light, the Solar Christ is the Magnetic centre of humanity, he is the ever-living radiant Fire towards which the Eagles are attracted, as he himself says (*Luke* XVII. 37). In proportion to his elevation will the world itself be elevated, he draws it from its darkness, and purifies its degradation, "I ascend unto my Father, and your Father; and to my God and your God," he says unto Mary Magdalene (*John* XX. 17).

For our present purpose it is quite unnecessary to go back to the time when the ancient Sacerdote—faithful Guardian of the Sacred Science—interpreted the Mysteries to the people in the language of Parables, "for without a parable spoke he not unto them," to the period when our *quasi-civilised* nations, elated by

their Sacred Colleges still evoked the dying remembrance of these grand Hermetic Fraternities, of which our modern Freemasonry is but the illegitimate child, a corpse from which the Soul has long fled, yea, a grim simulacrum from which the life has truly departed. But the inflexible Will—sovereign property of the Mage—not being susceptible of asserting itself except through constant energy in its struggle and constancy against adverse destiny, rendered it necessary that he who would aspire to the grades of Sacred Wisdom, had to pass through a course of preliminary and terrifying ordeals, as Iamblichus and other writers inform us, to strengthen and fortify his faith and integrity. The Grand Master interrogated his Neophyte thus: "Son of Earth, what dost thou wish?" "To see the *Light*," replies the Pupil, that Light of Wisdom and Intelligence, the true Light which "enlightens every man that cometh into the world." This Light, Kabalistically speaking, is that unique substance, mediator of movement, unfading and eternal, which engenders every thing, and to which every thing returns. It is alike the receptacle of the Life and Death-fluids, whether in the shrouded corpse of to-day, or in the embryonic germ of immortal life of to-morrow. Corresponding to the Word, the Divine Light—to the Thought, the Intellectual Light—it is at the same time in the phenomenal world the sperm of matter, and the matrix of forms, however contradictory this may appear at first sight. It is the Hermaphroditic agent of the Eternal Ever Becoming. It constitutes that universal, imponderable fluid, whose four sensible manifestations are termed Heat, Light, Electricity, and Magnetism. It is the *Akasa* of the Hindus, the *Aour* of the Hebrews, the *Speaking Fluid* of Zoroaster, the *Telesma* of Hermes, the *Azoth* of the Alchemists, the *Astral Light* of Martin and Levi, the *Sidereal Light* of Paracelsus, the *Spectral Light* of Passavant, and the *Psychic Force* of the illustrious chemist, Profr. Crookes. In simpler language, it is the *Ruach Elohim* of Moses, the *Divine Ether* of the Greeks, the *Mens* or *Spiritus* of the Romans, yea, it is all this and something more, and Christ has given us its veritable name, that which he calls the *Sacred Spirit*, the living *Breath of God*; he informs Nicodemus that:—"The *Spirit* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth" (*John* III. 8), and it is the "sound from heaven, and the mighty rushing wind," of Pentecost (*Acts* II. 2).

The root of all being in the Absolute, or that which we term God, can never be comprehended, for a God *defined* is a *finite* God, but from this incomprehensible Absolute eternally emanate



the *Androgynous Dualis*, formed of two Principles indissolubly united, the *Vivifying Spirit*, and the *Universal Living Soul*—the mystery of their Union constituting the *Grand Arcanum of the Word*. The Word, considered in its Divine synthesis is collective Humanity prior to its disintegration, or the *Celestial Adam* before his “fall;” before the Universal Being became modelled, so to speak, in passing from the Unity to Multiplicity; from the Absolute to the Relative; from Collectivity to Individuality, or from the Infinite in Space to the Eternity in Time. Not to speak of the Orientals, Buddha, Confucius, or Zoroaster, history shews us Orpheus unveiling esotericism to the Initiates, by the use of Mysteries. Moses selected a class of Priests, or Initiates—the tribe of Levi—and confided the traditions of the Sacred Science to the recipients whom he found trustworthy. But the exoteric transmission of that tradition became indisputable about the year 500 B.C. with Pythagoras Initiated in Egypt, as in the case of Socrates, Plato, and Aristotle. Pythagoras had a secret teaching based principally upon Numbers, and several fragments of that teaching have been transmitted to us by the Alchemists, which are absolutely identical with the *Kabala*, from which they certainly have been derived. That tradition was more or less lost amongst the disciples of the great Philosopher, but it will be found to be renewed again from its original source, Egypt, in the Grecian and other Mysteries. The Letter of Alexander the Great addressed to his Master, accusing him of having disclosed the esoteric teachings, proves that the traditional and oral instructions existed up till that Epoch, and Plutarch informs us, that the seal set upon his lips by the awful oaths of secrecy prevented him from ever divulging the very elementary principles of the Divine Mysteries. The existence of that oral tradition is well known to every student of Christianity, for Jesus unveils to his disciples only, the true meaning of his parables. “But without a parable spake he not unto them; and when they were *alone*, he expounded all things *to his disciples*” (*Mark* iv. 34). The whole secret of the esoteric tradition, as embraced in his “Sermon on the Mount,” he confides to his favourite disciple, John, and the *Apocalypse* is entirely Kabalistic, representing the veritable Christian esotericism. This *Apocalypse*, or *Revelation* of St John, which contains all the Kabalistic doctrines of Jesus Christ, is a book as profoundly obscure and puzzling as the “*Sohar*.” It is written hieroglyphically, with its weird numbers and images, and the Apostle often appeals to the Intelligence of the Initiates. “Let him who has Wisdom

understand," says he in several places, when referring to an allegory or a number. This favourite Apostle, who was the faithful recipient of the secrets of his Master, never wrote in such a manner as that the masses could comprehend him. It would be well for those who feel interested, to study the esoteric tradition in connection with Orpheus, Pythagoras, Plato, Aristotle, and all the Greek Philosophers upon the one hand, and Moses, Ezekiel, and the Hebrew Prophets upon the other, also the School of Alexandria, the Gnostic sects and esoteric Christianity as unveiled in the *Apocalypse*. The Alchemists and the Members of the Rose-Cross are too well-known as Kabalists to require any lengthened description here. Spinoza was an earnest student of the Kabala, and his system shews itself in the plainest manner; Liebnitz was also Initiated into the esoteric traditions by Van Helmont, the son of the celebrated Occultist, who was as learned as his father. The author of "*Monadology*" has also been in very close *rapport* with the Rose-Cross, and it is a fact well-known to all critics that the German Philosopher wrote upon many points of the Hermetic Science, and Free-Masonry also possesses many doctrines derived from the *Kabala*. Liebnitz has expressed a sublime and profound truth. He says in his "*Monadology*," "There is a world of creatures, of living things, of animals, of perfecting Souls within the smallest particle of matter. Every particle of matter may be considered as a garden filled with plants, or as a pool full of fishes, all swarming with life" (*Sect. 66. 67*).

" Creation smiles around, on every spray,  
The warbling birds exalt their evening lay;  
Blithe skipping o'er yon hill the fleecy train  
Join the deep chorus of the lowing plain;  
The glassy ocean hush'd, forgets to roar,  
But trembling, murmurs o'er the sandy shore."

The universal doctrine of *Emanations* was adopted from time immemorial throughout all the greatest Schools of the Sacred Science, but was perverted and suppressed as much as possible by the early prejudiced Fathers of the Church. This veritable doctrine is clearly alluded to in many passages of the Scriptures. In the correct translation of *Deut. xxxiii. 2*, we find it stated: "He shone from Mount Paran, and He is gone forth amongst ten thousand Saints, having His Angels upon His right," which proves that the Sacred Kabala was at least in existence in the days of Moses. The Manicheans, as well as almost all the Gnostic sect of Christians, the ancient Persians, etc., etc., all believed that the Supreme was surrounded by Angels, Æons,

or Emanations of the Divinity, as they termed them. The Hebrew word **אשד** *Asdt*, is translated in the above verse of our English Bible "fiery law," but in reality it means *emanations*. Again, let the reader turn to the works of Origen, Clemens Alexandrinus, Chalcidius, Methodius, and Maimonides, on the authority of the *Targum* of Jerusalem—the greatest authority amongst the Jews—as well as Godfrey Higgins, and he will find the true esoteric meaning of the first two words in the Book of *Genesis*, **בראשית** *Brasit*, which means, *Wisdom*, or the *Principle*, and not "In the beginning." As already stated, the early Christians suppressed the veritable sense of this word, and the learned Beausobre informs us that : "The Jews instead of translating *Brasit* by the words, *in the beginning*, translated it *the active and immediate Principle of all things*, God made, etc., which, according to the *Targum* of Jerusalem, means, by *Wisdom*, God made, etc." He further observes, "The word Principle does not mean that the heaven and earth were created before that, but that God did everything through His Wisdom, which is His *Verbum*, and which the Christian Bible named the *Beginning*," thus adopting the esoteric meaning of the word abandoned to the masses. St. Augustine says, "And if by *Rasit* we understand the *active Principle* of the Creator, instead of its *beginning*, in such a case we will clearly perceive that Moses never meant to say that heaven and earth were the first works of God. He only said that God created heaven and earth *through the Principle*, who is His Son. It is not the *time* he points to, but to the immediate author of the creation." This Principle is *Wisdom*, or the *first emanation*, which, like Minerva (the goddess of Wisdom), emanated from the head of Jove—Jah, Jehovah—or the Son, the *Logos*, the Kabalistic *Adam - Kadmon*, or the Second Person of the Trinity. The author of *Genesis* was too profound a philosopher to speak of the *beginning* of the world. We read in the Book of *Proverbs* (VIII. 22) that "Jehovah possessed me, *Wisdom*," **ראשית** *Rasit*; but not **בראשית** *B-rasit*, as that would justify our vulgar translation, which says, "The Lord possessed me *in the beginning*," but the particle **ב**, sign of the ablative, is not there, but it is interpolated in order to maintain the sense, for it would be nonsensical to say, "The Lord possessed me, *beginning*." "I, Wisdom, proceeded from the mouth of the Most High," says Solomon. "Length of days is in her *right* hand; and in her left hand riches and honour; she is a *tree of life* to them that lay hold upon her; and happy is every one that retaineth her. The Lord by *Wisdom* hath founded the earth;



she shall give to thine head an ornament of grace ; a crown of glory shall she deliver to thee. For whoso findeth me, findeth life, etc." (*Prov.* III. IV. VIII). "For she is a vapour of the power of God, and a certain *pure emanation* of the glory of the Almighty God : and therefore no defiled thing cometh into her. For she is the brightness of eternal Light, and the unspotted *mirror* of God's majesty, and the *image* of His goodness" (*Wisdom* VII. 25. 26).

This antique Wisdom gleams like a meteor throughout the writings of the Initiated Paul. Our bodies are members of Christ (*I Cor.* VI. 15); we form with Christ one and the same body (*Gal.* III. 28); in him will be restored, unified, all that which is in heaven and upon earth, the invisible and the visible (*Ephes.* I. 10); it is by him that we are made participants of his nature (*Heb.* XIII. 8); as Man-God, he will have all men to be saved, for he is the naturally established Mediator between Humanity and Divinity, united hypostatically (*I Tim.* II. 4. 5); he marches at our head, and is the precursor and Initiator of the human race (*Heb.* VI. 20); the author and the finisher of our faith and glorification (*Heb.* XII. 2); and he is the transformative and renovative principle of humanity, its centre of attraction, the corner-stone and key of the gate of the living Temple, of which we are the constructive materials and living stones (*Ephes.* II. 20). He is the foundation of our existence, as an initial germ; he lives in us (*II Cor.* XIII. 5), and nevertheless I live, yet not I, but Christ liveth in me (*Gal.* II. 20); in him are concentrated all the treasures of wisdom and science (*Coloss.* II. 3); the knowledge of him is science *par excellence*, supereminent (*Philip.* III. 8); and there is no need to glorify ourselves in anything else but in the knowledge of Jesus Christ, and Jesus Christ crucified (*I Cor.* II. 2), for all is in him.

In the foregoing passages the Christ is considered in his double aspect of *Christ-Spirit*, and *Christ-Man*, which are but one, like as in humanity, where the animal man and the spiritual man are but one human being; the unique Son of God, the same essence as that of the Universe, visible and invisible. It would be needless for the present to enter upon the Mystery of the conception and generation made by this same *Verbum* through the accomplishment of *Ensof* and *Chocmah*; of the impenetrable sphere of the Divinity, in the region of the Celestial Zenith of creation, where it takes the name of Christ for the first time, in the origin of all things. All is in all, all is born, lives and is transformed by the effect of one and the same law; the smallest element is the reproduction of the largest; the same



principles rule equally in all creatures, from the most material to the most spiritual, up to powers the most elevated. In the womb of the Universe worlds are born, as the infant in the womb of the mother, and embryology teaches us that the feminine cellule is disengaged from the masculine cellule, or in other words, that the sexes are differentiated in embryo, just at that age which exactly corresponds with the cosmic age; or that the feminine principle, personified in Eve, is then disengaged from the masculine principle, personified in Adam. The entire Universe, which the *Alaia* calls *Asiluth*, which comprises all degrees of being, from the grossest matter to the highest spirituality, the ONE—that *Uni-verse* is divided into three worlds; *Asiah*, or the Body of the world, *Jesirah*, its Soul, and *Briah*, its Spirit. They correspond to the fundamental divisions of man, *Nephesh*, *Ruach*, and *Neshamah*, or the Body, Soul, and Spirit.

Origen compares the Scriptures to man composed of Body, Soul, and Spirit, for they have a triple meaning, historical, moral, and spiritual. He further states:—"There are things mentioned therein as history, which have never taken place, and which could not take place; there are others which could take place, but which have never occurred" [H. Orig. p. 167]. St. Hilary says:—"There are many historical passages in the New Testament, which, if taken literally are contrary to good sense and reason, it is consequently necessary that they be interpreted mystically." St. Augustine says:—"There are Mysteries concealed within the works and miracles of our Saviour which, if interpreted literally and carelessly, will lead us to commit the grossest errors." Conformably with this the "*Sohar*" informs us that:—"Every word hides in itself a lofty meaning; every narrative contains more than the event, which it seems to recite. This holy and lofty doctrine is the true Doctrine." Again it adds:—

"Alas for the man who thinks that the Law contains nothing but what appears upon its surface, for if that were true there would be men in our day who could excel it. But the Law assumed a body; for if Angels are obliged, when they descend into this world, to assume a body in order that they may subsist in the world, and it be able to receive them; how much more necessary was it that the Law, which created them, and which was the instrument by which the world was created, should be invested with a body, in order that it might be adapted to the comprehension of man. That body is a history, in which, if any man thinks there is not a Soul, let him have no part in the life to come."

The "*Sepher Jesirah*," the "*Sohar*," and the "*Apocalypse*," are the *chefs-d'œuvre* of Hermetic Wisdom, they overflow with esoteric Science, the expressions are figurative like poetry, and they are exact as numbers. The *Apocalypse* completes and surpasses all the Science of Abraham and Solomon. The commencement of the "*Sohar*" astonishes one by the profundity of its ideas and the sublime simplicity of its images. Here are a few quotations :—

"The knowledge of Occultism is the Science of equilibrium. Forces which are produced without being balanced perish in the void. Thus have the Kings of the ancient world perished, the Princes of Giants. They are fallen like trees without roots, and we can no more find their place. It is by the conflict of unbalanced forces that the desolate earth was naked and void, when the Breath of God placed itself within the heavens and lowered the mass of waters. All the breathings of Nature were at that time towards unity of form, towards the living synthesis of equilibrated powers, and the forehead of God, crowned with light, was elevated upon the vast ocean and was reflected upon the inferior waters. His two eyes appeared as sparkling coruscations of living light, launching his arrows of flame which reflected and intersected one another. The forehead of God and His two eyes formed a triangle in the heavens, and reflected, they formed a triangle upon the waters. Thus was revealed the number *six*, which was that of universal creation."

The writer has taken care to declare to us that the human form which he gives to God is only an image of His Word, and that God can not be expressed by any thought, or form. He continues his sublime vision.

"The synthesis of the Word formulated by the human figure ascends slowly and emerges out of the waters, like as the Sun rises. When the eyes have appeared, light has been made, when the mouth comes into view, spirits are created, and the Word makes itself understood. Afterwards, the entire head has appeared, and here is the first day of creation. Next, the shoulders, the arms, and the breast appear. The Divine Image thrusts back the Sea with one hand, and elevates the Continents and Mountains with the other. It steadily increases, its generative power appears, and all beings understand how to multiply themselves, it places one foot upon the Earth and the other upon the Sea, it admires itself in the Ocean of creation, breathes upon its reflection, and calls its image to life. 'Let us make man,' it says, and man is created."

How beautiful and poetical is this admirable vision of creation accomplished by the Ideal type of humanity. Man is thus the

shadow of a shadow, and is at the same time the representation of the Divine power; the earth is given to him for his temporary dwelling-place, he can extend his hands from the Orient to the Occident as the *Adam-Kadmon*, or the primitive Adam of the Kabalists.

But what is this Universal Life, except the Breath of the Infinite, for it matters but little where we turn our wandering footsteps, everywhere—in the air above, as in the earth beneath, and in the waters under the earth—we are surrounded by Life, for Nature lives: every pore is bursting with Life, every Death is only a new Birth, and every grave a cradle. The air is crowded with birds, for whom Life is a song and a thrilling anxiety, the anxiety of Love; the air also swarms with those minute animated miracles—the insects; the waters are peopled with innumerable forms, from the microscopic animalcule to the gigantic whale; old ocean's bed is alive with polypes, crabs, and star-fishes, and even the beetling and rugged face of her foam-covered walls are swarming with shell-animalcules, mussels, barnacles, and limpets, for life is everywhere.

“ It speaks in the sprays of the ocean  
That sweeps to the sounding shore;  
'Tis bleat with the running riplet,  
With the noise of the cataracts' roar;  
● It comes through the fields of memory,  
And wakes the slumbering flowers;  
Throws in the shadows of evening  
The light of the morning hours.”

Yes, all, absolutely all in the world is Life, either in the latent or awakened state, but in the latter case, organised diversely and manifested differently by phenomena which vary infinitely, from the most spiritual beings—the Archangels—to those the most dense which we generally term the “solid” (?) rocks and metals. Within the womb of those heavy and sparkling minerals sleep in a cataleptic state millions of vital Elementary Spirits. They only await with tremor the hour when the shock of the pick, or hammer of the miner will awake them to deliverance from their earthly *Limbo*, for this is truly the time of their Resurrection and Ascension upon the ladder of evolutionary life. The existence of those rudimentary or Elemental beings is well-known to every Initiate—those latent Souls of Mineral life, and our Gospels confirm this:—“I say unto you, that God is able of these *stones* to raise up children unto Abraham,” says John the Baptist (*Matt.* iii. 9). The pick of the miners in our quarries, the plough of the labourer, the hatchet of the wood-cutter, the



wheels of the carriage, at every instant, awaken those Soul-germs of life; the flames of our furnaces arising from the molten metals, and the fumes of the wood of the charcoal-burner, ascend into the atmosphere in torrents of Elemental Spirits mingled with clouds of smoke. Prisoners of wood, stone, and iron, bound in their tombs like Lazarus, they await the time when their captive bonds will be rent asunder, when they will be released from their imprisonment. St. Paul the Initiate clearly alludes to this in saying:—"For we know that the whole creation groaneth and travaileth in pain" (*Rom.* VIII. 22). St. Paul speaks of the above as a secret well-known to him, "*We know*," says he. In a subsequent Chapter he explains what this physiological secret is, also how and why these vital energies, or spirits, have been struck with catalepsy, and reduced to such a state that is neither a corpse within a sepulchre, nor an embryo within a matrix, but only Elemental Spirits entangled in the stony meshes of matter. In former times this constituted a veritable Mystery, but now it becomes a new Chapter of Biology, as can be seen in the esoteric interpretation of the original "Fall." One and the same element, by whatever name we choose to call it, whether "Cosmic Ether," or the "Universal Life-Fluid," spiritual in the Celestial world, undergoes innumerable modifications upon earth, it passes and re-passes through myriads of furnaces, retorts, crucibles, alembics, etc., in that elaborate workshop which we call Nature. Metals, sublimed by the action of fire, transform themselves into vapours which are dissolved and spiritualised in the ether, but only to be condensed and concreted again in material forms upon earth. The Spirit *sleeps* in the Mineral, *dreams* in the Vegetable, and *awakes* in the Animal. It aggregates within the stone, vegetates in the plant, it walks and runs in the animal, swims in the fishes, flies in the birds, it is marvellous instinct in the bee, ant, and all other industrious animals. Daniel knew this philosophy well, when he places in the mouths of the three young men in the Babylonian Furnace their sublime invocation to all the spirits which fill and animate all creatures; all the Elementals of the earth and the heavens, of the mountains, the woods, the atmosphere, the currents of the rivers and seas, the caves, glaciers, minerals, and animals.

"Blessed art thou, O Lord the God of our fathers: and worthy to be praised and glorified, and exalted above all for ever: and blessed is the holy name of thy glory; and worthy, etc. Blessed art thou in the holy temple of thy glory; . . . Blessed art thou on the throne of thy Kingdom—Blessed



art thou that beholdeth the depths, and sittest upon the Cherubim—Blessed art thou in the firmament of heaven—All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. O ye angels of the Lord, bless the Lord; praise, etc. O ye heavens bless the Lord; O all ye waters that are above the heavens; O all ye powers of the Lord; O ye sun and moon; O ye stars of heaven; O every shower and dew; O all ye spirits of God; O ye fire and heat; O ye cold and heat; O ye dews and hoar-frosts; O ye frost and cold; O ye ice and snow; O ye nights and days; O ye light and darkness; O ye lightnings and clouds; O let the earth bless the Lord; O ye mountains and hills; O all ye things that spring up in the earth; O ye fountains; O ye seas and rivers; O ye whales, and all that move in the water; O ye fowls of the air; O all ye beasts and cattle; O ye sons of men; O let Israel bless the Lord; O ye priests of the Lord; O ye servants of the Lord; O ye spirits and souls of the just; O ye holy and humble of heart; O Ananias, Azarias, and Misael; *bless ye the Lord: praise and exalt him above all for ever, for he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire. O give thanks to the Lord, because he is good: because his mercy endureth for ever. O all ye religious, bless the Lord the God of gods: praise him and give him thanks, because his mercy endureth for ever and ever*” (*Vulgate, Dan. III. 52-90. See also Psalms CXLVIII: / Isaiah XLII. 23, etc.*).

“For in Him we live, move, and have our being.” (*Acts XVII. 28*). The modest, pretty flower that blooms in lovely beauty beneath our feet, exhaling its delightful fragrance for us to inhale; the verdant leaf, trembling in the evening zephyr upon the shady spray which overarches the purling brook; the rainbow-shell which, kissed by the briny waters of old ocean, is now cast aside by her ceaseless billows upon the pebbly beach, after having breathed forth its life to a higher plane; the glittering mineral imprisoned deeply in the dark womb of mother earth, eagerly waiting for the liberation of its psychic atoms—its ascension to a more progressive plane; the sombre chrysalis of to-day transforming itself into a gaudy butterfly, basking in the sunlight of to-morrow; and those jewelled fire-blossoms of night, scintillating their soft beams of light from the blue canopy of heaven; all contain in unmistakable characters and symbols the very imprint of the finger of God, which can be clearly seen by those who are intuitive enough to read the signs attached to them. Such then is the sublime Science of the Universe, and how true is it that there are “Sermons in stones and brooks,” for God is *All in All*.

“All are but parts of one stupendous whole,  
Whose body Nature is, and God the Soul.”

Amongst the various writings which have from time to time appeared, bearing upon the Doctrines of Initiation, or esoteric Christianity, that monumental work, the "*Sohar*" must certainly be considered as the volume *par excellence*. It contains the ancient oral tradition, which is absolutely essential as a necessary complement to the Doctrines of the Sacred Writings, so commonly interpreted in their literal sense. The "*Sohar*" is divided into two parts—one contains the text, or the oral tradition, which has not been annotated, or interfered with, and the other portion, which includes additions, appendices, etc. It embraces:—1st. The Discourse of Simeon, son of Jochai, to his disciples, and the discourses of those disciples amongst themselves; 2nd. The Book of Mysteries; 3rd. The Great Assembly; 4th. The Small Assembly; 5th. The History of a certain Ancient, upon the section Mischpatim of the "*Sohar*," which treats upon the Mystery of Levirat and the Spirit; 6th. The Commentary upon Ruth; 7th. The Illustrious Book of Nechousah, son of Hakkanah; 8th. Additions; 9th. The Faithful Shepherd—Moses—who is said to have appeared to Simeon Ben Jochai, and to have revealed to him these verities; 10th. The Palace where he lives; 11th. The Mysteries of the Law; and 12th. The Secret Commentary. There are several other treatises of a similar nature, which appear in this edition—that of Cremona—for there are two editions of the "*Sohar*," that of Mantua, and that of Cremona. The external portion of the *Sohar* includes the Additions, which are not given in the first edition, or the ancient Supplements, as they are termed, in contradistinction to the more recent ones. In this part is found; 1st. The Explanation of the Word—the Tetragrammaton, along with the seventy-two modes of interpreting it, by Simeon, son of Jochai. That interpretation has been printed in Mantua and Cracovia; 2nd. The new *Sohar*, which comprises four treatises, viz; the text of the oral tradition, the New Supplement, the explanation of *Canticle of Canticles*, and the exposition upon the *Lamentations* of Jeremiah. In addition to these there are several other treatises upon the text of tradition, which have been written by several Doctors who have lived at various times after the destruction of Jerusalem. It is now necessary to make a few observations upon the life and death of Simeon Ben Jochai. When Simeon and his friends had assembled together to write the "*Sohar*," it was admitted by them that Elias was present in their midst, along with other Celestial Spirits who live in the light—the Angels—who descended amongst them. God, the Supreme Cause of all, gave

to these Angels permission to make known the Secret Mysteries, and accorded to those Celestial Powers the right to reveal the hidden Mysteries, which were not to be made known universally until the time of the *generation of the King-Messiah*. Those who possess the Knowledge, or Science of these Mysteries, says *Daniel*, "shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever" (xii. 3). The Temple of Jerusalem was overthrown by Titus and the Roman armies, the Synagogue was utterly demolished, their sacred harmony was completely disorganised, the Seventy Members of the Sanhedrim were massacred, except Simeon Ben Jochai and five of his companions, Jerusalem was burnt, then rased to its foundation, its inhabitants perished at the point of the Roman sword, and all the elements of that ancient civilisation which had been so grand and glorious were now dispersed all over the earth. But after the destruction of the Sacred City, Simeon and his son were condemned to death by a decree of Cæsar, the Emperor of Rome. To avoid that condemnation they lived for twelve years in a cave. About the end of this time Elias came to them and apprised them of the death of the Roman Cæsar.

"Pincha was seated before Rachamai, and the latter said, 'I have certainly heard that Jochai had a precious pearl, who was Simeon, his son; and I have seen the splendour of that pearl, which shines like a radiant Sun within its casket.' This signifies that Rachamai had in a vision seen Simeon and his son proceeding from the cave, full of the most profound wisdom. 'He illuminates the entire world' signifies that the Doctrine, which up to the present time, had never been taught except by oral tradition, would be written by Simeon, so that it might be communicated to the many. 'And the light came from heaven to earth, and it illuminated the whole world' signifies that this Divine Doctrine will be diffused throughout the world, until the time when the Ancient of Days will come and sit upon His throne, in the reign of glory, as the Sacred Writings tell us. 'And within that Light there is a lesser manifested, which shone outside the house and illuminated all the world.' This refers to Eleazar, the son of Simeon, who had to write certain portions of the Book of the "*Sohar*." Simeon is not the author of that Doctrine, but he has put into writing that which formerly had been transmitted by oral tradition only, as I have already stated. The object of Simeon was only to write for posterity that Supreme Doctrine of the Sacred Science of the Hebrews, which up till that time had only been propagated through oral tradition."

There is a celebrated Prophecy which Elias gave to Simeon



Ben Jochai, regarding the Book of the "*Sohar*." It was therein announced that the text of these books would not be published until towards the *end of the Cycle*, that is, until the era of the *Royalty of Christ-Jesus*, which has now arrived. This Prophecy merits serious attention, and is repeated several times. We herein cite a passage. "Master! Master!" says Elias, "thou art a large and strong tree in the Law, as Daniel has predicted, and under thy branches, which are very numerous, there will come many birds, who are Sacred Souls, who are within the worlds on high. And many spirits from below, that is to say, living men upon earth, will be nourished with the Doctrine of this Book, which will be manifested later on, in the *last age*, towards the *end of the cycle*." This grand old monument of primitive tradition and Occidental esoteric doctrine must necessarily be made known to the many, by publication, and the present preliminary volume is merely written for the use of the common people, and for the introduction of the elementary truths to those of the public who are prepared to receive them.

We shall now turn our attention to the death—or rather to the *translation*—of him who has so faithfully transmitted to us the sacred texts of oral tradition. This can not fail to be of interest to our readers. The following brief account of the transformation of him who rendered such an immense service to his fellow-creatures, yea, to those generations of this era which has now opened, who choose to travel upon those paths which are illuminated by the Light of Heaven—is taken from one of the Dissertations in the volume, and it is certainly a manifold blessing that we possess this great gift of God to man. Living amidst the mountain solitudes of the New—but old, old—World, far from the smoke and din of busy cities, here, where Nature breathes Nature's God, and where books are our only companions, amongst all our numerous volumes, the "*Sohar*" is the only one wherein we have found the solution of the most formidable problems which concern the welfare and happiness, or in short, the destiny of mankind. Those of our readers who aspire towards Sacred Truth can not do better than study such writings, which embrace Celestial joys within themselves. From "The Small Assembly," that treatise whose termination ended with the death of Simeon Ben Jochai, I now cite several passages. He who wrote under the Master's dictation has left us this memorial. "And R. Abba—one of the seven of the Assembly—says, 'Scarcely had he who was the Sacred Light, concluded this word—*Lifi*—the last in the treatise—than he ceased to speak. I was ready to continue writing, and I thought



I had much more to write, but I heard nothing. Then I elevated my head, but the light was too dazzling, and I could not look at it at this time. I was seized with emotion, and I heard a voice which said :—Length of days and years of life, he has deserved. And I heard another voice saying :—I have demanded thy life. Throughout the entire day, the brilliant flame ceased not within the house, and no person could approach it, for the flame of fire and light surrounded the place. I threw myself upon the earth and cried. But when the splendour of the light was diminished, I observed that he from whom the light proceeded—the Sacred amongst the Sacred—had been removed from this world. He was stretched upon his left side, and a pleasant smile was expressed upon his lips. His son, Eleazar, stood up, and kissed his blessed hands, I kissed the dust which was under his feet. Those who were along with us wept; they could not utter a word. Eleazar, his son, prostrated himself three times, and was unable to speak. At last he said, Oh! Father, Father, from three we are now reduced to one. Now the Animals diffused themselves around him, the Birds flew, and concealed themselves in the caves of the immense ocean, and the Brothers gave the communion to his body (This passage conceals the greatest Mysteries). But R. Chiya arose, and said: Till now, he who had the light, has carefully attended to us; it is now time for us to occupy ourselves in rendering unto him the last honours. Eleazar and Abba rose up and clothed him with his last earthly raiments. Who ever witnessed such emotion and sincerity amongst wise men? Throughout all the apartments there was felt the odour of the most exquisite perfumes. When we bore away his coffin, there he was himself, elevated above it, and a fiery flame shone before him. And we heard a voice, which said: Hasten, come and reassemble yourselves for the nuptial joys of Simeon, according to the word of *Isaiah*: ‘Let him march in peace, and repose in his funeral couch.’ (LVII). When he was lowered within the grave, we heard a voice which said: ‘This is the man who has moved the earth and caused Kings to tremble; how many are in heaven, in liberty, to-day, through thee.’” Dying in the “odour of sanctity” is no myth, for in many well authenticated cases, a powerful and grateful odour, as of musk, sandal-wood, and other substances, has attended the corpse of a religious lucid, instead of the fetid emanations which exhale from the putrefaction of common humanity, whilst the body undergoes that process of chemical decomposition which supervenes on dissolution. Such is a brief account of the

translation of Simeon Ben Jochai, a phenomenon for which God is to be praised at all times. Happy is the portion of him who is like him, blessed on earth and in heaven. What precious treasures are reserved for him, for of him it may be truly said: "But go thou thy way until the end be, for thou shalt enter into repose, and have thy portion at the end of time" (*Dan. XII. 13.* See *Idra Sut. 764-787*).

Man is a Trinity, as the "*Sohar*" informs us, and the first fundamental part, the *Body*, with the vital principle—which comprises three sub-divisions—bears the name of נֶפֶשׁ *Nephesh*; the second, the *Soul*, seat of the will, which constitutes, properly speaking, the human personality, and embraces three sub-divisions, is called רוּחַ *Kuach*; the third, the *Spirit*, with its three powers, receives the name of נִשְׁמָה *Neshamah*. These three fundamental parts of man are not completely distinct and separate from one another; upon the contrary they shade into one another, like the Colours of the Spectrum, which, although successive, can not be distinguished completely, for they interblend at the margins. From the lowest power of *Nephesh*, that of the Body in ascending towards the Soul—*Kuach*—up to the highest degree of Spirit—*Neshamah*—we find innumerable gradations; just like those variations which pass from the shadow to the light by the penumbra, and reciprocally from the most elevated portions of the Spirit, to those physical and most material. They therefore run through all shades of radiation, like as from light to darkness, and owing to this interior union of the parts, the one with the other, the number 9 *Nine* loses itself in the *Unity*, in order to produce man, a compound spirit who unites in himself the two worlds.

I shall only cite herein one example, which will be quite sufficient to shew the profound Arcana of the living Universe embraced in many of the words of the *Sepher*, or Book of *Genesis*. Let us therefore take the hierogram of the word *Adam*, or as written in Hebrew אָדָם *Aleph, Daleth, Mem*. Now אָ *Aleph* is the first Key of the Tarot, the "Juggler," otherwise God and man; the Principle and End, or the equilibrated Unity. דָּ *Daleth* is the fourth Key of the Tarot, the "Emperor," the Power and the Kingdom, the quaternary verbal, the multiplication of the cube. מֶ *Mem* is the thirteenth Key, "Death," Destruction and Restoration, moral and physical night and day, feminine passivity, gulf of the past and matrix of the future. In אָדָם *Aleph* corresponds to the *Father*, source of the Trinity; *Daleth* to the *Son*, which the Kabala names the King, and *Mem* to the *Holy Spirit*. I have said that אָדָם is the cyclical

analysis of the Principle of which the  $\text{Iod}$  is the inaccessible synthesis. A simple Kabalistic Numerical calculation will shew this. Translating the Letters by figures according to the Tarotic method, we have :— $\text{K}$  equals 1;  $\text{T}$  equals 4; and  $\text{D}$  equals 13; now 1 plus 4 plus 13 equals 18, and 1 plus 8 equals 9. In the absolute numerical Kabala, the analytical figure of *Adam* is therefore 9. Now we obtain 10 by adding to the 9 the specific unity, which restores the cycle to its point of departure, for 10 is the figure which corresponds to the  $\text{Iod}$ . The hierogrammatic name  $\text{ADNI}$  *Adam* represents then the nonary evolution of the cycle emanating from the  $\text{Iod}$ , which is embraced in the 10, in returning to its point of departure, the Principle and the End of all. But this might be very much extended if space permitted.

*Nephesh* is the principle of Life, the living, or vital Soul, the breath of *animal* life, breathed not only into Adam, but into every beast as well; the breath of material life, which constitutes the external part of the living man. "The Spirit of God hath made me, and the *breath* of the Almighty hath given me Life" (*Job* xxxiii. 4). It is in direct relationship with the other concrete beings which are exterior to it, and it is by this influence only that vital manifestation is produced. The second element of the human being, *Ruach* (the Soul), is not so sensitive to the influences of the exterior world as *Nephesh*, and passivity and activity are herein found in equal proportions. It is composed of three forces which are at the base of the objective material being, it possesses the property of distinguishing itself from all the other parts, as a special individual, of disposing of itself, and manifesting itself by means of free and voluntary action. This Soul, which represents equally the throne as well as the organ of the Spirit, is still the image of the entire man; the same as *Nephesh* comprises within itself three dynamic degrees. *Nephesh* could not bind itself to *Ruach* if there was not an affinity between them, neither could *Ruach* to *Nephesh* and *Neshamah*, if there was not a complete relationship between them. *Ruach* may be said to be the bond between the Spiritual and Material worlds, and is the support and seat of the human personality. Thus, although *Ruach* has a particular form of existence, a being of a proper consistence, it is no less true that the first impulse of its vital action comes to it from the excitement of the concrete body which is inferior to it. In the same manner, the Body, by an exchange of action and re-action with the Soul, through its susceptibility, becomes a participant thereof, just as the Soul by its union with the



Spirit is supported and inspired. The third fundamental part of the human being—*Neshamah*—may be designated by the word Spirit, in that sense which it bears in the New Testament. Herein the passive sensibility to external nature is no more found, and Spirit lives its own proper life in the Spiritual world, with which it finds itself in constant relationship. It is in double *rapport* with its triple object, and is a purely interior existence. Just as *Nephesh* and *Ruach* respectively embrace the different degrees of existence, or potentiality of spiritualisation, so *Neshamah* also embraces three degrees of power. The Soul (*Ruach*) has indubitably a proper existence, it is however incapable of an independent development without participation in a corporeal life (*Nephesh*), and it is at the same time the opposite of *Neshamah*. Besides this, *Ruach* is in double relationship with *Nephesh*, influenced by it, it is at the same time turned inwardly, in order to exercise a free re-action, in such a manner as that the concrete corporeal life participates in the development of the Soul. It is the same with the Spirit, in its *rapport* with the Soul; of *Neshamah* in its relationship to *Ruach*; and by *Ruach* it is also in double *rapport* with *Nephesh*. Nevertheless *Neshamah* has in its proper constitution the source of its action, although the activities of *Ruach* and *Nephesh* are only the free and living emanations of *Neshamah*. According to the "*Sohar*," man, instead of living in the Divinity; and of constantly receiving from It that spirituality which he is so much in need of, has buried himself more and more in the love of self, and in the world of sin, from the moment when, after his "Fall" (*Gen.* III. 6-20), he had quitted his eternal Centre for the circumference. This growing fall and estrangement from the Divinity has resulted in the decay of those powers which originally belonged to humanity, but which are now latent. The Divine Spark is more and more estranged from man, and *Neshamah* (or Spirit) has lost its intimate union with God; the same with *Ruach* (or the Soul), it is estranged from *Neshamah*, and *Nephesh* has lost its intimate union with *Ruach*. Through this general "Fall," and partial relaxation of the bonds between the three elements, the inferior portion of *Nephesh*, which was originally with man a *luminous, ethereal body*, has become our material body, for man has been subjugated to a dissolution in the three principal parts of his constitution. The Sacred Scriptures fully confirm this, for Moses, in *Genesis*, uses an expression highly brimful of meaning, when he speaks of Adam and Eve, after their fall, being clothed with "*coats of skin*" (*Gen.* III. 21). "Lord," says Job, "hast thou not poured me out as milk, and



curdled me like cheese?" (*Job* x. 10), or, you have made me plastic all around, and from the spiritual being that I was, thou hast clothed me in layers of flesh.

From the above we can readily understand all that which takes place in ecstasy, trance, etc., also the phenomena of Somnambulism, Hypnotism, etc., for, according to all primitive traditions, there are two natures in every human being. Within those two natures, as already explained, we must also understand there are, broadly speaking, three principles of operation, for *Neshamah*, *Kuach*, and *Nephesh* have each their action to fulfil. In order to comprehend the Doctrine of Initiation, it is absolutely necessary to distinguish the *Spirit* from the *Soul*, and not to confound the one with the other, for they are distinct and diverse from one another in their natures.

"Within every man there is a vital life of the flesh, and to that terrestrial life there is given a superior life, by the virtues from on high, if we merit such. If we render ourselves worthy of that superior state, we receive a crown, which is called the life of the Superior Soul, according to that which is written:—'When the Spirit from on high may be able to overshadow us.' Then we are elevated to a knowledge of the purposes of God, by celestial assistance. If we are worthy of that celestial life, we are then clothed with the cincture of the Sacred Celestial Crown, which encompasses all, and is called the *Spirit of Jesus*, as is written in the Book of *Job*."

Such are the three principles of Ascension, according to the "*Sohar*." "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? Know ye not your own selves how that Jesus Christ *is in you*, except ye be reprobates?" observes Paul (*II Cor.* vi. 16: XIII. 5).

It is necessary that every reader who is not familiar with such subjects should study out carefully those elementary remarks, so that he may understand the proper meaning of those texts which have been transmitted unto us by primitive tradition. It is quite evident that the most essential duty incumbent upon each of us, is to elevate ourselves in the moral, and particularly in the Divinely moral order. The Kabalist, *Reuchlin*, quoting the Author of "*The Gate of Light*," tells us:—"At the commencement of the creation of the world, Divine Wisdom descended by its virtue into inferior things—through man—and seeing that the *Shekinah* dwelt in the lower part, the heavens and the earth were united. And there were active fountains and channels for perfection, and they conveyed life from heaven to earth, and God filled all above

and below." This is in perfect conformity with the Masters of Wisdom and Truth, as regards the realisation of communication between us who live upon earth and those Celestial Beings of light and glory.

"Hast thou been told that from the viewless bourne,  
The dark way never hath allowed return?  
That all which tears can move, with life is fled—  
That earthly love is powerless o'er the dead?  
*Believe it not.*"

Herein it will be well to remember the old axiom:—"Tell me thy company, and I will tell thee who thou art." Those who aspire to knowledge of an elevated order, who wish to place themselves out of the shadow of illusions and deceptions, ought to live in that condition of strict morality which will ensure them success; if otherwise, then there is the greatest peril, for there is an abyss which carries away the imprudent and rash within its dense gravity, and often leads to death itself. It must be self-evident to every thoughtful student, as the "*Sohar*" tells us, that there are three centres of life. To these centres may be added that of a legitimate vitality—*Chijah*—that which, in the Sacred Books, is called the *Life of Immortality*, and it must also unite itself with that which is the *Tetragrammaton* become the universal victim—*Chidad*. This perception of three centres of distinct life in man is well established by an almost decisive proof, which is drawn from contrary actions, which simultaneously take place within us, as we may observe in desire, concupiscence of the sensitive appetite, and repugnance of the Spirit. How can pure power, or faculties, ever be the principles of these diverse and opposite actions, unless we admit this certain truth, that the actions come from the different natures? As those three centres of life in humanity are united by a very strong bond—that of the unity of the person—according to the degree of each of these centres of life, they have their function and part in our works. This is why we must make an Ascension—according to the Divinely moral order, by each of those centres of operation. First, it is necessary that the *Psyche*—the vitality of the body—clothes itself with the body of immortality; Second, that the Soul must re-enter into the superior Eden, and have all the rights of the Celestial Adam; and Third, that the Spirit must re-enter into the heavens of glory. A man living upon earth may arrive at, and reach such a purification of his body, as that the latter can be assimilated to the Spirit. According to the "*Sohar*," the centre of the life of the *Psyche*—the vitality of the body—

is in the liver; that of the Soul, in the heart; and that of the Spirit in the brain, but the Spirit of the *Spirit* envelopes it exteriorly, and we know that herein is contained a very profound Mystery, by which the facts of Bi-location, and other strange phenomena can be explained. The "*Sohar*" informs us that the Spirit, although very elevated in its nature, is yet, so to speak, in affinity with the Body by the degrees of the Soul; and although very distinct from the Body, yet it knows and feels the operations of the Body, and is to a certain extent receptive of the impurity of its actions. As there are degrees of holiness, there are likewise degrees of impurity. When man sins he contracts something of impurity, and this impurity extends itself to the Spirit. In impurity there is a subtle portion which is impure, in a corresponding degree, by opposition to the Celestial portion, so that he who stains himself by sin, stains his Spirit, and clothes it in fluids as subtle as they are sinful.

In every just man who has attached himself to goodness, there is an influence which sheds itself from on high upon his Spirit, through his good works, and by it he receives Intelligence and Wisdom, such as we see in the Prophets and those who receive the Holy Spirit. They attach themselves to God their Creator, inasmuch as they attract to their Spirit the Holy Spirit, from which they also receive the knowledge of the Heavenly Mysteries, and the hidden Secrets of Divine Wisdom. In a similar manner is it with the impurity of evil. If man commits iniquity, an impure force dominates over him, according to the lesser or greater degree of his iniquities. We can therefore the more easily understand this grand truth, that in the esoteric doctrine of orthodox tradition, the just are called the "*Quick*," or "*Living*," even after having undergone that which we call in common parlance, *Death*, and sinners upon the other hand are called the "*Dead*," although they may be living upon this earth. Understand well, then, that the profound things of the Law are never taught except by a prudent and Wise Master, an intelligent Mage, or by Wisdom Itself. Happy and blessed are those who know how to teach the Arcana of Wisdom. It is also of the utmost importance that we observe carefully the doctrinal points that we wish herein to crudely explain. Within man we distinguish Seven Principles, as regards his life upon this earth. We have already spoken of the first three, viz, the Principle of organic life, or the Vitality of the Body; the Soul; and the Spirit. To these three centres of life there are, Fourth, a good Spirit for directing it, and a Patron, protective, or Guardian Spirit; Fifth, a Spirit of evil; Sixth, the Image, Mirror of

Destiny, which traces for us the mode of our life ; and Seventh, the Image of that which we are at the moment of our death, for fixing the life which will follow (See "*Sohar*" Sect. *Kadoschin*).

According to the "*Sohar*" there are four grades of worlds, the lowest—our terrestrial world—being called *Asiah*, in which we live and move, nevertheless that which we perceive of this world by our bodily vision, is only the most inferior sphere of such, the *most material portion*, just as we can only perceive by our ordinary senses our most inferior organs, the most material portion of man—the Body; *Jesirah* is the next, and this is the world of the principle of forms, the spiritual world which is the theatre of Angelic actions; then follows *Briah*, which is the world of creation, the central world on high, the sphere of the highest and most elevated beings. The next is *Aziluth*, but this is not the heaven of God, the Infinite ENSOPH, who is inaccessible for us in our present life; it is the glorious world which is adumbrated under the action of Divine Names, or Essences. *Asiah*, *Jesirah*, and *Briah* correspond to the three fundamental divisions of man, *Nephesh*, *Ruach*, and *Neshamah*. The Microcosm is absolutely analogous to the Macrocosm; Man is the image of God which is manifested throughout the Universe. It is easily seen that the above four degrees of worlds correspond also to the modes in which the Divine Presence manifests Itself; 1st, in the Burning Bush; 2nd, on Mount Sinai; 3rd, in the Ark; and 4th, in that which will become visible in Humanity, in this soul-cycle in which we are, by the entry of Christ into the *glories of his Kingdom*.

There is another Mystery in the esoteric doctrines of the Kabala which herein deserves a brief explanation. There are in man interior spirits, when he reaches the life of this world; over his head there are also other spirits, which float as clouds of light, and envelop him from above, from the celestial spheres of *Briah*. It is by those latter that those who have received a Mission from Heaven, receive Illumination, and are invested with the power which comes from on high. But each of those spirits preserves its free intelligence and conscious personality. It is of the utmost importance that we thoroughly distinguish the union of several spirits, with a view of co-operating in their works, and this by no means destroys the distinction of a proper personality for each of those beings. The immortality of our existence, considered corporeally, resides radically in our vital fluids. As the vital fluids are the receptacle of the principle of eternal vitality, it is necessary that they bear a similitude to the eternal principle produced by emanation—the



principle of vitality—of corporeity—and for this purpose, there must be very subtle fluids which clothe it. Every man and woman contains an image of the primitive unity, for the Brain is Adam, and the Heart is Eve, in each of us. Man incarnated in the body, and subjected to the influences of his passions, etc., must voluntarily and freely recover his primitive state; he must again re-create his lost Immortality. In order to effect this, he must be incarnated as many times as are necessary for his redemption, through that universal and omnipotent force—Love. It may also be truly said that the Planets form the vital organs of the Universe. In man, life is maintained by the blood-currents, which bathe all the parts, repairing the loss, and carrying away the useless elements; and in the Universe, life is maintained by the currents of Light, which bathe all the Planets, and distribute the waves or principles of generative life upon them. In man, each blood-globule—receiver and transmitter of life—is a *veritable being*, constituted in the image of man himself, and the human vital current contains these beings in incalculable numbers. In the currents of Light, we have a similar analogy; in these originate the Angels, the personified Forces of the Kabala. A portion of the ancient tradition is that of the Practical Kabala, which embraces the study of these invisible beings, the receivers and transmitters of Universal Life, contained as already stated, in the Light-currents. The Kabalists have a practical knowledge of those beings, and understand their respective powers. In man, the vital force, transmitted by the blood and its channels, is not the only one which exists, for beyond this force, and directing it in its march, there exists another—the Nervous Force. The Nervous Fluid, whether acting unconsciously in the system of organic Life—the Great Sympathetic, or Astral Body of the Occultists—or acting consciously by the will—by the Brain and Rachidian Nerves—always governs the phenomena of life. This Nervous Fluid is not maintained, like life, by particular beings (blood-globules), but starts from a source situated within a mysterious retreat (the nerve cellule), and works in a centre of reception. Between that which regulates, and that which receives, there is nothing but a conductive channel. According to the Kabala, it is the same within the Universe. Within the currents of Light there exists a mysterious fluid, independent of the created beings of Nature, but this, like the Nervous Force, is independent of blood-globules, and this fluid is a direct emanation of God; it is the Spirit of the Universe. We may say, then, that the Universe, like man, is subjected to a periodical involution

and evolution, and that it must finally be reintegrated within its origin—God—the same as man. The vital fluids are within the blood and in the arteries of the Heart, and cause the movement of the latter organ; they require the bony structure, for this forms bridges, as it were, for the veins to pass over. “The blood is the *life* thereof,” as the Scriptures inform us:—

“And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood: I will ever set my face against that Soul that eateth blood, and will cut him off from among his people. For the *life* of the flesh is in the blood; and I have given it to you upon the altar, to make an *atonement* for your *Souls*: for it is the blood that maketh an atonement for the Soul. . . . For it is the *life* of the flesh; the blood of it is for the *life* thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the *life* of all flesh is the blood thereof: whosoever eateth it shall be cut off” (*Levit. XVII. 10. 11. 14*). “Only be sure that thou eat not the blood: for the blood is the *life*; and thou mayest not eat the *life* with the flesh” (*Deut. XII. 23*).

The ancient but rather odd decision of the Church was:—*Ecclesia abhorret a sanguine* (the Church has a horror for blood). These vital fluids are still in action during sleep, when the principle of eternal vitality removes itself, in order to render an account to its Creator, whilst the vital fluids preserve and maintain the economy of human life. In the same manner as they are the receptacles of the Principle of vitality come from God, so is the life-principle the vehicle of the Soul, and the Soul that of the Spirit. Furthermore, we have the *heart*, but this word must herein be understood in its proper sense, for it is by Love—and not by the viscera of the organism—that the three centres of life are bound in union; by the unique personality, in short, which constitutes our existence. Love then is a grand *role* in our life, and we can thus comprehend that which God tells us:—“*Son, give me thy heart*,” for it is the *life* of our *entire existence* that He demands of us. Happy indeed are those who know how to give to God the gift of their Love, for they belong to Him unreservedly, they will be “*Sons of God*,” and will have a right to His eternal heritage.

## CHAPTER IV.

### MYSTERIES OF THE SOUL.

"Oh! Companions, Companions, Man, as God's emanation was both man and woman; as well on the side of the *Father* as on the side of the *Mother*. And this is the sense of the words:—And Elohim spoke, Let there be Light and it was Light! That is, it becomes Light on the side of the *Father*, and it was Light on the side of the *Mother*. And this is the *two-fold Man*." *Sohar*.

"Know that the Scintilla of Abraham, our Father, was taken from Michael, and the Scintilla of Ischak (Isaac) from Gabriel, and of Jacob from Uriel. These are of the substance of the Soul of *Adam primus*, under (subject to) the Mystery of the Repetition (*Revolutionis*) of his parts, to wit, of the right side and of the left side, and of the middle, to discover the impurity which it (Adam's soul) received from Samael and the serpent." *Kab. Den*.

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ANY one who is in the least degree acquainted with the Esoteric Doctrine knows that it is stated in the Kabala, or orthodox tradition, that there are various spheres called the Ten Sephiroth. It is of the utmost importance that every thinking reader should at least have an elementary knowledge of the Mysteries concealed within those Sephiroth, for herein are found the secrets of transformation in the social and religious order, as well as those of that regeneration which is open to all of us, as heirs of the Christ. The Jewish people offer us in symbolical language the means of acquiring regeneration, if we study out such with the light of intelligence; not according to the literal sense, but to the intellectual meaning and the Divine order. That which the Sacred Books shew us as having been done for Israel—the passage through the Red Sea, the Deliverance from Egypt, the entry into the Promised Land, are all but images and symbols of that which must be accomplished by each of us, for our Soul's perfection. By the explanation of those hidden Mysteries of the Sephiroth, we are led into the brightness of the light of truth, and in the "*Sohar*" the Masters of Divine Wisdom have placed in safe keeping the teachings and treasures of the Sacred Science. In the books of *Enoch*, *Daniel*, and *Ezekiel* there are allusions made to the Ten Sephiroth, and in the Lord's Prayer, the three Sephiroth, *Malkuth*, *Geburah*, and *Hod* are mentioned:—"For thine is the Kingdom (*Malkuth*), the Power (*Geburah*), and the Glory

(*Hod*), for ever and ever." "Whence will come the Wisdom (*Chocmah*), and what is the place of the Intelligence (*Binah*)? Alohim knows its way, He knows its place," says *Job* (xxviii. 20. 23). The Ten Sephiroth are distinctly referred to in the Old Testament under particular names consecrated to God, similar to the ten mystical names which St. Jerome speaks of in his Letter to Marcella.

In thus briefly touching upon the profound study of the Kabala, I refer the reader to the adjoining scheme which contains the triple Ternary, and embraces the Ten Sephiroth. This classification is not only the simplest and easiest understood, but it is also more pregnant with meaning than the others commonly given.

KETHER

אהיה

ÆIE

BINAH

יהוה

IHOAH

CHOCMAH

יה

IAH

GEBURAH

אלהים גבור

ÆLOHIM GHIBBOR

CHESED

אל

ÆL

TIPHERETH

אלוה

ÆLOHA

NETZAH

אלהים צבאות

ÆLOHIM ZABAOTH

HOD

יהוה צבאות

IHOAH ZABAOTH

IESOD

שדי

SHADDAI

MALKUTH

אדני מלך

ADONAI MELEK



Like all the ancient Hermetic names, there is a profundity of meaning embodied in the names of the Ten Sephiroth. This may readily be perceived by quoting a single example from the Alchemists, viz, their *Azoth*. This term may be regarded as the beginning and the end of every substance, that which embraces all the Kabalistic properties, as it contains the first and last letter of the three mother languages, the *Aleph* and the *Thau* of the Hebrews, the *Alpha* and the *Omega* of the Greeks, and the *A* and *Z* of the Latins. I annex herewith a general signification of the Ten Sephiroth.

KETHER. . . . The Crown, or equilibrating Providence.

CHOCMAH. . . Divine Wisdom.

BINAH. . . . Intelligence always active.

CHESED. . . . Infinite Mercy.

GEBURAH. . . Absolute Justice.

TIPHERETH. . Unfading Beauty.

NETSAH. . . . Eternity, or Victory of Life over Death.

HOD. . . . . Foundation, or Eternity of Being.

IESOD. . . . . Victory, Generation.

MALKUTH. . The Kingdom, Principle of Forms.

The three Ternaries denote the manifested Trinity throughout the three Worlds. The first Ternary, that of the Intellectual World, is the absolute representation of the Sacred Trinity, *Providence*, which equilibrates the scales of the balance in the Divine order, viz, *Wisdom* and *Intelligence*. The two inferior Ternaries are but the reflections of the first, more material; the moral and Astral Worlds. They are *reversed*, like the image of an object which is reflected upon the surface of a liquid. Within the moral world, *Beauty* (Harmony or Rectitude) equilibrates the scales of the balance, *Mercy* and *Justice*. In the Astral World, *Generation*, instrument of the stability of beings, assumes the *Victory* over Death, in maintaining *Eternity* by the inexhaustible succession of ephemeral things. Finally, *Malkuth*, the *Kingdom* of Forms, realises in its lower degree the totalised synthesis, expanded and perfected by those Sephiroths, whose summit *Kether*, *Providence* (or the *Crown*) includes the germinal and potential synthesis. Nature shews us beings whose form and constitution differ very much from one another, mineral, vegetable, and animal existences, etc., such as group themselves together for the formation of the planets; those again clustering around one another, and forming Solar Systems. The Birth and Life of the Universe is the result of the psychic union of

the Planets and their Satellites, similar in one sense, to the union of the sexes which gives birth to the Life of mankind. The Kabala considers matter as created subsequent to all existence on account of the Adamic Fall. Jacob Behme and St. Martin have sufficiently developed this idea amongst contemporary philosophers, therefore it would be useless to dwell longer upon this subject. Man comes from God, and returns to Him. The Kabala, above everything else, teaches the doctrine of *Emanations*. Man is therefore primitively emanated from God, in the state of pure Spirit—the image of God—constituted in *Wisdom* and *Intelligence*, i.e., *Chocmah* and *Binah*, positive and negative, male and female, or the Adam-Eve formed in the original as the one only being, but under the influence of the “Fall” two phenomena are produced. The one is the division of the single being into a series of androgynous, or dual-sexed Adam-Eves, and the other is the materialisation and sub-division of each of these androgynous beings into two material beings of separate sexes, or man and woman in terrestrial life. Man is made in the image of the Universe, and man and the Universe are made in the image of God. God is incomprehensible to man, but is susceptible of being comprehended in His Emanations. The first Divine manifestation, that by which God creates the principles of Reality, produces through it eternally its proper immortality—this is the *Trinity*. This first Trinity, prototype of all the natural laws, an absolute scientific formula, as well as a fundamental religious principle, is found amongst all people, and within all religions, but more or less changed. “Go ye therefore, and teach all nations, baptising them in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*,” says Jesus unto his disciples, after his resurrection (*Matt.* xxviii. 19). Whether it is the Sun, Moon, and Earth; Brahma, Vishnu, Siva; Jupiter, Juno, Vulcan; or the Father, Son, and Holy Spirit, it appears always identically constituted; it is the Kabalistic Trinity, *Kether*, *Chocmah*, and *Binah*, the first Trinity of the Ten Sephiroth, which in their totality express the attributes of God. If we consider that the Universe and Man are each composed essentially of a Body, a Soul or Mediator, and a Spirit, we will naturally be led to discover the source of these principles in the Infinite, for those three elements, *Kether*, *Chocmah*, and *Binah* represent the Deity. The Father is the sphere of *Kether*, the Supreme Crown; this is the “*Ancient of Days*,” *Chocmah* is the Wisdom, the second Person of the Trinity, St. John calls this the “*Word*,” it sparkles in the vision of *Ezekiel*, and in the

*Apocalypse.* *Binah* is the third Person, St. John names this the Holy Spirit. *Chesed*, or *Gedulah*, Mercy, is the fourth of the Ten Sephiroth, it reveals to us the grandeur of the Messianic Kingdom of the Christ. It extends from the terrestrial spiritual worlds, as far as the Celestial Divine worlds, the realm of glory. In order to be established in this empire, we must dominate the "Giants," who are the adverse beings, the impious "*Rephaim*," who live in the inferior worlds. Herein are embraced the conditions of security in the relationship of those who are in the material and spiritual worlds with those who live in the Celestial and Divine worlds, freely and without hesitation. In this sphere it is necessary to Master the Magicians—the Black Magi—the assistants and mediators of malicious beings, who are opposed to all good, and who try to render null and void all beneficent operations. But let the reader note well that the "Sons of God" have no unprotected point open for those Infernals of evil Science, as the Sacred Books state. The true and real knowledge of Divine Wisdom is only given to those who are blessed like Jacob, or the well-beloved of God like Israel. Those only possess the Science which comes from on high, and the Power which dominates and controls the Forces adverse to goodness. The fifth Sephiroth is *Geburah*. It makes known unto us the gifts and powers which are bestowed upon those who have merited being the Elect of the Kingdom of the King-Messiah. Those who are in this sphere, or in other words, those who are in this state, or elevation of moral order, have subjugated evil passions in them, and all the wicked thoughts and desires of the "old man." Properly speaking, they live the life of Jesus-Christ, according to the admirable words of St. Paul. There they receive the "Unction," and the "Tunic of Gold;" they participate in the powers of the Supreme Priesthood, and certainly have the command over all the inferior worlds. By virtue of this Unction, which is the union with the Holy Spirit, they have power over the Elements, just as Christ commanded the winds and the sea; and as Elias divided the Jordan, so can those who have reached this state, sphere, or degree of elevation of life in the spiritual order. The "Toga of Gold," of the "Daughter of the King," is that supernal power which is given to those who render themselves worthy of such upon earth; for there are a few men who live upon this material plane, in flesh and blood, who are invested with this extraordinary power. The measure of this influence in the superior worlds is shown in the assistance of the labours of the terrestrial order, which we see exemplified by Moses and



the Prophets, and by Christ and his Apostles. Protected by the shield of "Unction"—which is the virtue of the Celestial worlds—they are not only able to withstand the influence of the evil fluids descending into the inferior worlds, where the perverse Magical operations take place, but they can remain unaffected by poisons and the bites of venomous reptiles. When the Apostle Paul, at Melita, shook into the fire the viper from his uninjured hand, the people said, "that he *was a God*" (*Acts* xxviii.6), and when he cured the cripple at Lystra, they said: "The Gods are come down to us in the likeness of men" (*Acts* xiv. 11). Daniel says:—"For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the Lion and the Adder; the young Lion and the Dragon shalt thou trample under feet" (*Psalms* xci. 11-13) "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (*Mark* xvi. 17. 18), says Jesus. "But ye have an *unction* from the Holy One, and ye know all things. But the anointing which ye have received of him *abideth* in you; and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (*I. John* ii. 20. 27). "Now know I that the Lord *saveth his anointed*; he will hear him from his holy heaven, with the saving strength of his right hand" (*Psalms* xx. 6). "The Spirit of the Lord God is *upon me*; because the Lord *hath anointed me* to preach good tidings unto the meek" (*Isaiah* lxi. 1 : *Luke* iv. 18). Thus the Elect, adorned with the gifts of the Holy Spirit, within the sphere of *Geburah*, or Force, may be compared to a keen sword which cuts with deadly force into the centre of the operations of the Black Magi, resisting their poison and contagion. The seventh sphere is named *Tiphereth*, this is the sphere of the constitution and laws of the glorious Kingdom of those who have rendered themselves worthy, as Jacob of this Divine Election. Herein are accomplished the words of the great Apostle:—"By Him all things are created and ordained." Herein the law of Divine Love dominates and comprises all the laws, and this law of love of beings includes the condition of all beings. Such is the signification attached to this state, and this condition makes known the moral beauty of the Elect of God.



It is certain that the most profound Mysteries, whether the fall, the regeneration, or reintegration of human nature, are concealed under the Symbols of the Ten Sephiroth. We may consider them from various standpoints, but those symbolic spheres always express truths of the most profound importance. As already observed, the first is *Kether*, the Crown, the Father, who has neither beginning nor end—the Infinite. The second is the *Word* of God which is the Principle, the Essential Being of all beings, the eternal Wisdom, who is also called Father as regards the creation of the world, and the regeneration of beings. The third is the Superior Spirit in all the Spirits. This is the first Ternary, or that which we call the Trinity in ordinary language. As to the second Trinity, the Masters of the Jewish Doctrine inform us that Abraham is recognised as appertaining to the fourth Sephiroth, which is Goodness, Mercy; Isaac to the fifth, Force, or Strength; and Jacob to the sixth, Beauty, or Power. From this we know that the Elect who has received the Illumination from the Father, are worthy of all the different surnames which are denoted in the fourth Sephiroth. As long as the Elect possess the virtues of God they take the various names of the fifth Sephiroth, and so long as the Christ is born in us, and we are living members of his mystical body, the names of the sixth Sephiroth truly apply to us.

It remains for us now to explain a few of the concealed Mysteries of the third Ternary of the Sephirotic spheres. The seventh, *Netsah*, explains to us the various combats and victories symbolised by this sphere. Within this state the Holy Spirit takes in us the direction of our being, in order that our Soul may be regenerated in the rights of its creation. The eighth sphere makes known to us the Magnificence and Triumph which appertain to the Kingdom of God. When we are placed in this Sephiroth, or condition, the Holy Spirit illuminates the Soul, and through its virtues overthrows all obstacles which are opposed to the Kingdom of God, whether in us, on earth, or in the other worlds. The ninth sphere, *Iesod*, explains to us the duration of the Kingdom of God, and the stability of its character. In this state of the Elect, the Holy Spirit takes the direction of the heart, then it elevates our being in Him, in rendering us celestial, and thus makes us regenerate men. According to all the Masters of Wisdom, all beings are in God, and all proceed from Him as emanations, or as the Orientals say, “are from His Essence, and return again into Him.” It is therefore easy to see how important this esoteric doctrine is, and we herein unveil the most Sacred

Mysteries, for the "*Sohar*" will be our guide in the ways of Wisdom. We now arrive at the tenth Sephiroth, *Malkuth*, the Kingdom, or Reign of God, and it is almost a duty for us to state that we have arrived at the era of the time of the reign of Christ-Jesus. It is certain amongst all the Initiates of the Science of the Kabala, that the Kingdom, or Reign of Christ—which, according to our profound conviction, is very near—has been announced from the earliest ages. This is no mere phantom of a disordered brain, for this truth is to be found throughout all primitive traditions, in the Orient as well as in the Occident.

Eternal Wisdom operates in our regeneration by two contrary things, viz, *Gedulah* and *Geburah*; Mercy and Force, and this work takes place by that which is the creative Wisdom. By Eternal Wisdom, those who are in the law of the "Fall" receive the light as through the Father; and by creative Wisdom they have the power of comprehension, which finds itself restored in them. "And the Spirit of the Lord shall rest upon him, the Spirit of *Wisdom* and *Understanding*, the Spirit of *Counsel* and *Might*, the Spirit of knowledge and of the fear of the Lord," says *Isaiah* (xi. 2). It is by this means that the regeneration of mankind is accomplished; they are, as it were, conceived by the Mother on high, and are as new-born children, for they are spiritual sons, or offspring. Here is the Mystery which Egypt so significantly symbolises to us by the statues of Isis suckling Horus; that which denotes the influence, the light, the force, or new faculty which permits us to elevate ourselves in perfection. Isis is the creative Wisdom of our Sacred Books, which is re clothed in the Mary of our human nature, in order to become the Mother of Him who is the word made flesh. Those are important Mysteries which the ancient Masters have transmitted to us throughout the ages, and surely those exalted truths are worthy of our attention. The law of creation has a perfect analogy to that of regeneration, or reintegration of beings, for if we read the sacred text of Moses, in the ideographic language, according to its esoteric sense, we will see that the creative Wisdom co-operated in the work of creation. The Orient in all its primitive traditions has never ceased to teach this veritable doctrine. Regeneration operates through *Adam-Kadmon*, he whom St. Paul and St. John call "the first-born from amongst the dead," i.e., he who is seated at the right hand of the Father. After that new birth there must be a new influx of that which is the creative Wisdom, the veritable Isis, or that which the "*Sohar*" calls "the suction of the Mother on high." Thus the spirits re clothed with their human nature, notwithstand-

ing the Fall, can grow and attain to perfection. By the assistance of the Celestial Mother, they not only possess a knowledge of themselves, but of all inferior things, as well as of that which is on high. Creative Wisdom, which, in its human nature is Mary, is expressed in the second Sephiroth, *Chochmah*—as well as in *Binah*. It is there in a very concealed manner, just as the effects are within the cause, or as the means are comprised in the end to be attained, in short, it is a mysterious Arcanum. The Holy Spirit, *Binah*, produces *seven states*—or that which we generally call the *seven gifts* of the Holy Spirit—which are represented by the *seven last* Sephirotic spheres. Through the resplendency and power of the Celestial Mother—the creative Wisdom—the heart which was dark and obscure becomes more subtle, and the Spirit, in receiving a new virtue and power is strengthened, and can the better understand the hidden Mysteries. Now this is the great Arcanum of the mystery of the conception, generation, and child-birth of the Celestial Mother, by which we are made Sons of God and children of glorious Immortality. “As many as received him, to them gave he power to become the Sons of God,” observes St. John. This is the Mystery of the third Sephiroth, *Binah*. It is this spiritual generation which Jesus speaks of to Nicodemus, inasmuch as he was an Initiate of the Mysteries of the Kabala, a Member of the Sanhedrim, and Prince of Israel, “Verily, verily, I say unto you, Except a man be born again, he cannot see the Kingdom of God. . . Art thou a Master of Israel, and knowest not these things,” says Jesus (*John* III. 3-10).

It will now be quite evident to the reader that the Ten Sephirotic spheres are the symbols, the repository, in which are found hidden the grand mysteries of the regeneration of humanity. They have been ages ago well considered, and throughout the centuries have been transmitted to us by the Sages of Hermetic Wisdom, as a means for the diffusion of the Secret Mysteries. They are the states, or degrees of moral elevation, considered in the light of the Mysteries, and explained according to the logical law of the Divine Science. The Kingdom, *Malkuth*, the Reign of God, is the tenth Sephiroth; this is the supreme aim of the Kabala and the esoteric doctrine. The Fall, or privation of the light, in the esoteric doctrine is called “Death;” and “Life” is that which is acquired by regeneration. He who is deprived of the powers, or faculties necessary for the development of his perfection, has fallen into death, but when he is restored to his full estate, he is said to be



"re-born," or regenerated. The literal sense kills, as St. Paul observes, and the esoteric or spiritual sense vivifies; this can easily be verified throughout the Sacred Scriptures. Jacob had children by two spouses, and by the servant of each of them. In the literal sense this is the "abomination of desolation," nevertheless God blesses the twelve Patriarchs, born under those conditions. It is still worse in the daughters of Lot; and Moab and Ammon are the chiefs of the people. The prescriptions that we see as obligatory in the law of Moses are not so in the law of Christ. "Ye have heard," says Jesus, "that it hath been said, 'An eye for an eye, and a tooth for a tooth;' but I say unto you, That ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also. . Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;' but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy,' but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you, and persecute you" (*Matt. v. 21-48*).

We have now briefly and imperfectly examined the Symbols of the Ten Sephiroth, under a few of the manifold meanings which they denote. There are many other interpretations attached to these symbolic spheres, which would require volumes for their explanation, but the logical law upon the subject of the Advent of the King-Messiah—the Christ-Jesus—is that which claims our more immediate attention at present; that law of the creative Wisdom in the regeneration of mankind. Doubtless it is from the alternations of fear and hope, between which man is for ever oscillating, as he pursues his pilgrimage through life's rough and rugged paths, that he is continually ransacking Nature to her inmost depths, to discover signs of warning or encouragement to guide him. There are always signs by which we may know the times. The birds know well the moment when an epidemic sacrifices its victims, and they estrange themselves from these places, then why can not man also know the culminating epochs of humanity? In order to know whether an era has commenced which renders an evolution necessary for the people, and the nations at large, we must make ourselves acquainted with our present situation as regards the social and religious order. Who instructs the sea-gull of the impending storm? Who apprises the timid animals, and



the fleeting feathered songsters that an earthquake is at hand ; and what kind hand so gently closes up the ruby cups of our sparkling flowers, when the last beams of the setting sun are decaying in the West, or warns them to open again their shining petals at its return, to resurrect again at the rising beams of the Solar Orb lighting up the Eastern sky ? Is not man the creature of Nature, as well as of God ? Built up of her whole kingdoms, drinking from her rivers and fountains, inhaling her breezes, constantly shedding impalpable emanations to feed her vegetable and animal kingdoms, and as constantly receiving in exchange the aromal essences of all that earth contains ; how deep, how intricate must be the sympathy between this microcosmic man and all things else in being. Whatever this planet of ours may be *interiorly*, all its separate parts *must* be the organs of one stupendous whole. Does the forehead ache without the hand becoming heavy ? does fever scorch the veins without exhibiting its lurid light in the glittering eye—a heat such as that in scarlet-fever makes the fingers tingle after touching the patient, yet there is little difference by the thermometer between this heat and that of a healthy person ; or can we injure one single fibre without a sympathetic thrill quivering through the entire system ? As man is the crowning apex of all created forms, as in him are centered all powers and elements that compose the natural body of our planet, is it unreasonable to suppose that all the lesser parts are truly in subjection to him, and in sympathetic *rapport* with his destiny, for :—

“ The power with which all objects teem,  
Invests each atom with a force supreme ;  
Directs the cavern'd crystal in its birth,  
And frames the mighty mountains of the earth ;  
Each leaf and power by its strong law restrains,  
And builds the monarch, Man, within its mystic chains.”

But momentous times are upon the ascendant of the world's horoscope, we are now approaching to the Kingdom of God, we have arrived at the era of the Advent of the Royalty of Christ-Jesus, and a powerful wave of spiritual impulse echoes throughout many nations. All advanced minds who receive from on high the beams of the true light, have this presentiment, and they are not afraid to proclaim it loudly, for the whole earth almost is “ waiting in earnest expectation,” from the Orient to the Occident, and herein is a grand characteristic of truth. The vision of *Ezekiel* is the symbolical description of this glorious Kingdom ; it is the same in the pages of the

*Apocalypse.* If we study those sacred texts intuitively, and place them in this point of view all becomes clear and precise ; otherwise they remain sealed, and absolutely unintelligible. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling, together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," says *Isaiah* (xi. 6-9), alluding to this Kingdom. The Wolf is the Roman Empire, with all its debris ; the Lamb all the Neo-Lamaism with its millions of Buddhists ; the Leopard, India, with its swarming population ; the Goat, the Græco-Slav people ; the Lion, all the ancient Iranian people surrounding the present Persia ; the Bull, all the societies of the ancient Turanian schism, from China to Germany, to the Anglo-Saxon "*John Bull*," and the Arabs, who bear the symbol of schism, viz, the Crescent Moon upon their standards ; the Bear, the people of the extreme North ; the Ox, hieroglyph of Egypt ; and the Vipers, the emblems of all the ancient Cults, whose Priests were called "Vipers," or "Serpents," from the ancient Varaha unto the Isles of the Southern Seas.

The Kabala establishes itself upon scientific reason, when it teaches us that the material creation was a veritable *sacrifice*, "the sacrifice of the *God-Justice* made to the *God-Charity*, in favour of His only Son the *Christ-Humanity*." This is the Social Christ, or the *Hominal Reign*, such as it was in its primordial sanctity, and such as it will become again by virtue of the blood of Jesus Christ.—our Spiritual Principle present in all, "*Ego principium qui et loquor vobis*" (*John* VIII. 25). St. John speaks not without reason, in the *Apocalypse*, when he shews us upon the altar of the Celestial Jerusalem "the Lamb slain from the foundation of the world" (*Rev.* XIII. 8). Those facts ought to be read with attention and solemnity, in order that fresh intuition may dawn upon the mind of the reader, for there must be a diffusion of new light upon those sacred subjects, as Christ informs us ; "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 he will shew you things to come" (*John* XIV-XVI. 13). We are therefore upon the threshold of a new world, and we are



not the only ones to see the bright aurora of the *Solar Christ* illuminate the earth; a new earth will gradually open up to our vision, a new heaven will extend itself over our heads in golden radiance, and new horizons will unfold themselves universally. Thou true and ancient Chevaliers of Christ, preserve the honour of the Sacred Evangel, Heralds of the *Good Tidings*, Soldiers of God, *Isaiah*, *Ezekiel*, *St. Paul*, *St. John*, etc., send forth a ray of thy Illumination upon the world, and we poor, humble, and ignorant servants shall earnestly assist you. Sacred Father of Souls! may Thy Kingdom come, and establish itself upon this planet, Earth, as it is within Thy Heavens, for: "*This generation shall not pass away until all be fulfilled*," says the Christ, (*Luke* xxi. 32); "For he must reign till he hath put all enemies under his feet," observes St. Paul (*I. Cor.* xv. 25).

In viewing the present situation of the various nations of the world from their political and social aspects, whether we turn our attention to the people of the Orient, or whether we consider those of the Occident, it seems almost necessary that some should live in utter despair, rather than have a profound conviction in the Coming Advent. Nevertheless we—and many far, far superior to us—affirm it, for we have the most irrevocable faith that we are now verging upon the Dawn of the supreme benediction. But there are wild tempests and sanguinary crises before us in the early future, yet out of those blood-stained ashes of frightful battle-fields will arise a glorious calm of united peace and consolation. The present period has redoubtable problems to solve, peace must be restored in the social order, not only amongst one race of people, but throughout the various nations of the earth. The situation is inextricable, and no political man is capable of giving a perfect solution to this difficulty, nevertheless that which has occurred so often in the past—war—with all its sad carnage and grim horrors, must again take place in a few years, for the reconciliation of all the difficulties which now beset us, and God alone holds in His hands all power in this destiny of nations; He debases those whom He finds unworthy, and makes election of those who are to be blessed. As to that which concerns the various religious orders of *modern* Christianity, there is little to be seen but the rapidly decaying and dwindling faith in the more enlightened members of our dying Churches, those of the Protestants, Jews, and Catholics, for they are steadily diminishing. Official teaching is abandoned by the masses, because it is considered childish, absurd, and superstitious, for instead of bread, they receive a stone, and instead of a fish, a scorpion. It is essential

nowadays that the *esoteric* Doctrine take the place of old fossilised dogmas, for there must be a friendly alliance of Light and Science, of an intelligent and reasonable faith. Without this, all our Priesthoods are perfectly powerless to attract an assembly of intelligent people either into the Temple, the Synagogue, or the Church.

As has been already shewn, although the symbols of the ten Sephiroth express the Reign of God, nevertheless they also embrace the profound mystery of the Transfiguration of the Woman, for those two circumstances are absolutely connected together, hence the explanation of the mystery of Regeneration guides us to the logical law of the Transformation of Woman. The Celestial Mother, or creative Wisdom moulds within the Divine order in her image and similitude those who are invested with a function similar to herself, and such facts are well known and attested in the pages of all the Sacred Writings. Let the reader study out the ancient traditions connected with such, and he will soon find the truth of this, for this study is well worthy of his serious attention, since the future of humanity is embraced therein as can readily be perceived. I shall quote a few cases at the close of this Chapter, which will serve to introduce the subject to those readers who may not have had an opportunity of reading works bearing upon this important mystery.

For every male or masculine atom throughout the vast Universe of the Almighty, there will be found a corresponding female, or feminine monad, and those when ultimately united form the duad. Throughout the realm of Nature everything is dual, male and female, positive and negative, for the laws of sex prevail throughout existence. As has already been demonstrated, the Divine Spirit is dual—*Chocmah* and *Binah*—Love and Wisdom, and man is positive, woman negative, manifesting Intuition and Intellect, yet possessing within themselves the same dual force, just like Electricity and Magnetism, which are relatively positive and negative, yet comprising in themselves the same dual attributes. We have already spoken of the four Kabalistic worlds, *Briah*, the Divine World of Causes; *Jesirah*, the intellectual World of Thoughts; *Asiah*, the sensible World of phenomena; and *Aziluth*, the ineffable and inaccessible world of the Divinity. Those are the four successive spheres from which the Divine Emanations descend. As already remarked, *Aziluth* is the purest, and *Asiah* the grossest of the zones where those emanations of God arrive, for it is in the former that the Souls are created. Within this Celestial Paradise, or Garden of Eden, those innocent existences bask in



the Deific glory, as bright and as pure as the dazzling sunlight in the azure vault of heaven. But God proves these Souls, in order to render them worthy of Him, and of their liberty, and for this purpose they descend throughout the spheres, until they have reached the lowest—*Asiah*—or our world. Thus are we sent into the inferior spheres by the Almighty, who submits us to trial—like as the refiner who purifies the gold by fire—in order that we may attain perfection. All have to descend and yield, in order to know ignorance, hunger, bondage, the despair of selfishness and contempt, hatred, and death, and Heaven is no more for us but a remembrance: the remembrance rather of an Ideal, than of a Home. We are tortured by hunger, corrupted by the flesh, discouraged by remorse, crushed by bondage, and tempted by despair and hatred. Our Soul is always in bondage (*II. Cor. v. 4*), and “Every creature groaneth with us, and earnestly longs to be delivered from the vanity, which it is subject to *against its will*” (*Rom. VIII. 20. 22*), exclaims St. Paul. Let us compare this with the “*Sohar*,” when the Soul is made to plead her freedom before God: “Lord of the Universe, I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and shall be exposed to all kinds of pollutions” (Vol. II. p. 96). The doctrine of fatal necessity, the everlasting immutable Law, is asserted in the answer of the Deity. “*Against thy will* thou becomest an embryo, and *against thy will* thou art born” (*Mishna*). Jeremiah states—“I knew thee before thou wast formed in the womb;” and Jesus repeats—“Before Abraham was, I am.” As light would be unrecognisable to us without darkness, to manifest itself by contrast, so good would be no good without evil, to portray the priceless nature of the boon; therefore presumed virtue can claim no merit, unless it has been tossed and buffeted upon the waves of the fiery furnace of temptation. Nothing finite can remain stationary, and a Soul which ardently thirsts for reunion with its Spirit—which is the Messenger of Life and confers upon it Immortality—must pass through the purifying furnaces of cyclic existence, until it reaches the eternal Home; the “Palace of Love” of the “*Sohar*,” the “*Moksha*” of the Hindu; the “*Pleroma of Eternal Light*,” of the Gnostic; the “*Nirvana*,” of the Buddhists; and the “*Kingdom of Heaven*” of us Christians. The “*Descent to Hades*” is the inevitable fate of every Soul to be for a time united to a terrestrial body. The Grecian passing of the Soul through “*Lethe*”—the *river, or water of forgetfulness*—symbolises both the continuance of our connection with matter, and the

temporary loss of memory attendant on our earlier changes of existence. If the Soul of itself, thus estranged from God, chooses the love of man and the desire of God, it renders itself truly noble, and commences its ascent towards Heaven. Then endless ordeals take place, it has to traverse innumerable births and deaths; it must recognise a portion of its pristine virginity and magnificence, for it has been created at the price of awful efforts, doubts, and crimes; it must create God anew in itself, and possess His entirety. Justice and analogy adapt and adjust themselves reciprocally in Soul life. The Soul plunged into the body knows not the world, except by means of that body; it perceives nothing distinctly but by material means, but truth cannot be proved by experience alone. The Soul is thus disgusted with the insufficiency of matter, it is afflicted by the vanity of the Ideal, it sinks itself into that Ideal, despises matter, and loses itself in dream, but the consciousness of its nobility only gives to it empty visions of the beauty of life and sorrowful doubts of its security. Now recognising that it can neither truthfully affirm nor deny the reality of the invisible world, it amuses itself with a knowledge of material things, without studying whether there is a Divine faculty from which proceed its thoughts towards the love of goodness; or it may lose all faith and stability in itself, just like a bubble on the surface of the river. Sometimes however—although it is not actually conscious how—a sentiment comes across it, it recollects itself, and thinks that there is a motive in such, and that it may perhaps know that God exists when freed from its body. But how can it rid itself from the body without dying? "God protects it from a voluntary death, ecstasy releases it from the body, like death," says the Initiate. Then the Soul, absorbed by that Science, which teaches us to die without leaving the earth, has made of the body a mere garment, which can be stripped off almost at will, the Soul is then carried within the *Aour*; it drinks the blood of God, and bathes itself therein; it wraps itself in the Unity of the dark Absolute. Penetrating directly, and by itself, all forms of existence, the Universal Science becomes known to it. The flux and reflux of life, the immense power which intoxicates and renders us foolish, is shewn to it from on high, it mounts to the summit of that Tower whose shadow falls upon the Supreme Sea. The Souls of the dead, the vanished ages, the forgotten truths, are for it actual, living, renovated, and recovered verities. That Soul knows its body essentially, it knows the interior spirits, just as if it had been their cause, and



it is irradiated in the innumerable immensity, and regains a knowledge of the infinitude.

"Nature therefore liberates the body from the Soul; but the Soul liberates herself from the body. Hence there is a *two-fold death*; the one, indeed, universally known, in which the body is liberated from the Soul; but the other, *peculiar to Philosophy*, in which the Soul is liberated from the body," says Porphyry. A passage of an ancient writer, preserved by Stobæus, contains the following remarkable words: "The mind is affected in *Death*, just as it is in the Initiation into the Mysteries. . . And word answers to word, as well as thing to thing; for *τελευταν* is *to die*; and *τελεισθαι*, *to be Initiated*."

Souls are born in couples, "male and female created He them," and Absolute Love unites them both as one Soul, when the period in the purification of each has arrived. In youth, one may seek for his Angelic Soul-counterpart, and if that one's progressive existence merits such, then the Angelic counterpartal Soul will be found. But it is very rare that the two Souls born from the same ecstatic state of Deific life descend at the same time upon earth, for it very often happens that one suffers in one world, and the other in another. A spiritual union of the two halves of the one Divine Soul must occur during their cycle. Sometimes such a union manifests itself unconsciously, as during sleep, or otherwise, and when this union has been once effected, its power is *permanent*, for although a separation may occur, yet ultimate union must again take place. An earthly union, or marriage between real Soul-affinities is very rare indeed, and almost in every case where Soul-affinities are in reality united, they are by no means the spiritual counterparts of one another--the twin Angelic Souls--but only the beings who have descended into incarnation from the same spiritual state of Deific life, as already remarked. "Man and woman, as outwardly developed, when *truly* married are *one*. That is, the *inward Eve principle* is embodied in the person of the wife; and the *inward Adam principle* of the woman is embodied in the person of the husband, and both are inwardly, as well as outwardly conjoined; they form *one Adam-Man*. . . The Spirit of *Primeval* man is *Christ*, that Christ was embodied in Adam ere he fell; then it withdrew into the recesses of its own Divinity, from whence it could and did commune with the debased Soul of Adam," correctly states the author of "*Primeval Man*" (pp. 29.32). "As on earth, so in the skies," for it will be readily comprehended that one of the greatest of the Divine Mysteries appertains to the *real* and *esoteric* interpretation of that which

is commonly designated "*Marriage*"—a something of far more import than mere formality. Every Initiate knows it well, and St. Paul tells us:—"This is a great Mystery; but I speak concerning *Christ* and the *Church*" (*Ephes.* v. 32). The Mystery of childbirth holds the key to the descent of the Souls from their celestial bliss, an ordeal of necessity which they must submit to, and thus birth not only perpetuates the human race, but sustains the mother; "she shall be saved by child-bearing," for she is not only the means of the ascension of the Human from the Elementary states of existence, but also of the descension of Humanity from Celestial Spirits. From the superior realms of Celestial life and glory the Soul descends, to be incarnated on the objective plane of life in the Mineral Kingdom, from whence it ascends by slow and difficult processes up the "Jacob's Ladder" of life, until the Celestial state is reached again. David the Psalmist exclaims:—"I will say of *the worm*, Thou art my Mother," and he further states: "My substance was not hid from thee, when *I was made in secret*, and *curiously wrought in the lowest parts of the earth*. Thine eyes did see my substance, yet being *imperfect*; and in thy book all my members were written, which *in continuance were fashioned*, when as yet *there was none of them*" (*Psalms* CXXXIX. 15. 16). Those twin-Souls—the Adam and Eve—the Isis and Osiris of ancient writings, have obeyed the Divine impulse, and through innumerable states have descended to the densest forms of material incarnation, for they have clothed themselves from the "dust of the ground." If we refer to the "*Sohar*," we find:—"They (men) know not how they are judged, at all periods, *both before they come into this world*, and after they have quitted it. They know not by how many *transformations*, and *mysterious trials*, they are obliged to pass," for—

"Our Life's but a dream and forgetting,  
Our being's a Star;  
Hath had elsewhere its setting,  
And comes from afar."

But it is only since the commencement of a truly significant Soul-cycle in the world's history, which has now begun to dawn, that those Sacred Mysteries can be partially explained to a cold and apathetic world, for the full interpretation of those Divine Mysteries of the Kingdom of Heaven are far too sacred to risk profanation from the multitude, as —"Seeing, they see not; and hearing, they hear not; neither do they understand," for:—"The natural man *receiveth* not the things of the Spirit of God; for they *are foolishness unto him*; neither can he know them,



because they are *spiritually discerned*" (1. Cor. II. 14); for we might still well say, with Swedenborg: "On hearing this, many of the bystanders put their hands to their ears, saying, 'What has been said offends my ears, and what you have spoken, is of no account with us'" (*Conj. Love.* 55). Now here is the substance of what had been told them:—"Tell the inhabitants of your earth, that there is a love truly conjugal, having myriads of delights, scarce any of which are yet known to the world; but they *will be known*, when the *Church betroths herself to the Lord*, . . . and is *married*. It is no proof that such love does not exist, or cannot exist, to urge that it is *not experienced in one's self, and in this or that place*," and the pious Gichtel truly observes:—"When Reason *sees nothing*, it says there is nothing here; it is all phantasy and vain imagination." We shall only append herewith a few extracts from the writings of those whose testimony may be fully relied upon, leaving the interpretation of such passages to the reflective minds of the readers. We shall first quote the following from that exalted and well-known Mage, Apollonius of Tyana.

"I have studied in my long and numerous travels the Wisdom of all countries. Every philosophical sect has presented itself before me, adorned in all the ornaments which belong to each of them, and I have investigated all with the utmost dignity of my being, in order to make a choice. All have allowed themselves diversely pretty, and with a superhuman exterior; several have insinuated themselves into my reason with seductive charms, and striven to captivate me by marvellous promises. One has announced to me that lulled in her dreams, I would be melted with the multitude of her pleasures; another although boasting not that she would save me from the punishments of life, yet she would shew me those ordeals terminated by a sweet and perpetual quietude. This one offers me equilibrium of Soul between good and evil, that one encourages me to venture all, in order to render my future happy. All attach themselves to my hold upon earth by that which they call *legitimate satisfaction of the half of my being*. Only one of these Sages, that of *Egypt*, has stood aloof, silent and veiled. At last she presented herself, when she found that her companions had not taken me captive. 'Young man,' she says to me, 'I am the daughter of the past and the mother of the future; I am the queen of spirits and the *reflection* of God upon the worlds. In order to be admitted into my empire, it is necessary to renounce the vanities of earth, the sensual delicacies and luxuries of life; I prohibit passionnal love amongst my disciples as a dangerous folly of the Soul, and I command them to be silent, in order that they may feel themselves always in the presence of God. I abominate bloody sacrifice, which supposes the Supreme Being to be endowed with the ferocity

of a tyrant, and I teach filial prayers, which are, with the offering of incense, the only cult appropriate to the Father of all things. If thou hast the courage to follow me to the solitary summits, where Truth dwells, I will make of thee a *new man*, I will give thee *new eyes* which will open themselves upon an infinite world of *Immortal Essences*. Thou wilt embrace at one glance *all time*; thou wilt comprehend *all beings*, their *secrets*; and the *Forces of Nature will obey thee*.' Thus spoke to me the *Wisdom of Egypt*, the *Grand Magian of the Sons of God*. I have followed her instructions, and *she has faithfully kept her promise to me*."

We shall now give a very brief account of that kind and amiable *savant* and Initiate of the sixteenth century—the noble Guillaume Postel. He was the son of a poor peasant who lived in the neighbourhood of Barenton, in Normandy (France), who, by force of perseverance, and many sacrifices, succeeded in instructing himself in the Mysteries of Nature, and of becoming very soon the most learned man of his time. Poverty was his constant companion, and want of means often compelled him to sell his books. But Postel, always full of resignation and gentleness, laboured during the day as a hard-working man, in order to supply himself with his daily bread, and at night he betook himself to hard study; he learned all the recognised languages and sciences of his time; he discovered many rare and precious M.S.S, amongst others, the "*Apocryphal Gospels*," and the "*Sefher Yetzirah*;" he Initiated himself into the Mysteries of the High Kabala, and in his unbounded admiration for this book of absolute truth, this supreme condensation of all philosophies, and all dogmas, he was anxious to reveal it to the world. He spoke openly the language of the Mysteries, wrote several excellent books, amongst which may be mentioned "*The Key of Hidden Things from the Commencement of the World*," and his "*Treatise upon Universal Concord*." He addressed this book to the Fathers of the Council of Trent, and implored them to enter into the path of conciliation and universal synthesis. But all in vain, their material understanding could not solve his spiritual and sublime verities—"the Wisdom of God is foolishness" with the worldly-wise—for as in days of old, they contented themselves by calling him a fool! A fool, because he thoroughly believed in a future Kingdom of God upon earth; a fool, because he credited that reason and justice would yet one day reign upon it; a fool, because he endeavoured to enlighten the darkened minds of the Jesuits with the lamp of pure truth, by preaching to them universal concord, peace amongst sovereigns, reason amongst priests, and goodness



amongst the princes of this world. Another proof of his folly was, perhaps, that he wrote to the Council of Trent, asking them to waft their blessings over a sinful world, instead of hurling forth their anathemas against humanity; and the last and grossest folly was that he neglected the goods, the luxuries of this world, and the favour of the great; that he always lived humble and poor, possessing nothing but his knowledge and his books, and having no ambition for anything else save absolute truth and justice. He was so meek and so good that his clerical superiors had pity upon him, and probably thinking that he was more stupid than wicked, they satisfied themselves by shutting him up in a convent for the remaining years of his life. Postel thanked them for the tranquillity which they procured for him to the end of his life. He was the sincerest of Catholics and the humblest of Christians. Peace then, eternal peace to the Soul of the good, the poor, and the gentle William Postel. But that portion of his life which appertains to our subject, we can only dwell briefly upon. The Epistle which he addressed to the Church Fathers is interesting, and plainly shews his exalted perception, and *genuine* Christianity—*Salvation for all who merit it.* He says :—

“I write you this truth, my Fathers, in order that you might cease from losing, by your anathemas, those who are dead in Christ; for *the Christ acts in each and all*, teaching them by the *light of their conscience*, so that every one can glorify the truth, all are served by the same law. Open your eyes, my Fathers, my brothers, my children, and see how by your imprudence you have *transformed the Redemption of the Saviour into a butchery of human nature.* The Sacred Writing has never fulminated anathemas against those who remain estranged from it. Indeed it promises Initiation to all, and distinctly tells us that: In every nation he who doeth good, is pleasing to God. Can you not see then that you render the condition of Christianity more intolerable than ever was that of Judaism?”

Wise words, words of Divine truth itself, but the darkened and obtuse minds of the Fathers could not comprehend them. He further continues :—

“God has made man in His image and likeness; the human Soul is dual, it is *animus* and *anima*, it is of two sexes. . . Observe therefore, that which composes the religion of the greatest number of Christians, an ignorant and persecuting partiality, a superstitious and stupid judgment, and above all, fear, a shameful fear! And why? Because that they have not loving hearts, because they know not the Divine rapture of maternal love, which

they try to religiously explain. That power which possesses them proceeds from the brain alone, and binds or fetters their spirit, it is not from the good God, intelligent and long-suffering, it is the *wicked, foolish coward Satan*; they have more fear for the devil than love for God, for their frozen brains and contracted minds are like tombstones upon their dead hearts. Oh! when will grace resuscitate their hearts, when will true Intelligence awake amongst them, when will regeneration give place to cold reason, and triumph for the truth? Why am I the first amongst them to comprehend it, who can enable me to resuscitate those dead who will not listen to the truth? Come then, come this Maternal Spirit who appeared to me in Venice, in the Soul of an inspired Virgin of God, and who teaches to the Ladies of the New Life their Redemptive mission, and their Sacred Apostleship in spiritual love."

The latter sentence refers to a pious lady, named Jeanne, whom he had known at Venice. He was the spiritual confidant of this chosen Soul of the Elect, and was led into the sphere of that mystic piety which surrounded her. When he administered unto her the Sacrament of Communion, he saw her radiant and transfigured; she was at that time more than fifty years old, although she appeared to be only about fifteen. Strange, but true, those phases of Divine love between two pure twin-Souls. mystic marriage of two virginities; but Celestial Marriage receives its eternity from on high, the supreme kiss of purified Souls is their unity in God. He informs us that "it is the spirit of the living *Christ* which regenerates the world, which chases away the spirits of darkness." "It is," he adds, "no chimera of my dreams, no phantasy, I have seen it, and I have saluted it." The mystic relationship of Postel and his nun lasted about five years, after which Mother Jeanne died. She had promised to her Confessor never to separate from him, and that she would assist him whenever necessary during this life. "She has kept her word," says Postel, "she has come to visit me at Paris, she has illuminated me with her light, and conciliated my reason with faith. Her spiritual substance and body, since two years from her ascension into heaven, has descended unto me, and above all, interblended itself sensibly with me, for *she lives in me, and I in her*" It must herein be well understood that those Mysteries have nothing whatsoever to do with "Spirit Mediumship"-Materialisations, or the pranks of Elemental or Elementary Spirits, and that nowadays the works of Postel are beginning to receive their due value, and to be read with astonishment. Of him it may truly be said, as of Paracelsus, Enoch, St. John, etc., that "he is not dead, but sleeping, and will return to visit



the earth before the last days." So firm was the popular belief in the extraordinary knowledge possessed by Paracelsus, that even up to the present time, a tradition survives amongst the simple-minded Alsatian people, that "he is not dead, but sleepeth in his grave" at Strasburg. They often whisper amongst themselves that the green grassy sod rises and falls in consonance with every respiration of his heaving and weary bosom, and that deep sighs and moans are heard, as the great Fire-Philosopher awakes to the sad recollection of the heartless wrongs he suffered from fiendish slanderers for the sake of the Sacred Truth. St. Augustine reports to St. John as follows. He was not dead, but rested like a man asleep in his grave at Ephesus, as plainly appeared from the dust sensibly bubbling and boiling up, which they accounted to be nothing else, but the continual motion of his respiration. This report, Augustine says, he received from very credible sources. He further adds that St. John, when in health, had caused his grave to be dug and prepared, that he laid himself down in it, as in a bed, and—as they thought—only fell sleep. Another writer relates this at more length. St. John, foreseeing his translation, took the presbyters and ministers of the Church of Ephesus, and several of the faithful, along with him out of the city, led them to a cemetery near at hand, whither he himself was wont to retire to prayer, and very earnestly recommended the state of the Churches to God in prayer. After this, he commanded a grave to be immediately dug; and, having instructed them in the more recondite Mysteries of Theology, the most excellent precepts of a good life, and, suddenly taking his leave of them, he signed himself with the Sign of the Cross, and before them all went down into the grave; strictly charging them to put on the grave-stone, to make it fast, and the next day to come and open it, and take a view of it. They did so, and having opened the sepulchre, found nothing there but the grave-clothes which he had left behind him. Ephrem states that a kind of sacred oil, or unguent was gathered from his grave, and Gregory of Tours states that a species of manna, or flour, was even in his time, cast up from the sepulchre. Ephrem and St. Cyril say he *never died*, but is still on earth, because Jesus said of him:—*"If I will that he tarry till I come, what is that to thee?"* (*John* xxi. 22), and again:—"Verily I say unto you, there be *some standing here which shall not taste of death, till they see the Son of Man coming in his Kingdom*" (*Matt.* xvi. 28).

The chief Hierophant who imparts the Word to his successor has to die a mystical death, and all the ancient Initiates who

had arrived at that Grade to which Moses, Elijah, Enoch, John, etc., belonged, although they are generally represented as having "died," yet there were never any traces of their bodies left upon earth. In our Hebrew Bible it is Enoch, or Anak, the patriarch, who walks with, and is taken up by God, he "was no more," and who, according to the *Kabala*, was the first possessor of the Mirific Name—the "Lost Word," of the Free-Masons. In the Semitic tablets it is Xisuthrus who is translated to the company of the Gods, for his piety. Moses lays his hands upon his Initiate, Joshua, midst the silence of Nebo (the Mount of Wisdom, or, in another sense, the Regent of the planet Mercury, or Michael), disappears, and is "buried by the Lord," for "no one knoweth his sepulchre until this day;" whilst Joshua became full of the "Spirit of Wisdom;" Aaron Initiates Eleazar on Mount Hor, and lays aside the burden of his earthly existence; Elijah hears the "small voice," the Mirific, or Ineffable Name, in the cave of Horeb—the Mount of God—and Elisha ascends to heaven; Apollonius of Tyana "dies" not, but disappears from the earth; Gautama Buddha promises to his disciples, before his death, "to live in him," who should merit it, whispers in his ear, and mystically dies; Jesus informs his well-beloved disciple, John, to "tarry" until he shall come, and his body disappears from the sepulchre. The above kind of death, or *Euthanasia*, has an esoteric meaning. Josephus informs us in his "*Antiquities*" (ix. 2), "that it is written in the Sacred Books, that they (Elijah and Enoch) disappeared, but so that nobody knew that they had died." In one sense they had died in their *personalities*, as a few others still do, and symbolises the death of any Mage, or Adept, who has reached the power, degree, and perfection that enables him to die only in his fleshly body, but still to live a *conscious* state of existence in his *Astral Body*. He dies so far to this mundane plane, and disappears, and the expression of St. Paul (*Heb.* xi. 5), relative to Enoch, "that he should not see death," refers to this same mystery. But there is another species of death which is still more mysterious, which we need not for the present enter upon.

We shall now return from this long digression, and quote a few passages appertaining to our subject, from the writings of that ancient German Seer and Mystic of the seventeenth century, J. Böhme. He says:—

"The Soul of man in the beginning of the Creation was clothed and adorned with heavenly substantiality, . . .

But when Adam had lost the pure and fair image, understand, the power of the Heart of God which stood in the body of the heavenly substantiality; as a centre of the Deity; then stood the Soul barely in the Father's property, understand, the Eternal Nature, which, without the Light of God, viz, the substantial will of God did disappear in the false will, for the cause of the motion of the holy substance *had turned itself to earthliness*. . . The love-tincture from the Light's lustre giveth itself into the desire of the soul. For the desire of the soul is the *Fiat* which takes the power of the love-tincture proceeding from the desire of the Love-Spring, and the Soul's believing desire, do overcome one essence. Understand, a spiritual essence, and this same spiritual essence is the inward new man, viz, a new house, or habitation for the Soul, in which it dwelleth according to the inward heavenly world; the name of which essence is Sophia, viz, the Bride of Christ, Christ's humanity, in which the dear and precious name Jesus is a shining light, whereby the Soul seeth and knoweth God. . . Christ is the man's bride and his chaste Virgin, which Adam lost; and he is also the bridegroom of the unmarried virgins and widows, for his masculinity is their masculinity, so that thus, they, every one of them appear before God as masculine virgins. . . They both (the twin-Souls) unconsciously long for *heavenly* conjunction; and, seeking it before the re-birth of the new creature, each finds an earthly *semblance* of pure love; only in Christ can each sex find what is wanting in the wholeness of unfading love. . . Every Divine creature has the Virgin of the *Wisdom* of God, as an image in the light of life, understand, in the substantiality of the Spirit. . . . And here cometh to pass the Wedding of the Lamb, which we heartily wish that the titular and lip-Christians might once find by experience in themselves, and so pass from the History into the Substance. . . Here the Magical Soul's fire becomes the precious Sophia's bridegroom, and here are man and wife, viz, *both tinctures of the fire and of the light become one person*, viz, an Angel of God. . . For none can know, or rightly seek, or find God his Lord without the Holy Spirit, which springeth forth from the heart of the humble seeker, and enlighteneth the mind, so that the senses are enlightened, and the desire is turned to God; *that person only findeth the dear Virgin, the Wisdom of God*, which leadeth in the right way, and bringeth to the fresh waters of eternal life, and quickeneth the Soul; and so the new body groweth on the Soul of Christ. . . But she standeth at the door of your own Soul, and knocketh, and if she may but find an empty, resigned free place in it, she will

then reveal herself indeed, and rejoice therein more than the Sun in the elements. If the Soul yield herself up to Wisdom for a full possession, then she penetrateth through it with her flaming fire of Love, and openeth to it all Mysteries. . . And then lastly proceedeth the betrothing with Virgin Sophia, wherein the *two beloveds* receive one another in joy, and with very much inward desire, together enter into the most sweet love of God. And then, in short time, the Wedding of the Lamb is made ready, wherein Virgin Sophia, viz, the humanity of Christ is married with the Soul. And what is there done, and what great joy is there celebrated, Christ intimateth by the great joy at a converting sinner which is celebrated in heaven in man, *before the eyes of God and all Holy Angels*, more than at ninety and nine righteous that need no repentance. Which we have neither pen nor words to describe or speak, what the sweet grace of God is in the humanity of Christ, and what happeneth to him that is worthy to come to the Wedding of the Lamb; which we have found by experience in our own way and process; and we know that we have a true ground of our writing, which we would very willingly and heartily impart to our brethern in the love of Christ" (*Apology I. Part II: Mys. Mag.: Incarnation: Three-Fold Life: Regeneration: Epistle to a Friend: Appendix to Election*).

Now we shall briefly examine Freher's summary of Bæhme's doctrines on this head.

"What do they mean by the Eternal Virgin of Wisdom? They mean that breath and *mirror* of the power of God, that *image* of His Goodness that ray of the Almighty, and that treasure of man, which is called by the author of the "*Book of Wisdom*," and which in the "*Proverbs of Solomon*, (Ch. VIII. 30. 31) saith of herself, 'Then I was by him, as one brought up with him; I was daily his delight, rejoicing always before him; my delight was with the children of men, etc.; and this, they say, is that same which the prophet *Malachi* (II. 14. 15) called the 'wife of thy youth, the companion and the wife of thy covenant, against whom thou hast dealt treacherously.' This, Adam should have cleaved unto faithfully, but dealing treacherously against her, got instead the woman of this world, called a *strange woman*: (*Walton's Mem. of W. Law. p. 388*).

In "*De Consolatione Philosophiæ*," we find a narrative of the Vision of Wisdom, as experienced by Anicius Manlius Severinus Boethius. During his meditations there came to him the vision of a Lady, solemn in countenance, with eyes glowing beyond the brilliancy of ordinary human eyes, and of inexhaustible



But when Adam had lost the pure and fair image, understand, the power of the Heart of God which stood in the body of the heavenly substantiality; as a centre of the Deity; then stood the Soul barely in the Father's property, understand, the Eternal Nature, which, without the Light of God, viz, the substantial will of God did disappear in the false will, for the cause of the motion of the holy substance *had turned itself to earthliness*. . . The love-tincture from the Light's lustre giveth itself into the desire of the soul. For the desire of the soul is the *Fiat* which takes the power of the love-tincture proceeding from the desire of the Love-Spring, and the Soul's believing desire, do overcome one essence. Understand, a spiritual essence, and this same spiritual essence is the inward new man, viz, a new house, or habitation for the Soul, in which it dwelleth according to the inward heavenly world; the name of which essence is Sophia, viz, the Bride of Christ, Christ's humanity, in which the dear and precious name Jesus is a shining light, whereby the Soul seeth and knoweth God. . . Christ is the man's bride and his chaste Virgin, which Adam lost; and he is also the bridegroom of the unmarried virgins and widows, for his masculinity is their masculinity, so that thus, they, every one of them appear before God as masculine virgins. . . They both (the twin-Souls) unconsciously long for *heavenly* conjunction; and, seeking it before the re-birth of the new creature, each finds an earthly *semblance* of pure love; only in Christ can each sex find what is wanting in the wholeness of unfading love. . . Every Divine creature has the Virgin of the *Wisdom* of God, as an image in the light of life, understand, in the substantiality of the Spirit. . . . And here cometh to pass the Wedding of the Lamb, which we heartily wish that the titular and lip-Christians might once find by experience in themselves, and so pass from the History into the Substance. . . Here the Magical Soul's fire becomes the precious Sophia's bridegroom, and here are man and wife, viz, *both tinctures of the fire and of the light become one person*, viz, an Angel of God. . . For none can know, or rightly seek, or find God his Lord without the Holy Spirit, which springeth forth from the heart of the humble seeker, and enlighteneth the mind, so that the senses are enlightened, and the desire is turned to God; *that person only findeth the dear Virgin, the Wisdom of God*, which leadeth in the right way, and bringeth to the fresh waters of eternal life, and quickeneth the Soul; and so the new body groweth on the Soul of Christ. . . But she standeth at the door of your own Soul, and knocketh, and if she may but find an empty, resigned free place in it, she will

then reveal herself indeed, and rejoice therein more than the Sun in the elements. If the Soul yield herself up to Wisdom for a full possession, then she penetrateth through it with her flaming fire of Love, and openeth to it all Mysteries. . . And then lastly proceedeth the betrothing with Virgin Sophia, wherein the *two beloveds* receive one another in joy, and with very much inward desire, together enter into the most sweet love of God. And then, in short time, the Wedding of the Lamb is made ready, wherein Virgin Sophia, viz, the humanity of Christ is married with the Soul. And what is there done, and what great joy is there celebrated, Christ intimateth by the great joy at a converting sinner which is celebrated in heaven in man, *before the eyes of God and all Holy Angels*, more than at ninety and nine righteous that need no repentance. Which we have neither pen nor words to describe or speak, what the sweet grace of God is in the humanity of Christ, and what happeneth to him that is worthy to come to the Wedding of the Lamb; which we have found by experience in our own way and process; and we know that we have a true ground of our writing, which we would very willingly and heartily impart to our brethern in the love of Christ" (*Apology I. Part II: Mys. Mag.: Incarnation: Three-Fold Life: Regeneration: Epistle to a Friend: Appendix to Election*).

Now we shall briefly examine Freher's summary of Bæhme's doctrines on this head.

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penetration. Though full of years, she could not be called old. Her stature was indescribable, for at one time she appeared to be limited to the common human measure, at another, she elevated herself so high, that her head was lost in the immensity of the heavens. Her garments were of exquisite workmanship, and were fashioned by herself. Upon a portion of them was inscribed a Greek P (*Pi*) and TH (*Theta*), with other letters apparently between. She directed him to leave all for her sake, and told him that she had been the teacher of Anaxagoras, and Socrates. She bade him cast away griefs and fears, and let faith and hope go together, after which he should have his vision opened to perceive truth. *"If thou art Master of thy self,"* she says, *"thou shalt possess that which neither time nor fortune can ever take away."*

Next I shall give the testimony of Henry Suso, who lived in the twelfth century.

"He went on his way in wretchedness, pining for love; and with mighty efforts he withdrew himself from creatures—a practice which afterwards became very sweet to him. . . . When more than usually crushed down by a heavy weight of sorrow, it came to pass that as he stood there all desolate, and with none to help or shield him, his soul was caught up in ecstasy, whether in the body, or out of the body, and he saw and heard what no tongue can tell. It was without form, or mode, and yet it contained within itself the entrancing delightfulness of all forms and modes. His heart was athirst, and yet satisfied; his mind was joyous and blooming; wishes were stilled in him, and desires had departed. He did but gaze fixedly on the dazzling effulgence. It was a breaking forth of the sweetness of eternal life, felt as present in the stillness of unvarying contemplation. . . . One day the reading at table was about Wisdom, and his heart was stirred, and set on fire by it. . . . He said to himself joyfully, She must indeed be my love, and I will be her servant. And the thought came to him:—Ah God! if I might but once see my love! If I might but once converse with her! Ah! what is the form of my beloved, in whom so many delightful things lie hid? Is she God, or of human mind? woman or man? art or cunning? or what can she be? While he thus strove to see her, so far as she could be seen with the soul's eyes, in what Holy Scripture had made known concerning her, she shewed herself in this wise. She floated high above him in a choir of clouds, she shone like the morning star, and her radiance was dazzling as the rising sun; her



Crown was Eternity; her vesture bliss; her words sweetness; her embrace the fullness of every delight; she was far, yet near; high, yet lowly; she was present, yet hidden; she forbade not to converse with her, yet no one can comprehend her. . . When at one moment he thought he saw in her a beautiful maiden, forthwith she appeared to him as a noble youth. Sometimes she shewed herself as one rich in wisdom; at other times as overflowing with love. She drew nigh to him lovingly, and greeted him full smilingly, and sweetly said to him, 'Give me thy heart, my child.' Thereupon he bowed himself to her feet, and thanked her from his inmost heart, out of the depths of his lowliness. . . There pressed itself as it were, into his soul, the primal outflow of all good, and in it he found in spiritual fashion all that is beautiful, lovely, and desirable, for all was there in a way ineffable. . . As the child, with its head and the movements of its body, lifts itself up against its tender mother, and, by these loving gestures, testifies to its heart's delight, even so his heart many a time leaped up within his body towards the delightful presence of the Eternal Wisdom, and melted away in sensible affections" (*Life of Henry Suso*, pp. 10. 11. 17. 18. & 19).

Boehme goes a little deeper into this mystery.

"When Christ, the cornerstone, stirreth himself in the extinguished image of man, in his hearty conversion and repentance, then Virgin Sophia appeareth in the stirring of the Spirit of Christ, in the extinguished image, in her virgin's attire before the Soul. At which the Soul is so amazed and astonished in its uncleanness, that all its sins immediately awake in it, and it trembleth before her; . . . but the noble Sophia draweth near in the essence of the Soul, and kisseth it in a friendly manner, and tinctureth its dark fire with her rays of love, and shineth through it with her bright and powerful influence. Penetrated with the strong sense and feeling of which, the Soul skippeth in its body for great joy, and in the strength of this Virgin's Love exalteth, and praiseth the great God for His blessed gift of grace" (*True Repentance*, p. 56).

This is the "Flower in Sharon," the "Rose in the valley of Jericho," wherewith Solomon delighted himself, and termed it his "dear love," his "chaste virgin," whom he loved, as indeed all other Saints before and after him did; whosoever obtaineth her, calleth her his "Pearl," the *Immaculate Wisdom*.

And now for the testimony of the good and pious J.G.Gichtel, who lived in the seventeenth century. He says:—



"I have been these thirty-six years earnestly fighting with my desperate Reason, and self-will, which is a pure devil; because the wall of separation ever divided God and my Soul, so that I could attain to no marriage with Sophia, and also had to submit to many a hard doubt insinuated by the devil. Till at last this dear bride, seeing my great earnestness, came to the assistance of my weakness, embraced my wearied spirit, and led it into the beautiful forecourts of Paradise, and turned all sorrow into joy. . . . *The Mystery is very great!* As soon as we surrender our natural will of self-hood, so that we become one will-spirit with God, then immediately the Virginal *Enr.*, which faded away in Adam, will stir in our soul. . . . You want to know whether a soul may not be in communication with Sophia, without clearly comprehending it. My experience is that such may very well be the case, and that many a one from want of true earnestness, never attains to the contemplation of Wisdom, wherein depends our glorification. Sophia soon finds out those who are willing to deny themselves, and faithfully and obediently follow under the cross unto the end. I found by my daily experience in those evil confused days, that I could not exist without this Wisdom, and I entreated God earnestly that she might be revealed unto me to be my guide; and I did not resist till my prayer was granted. This cost me a long struggle, till the dragon of self-hood was overcome, bound and made a mockery. But to lead your soul into the bridal-chamber, and reveal the glorious lustre in its naked purity unto you; *that is not in my power.* I know full well what Sophia is to me; but what she is to you, and how she is formed in your mind, for you to know this; *you must yourself turn into the ground, and dig full deep, for the hidden pearl in your soul.* . . . The Virgin brings again into the soul for a dowry its original creative and forming power, clothes the soul therewith, and surrounds it with her powers; that is, she clothes it with a body of power, in which the soul becomes God's servant and priest, and in which it can step before God, and take what it asketh for. . . . You must not promise only, *but steadily perform to the end;* then you will feel, taste, smell, see, and hear and experience what we do, and praise God. *No pen can write it, and no tongue can express it.* You will be greatly astonished at the priceless communion between bride and bridegroom, the inconceivable delights, for it consists not in divided tinctures in two bodies, but in one tincture and body, like the first created image of God. . . . My beloved helpmeet looked upon my childish shyness with mercy, and in 1673, as I was praying at mid-day, after the appearance, first, of

a black cloud, then, of a white one opening before me, she appeared to me in the form of a Virgin, and assured my creaturely being, mouth to mouth, that she would sustain me, reminded me of all his (Christ-Jesus) promises, and put his faith into my heart, and thus armed me against all the assaults of the devil. . . God grant that you may experience this; such friendly communion with the heavenly Virgin Sophia shall be far more delightful than all the love of woman. . . The soul, when it is turned into, and resigned to God, is a very noble creature, it is the one only husband, joy and playmate of the heavenly Sophia. . . I would gladly open to you a mystery of Sophia, but *it is a Divine secrecy which reason cannot comprehend*, and it is necessary to add prayer on your part, that God may open your understanding. . . As long as a man possesses anything palpable wherein he can rest with his mind, he cannot attain to perfect love, and essential marriage with Sophia. But when his soul is forsaken by every creature, he can then set his trust entirely on God, and in such total forsakenness he is met by Sophia, who clothes him, and brings him again into the first condition, according to the inward man, in which Adam was before his sleep. . . Many of our forefathers went into the deserts, and forsook the world; they knew Sophia as *Christ's glorified manhood, the sense of which was afterwards lost in the convents, when they set their imagination upon Mary*; wherein, indeed, they felt a refreshment of their soulish fire, but *they did not attain to the mystery of the spiritual marriage with Jesus*. . . Whoso findeth Sophia findeth God. She is pure love, therefore no wrath can exist in her; as soon as the mind lets in the least wrath, *she recedes into her Ether*, and is not to be seen again, unless we go out of this wrath. . . For a whole year God concealed Himself from me, and withdrew from creaturely sensibility. My heart became like iron and steel; Heaven like a diamond, and, My God! My God! why hast Thou forsaken me! my prayer. . . But when I thought I was indeed forsaken by God, Angels, and men, my ever-dear Sophia came to me, and said; My beloved friend, if I had not secretly stood by thee in thy innermost ground, how couldst thou have stood against the mighty Prince who overcame my first-born Adam?" (*Extracts from a M.S. copy of a Translation of Gichtel's Letters.*)

One of Gichtel's most earnest followers was Uberfeldt, who gives the following particulars of the union with Sophia, in his "Life of Gichtel." In the sixteenth Chapter of that book, he says:-

"She appeared to him in the spirit of his mind, face to face; God thus sending out his eternal Word, Jesus, into his humanity, in the form of a Virgin, for his consort and bride, so that his soul even in his outward creation in the third principle, could see and hear her. . . No words could express the ineffable sweetness of that marriage; and he wished that all other souls might experience those secrets which it was not lawful for him to betray, even if it was possible for him to describe them. She spoke to him, as it were, mouth to mouth, as one friend does to another, promising him conjugal help and truthfulness, that she would live with him in the inward light ground, and never forsake him in any cross, need, poverty, or affliction, nor even in death and that she would compensate for him all that he had renounced for her, and be his faithful provider. . . He had, in short, found the Virgin Sophia; which was lost in Adam's fall, and put her on in Christ, as the heavenly body of tincture and power, which is known only to him who weareth it."

But Uberfeldt had *experienced* this knowledge, and when referring to the order of the "Marriage-Feasts," of which he was cognisant, he says:-

"We had no creaturely knowledge of that which took place at the end of 1673, and beginning of 1674. The second feast, which was more glorious, took place in 1683, and lasted till 1685, almost three years, and in this the most gracious and merciful God was pleased to double for us what we missed at the first. At this high wedding, in which the heavenly Virgin appeared in the *Ternarius Sanctus* gloriously transfigured, she wedded us two brethren (Gichtel and Uberfeldt) in one spirit, and called my brother-husband by name. . . And she confirmed with the seal of the Holy Spirit outwardly, what our secret communion had been internally, and now united us to herself more closely in bonds of love. . . The first feast of the second heavenly marriage (his own) took place in 1690, still in the midst of the ingenerating of the Divine Love. . . The first feast of the third wedding took place at the end of 1709, shortly before Gichtel's departure from this world. On that occasion the Virgin appeared in the same form as in 1683. . . The second marriage-feast, which was after Gichtel's death, was in 1710; and God in His mercy renews it to us (himself and Gichtel) every year."

To Socrates a beautiful woman appeared, who quoted a line from Homer warning him of his death in three days, as he related to his friend Crito; the event proved its correctness.

I shall now cite a few remarks, from that noble Sage, Plotinus, who lived in the third century, for *truth* is but one, no matter from what source it may come.



"Purify your soul from all undue hope and fear about earthly things, mortify the body, deny self-affections as well as appetites, and the *inner eye* will begin to exercise its clear and solemn vision. The wise man recognises the idea of God *within him*. This he develops by withdrawal into the *Holy Place* of his own soul. He who understands how the soul contains the beautiful within itself, seeks to realise beauty without, by laborious production. His aim should rather be to concentrate and simplify, and so to expand his being; instead of going out into manifold; to forsake it for the *One*, and so to float towards the *Divine Fount* of being whose stream flows *within him*. You ask, how can we, know the Infinite; I answer, not by reason. It is the office of reason to distinguish and define. The Infinite therefore cannot be ranked amongst its objects. You can only apprehend the Infinite by a faculty, superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. It is the liberation of your mind from its finite consciousness. Like can only apprehend like; when you thus cease to be finite you become one with the Infinite. In the reduction of your soul to its simplest self, its Divine Essence, you realise this Union, this identity. But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realised it but three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind, will assist you in the attainment, and facilitate the approach, and the recurrence of these happy intervals. There are, then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the Cre, and that *ascent of Science* which makes the ambition of the philosopher; and that love and those prayers, by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above, the actual and the particular, where we stand in the immediate presence of the Infinite, who shines out as from the deeps of the soul."

The above brief extract offers an immense field for study, it embraces volumes in its plenitude, if we, weary pilgrims on the pathway of Life, would only resolve to enter deeply into its profundities, for it is as impossible for an unprepared soul to see, and realise truth, as it is for the Sun to illuminate the darkness at the midnight hour. But Plotinus had been united to his God six times, during the sixty-six years of his earthly existence, as he afterwards confessed to Porphyry, and Porphyry regrets having experienced this Union only *twice*. It must not however be supposed, that this true helpmeet of the soul is absent, although unrevealed to our common waking consciousness.



In the "*Life of St Bernard*" will be found an apposite illustration of this. She says:—

"The Spouse, the Word, from the time of His entrance into the interior of my soul, has never made His presence known by any extraordinary tokens, either by voice or visible appearance. I have felt His agency only by the movement of my heart, and I have experienced His active power by the amendment of my vices, by the modification of carnal passions, by the penitent view of my faults, by the enlarged vision of all things, which show His greatness."

Kirchberger, in his rudely inquisitive correspondence with L. C. St Martin, asks:— "Tell me, I beg of you, did the visible sensible accompany the inward sensible at first through the early years of development?" but St Martin very pertinently and cautiously replies, referring to himself:— "In this prison, the inner sensible was long before the visible sensible, and before he dies, he hopes for a still larger development." St Theresa, who was one of the most sensible and practical of women, living the austere and abstinent life of a Carmelite, affords an ample exemplification of the saying, that "Christ is a bridegroom to virgins and widows." Like many others, for a considerable time at first, her reason and religion forced her to express belief in that which she often saw and heard. She says:— "After using every means in my power, the more I endeavoured to resist, the more did our Lord overshadow me in such a way, with sweetness and glory, that I seemed to be so entirely surrounded thereby, that I could not possibly escape." But it was natural for a corrupt and unspiritual Priesthood, who very rarely experienced such Mysteries, to attribute such strange phenomena to that universal generator, and storekeeper of evil—the Devil!— but to this she replies:— "The pleasures and delights which the diabolical spirit gives, are in my opinion, very different from those which God gives. . . I never had these (revelations) till God was pleased in His goodness to give me the prayer of union, unless it was that first time of which I have spoken; and it happened to me many, many years ago, when I saw Christ our Lord. And would that His Majesty had been pleased to make me understand at that time, that it was a true vision, as I knew it was so afterward, for this would have been of great use to me." But the Confessor, like the old Scottish lady, "stuck to the Devil to the last!" it was simply

impossible for this pious Carmelite to make a Friest, who only possessed the common five senses, understand, or accept the evidence of a *sixth sense*, which any man of little more than average spiritual attainments is endowed with, for the *natural man* can never discern spiritual things. "Our Lord's presence," Theresa observes, "is represented to the soul by a *sign clearer than the Sun itself*, and yet no sun or brightness is seen, but only a certain light, which, without our seeing it, illuminates the understanding, that so the soul may enjoy so great a good." After a period of much penitence and humiliation, she says:-

"I saw the most sacred humanity of our Lord, in more excessive glory than I had ever seen it before. . . I have seen this vision three other times; and this, in my opinion, is the most sublime vision which our Lord ever granted me to see, and it brings with it the greatest benefits. The soul is greatly purified by it, and it takes all strength away from our sensuality. It is a vehement flame, which seems to burn up, and even perfectly to consume all the desires of this life. . . The brightness of the Sun itself is very obscure, when compared with that brightness. In a word, the imagination of man, however subtle it may be, cannot paint or describe this kind of light, nor any other of those things which our Lord gave me to understand, and this with such excessive delight as cannot be expressed; for all the senses enjoy such a superior degree of sweetness that cannot be comprehended, and therefore I think it best to say no more about it." (*St Theresa's Autobiography*, pp. 203. 213. 228. & 367).

But the evidences of such mystical phenomena would more than fill a goodly sized volume, therefore it is needless to refer to more in our present writings, and the whole story of the soul, as told in the *Alordah-Avesta*, is as follows:-

"When the lapse of the *third night* turns itself to light, then the soul of the pure man goes forward, recollecting itself. A *wind* blows to meet it from the *mid-day region*, a sweet-scented one, more sweet-scented than the other winds. In that wind comes to meet him *his own law*, in the *figure of a maiden*, one beautiful, shining, noble, with brilliant face, as fair in her growth as the fairest of creatures. Then to her speaks the soul of the pure man, asking, 'who art thou, oh! fair being?' Then replies his own law:- 'I am, oh! soul, thy good and pure thought, thy works and thy good law. . . thy Angel. . . and thy God.'"

Afterwards he is *re-united* and admitted to Paradise.

## CHAPTER V.

### THE CHRIST, THE CROSS, THE CHURCH, ETC.

"Though Christ a thousand times and more, in Bethlehem's stall be born,  
If He's not born *within thyself*, thy soul is still forlorn."—*Angelus Silesius*.

"SUN! thou art not the-All; thou art not God; thou art not our infinite and invisible Osiris, but the invisible Osiris is shewn within thy disc. Thou art the brilliant *Unity*; alone capable of making us comprehend the GREAT UNITY who includes all: Thou art the first of our Gods; thy cult is universal. Sun! thou art the Alpha and the Omega of all things."—*Pythagorean Hymn to the Sun*.

"Were I to touch upon the Initiation into our Sacred Mysteries, which the Chaldeans Bacchised, respecting the *Seven-Rayed God lighting up the Soul* through Him, I should say things unknown to the rabble, very unknown, but well known to the blessed Theurgists."—*Emperor Julian*.

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It would be quite superfluous, in this small volume, to attempt pointing out the more prominent prophecies scattered throughout the various ancient Scriptures of the world, relative to the birth of Jesus-Christ, but at the same time it is almost necessary to refer to a few of those foreshadowings. Foreshown through so many ages, described by so many inspired Prophets, promised to Abraham, Isaac, and Jacob, recognized by Job, hymned by the Royal Psalmist, his very name, his offices, and attributes detailed over and over in the Sacred Books, studied with solemn anxiety and expectation by a nation which was to reap permanent glories and benefits from his advent, in such a manner as that his identification could not be doubted for a moment, yet he came—but was ignored! *Jeremiah*, whilst awfully denouncing the wickedness and the coming woes of his time, looked yet beyond these, and recalled the promise of David, that 'he should never want a man to sit on the throne of the house of Israel; and to reign over a people, that, as the host of heaven, could not be numbered, nor as the sands of the sea measured' (xxxiii. 17-22). *Daniel* saw a dominion given unto the Son of Man; "a glory and a kingdom, that all people, nations, and languages should serve him; his dominion should be an everlasting dominion, which shall not pass away, and

his kingdom that which should not be destroyed" (vii. 14). *Micah* gave similarly magnificent promises. The law was to go forth from Mount Sion; the Messiah was to judge amongst many people, and rebuke strong nations. He was to be great unto the ends of the earth, etc. (iv and v), and *Zechariah* held the like language. But amidst all this glories from the heaven of God over the future, arose groans and breathings of discordance. This mighty and triumphant being who was to descend from heaven and subdue earth, instructing mankind, was nevertheless to appear humble, and poor, an outcast, and despised man, without comeliness in himself, and without acceptance from those upon whom he was to confer such unprecedented blessings. How could this Conqueror, this august King, this Wonderful, this Counsellor, this Everlasting Prince of Peace, be at the same time the "stone which the builders rejected?" Was he at once to be Lord Supreme, and yet to answer this description of *Isaiah* (LIII. 2-10)?"

"He hath no form or comeliness; and when we shall see him, there is no beauty that we shall desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken, etc."

Could those terrible contrasts, the invincible Conqueror, and at the same time the Prince of Peace, be fulfilled in one person? Not exactly, although the promised Saviour was as clearly foreshown as the *Coming Reformer*; the former was to come "lowly and riding upon an ass", he was to have his visage marred more than any other man, and his form more than the sons of men, Kings were to shut their mouths at him (*Isaiah* LII. 14. 15). He was to be a man despised, abhorred by the nation, a servant of rulers (XLI. 7-24). He was to be sold for thirty



pieces of silver (*Zech.* xi. 12); he was to be brought to the dust of the earth; they were to gaze upon him as a ravening and roaring lion; they were to pierce his hands and feet; they were to count all his bones, and cast lots for his very garments (*Psalms* xxii. 17. 18). The place where the Soul of the Messiah clothed itself in human form in Jesus, is exactly described:—“But thou Bethlehem Ephrāta, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, from everlasting” (*Micah* v. 2). “I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” (*Numbers* xxiy. 17).

Socrates, the Master of Plato, alludes to the Christ, or Messiah, and endeavours to satisfy the mind of Alcibiades on the subject of the Word, where he says:—“It is necessary to wait till some one teach us how to conduct ourselves towards gods and men,” says Socrates. Alcibiades asks, “But when shall this hour arrive, O Socrates? and who shall teach us this? for it seems to me that it would be sweet to see this man, whoever he may be.” Socrates replies: “This is he who takes care of thee. . . and, indeed, admirably appears to be his regard for thee” (*Dialogues of Plato*). Ages ago we find Hermes speaking to Prometheus thus:—“To such labours look thou for no termination; until *some God shall appear as a substitute* for thy pangs, and shall be willing to go both to gloomy Hades, and to the murky depths around Tartarus” (*Æschylus: Prometheus*). Abul Pharajius, says Zoroaster, taught the Persians concerning the *manifestation* of Jesus Christ, ordering them to bring gifts of gold, frankincense, and myrrh, and “in the *Sphere* of Persia,” saith Abun Ezra, “there ariseth upon the face of the sign *Virgo* a beautiful maiden, and a child in her arms. She bringeth up the child in a place which is called *Abrii* (the Hebrew land): And the child's name is called *Eisi*” (Jesus). The three presents which the Magi, or Wise Men, brought to the cradle of the infant-God are highly significant; Gold, the symbol of his Royalty, which they clearly foresaw in his future; Frankincense, the homage which they offered to his Divinity; and Myrrh, a fragrant gum which preserves the body from putrefaction, an honour rendered to the imperishable immortal nature of himself and the children of his Kingdom. Albumazar, an Arabian, who wrote for the Persian Astrologers, says —

“*Virgo*, a fertile sign, bipartite, then triform. There rises in its first Decan, as Persians, Chaldeans, Egyptians, and among the last two, Hermes

and Ascalius, teach us, a Maid in the extreme of youth, who has a Persian name *Secdeidos de darmama*, in Arabic interpreted *Adrenesa-i*, pure Virgin—a Maid, I say, a Virgin Immaculate; comely in body, beautiful in face, modest in habit; with long hair, holding two ears in her hand, sitting upon a golden throne; nursing a Boy and justly satisfying him in the place which has the name of Hebræa; a boy, I say, by *certain nations* named Jhesus, which signifies Eiza (Issa, Jesus), whom we call in Greek *Christos* (the Anointed)."

A learned Persian Astrologer, Giamasp, in the sixth century *before Christ*, wrote a book containing "Judgments on the Grand Conjunctions of the Planets, and on the Events produced by them." An Arabian version of it was published in 1289. He gave notice that Jesus was to appear, also Mohammed.

"The Messias shall be revealed in the land of Galilee, and a certain Star appear in the Eastern quarter, which will *swallow up Seven stars* in the Northern quarter of the heavens. . . And when the Messias shall be revealed, a certain Star shall arise from the Sign of the East, brilliant beyond anything, and seven other stars surrounding this Star will *give battle* against it from every side. . . A fiery column will appear, reaching from the highest to the lowest, during forty days, which *all people of the world* will be able to comprehend. And at this time King Messias will be revealed going out from the Garden of Odan (Eden). And he will be revealed in the land of Galil, since that was the first place which was devastated in the Holy Land; therefore he will be revealed there first, in preference to all places. . . In this time Messias ben David will go forth, but to him another Messias will be added, the son of Joseph' (*Sohar*, Fcl. 1. 3. 11, Pt. 3. 82).

The doctrines of the Kabala are much older than Christianity, and the "*Sohar*" contains matter much older than the time of Christ.





Gladly recognising that it is necessary, at this approach of the *Coming Advent*, to speak briefly upon the preliminaries of a few of the Higher Mysteries which thoroughly unveil the future downfall of humanised dogmas, and a world full of selfishness, whose God is—generally speaking—*Mammon*, I shall, however crudely and imperfectly, unveil a minor portion of these important Arcana. There is now an absolute necessity for the establishment of a new Hierarchy, organised upon that exalted Kabalistic Trinity—*Kether*, *Chocmah*, and *Einah*—and no more upon a *Binary*, or even a *passive* Trinity. What matters it although one has to suffer persecution, to wander for a little midst the *sacred* darkness of the Hermetic Wisdom, to risk the perils of

the *Aour*, in approaching to the Truth, to stake life, comfort, and reason itself, if he is fully conscious of the grand and glorious recompense which awaits him in the beyond, where the Light of the Divinity ever supplants all the errors, fatigues, and sorrows of terrestrial existence?

Those who have occupied themselves in the study of Oriental religions know the hieroglyphical signification of the four letters of the Divine Tetragram, and I only make the following brief remarks for the benefit of the common reader, which may lead him to study out the matter in more detail. The word  $\text{יהוה}$  *Io-hove*, or *Jhovah*, that the Kabalists spell by the Hebrew letters *Iod*, *H*, *Vau*, *He*, may be analysed thus.  $\text{י}$  *Iod* signifies the male Spirit; the active creative Principle; the Good. It corresponds to the sign of the Phallus, or Sceptre of the Tarot, and to the column Jakin of the Temple of Solomon, and in Alchemy it is the *Sulphur*.  $\text{ה}$  *He*, the passive substance; the Feminine productive Principle; the plastic Universal Soul—the potentiality of Evil—symbolised by the Cteis, the Cup of Liberations of the Tarot, the column Boaz of the Temple, and in Alchemy it is *Mercury*.  $\text{ו}$  *Vau*, the fruitful union of the two principles—the Divine conjunction—the eternal becoming, represented by the Lingham, the Caduceus and Sword of the Tarot, and in Alchemy it is the *Azoth* of the Sages.  $\text{ה}$  *He*, the fecundity of Nature in the sensible world—the ultimate realisation of the thought incarnated in forms—the Shekel of the Tarot, and in Alchemy it is the *Salt*. But from the common point of view, we may say that  $\text{י}$  *Iod* symbolises the Father,  $\text{ה}$  *Iah* the Son,  $\text{ו}$  *Ioko* the Sacred Spirit,  $\text{הוה}$  *Iere* the living Universe. Those who know how to read these hierograms *reversed*, in decomposing them into their radical principles, will readily understand the esoteric interpretations. For instance  $\text{יה}$  (*Iah*  $\text{יה}$  reversed) constitutes the *vital root par excellence*; it means *Life*, from which comes the Latin *vita*, the French *vie*, *Life*, and the  $\text{ה}$  *He* represents the Universal Life, absolute manifested Life, the eternally living Being, for herein may be seen the real meaning of the efficacy of the letter H which Abram took from his wife Sarah, and placed in the *middle* of his own name.

Now let us consider for a moment the hierogram *Ieschua* (Joshua) the Hebrew name of Jesus, and from what elements it is composed. *Ieschua* in Hebrew is written thus  $\text{ישוע}$ , and any one can discover herein the famous Tetragram  $\text{יהוה}$  IEVE, divided in the middle, and connected again by the Hebrew Letter  $\text{ש}$  (S or *Sheen*), thus  $\text{יהושע}$ . Now  $\text{יהוה}$  IEVE expresses here *Adam-Kadmon*, or Man in his integral synthesis, or



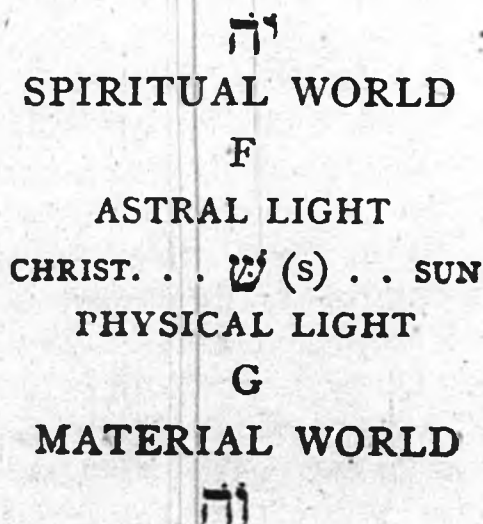
in short, the Divinity manifested by its *Word*, denoting the faithful union of the Spirit and the Universal Soul. To divide this word is to symbolise the disintegration of its unity, and the divided multiplication which results from the generation of its sub-multiples. The , (S) which joins the two halves (arcane 20 or 0 of the Tarot) denotes the generative and subt'le *Fr*, the vehicle of non-differentiated life, the universal plastic mediator, whose character is to execute the incarnations, in permitting the Spirit to descend into matter. The , as a bond of union between the two portions of the mutilated Tetragram is the symbol of the "Fall" and fixation with the Elementary and material world of , disintegrated from its unity. The  (S, or 21) added to the verbal Quaternary (or 4) makes 25, engendering the Quinary (5) or *five times five*, the number of decay, or fall. But 5 is also the number of the *Will*, and this is the instrument of reintegration. Astrologically the Sun's House is the Zodiacal Sign, *Leo*, the Lion, the *fifth*, and Jesus is represented as being the "Lion of the tribe of Judah" (*Rev.* v. 5). The Masonic "Grip" of the "Lion's paw" is derived from the same symbol. This number five reveals the most profound Mysteries, for the Pentagram is the luminous radiance which blossoms around us: it is a Rose expanded into five petals, the Star of five points of the Kabalistic Microcosm, the Flaming Star of the Free-Masons, and the symbol of the all-powerful Will, armed with the Fiery Sword of the Cherubs, formed of two interlaced triangles, symbolically indicating the two halves of the new-born, or reunited being. Speaking in the language of exoteric Christianity, it is the sphere of *God the Son*—the *Verbum*—by whom "all things were made," as St. John states, and this sphere is placed between that of God the Father and that of the Holy Spirit, those two spheres being lost in the profundities of the Kabalistic *Aziluth*. In short, it is the sphere on the *right hand* of God the Omnipotent Father, as described in the New Testament.

The Pentagram also symbolises in telling characters the emblems of the double currents of Love and Light, which descend from the Father to the Son—from God to Man—and ascend from the Son to the Father—from Man to God—also symbolised in the two serpents interlaced in the Caduceus, or Rod of Hermes. If we place a Cross in the centre of the Pentagram, this is the Quaternary finding its expression in the Quinary, this is the Spirit which differentiates in order to descend into the prison of the flesh, or cloak of matter, wherein it is entombed for a time: but its destiny is to discover in this, its last scale of degradation—humanity—its HIGHER SELF.



This is the *Word*—the *Verbum*—יהוה, which is incarnated, and becomes the suffering, the *dolorous Christ*, or the corporeal man, Joshua, Jehoshua, Jesus—ישוע, until the time comes when its regenerated human nature can enter into its “*Glory*.” In the old Irish, *Ischa*, which is the Eastern name of Jesus, means *Fish*, and the Welsh V is our single F, our FF is the Welsh F, *Ischa* with digamma is *Iischa*. *Aziz* is lightning, which is the same as *Isis*. By the Ionians, Ceres was called *Az-E-Sia*, this became Hesus, Zesus, and Jesus. In the Irish the Messiah is called *Iosa*, and *Esa*, in the Arabic, *Issa*. “And it shall be at that day, saith the Lord, that thou shall call me *Ishi*, and shall call me no more Baali” (*Hosea* II. 16). If we add the Quaternary (4) of the Cross, to the Pentagram, or Quinary (5), we have that very mysterious number *Nine*, the analytical number of Man. Within the circular figure of the Rose-Cross the Rose is traditionally formed of 9 circumferences interlaced, like the links of a chain; always this number of Man—9. Those who wish to understand the hieroglyphical and grammatical composition of the Sacred Word will find the most complete and extensive commentaries in the works of the Kabbalists. Amongst those, I may mention Rosenroth’s *Kal’ala Denudata*; Lucian’s *Kabbalistic Science*; Fabre d’Olivet’s *Hebrew Language Restored*; Eliphas Levi’s *Dogma and Ritual, History of Magic, Key to the Grand Mysteries*, etc.

This Mystery of the Christian Redemption we shall now place in a simpler light, as may be seen in the following scheme, from which the reader will be able to understand the Mystery of the *Solar Christ*; the “Mystery of Christ,” of St. Paul, and the “Mysteries of the Kingdom of Heaven,” of Jesus the Nazarene.



The superior portion represents the entire Spiritual World, the first polarisation, and the first concretion of the Absolute Unity—the  $\overline{\text{I}}$ . The inferior portion contains the Material World, the multiplication of the elements, the infinite and perpetual transformations. In the above scheme it will be seen that the Spiritual World is terminated by a single concentric, or focal point, which encloses in its potentiality, all force—the *Word*—of which the Material World is the expansion, so to say, from this central focus. The central transverse line is the image of the Word—the Christ—the Sun. Represented as man, his head would be in the Divine Fire, F, the inferior portion of his body in the Material Fire, G, and his heart in the centre, S. Such are the three centres of the human body, corresponding to the three worlds. The symbolism of the Cross is universal, it is to be found amongst the most ancient nations, and amongst the most barbarous people, and it is this same Christ which the Hindus represent from time immemorial hovering in space, and crucified between heaven and earth, the “decussated Cross” of Plato. Physically, this may be considered as the substance, which for us poor and ignorant human beings, is the most perceptible expression of the Universal Duad (Essence-Substance, the  $\overline{\text{I}}$ ). The Astral Light in order to become Sensible Light, concentrates itself in a point, a centre of vital force of the world, source of Caloric, Electricity, and Light—a *Sun*; and in the inferior world which is exactly the reverse of the superior world, the shadow, the debris, the multiplicity ( $\overline{\text{I}}$ ), and the dominant master, in proportion to its distance from the Solar Centre, whilst upon the contrary, in the superior sphere, the positive, active, and spiritual ( $\overline{\text{I}}$ ) is disengaged in proportion to its elevation. Through the vertical axis of the above scheme, whose middle portion is in the centre of two angles, within its two halves plunged respectively within the superior and inferior angles, is expressed the Unity in its totality. It is by this axis that Matter is bound to Spirit, by *traversing this central point* (*Christ,  $\overline{\text{I}}$ , Sun*), and it is by this line of life that the last Mineral atom, at the foundation of terrestrial darkness, is bound by the Creator to travel *through the Sun*. As can readily be perceived, it is this axis which connects the entire creation—the Substance to the Essence; it is the *Verbum*, the *Word*, and its centre is the *Sun*, by which the material *involution* atom returns by *evolution* to its spiritual power, and it must pass through this *Word* and its central point, between two infinities. Herein then is contained the Mystery of Christ the Universal Redeemer, the agent of the general, as well as that of the individual Redemp-

tion. His *Heart* is in the centre of the Cross, his *Head* is in the Heavens, and his *Body* is upon the Earth; he is our Lord and Saviour, and there is no image clearer nor purer in its reality. Herein is also embraced the esoteric explanation of the reason of the ancient adoration of the *Sun*, and all the Symbols attached to the Zodiac, as well as to the apparent march of the Sun as seen from the earth, expressed in humanity by the universal law of analogy, the Mystery of the Fall as well as of the Redemption.

The SUN of the Divine World is the Infinite, Spiritual, and Uncreated Light; the CENTRAL SUN of our Suns, of which the fixed stars are the eternal sparks. That Light verbalises itself, if we may speak thus, in the Spiritual World, and becomes the focus of Souls, then it incorporates, or condenses itself, and becomes our visible light in the *Sun* of our material third world. Spiritual Light—of which our common light is but a condensed reflection—is the Essence or Body, so to say, of the Celestial Divinities, of the Angelic and other Intelligences who inhabit the Sun-Spheres, the Divine Centres from which all creation is sustained. Nearly 600 years before the birth of Christ, the Grand Hierophant of the Temple of Serapis read to Pythagoras, who was journeying through Egypt, the following inscription engraved upon a long plate of copper, which was placed in a secret portion of the Temple, reserved for the Priests, for Initiates only had the right to enter therein for meditation:—

“I am the Soul of the World, and I have established my customary and principal throne in the Sun, my head is in the heavens; the cavities of the Ocean are my bowels; my feet are plunged into the depths of the Earth; and the Stars are my eyes. Mortals, recognise in me your great and only Divinity.”

“Put unto you that fear my name shall the *Sun of Righteousness* arise with healing on his wings. . . Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord,” says *Malachi* (iv. 2. 5), and David informs us that God has “set His Tabernacle in the *Sun*,” that “He is the height of the heavens,” and that “He covereth Himself with Light as with a garment” (*Psalms* civ. 2 : cxv. 3). “Jehovah has His Castle of Fire over the Seventh heaven,” says the “*Book of Enoch*” (xiv. 7). It is the *Great Central Invisible Spiritual Sun*, and the *Solar Christ*, which are allegorically alluded to in the above passages.

Within the body, or substance of the original *Word*, amongst the living Essences of potentiality which connect themselves as it were in union with the living cells—yea, the *living spiritual*



*entities*—composing our flesh, a certain number wished to estrange themselves from their unique source, and this was the first “Fall,” that of those living Essences—the revolt of the Titans, Typhon, Satan, or the Fall of the Angels. We ourselves are the living dust-grains, the spiritual specks which produce the Adam-Eve, in their dissolution, and the work of Redemption consists in restoring within ourselves that harmonious and living Unity of origin;—“That . . . he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him” (*Ephes. i. 10*). The Christian Redemption, as will be seen, is a ray, an attraction, a proper impulsions to arrest, to master, then again to reclaim those stray monads, to master *our own Kingdom*, and to restore such by a gradual and progressive development. There is no other Redemption but this, which consists in identifying ourselves to Christ by successfully gaining that Sacred Union. ‘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*). There are several degrees in the descent of the Word within matter to its lowest and most extreme limits, as there are several Christs, but amongst them all the Universal Christ, the Redeemer of Humanity, whose *Second Advent* approacheth, is the SOLAR CHRIST.

Ever-glorious Messiah! the sinful mouth which blasphemes, has within its very lips a portion of your blood; the villain, who kills in cold-blooded murder, has in his very flesh your precious blood mingled. Your blood also flows within the heart of Satan, but the time will come when the colour of your blood will change these blasphemies into prayers, and those murderers into children, and the heart of Satan into a heart of unselfishness, charity, and justice. Heaven will then illuminate the Infernal, and the Infernal will be dissolved in Heaven. In simpler language, the Christ has infused into the veins of Humanity a new blood, a renovating germ of the Divine Essence, and a ferment of superior life, for the Incarnation of the Christ is an inoculation of the Divine within the Human. The conjunction of the Divinity with Humanity is never realisable hypostatically, except through the Christ, or Man-God. The Redeemer has compared himself, in this mysterious work, to leaven fermenting the bread. “It is like leaven, which a woman took and hid in *three* measures of meal, till the whole was leavened,” says Jesus (*Luke xiii. 21*). The Scriptural “Body of Christ” is therefore Humanity itself, of which every member possesses in himself a Divine spark, or ray, emanating from the



Supreme Source of his existence. Humanity is every day crucified and tortured by the base passions which, through ages and generations, have been born in it, for the diffusion of the Divine Light infused in our veins must be expanded little by little, in the intellectual and moral life, seeing we "crucify the Son of God afresh, and put him to an open shame" (*Heb. vi. 6*); "Know ye not your own selves how that Jesus Christ *is in you*, except ye be reprobates," (*II. Cor. xiii. 5*), for :—"They that are Christ's have crucified the flesh, with the affections and lusts" (*Gal. v. 24*). Christ fills all the ages, the same yesterday, to-day, and for ever—the *Eternal Word*, which we call the only Son of the Father, and whom, we may say, is *consubstantial* with the Father, because it is precisely the radiance of the CENTRAL SPIRITUAL DIVINE SUN which penetrates our being, like as the rays of our Solar orb penetrate the verdant plant and lovely flower. This is the *Esoteric Christ*, whose Light lightens every man that cometh into the world; which, I may say, *emanates*, but not engenders; this *Divine Ray*, which in short during every moment of our existence instils new vitality within us, a restorative germ, a ferment of Supreme Life.

"To mute and to material things  
New life revolving Summer brings;  
The genial call dead Nature hears,  
And in her glory reappears."

As to Him who was tortured for us upon the Cross, this is the same Genius of the Cycle—yea, even the present Cycle of *Michael*—inaugurated by Him, the Prototype of the Regenerated Man, for in Him was incarnated a pure spark of the *Eternal-Christ-Word*, the great *Social Mystery* of to-day.

"The *Workmaster* spoke to the *Lord*, Let us make man after our image," says the "*Sohar*" (*I. Fol. 25*), and Paul informs us that by the Christ "were all things created that are in heaven, and that are on earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him and for him" (*Colos. i. 16. etc.*). St. Dionysius, who was a pupil of St. Paul, and Bishop of Athens, wrote a work upon the Hierarchy of the Celestial Spirits, which reconciles the Christian doctrines with the teachings of Hermes. He enumerates in ascending progression, the *Angels*, the *Archangels*, the *Principalities*, the *Virtues*, the *Powers*, the *Dominations*, the *Thrones*, the *Cherubim*, and the *Seraphim*, who are next to God, at the summit of the sacred ladder. The seven Spirits of Egyptian Theogony are the seven Devas of ancient India—

the seven Amshaspands of Persia—the seven Great Angels of Chaldea—the Sephiroth of the Kabala—and the seven Arch-Angels, who in the Apocalypse are seen by St John before the Ancient of Days. They are fully described in the “*Sohar*.” Christ appoints unto us a Kingdom, as his Father has appointed unto him (*Luke* xxii. 29); the Father loveth the Son and hath given all things into his hand (*John* iii. 35); he will prepare a place for us and receive us unto himself (*John* xiv. 3); he has power over all flesh and can give eternal life to his own (*John* xvii. 2); the Father hath given all things into his hands (*John* xiii. 3); he hath been appointed heir of all things, by whom also he made the worlds [*Heb.* i. 2]; God will judge the Secrets of men by him [*Rom.* ii. 16]; for he is over all [ix. 5]; all things will be gathered under him, in heaven and upon earth, being above all Principality and Power, and Might and Dominion, and every name either in this world, or in the next, for he is the head of all things, and all things are under his feet [*Ephes.* i. 10. 20. 21. 22]; he was fore-ordained before the foundation of the world [*I. Pet.* i. 20]; he is on the right hand of God, over Angels, Authorities, and Powers [iii. 22]; in him are hid all the treasures of Wisdom and Knowledge [*Colos.* ii. 3]; and he is equal with God [*Phillip.* ii. 6]. Esoteric will soon reply to exoteric Christianity that which Christ said to the Samaritan woman at Jacob’s well:—“Ye worship ye know not what; we know what we worship” [*John* iv. 22], and to the Pharisees:—“Ye neither know me, nor my Father; if ye had known me, ye would have known my Father also. . . Yet ye have not known him; but I know him” [*John* viii. 19. 55], for:—“He that loveth me shall be loved of my Father, and I will love him, and *will manifest myself to him*. . . If a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him*” [*John* xiv. 21. 24]. The sons will comprehend that which their fathers were ignorant of, and the Priests of the future will teach that which the past knew not, for that which they have sung until now is upon the *Minor*, but henceforth they will sing upon the *Major* Key, although in one sense the same Musical theme.

Another object to which the reader’s attention may now be called is that of the Cross and its relation with the Churches. Ages before our Christian era the Sign of the Cross was employed as a secret sign of recognition amongst the Initiates and Priests, and every nation held the Cross in the utmost reverence; it symbolises God in humanity and humanity in God, it joins heaven and earth, or God and man together. It is the Celestial

Cross, the invisible, manifested on earth in dual man, in the plants also, as well as in the snow-flakes. The snow-flake is a modification of a hexagonal prism, which shoots out an infinity of delicate needles, all diverging from one another at an angle of precisely sixty degrees. Yea, every perfect snow-flake is found to be more beautifully constructed than the costliest gem that sparkles on a kingly diadem. As I have already stated, it consists of six points, diverging, like rays from a common centre, that centre being the *Seventh* point, and uniformly encloses angles of sixty degrees. From these points or needles, diverge on each side smaller crystals, which, with infallible accuracy describe exactly the same angles, and thus give birth to six-leaved flowers, whose surfaces are often again clustered over with crystals of tiniest dimensions. Is this sublime beauty and precision all the work of "chance," or is it not rather according to one of the Divine laws of the Omnipotent, transcendental in its full meaning and grandeur; these cold but eloquent jewels being perhaps wafted from above, for us blind mortals here below to interpret. Can our learned Professors and Divines explain to us the causes, or give the real elucidation of these most perfect geometrical figures, in all their frozen and flower-like beauty? No, they cannot; but the ancients could, for it is an old and a true saying:—"God geometrises."

The four arms of the Cross point to the four cardinal points of the world, and they are symbolical of our existence, or birth, life, death, and immortality. It is of very ancient origin, and we find *Ezekiel* (*Ch. ix. 4*), marking the foreheads of the men of Judah, who feared the Lord, with the T, *Tau-signum Taur*, as translated in the Vulgate. Moses, in (*Exodus xii. 22*), orders his people to mark their door-posts and lintels with a *Tau* of blood. It is with the same mystic Cross that the Angel *ascending from the East*, having the Seal of the *living God*, seals the servants of God in their foreheads, who henceforth have the "Father's name written in their foreheads" (*Rev. vii 2. 3: xiv. 1*), the mystic name, and *Tau*. Man is the Cross of flesh, upon and by which he constantly crucifies the *Inner Self*, the *Christos*; he is the Cross of the *four* lower and the *three* higher Principles. The Egyptian Cross, or *Tau*, was used in the *Ischic* and *Eleusinian* Mysteries, being placed upon the Initiate's breast after he had been "born again," symbolising by its mystic sign that his "new birth" had united his Astral Soul with his Divine Spirit, and that he was prepared for his spiritual ascension into the realms of light and glory. E. Levi informs us that the sign of the Cross is highly Kabalistic. In the occult sentence of the



Lord's Prayer, which I have mentioned otherwise, we learn that there were two modes of making the Sign, or at least two very different symbols to express its meaning—the one reserved for Priests and Initiates; the other given to Neophytes and the Profane. Thus, for example, the Initiate carrying his hand to his forehead, said: *Te tie*; then he added *be'ong*, and continued, while carrying his hand to his breast—the *Kingdom*; then to the left shoulder, the *Justice*; to the right shoulder—and the *Mercy*. Then he joined the two hands, adding, *throughout the generating cycles*: "*Tibi sunt Malchut, et Geburah, et Chesed, per Aeonas*"—a sign of the Cross absolutely and magnificently Kabalistic, but which through Ritualistic quarrels and Gnostic enmity the Catholic Church completely lost. Plato informs us of the "Second God" who impressed himself upon the Universe in the form of a Cross, the decussated Cross in space, of which I have already spoken. The ansated Cross, the symbol of Venus, is emblematic of man, generator of life, for the Cross is the Tree of Life, as it is likewise the Tree of Knowledge of Good and Evil; it also becomes the Salvation of mankind; it is upon the Cross that the natural man must crucify his lower nature; he must be exposed upon the Cross to suffering, before he can become the Perfected one. The nails have pyramidal heads, and the positions of the three nails of the Crucifixion—two in the hands, and one through the feet—form a *triangle*, one nail being at each corner. The one wound of the feet forms two when separated, making *three* in all, and *four* when separated, or a total of the mystic *Seven*, symbolising the Seven Principles in man, which were identified by all the ancient Sages, including the British Druids, and the Seven Stars in the hand of Christ, in *Revelations*, bear in one sense the same significance. With the Egyptians the number Seven was the symbol of *life eternal*, the Greek letter Z is but a double 7, and from this mystic fact it is the initial letter of *Zac*, *I live*, and of *Zeus*, the Father of all *living*, etc.

The attention of the thoughtful reader is called to the following brief facts in connection with the formation of our Churches. We can only lightly glance at those important truths in this Chapter; in our forthcoming Volumes they will be fully elucidated. The camp of Judea was placed by Moses in the East, as a mark of honorary distinction, and the Tabernacle was built due East and West. This mode was not peculiar to any one nation or people, but was practised throughout all the world. The Egyptian and Mexican Pyramids were erected according to the four cardinal points. Tertullian informs us



(*Apol. Ch.* xvi), that the early Christians prayed with their faces towards the East, in imitation of a like practice observed by St. John the Evangelist (*Prochor. Vit. S. Ioh. C.* v). The visible glory of the *Solar Christ*, and the *Perfected Man*, is symbolised in the Eastern part of the heavens, and in the sixty-seventh *Psalms* (v. 34), we find an allusion to this:—"Sing unto God, who ascended above the heaven of heavens on the *East*," as rendered by the Septuagint. "The Glory of the God of Israel came from the way of the East. . . and the Glory of the Lord came into the house, by the way of the gate whose prospect is toward the East," says *Ezekiel* (XLIII. 2. 4).

It was, indeed, a general received opinion of the early Christians, that God was worshipped towards the East, and Satan renounced towards the West (*Hierom, ad C.* vi. *Amos*.—*Damascen. de Fid. Orth.* 413, etc). Every Church stretches itself *East* and *West*, and when disposed in the form of a *Cross*, whether large or small, it always unerringly betrays the esoteric and basic truths of the ancient Sacred Wisdom. As the Sun rises in the East, and journeys Southward towards the West, so does man from his infancy travel to the meridian of his earthly existence, to reach declining years, like the apparent travel of the Solar orb. The Altar is placed in that portion of the building where the earliest beams of the Sun strike in brilliancy, the Eastern exterior point is the "Crown Celestial," endowed with light from the first rays of the Sun, the Symbolic Celestial throne of the *Solar Christ*, and at mid-day the Solar beams reach their highest force and power, when the most solemn portion of the service is inaugurated. The axis of the Cathedral is arranged so that the Sun at the Midsummer Solstice shall traverse its extreme Eastern point, and pass along the line of its axis, at its rising, symbolically and sacredly vivifying it. Let the Crucified Body of the Divine Man, and its Cross, be stretched upon the ground, with the head of the body towards the East, where the Sun daily rises over it, with the feet extended towards the West, for the eyes were directed to the "going down of the Sun," and the feet were placed upon the lowest material earth, into which the Sun itself mystically sank. The right arm and hand are extended to the North, to warn and to guard, the ancient Sages agreeing that it was from this direction that *evil came*, that the earliest Races originated, and that the world was made. The left hand and arm are laid to the South, because the Southern, or *left-hand* side had its *female* mystic meaning, the ancient ideas being, that it was from the *left* that the formation of the great world was *finished*. In

perfect correspondence with the above were all the ancient Churches built. In that portion of the Cross where the chief *vitality* centres—the centre of the mythic *heart*—we find the Choir, *Cor*, *Chorea*, the emblem of all things Divine and human. In the plan of the Cathedral Church, it will be found that the proper place for the *third* nail of the mysterious Crucifixion, is the spot where the Font is placed, towards the narrow end of the nave. In this metaphorical nail, or fountain, spring the saving waters of life, the healing waters, all purely Kabalistical, and as the name *font* is borrowed from *fons*, fountain, so is *nave* derived from *navis*, a ship, as also from *navel*, or *umbo*, viz, the *Solar Plexus*, the sensitive centre of our organised body. The feet of the Crucified, denoted, in their Astrological aspect by the Zodiacal Sign *Pisces*, or the Fishes, signify also baptism by water, but the whole emblem of the Crucified Man indicates to us the Divine purpose of the Great Cycle of Necessity, commencing with the dominating *fire* of *Aries*, which rules the *head*, and terminating with its polar opposite, *water*, the great symbol of the Universe—*equilibrium*, for here Immortality is gained, and man is united with his “Missing Half,” as signified by the Sign *Pisces*, which is symbolised upon the Celestial Equator, as the *two Fishes united together by the Cord of Love*. The *Vesica Piscis* of the Catholic Church mystically bears analogy with this Zodiacal Sign. A very common Christian Symbol, in the middle ages, was the figure of *three Fishes interlaced*, forming a *triangle*, and Abarbanel states that the Sign of the birth of the Messiah was the conjunction of the planets Saturn and Jupiter in the Sign *Pisces*. The places for the other nails are symbolised in general, in most of the ancient Churches, by rosy, or starry points, upon the Northern and Southern porches. Towards the East, and in the centre, glitters the Altar, with its varied monograms, its mysterious M’s, R’s, V’s, B’s, and double S’s, I’s, and other significant ornaments. Around it are gathered the mystic emblems and symbols, the scattered golden crosses, and within it and aloft are the insignia of the Sacraments. The two groups, each of *three* lighted candles, standing on the Altar, on each side of the Divine Light—the Central Cross—symbolise the “Seven Spirits,” or Planetary Angels, as well as the Seven lower Sephiroth, etc. The two sentinel, or standard candles, with their spiral flames, are the mystic pillars of Solomon’s Temple, *Jachin* and *Boaz*, *Castor* and *Pollux*, the Mortal and the Immortal—the two halves of the one Soul—for they are *twin-candles*, though separate, and they bear witness to the Divine Presence, in the aspect of Fire. The sacring

Bell being sounded from time to time, in its muffled, tinkling tones, is emblematical of its mystical property, viz, that of preventing the sinister presences from interrupting the Divine Service, for the *effect* of sound does not altogether depend upon its *loudness*, or volume, but upon the *greatness of the silence*.

Critical, profound, and unbiassed study will clearly demonstrate to any one, that the Catholic Church is the only one which has faithfully transmitted the practices of the Solar cult; although it possesses not the *esoteric* meanings attached to them. Does not the *Monstrance*—or the utensil which contains the consecrated wafer wherein God mystically resides—plainly shew its Solar origin? It is in the form of a *Sun of Gold*, surrounded by Solar rays, containing the Cross in its centre, and *Gold* is the metal dedicated to the Sun. This Church also adopted the Solar *Incense* amongst its clergy. The feast of the Winter Solstice, celebrated upon the 25th of December, or *Noel*—or the anniversary of the victorious Sun—*Dies natalis Solis invicti*—is familiar to every one. The Hymn which is chanted in the offices of the days of *Noel* plainly confirms this:—*Sol novus oritur*, “a new Sun is born,” and is the adaptation of the ancient Solar symbol of clerical custom. The feasts of Osiris, Ammon, Bacchus, Gian-Shyd, etc., etc., were all celebrated at this date, as well as that of Mithra, the Solar God of the Persians, who was also born upon the 25th December. The precise date of the birth of Jesus is as uncertain as that of Apollonius of Tyana, who lived at the same epoch, but the Roman Church fixed the day of the nativity of Jesus upon the 25th December, in order to correspond with the festivals of antiquity, relative to the re-birth of the Sun remounting from his lowest position under the equator. I have already explained the *esoteric* meaning of this Solar Cult—the *Solar Christ*, the Mediator of glorified souls, “Who coverest thyself with light as with a garment,” says David (*Psalms* civ. 2). Let the reader refer to the beautiful invocations in the “Hymn to the Sun” of Pythagoras, also in the “Carthion” of Ossian, in “Trathul” of Dr. Smith’s “*Sean Dana*,” etc., but it is needless almost to enlarge further upon this subject.

How beautifully significant, how profoundly expressive is that symbol of the *Dove*, so often found in the emblems of the Church, having its two wings extended, and exactly corresponding to the ancient symbol of the two serpents interlaced around the Caduceus, or Rod of Hermes or Mercury. It is the telling emblem of the double current of Love and Light which descends from the Father to the Son—from God to Man—and



reascends from the Son to the Father—from Man to God. Viewing this from a more material aspect, we may say that the air is that inexhaustible source, from which every form of life takes its existence; as well as the great reservoir which receives the last breath of every being, for from it animals and vegetables receive their various forms of existence, but again to die in their turn. The molecule of oxygen exhaled from that mighty oak swaying in the morning breeze flies to expand the lungs of the rosy infant in its cradle, and the last sighs of that poor, weary traveller—man—go forth to assist in building up the brilliant petals of the pretty flower, or to spread themselves like a halo of glory around the blue-bells which adorn the dusty foot-path. How truly wonderful a being then is Man, for by the double operations of his Body and Soul, he is not only the support of inferior Universes, but he is the generator of those vital essences which nourish the lives of myriads of beings in more radiant spheres than those of earth; in short he is the grand guardian, the powerful generator, and the constant radiator of spiritual and material life-currents, or forces, at the same time he is the consumer and the analyser of the vital currents, the finer and more spiritual of which he reflects from his Soul to the superior realms, and the grosser and more material fluids he transmits from his body to the inferior planes of existence.

But those clerical rites and forms are all based upon one sublime and solemn ceremonial—*Initiation*. From early ages the Initiate who had successfully passed through all his trials, or probations, was bound to a Cruciform Bed, or Couch of Anomy, which was placed horizontally upon the ground. Clement of Alexandria tells us that in the formulæ used by one who had been Initiated, he was taught to say:—"I have descended into the bed-chamber," etc. He was then plunged into a state of death-trance—the Sleep of Sialam—and remained in this condition of sublime lethargy for a few days. In Egypt, the body of the sleeper remained in a condition resembling death, for *three* days, and during this "Sleep of Death," his Spiritual Ego descended into Amenti (Hades) *to assist in the liberation of souls*, after which it ascended into its former abode, to receive the Divine Wisdom. "By which also he went and preached unto the spirits in prison," says Peter, of Jesus (1 *Peter* III. 19). The senseless body remained as an inanimate corpse, generally in a Temple Crypt, or subterranean cave. This sleep was only witnessed by those of the exalted Magi who were sufficiently holy to be able to stand in the Divine Presence. In Egypt, the body was placed in the coffer of the King's Chamber, at the Pyramid of



Cheops, and upon the night preceding the *third* morning, it was taken to the entrance of the gallery, where the beams of the morning *Sun* struck upon the head and face of the entranced Initiate, who awoke to be Initiated by Osiris, the God of *Wisdom*. Herein the gulf of the real and the unreal is bridged over by the *Divine Ray*, from the negative to the positive, and re-acts in embrace of the natural with the supernatural, the positive with the negative; the human Soul having passed into "Paradise," and become the Angel, the Angel having passed into the Human Soul, both becoming Divine Love ("God is Love") in that immortal flash of Union, or of the Holy Spirit; both becoming *One*; God passing into man, and becoming "Man," and man passing momentarily into God, and becoming God. When consigned to our last retreat, the corpse is laid in the grave due East and West, with its feet to the former quarter, for all humanity looks for Salvation to the Central and Spiritual Sun of Righteousness—the Solar Christ. He, who "has his mansion in the Sun," raises by the first beams of His saving Light, those who have perfected themselves during this transitory life, who are laid "waiting one way," for that great eternal Sunrise, for they are not "dead" but "sleeping."

It will well repay the reader's trouble, if he carefully compares the life of Jesus with the above cursory statements, The Oriental Brahma is described in the vision of the Seer as becoming incarnate in Chrishna, for the uplifting of man, Prometheus in like manner, so is the Mithra of the Persians; the primeval Buddha of central Asia; the Horus of the Egyptians; the Adonis of the Syrians; and the labours and painful exploits of the Son of Jupiter, amongst the Greeks, for the source of these mythologies was an ancient revelation common to all nations. The mystic teachings of Egypt, Arabia, Chaldea, Phœnicia, India, Tartary, etc., have each their "Divine Man," virgin-born, and all the mythologies recognise incarnations, or Sons of God. These Avatars and Incarnations were not to be understood in an exactly literal sense, but merely as *prophetic types* having reference to Christ-Jesus appearing in the world, when the fulness of the time should come. The leading portions of Christian belief; the whole story of the Incarnation; the Advent of the Messiah; the Annunciation of the Angel; the Conception of the Virgin; the Birth at midnight, in a cave; the name of the immaculate Mother; the appearance of the Celestial Host to the Shepherds; the flight from the atrocious Herod; the Massacre of the Innocents; the finding of the Divine Boy in the Temple; the Baptism; the Fasting and Probation in

the wilderness; the conversion of water into wine, and other like marvels; the triumphant entry into the Holy City, the Passion, Crucifixion, Resurrection, and Ascension—all these are variously attributed also to Osiris, Mithra, Jacchos, Zoroaster, Chrishna, Buddha, and others, at dates long anterior to the Christian era. Monuments and sculptures still exist, shewing that the story of the "Divine Man" of the Gospel was long before Moses, and that it was taught to communicants, and celebrated in numberless Colleges of Sacred Mysteries. The events alike ascribed to Osiris, Zoroaster, Chrishna, Mithra, Pythagoras, Buddha, Jesus, etc., have not, in the Gospels been plagiarised from other Oriental Scriptures, but have been lived and experienced in the actual history of the Perfected Soul, who faithfully followed the Divine Path, as the Saviour of Men. But the rank Materialism of to-day, unable to fathom or solve this enigma, concludes that the History of the Man of Nazareth is a fable framed to agree with old mythologies, however, the *very reverse is the truth*, for they are each and all mere prophetic types and symbols of the Christ-Jesus, the PRINCE OF EARTH AND HEAVEN, and the ANOINTED GOVERNOR OF OUR PLANETARY SYSTEM.

Having briefly and crudely explained the esoteric truths symbolised as above, we shall now concisely examine another phase of our subject, which is but little recognised at the present day. In strict accordance with the purification of matter does it become capable of being vitalised by Spirit; the more it is refined, the more it is spiritualised. In the human being, the brain and nervous system have reached the summit of their vitalisation. In those delicate and ethereal structures, spirit has become interblended with matter in such unique and perfectly responsive harmony, as to completely mould itself as the Magnetic bond of union between the two states, the ponderable and the imponderable. Whatever grade of existence we may turn our attention to, we will always find this a well-established law. From the Seraph, surrounded by his dazzling Deific glory, down to man in his most savage state, still lower to the brute creation—which holds that heavenly spark of flame subdued—back again to the Perfected One of earth, whose brain radiates with the sheen of Celestial effulgence, and further on to the Cherub, upon whose forehead sparkle the vivid gleams of Divinity; all, all are alike lighted from the same eternal and ever-scintillating flame of the *Spiritual Central Sun* of the Universe. From the vibrations of this ever-glorious, and ever-pulsating Over-Soul, descending throughout creation, in all her

varied and multitudinous spheres, from man to mineral, one ever-present and harmonious chain of connection prevails, for each grade of being, varying in evolution, conveys that which it acquires from superior realms, to the plane immediately inferior; thus each realm depends upon the ascending one, and each in harmonious sequence and order, transmitting the grosser elements to the more immediate planes below them. Happy is the man who is

"Slave to no sect, who takes no private road,  
But looks through Nature up to Nature's God;  
Pursues that chain which links the immense design,  
Joins heaven and earth, and mortal and Divine;  
Sees, that no being any bliss can know,  
*But touches some above, and some below;*  
Learns, from this union of the rising whole,  
The first, last purpose of the human Soul;  
And knows, where faith, law, morals, all began,  
All end, in *love of God, and love of Man.*"

The supremacy of the highest is, as already remarked, for the elevation of the lowest, the latency of the most inferior is for the potency of the most superior, the weakness of the least wise is for the nourishment from the minds of the more wise, and the intelligence of the wiser is for the mental fecundations from the wisest, each being a recipient for the diffusion of the ever-throbbing blessedness, all in each and each in all, yea, God in each and all. When the truth of this is properly understood, mammon will be sacrificed upon the altar of charity and benevolence, and the age of Divine rationality will take place.

The reader will thus understand that it is a Law in the Divine order, that the highest of the realms throughout existence shall serve downwards, reaching even to the lowest, hence it was that the Nazarene declared that the Angels of the children "behold the face of their Father, who is in heaven." This doctrine of Guardian Angels, although sadly metamorphosed and disfigured by Theologians of the present day, is nevertheless based upon the strictest truth. The belief in a Good and Evil Genius, attendant upon every human being is a very ancient doctrine, and when considered in its mystical sense is a sublime verity. The Evil Genius is the creation of the Animal Soul, the Good Genius, that of the Divine Soul, and when the human being is fully matured and developed there is a constant warfare for the supremacy. Every human being is a Magnetic centre of innumerable hordes of beings—the creations of his own mind—hence the doctrine of good and evil



dæmons attendant upon man is a true, but appalling fact. In the fiercest and most debased dens of human conflict, within the cold and solitary cell of the prison walls, in the crowded hospitals, upon the gory field of battle midst all its carnage, in the gloomy chamber of the maniac, and upon the grim scaffold, the Guardian Angel holds a place. In the mysterious processes of the spiritual realms, this attendant is ever in the discharge of his ministry as a faithful servant of the Divine beneficence, and although the object of his care may become an unfortunate outcast, yet he will never turn away, nor forsake his charge, until the labours which have been appointed unto him have been faithfully performed. No human being exists but in whom the germs of the generous, the beautiful, and the true, lie deeply buried, they may be completely latent in some, but they can nevertheless be brought forth into glory, and fruition, for every creature contains a portion of the Divinity. Although the soil may be hard and stony, or the ground fallow, still it is our duty to cultivate such a wilderness, until the fruits of our culture begin to grow and ripen in the warming beams of God's sunlight, where they may catch the bright radiance of heaven, and flash out their glories to the world at large. The abandoned woman—the ruined sister—the unfortunate female, has her Guardian Angel, and this exalted being will never forsake her, should she be degraded to the lowest depths of passional sin and deformity. She is, of course, perfectly unable to consciously distinguish, or apprehend such, but notwithstanding this, there are times during her quiet moments when the presence of that exalted being inspires her Soul, and however inert or cold she may appear to be to such inspirations, yet in the mysterious realms of the Soul-world those inspirations take effect, more or less, and eventually a time comes when she begins to see and thoroughly realise the terrible errors she has fallen into. By the recognition of such, the contrast is all the greater, and gradually the softer and more feminine qualities of human nature interpenetrate her Soul, until she, if spared in this life, is enabled practically to work out her own reformation. If however death overtakes her before this is accomplished, then similar processes take place in the Soul-world, but in a totally different manner.

But it may be asked : Why are there still felons, still unfortunates ? Alas ! the forces of the world of appetite, of brutal nature, which have been completely subject to the inflamed passions of the general *self-desire*, filling up and overflowing the unbridled instincts of self, generate energies, forces, or



powers, by means of which the impulses that result from the Angelic undulations, are but too often thrust aside. Through pallid lips and sorrowful tears comes the welling and surging cry, from many a poor female's heart;—"My God, my God! why hast Thou forsaken me?" but God never forgets His fallen children, they necessarily have to suffer in themselves, for this is but Divinely natural and just, but out of the sheerest ruins of humanity there are built new processes, new formations, whereby the latent seeds of the thoughts which have hitherto been dormant, are brought to life, to bud, to blossom, aye, and to bear fruit in the course of the Soul's endless journey. There is one common life of the Divine humanity, which by its unequalled and exquisite tenderness, protects the psychic germ of every personality; so that while it is quite possible for man, by yielding to his evil, or lower nature, to evolve very evil Karma—or life-surroundings—from his animal self-desires, and so to descend to the depths of utter degradation, yet even then the care of God follows, and the hand of the Infinite holds, by dissolving the forms which have arisen from his infamy, for they become constituted as a new personality from its virgin innocence. Nature takes no delight, or joy, in the shattered wreck and ruins that men have made of themselves. When the Magnetic Forces of the Infinite have dissolved those ruins, they return those elements to their proper states, so that they may be again inspiritualised and ensouled, embodied, purified, and wrought out anew into Divine likenesses, and perpetuated to immortality.

The faith of Catholicism approaches much nearer to the truth of the Divine Wisdom, as regards its tenets upon Guardian Angels, than the mythical and dim dogmas of several of the other Churches. The Rev. Alban Butler observes:—

"Amongst the adorable dispensations of the Divine mercy in favour of man, it is not the least, that He has been pleased to establish a communion of spiritual commerce between us on earth, and His holy Angels, whose companions we hope one day to be in the Kingdom of His glory."

The ancient Fathers abound in similar expressions. St. Augustine says:—

"They watch over and guard us with great care and diligence, in all places, and at all hours assisting, providing for our necessities with solicitude: they intervene between us and Thee, Oh! Lord, conveying to Thee our sighs and groans, and bringing down to us the dearest blessings of Thy grace."

They walk with us in all our ways, they go in and out with us, attentively observing how we converse with piety, in the midst of a perverse generation; with what ardour we seek Thy Kingdom and its justice, and with what fear and awe we serve Thee; they crown us in victories; they rejoice in us when we rejoice in Thee; and they compassionately attend us when we suffer, or are afflicted for Thee. Great is their care for us; and great is the effect of their charity for us. They love him whom Thou lovest; they guard him whom Thou beholdest with tenderness; and they forsake those from whom thou withdrawest Thyself."

St. Bernard observes:—"In every apartment, in every closet, in every corner, respect your *Angel*." Referring to the weary pilgrimage of life, we find sublime truths enunciated in *Exodus* (xxiii. 20), "Behold I will send my Angel, who shall go before thee, and bless thee in thy journey, and bring thee into the place that I have prepared. Respectfully observe him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and *my name is in him*." In the following sentence of St. Paul may be found volumes of esoteric truth; "For there stood by me this night the Angel of God, *whose I am*, and whom I serve" (*Acts* xxvii. 23). "Wherefore seeing *we are encompassed about with so great a cloud of witnesses*. . . I charge thee before God, and the Lord Jesus Christ, and the *elect Angels*. . . For we are made a spectacle unto the world, and to *angels*, and to men," he further observes (*Heb.* xii. 1: *I Tim.* v. 21: *I Cor.* iv. 9). "The Angel of the Lord encampeth round about them that fear Him, and delivereth them," and "He shall give His Angels charge concerning thee, to keep thee in all thy ways," says the King Psalmist. "Are they not all ministering spirits, sent forth to minister for them *who shall be heirs of Salvation*" (*Heb.* i. 14). There are deep Hermetic truths in the foregoing passages which deserve careful thought and study.

Now let us compare the above with a few—for space will not permit of many—passages from one or two of the ancient philosophers, so stupidly and ignorantly termed "Heathens!" "Pagans!" and what not. "Know ye, O men," saith Epictetus (*Diff. L. i. c. 14*), "that every one of you is committed to a certain diligent and excellent keeper and observer; such is every man's Genius, or Damon,\* appointed by God. When

\* Let not the reader mistake this word. This appellation is often synonymous with that of Angels and the Immortal Gods, although Philosophers of the Alexandrian School applied it to all kinds of spirits, whether good or bad, human or otherwise. The *Dæmonium* of Socrates was the *nous*, and this is what is meant in the above passage.

therefore you shall have shut the doors, and made all dark about you, remember that you never say, you are alone, for indeed you are not. But God is within, and your Genius, or Dæmon is within. And they have no need of light to see your doings by. . . . That there is a God, and that His providence is over all things, and that neither our doings nor thoughts, can be concealed from Him." "What booteth it," says Seneca (*Ep.* 43), "for any one to know, when thou thyself knowest? O wretched Soul, if once thou despiseth *this Witness!* There sits a Sacred Spirit within us, that is the observer of our good and evil." "Never therefore do a base act with hopes of secrecy," says Isocrates (*Ad. Demon.*), "for though thou keep it from others, thou must need be privy to it thyself," and Cicero observes:—"My *conscience* is more to me than the words of all besides." Apuleius, having discoursed on the doctrine of Guardian Angels, concludes in this manner:—"All ye who have heard me expound this Divine sentence of his (Plato's), so form and compose your minds, to the devising and doing of all things, as those that know, there is nothing at all within or without, secret and hidden from those *Observers*, or *Watchers*," etc. (*Ap. de Deo Socratis*).

We have accounts of the chronicles of Divine Kings, or Gods ruling over men, succeeded by other dynasties of Giants or Heroes, published to us in the annals of different hemispheres, and such being the case it is impossible that such records could be based upon mere fancy or superstition. From such accounts we learn that the two superior grades of Planetary Angels—the "Watchers," and "Architects"—gave to the different Races of humanity their Divine Kings and Leaders, the former giving to the world the spiritual truths of the transcendental realms, and the latter furnishing to humanity a knowledge of their arts and sciences. Psellus calls those Angels the "Rulers of the World," and Seneca, quoting Lactantius, terms them *Ministros Regni Dei*, Ministers of God's Kingdom, and informs us that in the Divine plan at the formation of the world, every thing should have a Guide allotted to it, In like manner Plato was of the same opinion, that God hath appointed Dæmons over the world as Leaders of the Races, to govern all mankind, according to the distribution assigned them. Origen tells us that they are the Curators of God, and Damascene saith that they are placed by the Supreme over certain portions of the earth, which are placed under their custody. St. Augustine states that every visible thing hath an invisible, or spiritual power, pertaining to it, and Ruffinus affirms that certain Celes-



tial Powers have the regency of Mortals from the beginning. In *Daniel* we read that God has appointed Regent Angels over the respective nations and provinces of the earth (See *Dan.* x. 20. 21 : also xii. 1). St. Jerome states that particular provinces are delivered over by God to Angelic government, similar to that done by Emperors to their Judges, and Grotius informs us that both the Jews and ancient Christians were unanimous in their faith upon this subject, and St. Clement of Alexandria puts it beyond all contradiction. The above is in perfect accordance with the tenets of the ancient Wisdom Religion, but woefully metamorphosed and misunderstood at the present day.

Hermetic Wisdom teaches us distinctly that all things in Nature are under the government, or superintendence of various Angelic and Spiritual existences, and Catholic Theology is not altogether wrong, when it informs us of the Seventy presiding Regents, who rule over the destinies of the earth. In harmony with esoteric teachings, the translator of the *Septuagint* and the *Vulgate* have, in concordance with truth and fact, furnished us with a translation of *Deut.* xxxii. 8. 9. radically different to the supposed orthodox one, of the English Protestant Bible. The latter states: "When the Most High divided to the nations their inheritance. . . he set the bounds of the people *according to the number of the children of Israel*," but the *Septuagint* text reads "*according to the number of the Angels*." (Planetary Angels). "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance, they had the likeness of a man, and every one had four faces, and every one had four wings. . . As for the likeness of the faces, they four had the face of a *man* and the face of a *lion* on the right side, and they four had the face of an *ox* on the left side, they four also had the face of an *eagle*" (*Ezek.* ch. 1). We have a similar description by John, in *Revelations* (iv. 6. 7). "And round about the throne were four beasts, full of eyes before and behind. And the first beast was like a *lion*, and the second beast like a *calf*, and the third beast had a face as a *man*, and the fourth beast was like a flying *eagle*." The above descriptions allude to the four Angelic Regents of our planet, each of which rules over one of the four Cardinal Points; or in other words, the Gods who preside over the Cosmic Forces of the North, South, East, and West, each of those Forces possessing a distinct Magnetic quality. The Planetary Spirits were in ancient times always represented under the form of "Wheels," or "Circles," invisible circles, symbolical of the heavenly circular



orbs, whose Souls they were, "for the spirit of the living creatures *was in the wheels.*"

Herewith let the student refer to the "*Divine Pymander*" of Hermes Trismegistus. In the Second Book (Para. 13), we read as follows:—"For the Mind being God—Male and Female, Life and Light—brought forth by His Word, another Mind or Creator; which being God of the Fire, and the Spirit, fashioned and formed *Seven other Governors*, which in their circles contain the Sensible World, whose Government is called Fate or Destiny." In the opening lines of the "*Te Deum*," "We praise thee, O Lord, the Heavens and *all the Powers therein*," we find a distinct reference made to those Intelligences who guide the "Circles," or "Wheels" of Destiny. "The most sacred company of the Stars; . . . for those who have studied Philosophy, pronounce the Stars to be *living beings*," says Philo Judæus (*The Planting of Noah*, xxviii. 3). Let not the reader misunderstand this doctrine; it is not implied that the planets, etc., are vertebrated animals, but that they are *analogous*, but not exactly *similar* to us, or, that they possess the constituent principles of a living being, viz, body, soul, and spirit. "From the Angels came forth stars and planets, and whirls of flame, and governing dots, which are the heads of stars, among which are many stars. . . . Each star, since it has the alphabet, *per se*, and one name, has dominion with its Angels, over itself," says the Introduction to the "*Sohar*." "Praise to your Countenance, ye Lords, ye holy Gods, who are gathered as pure and eternal leaders and judges of the Worlds, and ye other Gods, ye possessors of the Divine habitations in the land of Heaven, in your home," says the Egyptian "*Book of the Dead*." The planets are not altogether free from the pollutions of sin, for *Job* tells us:—"Behold even to the Moon, and it shineth not; yea, the stars are not pure in His sight" (xxv. 5).

"Then the Seraphim, the Cherubim, and the Ophanim surrounded it; these are those who *never sleep*, but watch the throne of His glory" (*Book of Enoch* Ser. xii. Ch. lxx. v. 9). In allusion to those Powers, Jesus informs us:—"And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the *four winds*, from one end of heaven to the other" [*Matt.* xxiv. 31—See also *Mark* xiii. 27]. In *Revelations* [vii. 1], John furnishes us with a fragmentary reference to those Angelic Rulers. "And after these things I saw *four Angels* standing on the *four corners* of the earth, holding the *four winds* of the earth, that the wind should not blow on the earth; nor on the sea, nor on any tree." One

requires to study in their profundity the esoteric meanings of those ancient truths, for "the sound which came from heaven as of a *rushing mighty wind*," which filled all the house wherein the Apostles were assembled upon the day of Pentecost; and the "rebuking of *the winds and the waves*," by Jesus, bears a direct reference to the above mentioned facts. "And he (the Lord) rode upon a Cherub, and did fly, yea, did fly upon the wings of the wind," says David (*Psalms* XVIII. 10). Every Element is a vital existence, a potential *vitality*. It ought to be herein well understood that the ancient "*Elements*" of which St. Paul and other writers often speak, are not the physical and visible Elements, but the spiritual invisible Powers, or Elemental Spirits. Paul clearly understood the existence of such, and says:—"For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many (*I. Cor.* VIII. 5). They are called "Morning Stars" (*Job.* XXXVIII. 7); "Flaming Fires" (*Psalms* CIV. 4); "The Mighty Ones" (*Psalms* CIII. 20), and Paul sees in them his cosmogonic vision (*I. Col.* I. 16), as "Thrones," "Dominions," "Principalities," and "Powers." Those Regents correspond to the four Cardinal Zodiacal Signs, *Taurus*, the Bull; *Leo*, the Lion; *Scorpio*, the Eagle; and *Aquarius*, the Man, or Angel. They are symbolical of the four Elements, and in Astrological parlance, each belongs to one of the four Triplicities; *Taurus* to the *Earthy*, *Leo* to the *Fiery*, *Scorpio* to the *Watery*, and *Aquarius* to the *Airy*. If the reader carefully studies the Creation, as given in *Genesis*, we will find the order and relationship in which the first created things appear, viz, *Fire* (Light, or Spirit), *Air*, *Water*, and *Man* (Earth). The succession of those primary Elements of Nature corresponds perfectly with the succession of the Cosmic *Rounds*, each Round taking on a new Element, thus we have four Rounds, and four Elements. Those Rulers are also the "Cherubim," and "Seraphim" of the Bible. the invisible "Messengers," and "Angelic Virtues" of the Catholic Church. In ancient paintings those four symbolic faces have been represented with the four Evangelists; Matthew having an Angel; Mark, a Lion; Luke, a Bull; and John, an Eagle. The four-sided obelisk, pyramid, and Tabernacle of Moses, all symbolise the same truth, for they are the four Primitive Elements in all religions, and in all countries. We are informed in the "*Sohar*," III, that when the souls are to leave their abode, each soul separately appears before the Holy King, dressed in a sublime form, with the features in which it is to appear in this world, and that it is from this sublime form that the image proceeds;

also that the types, or forms of these faces, are four in number—those of the Bull, the Lion, the Eagle, and the Man or Angel. The Chaldean protecting Gods were familiar to Ezekiel, viz, the Sed, Alap, or Kerub, the Bull with the human face; the Nirgal, or human headed Lion; the Oustour, the Sphinx-man; and the Nathga, with its Eagle's tail.

To doubt, or deny the existence of Angels and Spirits, and their beneficence, as well as infernal powers, is to deny Christianity itself, along with the truths of the Sacred Writings of every nation. St. Paul, fully believing in the occult Powers throughout the world "unseen," but always "present," says:—"Ye walked according to the *Æon* of this world, according to the *Archon* that has the dominations of the air" (*Ephes.* II. 2). "We wrestle not against flesh and blood, but against the *Dominations* and the *Powers*; the Lords of darkness, the mischievousness of spirits in the upper regions" (*Ephes.* VI. 12). "Ye were dead in sin and error," for "ye walked according to the *Archon*," shews unequivocally that Paul knew and believed in the cosmogonical views on the Emanations, and St. *Luke* informs us that the Powers of Darkness have their day and hour (*Luk.* XXII. 53). "Likewise (even as Sodom and Gomorrah) also these filthy dreamers defile the flesh, despising *Dominion*, and speak evil of *Dignities*," says Jude. *Dominion* is the *tenth* of the Kabalistic Sefirot; the Powers and Dignities are the subordinate genii of the Archangels and Angels of the "*Sohar*."

From the above, the reader cannot fail to observe that the doctrine of Guardian Angels, etc., is involved in the Christian Mystery, and that it intermingles with the deepest and most transcendental roots of life. A tangible demonstration of the existence of a world of fourth dimension, like that given in the recent experiments of Profr. Zollner and other scientists, is of far more real importance and value to mankind, than all the gold fields of Australia, California, or Georgia, for it is the opening of a mine that is inexhaustible. By means of such demonstrations as these, truth journeys over from the incomprehensible to the comprehensible, from the incredible to the credible; it commences to escape from the entanglements of the superstitious, and to walk in the light of day. Following out this line of transcendental physics, we observe many things, the realms of the fourth dimension open into this earthly realm, called the third. Hence those races of existence that are in the fourth, are able by the dynamical laws of their ideality, to operate into it; but they are governed by those laws in their operations which we may herein indicate as the laws of honour,



delicacy, and reserve. By the practice of honour, they will never dishonour any species or individual; by the practice of delicacy, they will never inflict an intrusion upon the genius of human life, or the sweet habit of its seclusion; by the practice of reserve, they will both respect their own Mysteries and all the Mysteries that are in the strict order of the privacies of the Universe. There is no bondage more ignominious than that of espial; the plant, which loves the sun, and blossoms in its dazzling radiance, buries its roots away in the darkness of mother earth.

Every Angel in existence—from the highest Archangel to the lowest Elemental Spirit—is either a disembodied, or a future man; in the former case, it may have been ages upon ages ere that Exalted Being lived upon this earth of ours, or on other spheres, and in the latter case, it may take myriads of years yet ere the Elemental reaches manhood, through its various stages of evolutionary life. “The measure of a man is the measure of an Angel;” they are not to be worshipped, for they are only the instruments of a Higher Power. The Apostle, John, when about to worship the Angel, was rebuked by him. “*See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets,*” says the Angel. Man being a combination of the Celestial Angelic Essences can, in one sense, become superior to them. “Know ye not that we shall *judge angels,*” observes Paul. Jesus “was made a *little lower than the angels*” (*Heb.* II. 9), and yet “this man was counted worthy of more glory than Moses” (*Heb.* III. 3), observes the same Apostle. Amongst such are the blessed Sages of Antiquity, Masters of Wisdom, Power, Goodness, and Truth; those who have “overcome,” and who are now busy in restoring the world, as far as possible, to a due and true sense of its duty; beings who have been like ourselves, who have run the race the same as we are now doing, who, in long bygone days, had been afflicted with poverty, with slander, and with every form of suffering, in order that they should be completely “tried” before obtaining the “Crown.” They see suffering humanity groaning under the temptations and trials of earthly existence, led on as it were by the fleeting and momentary pleasures of the world and the flesh, wherein the body forms the chief factor to be attended to, in preference to the very soul itself. They have waded through the vicissitudes of a worldly existence, have passed through the “temptation in the wilderness,” such as some of us have done, and are doing, and now they rest from their labours in this respect, and in this respect only, for



now they are in a Celestial state of spiritual existence. "Lo ! these are they from sufferings great," etc. , verily so, for every pioneer in the path of progress must by that very necessity be a sufferer, a weary and footsore pilgrim, plodding on in his, or her thorny way, 'midst trials and sufferings, persecutions and dangers, which none but the stoutest and bravest-hearted can ever accomplish.

Although countless ages, myriads upon myriads of years have passed away since the early dust first concentrated itself around our nascent planet—earth, many races of human beings differing altogether from the present, have appeared and disappeared from its surface, and although Geologists find no remains of the *earlier* Races, this is no reason why they did not exist ; spirit leaves no fossils behind, to grace the shelves of our museums, neither did primitive humanity possess the flesh and blood such as we of to-day have, nor require the present atmosphere that we breathe, nor the same climatic conditions. The early Races had that "pure eye," of which the Messiah speaks so plainly, and to which he attributes the greatest virtues, that pure and crystalline limpidity of the soul's vision. "If therefore thine eye be single, thy whole body shall be full of light (all will be lucid around you) ; but if thine eye be evil, thy whole body shall be full of darkness" (*Matt.* vi. 22. 23). Our earth and its human races—similar to the Sun, Moon, and other planetary bodies—have all their growth, changes, developments, and gradual evolution, in their life-periods ; they are born as infants, they become children, reach maturity, grow old, and die. As the unborn child develops and perfects itself in the womb of the mother, so the planets grow and perfect themselves in the Astral Fluid, or Womb of the Universe, and those children of the Cosmos, like their inhabitants, are first nuclei, then ovules, then reach maturity and become mothers themselves, gradually giving birth to mineral, vegetable, animal, and human forms. Our Theologians and Scientists see—but they only see through a glass darkly—for they do not comprehend those mysterious and ever-present secret-cyphered symbolisms, traced no less by the Divine finger of the Deity, upon the multi-coloured shell from the bed of the ocean's deep, than upon the verdant leaf that, glittering with the dew-drops of heaven, trembles in the balmy breeze ; or in the fiery blossoms of night—the twinkling stars—that jewel with their radiant glories the canopy of the heavenly firmament. Childish superstitions, or old nursery fables are quite inadequate for the requirements of the human race nowadays, nor will any vulgar

cosmogony answer the purpose, which tries to inculcate a belief that in the beginning our earth *immediately* sprang into existence from *nothing*; all finished and ready in a brief period of one week's time, with vegetable and animal life, for an instantaneously-made man—Adam! The ancient Philosophers never disputed among themselves upon the question, as to whether *anything* can be made out of *nothing*, for they all unanimously agreed that this was an impossibility. That this world was not made out of *nothing* is plainly taught us by St. Paul, who declares (*Rom. i. 20*), that the world was formed out of the *invisible things of God*, so that the outward condition of visible nature is a plain manifestation of that spiritual world, from whence it descended. Thus the invisible things of God are rendered visible to the eye of man, by passing through the visible things of creation (*I. Cor. XIII. 12*); or, in other words, this visible world is a vast system of invisible things visibly organised, and this world is constantly changing, all is transitory, for “the fashion of this world passeth away” (*I. Cor. VII, 31*),

“Flowers breath their perfume, and the winds keep sighing;  
Nought seems to pause or stay.”

Moses, likewise, was rather too well learned in the Wisdom of the Egyptians, not to know this, for he distinctly tells us of the spiritual origin of vegetation:—“And every plant of the field, *before it was in the earth*, and every herb of the field *before it grew*,” the Almighty made, says he (*Gen. ii. 5*). Like as every outside necessarily supposes an inside, so this outward visible state of things necessarily supposes some inward invisible state, from whence it has arrived at this degree of form. But though the eternity of matter was maintained, a frequent change of figure in that matter was fully acknowledged. Matter itself, they taught is indeed eternal, but in addition to the change of form which we daily witness, it successively undergoes at the end of certain vast periods or mutations, which are equivalent to the destruction of one mundane system, and to the production of another from its ruins. This point is argued by the philosopher, Sallust (*De Diis et Mund. C. VIII. XVII*). In a similar manner Timæus, the Locrian, though he admits the generation of the world by the Deity, yet he acknowledges nothing more than a production out of already existing materials (*De Anim. Mund. p 545*). Precisely the same language is held by Ocellus Lucanus (*De Univ. C. I. II*); and accordingly it is on this identical principle that he undertakes to answer those

writers who made the history of Greece commence with Inachus. "That epoch," says he, "was no real beginning, but only a change; for as Greece had been in a state of barbarism before the days of Inachus, so will it again relapse into a similar state, at some future period." At the same time he intimates the existence of certain physical, as well as moral revolutions. "The different parts of the earth are liable to corruption and change, sometimes in consequence of a deluge, sometimes by the more silent operations of dissipating winds, or undermining waters." Such also is the doctrine of Macrobius [*In Somn. Scip.* 1.10]. Nothing can be properly said to perish, throughout the whole world. Those things which seem to be destroyed only change their appearance. The world still remains, though the human race has often been almost totally swept away either by inundation, or conflagration. Alluding to the ancient philosophers, and their knowledge, Julius F. Maternus informs us, in his "*Mundi Thema*":—"Those *Divine* men who deserve all possible admiration, and whose wisdom approached to the very penetralia of Deity, significantly delivered to us the Geniture of the World, that they might demonstrate and shew that man was fashioned conformably to the nature and similitude of the world, and that he is under the dominion of the same principles by which the world itself is governed and contained, and perennially supported by the companions of perpetuity." In the above tenets, with some minor variations, the Stoics, Epicureans, and Platonists were all agreed, for they were true Hermetic teachings.

As the spiritual germ advances, a higher form of organism is necessary for its habitation, which it forms or develops, as the case demands; thus the various stages from the shapeless protoplasm to the highest organic structure, indicates the spiritual progress of the Soul, up and up the "Jacob's Ladder" of life, through innumerable incarnations, until it again reaches perfect harmony and power over the Elements of Nature, through the Universal Power—the Unity. How near to the truth came Lange, in his "*Studiren und Kritiken*," can be seen from the following passage:—

"It may be that there is in each one (yea, in every atom) a *primal germ*, a *deathless monad*, who is the organic identity of man, root of his inner and stable being, triumphant, unchanging, ruler of his flowing, perishable organism. This *spirit-germ*, born into its present life, assimilates and holds the present body around it, out of the materials of this world. Born into the future life, it will assimilate and hold around it a different body, out of the materials of a future world."

From the very highest incessantly issues the command, "*Excelsior*," which is re-echoed throughout the vast and unbroken chain of Nature, and every effort to advance is felt along that line, from the lowest to the highest, and meets with a sympathetic and sustaining assistance. But it may herein be also observed that the brain is not alone the sole custodian of all our thoughts, impressions, and ideas; there is not a bone or muscle of our body, not a hair upon our head, but is the custodian of untold secrets. Not only this, but the world itself is full of memories, with a history recorded in every molecule; every trembling blade of grass has registered the story of its life; the wild winds and swelling waves have left their records behind them; the very humblest life, as well as the highest, has told its tale, and left it to be deciphered as the age grows wiser and better. • *Nothing is lost*, our every thought, word and act, voluntary and involuntary, can be even more plainly revealed than the developments of the various hieroglyphics by the cunning researches of the Egyptologist. The Psychometric ability to read these records marks the progress of one phase of spiritual power.

The Universe is the product of the One Universal Principle—*Life*—the ONE LIFE, which manifests itself in the mineral (for the mineral lives), vegetable, and animal forms, and in all the other invisible kingdoms as well. Life is produced by a totality of animated Forces, unconscious as well as semi-intelligent, and always active. The two primordial agents, Light and Fire, are in themselves active and living Powers which, entering into certain organisms, as those of man, become, by means of immortal Spirit, conscious and intelligent, for a proof of this is that the beings and forms which we create by our thoughts are in reality *potential* and *living entities*.



## CHAPTER VI.

### DEATH, ANCIENT INITIATIONS, ETC.

"The Soul is *never denuded of a body*, a body more or less pure is always united to it and adapted to its actual disposition. But when the Soul leaves the terrestrial gross body, the *spiritual body* which serves as a vehicle to it, leaves it necessarily stained and soiled by the vapours and exhalations of the former. The Soul purifying itself progressively, this body at length becomes a *pure radiance* obscured by no dimness, and *casts no shadow*."

*Porphyry.*

"This is the way, above all, of the law of our *Central and Divine Initiation*, by which, on our presenting to God, as pure as we can, the Soul which He gave us, and which is His image, we must attract the *original* to ourselves, and form the sublimest *Union*, beyond any ever made, by any Theurgy, or any mysterious ceremony of other Initiations."

*St. Martin, 1797.*

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IF it is correct that one and the same law governs all the phenomena of Nature. as the Ancient Masters inform us, then to explain one of these phenomena is to explain all the others. For our present purpose we shall only consider one of these phases, a simple and plain verity, viz, a grain of wheat. This grain of wheat is destined to produce an entire ear; scarcely is it planted in the ground when a violent struggle takes place between the germ which it contains, and the exterior elements. At one moment all is rotten, putrified, corrupt, the grain of wheat seems dead for ever, but it is precisely at this moment that it *possesses more life than ever*, and from the bosom of this putrefaction and decay, from this utter chaos and blackness, it elevates itself, to become a new existence, and directs itself towards the light; in short, it is the grain of wheat rendering itself immortal in the manifold offspring which it produces.

"The insect bursting from its tomb-like bed;  
The grain that in a thousand grains revives;  
The trees that seem in wintry torpor dead,  
Yet each new year renewing their green lives—  
All teach, without the added aid of faith,  
That *Life* still triumphs o'er apparent *Death*!"

So is it with man in a certain measure, for Death is erroneously supposed to be the deprivation of Life, but the Life-principle is nevertheless more inherent in the decomposing corpse, and

attaches itself more vigorously to those organisms which arise from decomposition. Bury the corpse in the cold bosom of mother earth, the Life-principle will connect itself with the vegetation which springs and sways in the breeze above it, or in the lower animal forms which evolve from its substance; burn the body even, and this indestructible Life-principle no less rapidly ascends to the Planetary sphere pertaining to it. As Levi truly says:—"The corpse would not decompose if it were *dead*; all the molecules which compose it *are living*, and struggle to separate." "What then is produced from Death? Life. From the dead living things and living men are produced. Will not this reviving be a mode of production from the dead to the living? Can the Soul, since it is immortal, be anything else than imperishable?" says Plato. The Initiate, Paul, thoroughly understood this mystery:—"Thou fool, that which thou sowest is not quickened, *except it die*. . . Thou sowest not the body that shall be born, but bare grain, merely a seed," says he (*I. Cor.* xv. 36. 37). Harmonious Nature contents herself with allowing us one Key—the Twelfth—of the Universal Book, wherein she says:—"It is necessary to understand how to die in order to reach Immortal Life," and when Death appears to triumph the most, then Life possesses its greatest force. Jesus informs us:—"So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed shall spring and grow up, he knoweth not how" (*Mark* iv. 26. 27), but the whole mystery is expressed by the Blessed Master in that highly significant verse in *John* (xii.24): "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit." How sublime and comprehensive is the above passage, let the intuitive mind reflect well upon it.

Man is a world of Life, and it is a strict law of the Universe that the Life-principle should manifest itself in the generation and growth of all living organisms. Our common house-fly, when diseased, becomes crowded with vegetable fungi and animalculæ, those again swarm with animated creations more minute still. The invisible races that inhabit our nerve-fluids, our blood, and our Magnetic essences, are myriads upon myriads, countless kingdoms and races; the dust beneath our feet is tenanted, and alive, the summer rains and the winter snows have their populace, and the evening zephyrs that fan our forehead, or kiss our cheek, contain swarms of minute existences; every particle contains its inherent family, life, life, everywhere!

Those entities, roughly speaking, may be divided into two series, the one complementary to the other; the first owing its origin to the "Breath of God" in man and the Universe; the other originating from reflex action, from the return-wave of the currents of Universal Nature and Human Nature, increasing at every motion, and then evolving myriads of infinitesimal Kingdoms. It may safely be asserted that the body of man forms an immense kingdom of vitalised entities, of countless races, amongst which the "Builders," and the "Destroyers," are not the least important. All things in existence are produced by the vibrations of the Eternal Principle. Forces are interchangeable, the one can be transformed into the other by changing the number and direction of the vibrations. For example, if we increase the movement of ether from thousands, to several billions of vibrations per second, we have Light instead of Sound. We can transform those movements into Colour, Colour into Light, Light into Electricity, Electricity into Magnetism, and Magnetism into Chemical Affinity. "Gold," say the Alchemists in their mystical verbiage, "is the condensed Solar Light;" how nonsensical! replies Science, but does not the celebrated French Chemist, E. Varenne, inform us the other day, that if we compress *Hydrogen* as far as 200,000 atmospheres, we shall then have an ingot of pure gold!

We shall now turn our attention to the last solemn and closing scene in man's existence here upon this earth of shadowy and fleeting trials and sorrows, and that closing scene, as every one is aware, is *Death*. Real Death is never sudden, for everything is gradual throughout Nature, and as time was required for the development of the body, so in like manner time is required to completely withdraw life from the corpse. Death occurs only at the instant when the Astral Soul, or Life-Principle, and the Spirit part forever from the corporeal body, for the Soul can be separated from the body for a time, and often is, during life. Man is often not dead, although he is cold and pulseless; we have many proofs of this, and there are certainly many well-authenticated cases of premature burial, or interment. Upon the exhuming of the Cemetery of the Innocents, at Paris, during the reign of Napoleon, many of the skeletons were found to be in positions denoting that a struggle had taken place to get free, indeed some, we are assured, were partly out of their coffins. So noted had this matter become in Germany, that it gave rise to the custom of placing a bell-rope in the hands of a corpse for 24 hours before burial. One of the late Popes was confined prematurely, and



when a brother clergyman was reading the burial-service over him, the Pontiff awakened to consciousness, and after a little time spoke to the mourners from his coffin. He lived many years after this strange event. One of the best of our Scottish Poets, a man whom I know well, lay in a death-trance for three weeks, after a severe attack of Fever; the neighbours and Doctors thought the parents of the Poet were deranged, for not burying him, but one old lady maintained that he was not dead but in a deep trance; at the end of three weeks the Poet, "*La Teste*," became conscious, and in a few days was sound and well. But there are many well-attested facts of the body having been prematurely interred, in some cases the shrouds have been torn in their coffins, in others the bodies have been found turned upon their sides, and other proofs have frequently occurred of their only having been in a profound faint, or trance, and by no means dead. Cardinal Somaglia of Italy fell into a deep trance, caused by intense grief; it was decided that his body should be opened and embalmed. Just as the Doctor's knife pierced the lungs, the heart throbbed, and the Cardinal attempted to push away the knife with his hand, but alas! it was too late, the deed was done, and his life was gone. Col. Townshend had the faculty of entrancing himself, and threw himself into this state, in the presence of three medical men, who were persuaded that he was really dead, and were about to leave the room, when he slowly revived.

Speaking in general terms, at Death, the animal faculties fail first, and lastly the organic. At the last moment, our whole life is reflected in our memory, and past events crowd themselves upon us from all nooks and corners, picture after picture, scene after scene, for *the Soul never forgets*. The brain was only the mere instrument for the memory to play upon during life, but at Death this memory faithfully restores every impression which has taken place during existence, for the memory being free from the dying brain, is now strong to operate, and the dying brain dislodges it. No man dies insane, or unconscious; even a madman, or one in a fit of *delirium tremens* will have his instant of complete sensibility at the moment of Death, though unable to say so to those present around him. The man may often appear dead, yet from the last pulse-beat, between the last throbbing of the heart, and the moment when the last spark of animal heat leaves the body, *the brain thinks*, yea—I repeat it most solemnly—*the brain thinks*, and what is more, the Soul lives over in those few brief seconds its whole life-time. Especially then ought we to keep quiet and still



in the death-chamber just after the "King of Terrors" has laid his cold icy hand upon the body, when we find ourselves in his solemn presence, for it would be one of the most heartless and cruel actions we could do, were we to disturb the quiet, gentle flow of thought of the dying, and thus prevent the busy work of the past from casting its reflection upon the veil of the future. Let the chamber of Death be undisturbed; let the voice be in whispers, for at Death every act, and every thought of the dying is vividly pictured upon the Soul. The brain is the portion of the body which remains the longest warm at Death, and to the Seer, a bright stream of Electricity presents itself, like a cord of dazzling light, stretching between the brain and the departing Soul. Death is but a new Birth, and when this cord is severed, then real Death occurs. The author of *Ecclesiastes* possessed a full knowledge of this profound truth. He says:—"Because man goeth to his long home, and the mourners go about the streets. Or ever *the silver cord be loosed, or the golden bowl be broken,*" etc. (*Eccles.* XII. 6. 7). Observe how beautiful and how harmonious are the grand laws of Nature, for as Death is only a birth into spirit-life, or, as the "*Sohar*" beautifully expresses it;—"Death is the Kiss of God"—so is it attended with similar appearances as those at the birth of a child. In the one case, when the spiritual umbilical cord is ruptured—that connecting link between the Soul and the brain—Death, or Spiritual re-birth takes place; and in the other, when the material umbilical cord is severed between the child and the mother, the infant is re-born from its embryonic state into objective, breathing existence, upon earth.

How sad, how sorrowful, and how harrowing to man is the thought that the loveliest life must come to an end upon this mundane plane of existence, and that we must sooner or later approach to the dread realms of the unknown, at the summons of that busy "King of Terrors"—Death. Why should we be born to enjoy only a little of the luxuries of this world, why should we toil and struggle, when grim Death is our ultimate fate? Such is the demand of human ignorance, with all its doubts, difficulties, and sorrows, but if we choose to carefully study out for ourselves the mystery of Birth, we shall have but little difficulty in finding that we will also possess the Key to the great mystery of Death. Placed by the laws of Universal Life within the fruitful

womb of the mother, therein the Soul incarnates, forming for itself more progressive organs adapted for more advanced functions than those of its past existence, and gradually awakens to a sense of consciousness. As its growth augments so does its unhappiness in its present dark maternal prison. The happiest period of existence—the brightest halcyon time for the unborn child—is when it stretches around itself, like a chrysalis, the membrane which protects it from external injury, and in which it floats in its nutritive and preservative fluids. At this period it is free, and undisturbed, it lives the Universal Life, and receives the impressions of its yet vague recollections, relative to that nature which will subsequently determine the external configuration of its body, and the lineaments of its features. This is happy embryonic life! Afterwards it reaches the strictly human form, sex is manifested, motion takes place, and the infant enters more distinctly into a life of dreams; its little brain, *reversed*, reflects like a mirror that of its mother, and reproduces with more or less intensity and fidelity, all the conceptions by which is communicated to it the form of all its proper members. The mother is to the child that which God is to us—an unknown and invisible Providence—to which it aspires to identify itself with admiration. It depends upon her, it lives by her, and neither sees nor comprehends her, but if it was capable of reflecting, it would perhaps deny the very personal and intellectual existence of that mother, who is but the preservative instrument and fatal prison for it. Gradually however this bondage becomes quite embarrassing, the infant creature is agitated, it is tormented, it suffers, and it becomes vaguely sensible that its present mode of life must terminate. That hour of anguish and convulsion having arrived, its bonds are broken, and it feels that it must fall into the gulf of the dread unknown. By Solar and Planetary attraction it is drawn forth from its dark prison, a sorrowful feeling presses upon it, a strange cold chill seizes it, it utters its last sigh which it exchanges for its first cry—a wail of sorrow—it dies to embryonic life and is now born into human life, a human Soul, yea, a God! During its embryonic life the placenta seems to it its veritable body, and this in fact was its special embryonic body, which is now useless for its present existence, and must be rejected as an impurity, at the moment of its birth. In human life our fleshly body is like the placenta, useless for our next existence, and is that which we reject at the moment of our second

birth, for every death is but a re-birth, and every grave a cradle. Mundane life, as compared with Celestial existence, is truly embryonic. When evil desires and passions kill us, Nature makes a false step, an abortion; we are then born prematurely for immortal life, and we run the risk of that awful termination which St. John calls the "*second death*," for "the Soul that sinneth *must die*." "He that *overcometh* shall not be hurt of the *second death*" (*Rev.* II. 11), and "Blessed and holy is he that hath part in the *first resurrection*, on such the *second death* hath no power" (*Rev.* xx. 6). The abortions of human life remain floating in the terrestrial atmosphere, which they cannot surmount, and into which they are gradually absorbed. Sooner or later their immortal Soul becomes denuded and alone, but in order to conceal its shame or nakedness, it forms for itself at any price a new covering, after which it is obliged to drag itself along in exterior darkness, and to gradually traverse the "dead sea," or the dormant waters of the ancient "chaos." These unfortunate Souls are the *Larvæ*, they nourish their aerial bodies upon the vapours of newly shed blood, and fear the point of the sword. In those ancient Scottish traditions, "*The Poems of Ossian*," are to be found many beautiful passages illustrative of this. In *Carric-Thura* we find:—

"The wan cold moon rose in the East. A blast came from the mountain, on its wings was the spirit of Loda. Fingal advanced his spear in night, and raised his voice on high. 'Son of night, retire; call thy winds and fly! Why dost thou come to my presence; with thy shadowy arms? Do I fear thy gloomy form, spirit of dismal Loda! Weak is thy shield of clouds; feeble is that meteor, thy sword! The blast rolls them together; and thou thyself art lost. Fly from my presence, son of night! call thy winds and fly!' . . . He lifted high his shadowy spear. . . Fingal, advancing, *drew his sword*; the blade of dark-brown Luno. *The gleaming path of the steel wind through the gloomy ghost: The form fell shapeless into the air, like a column of smoke*, which the staff of the boy disturbs as it rises from the half-extinguished furnace. The spirit of Loda shrieked, as, rolled into himself, he rose on the wind?" (See also Homer's *Odyssey*, 82: Virgil's *Æneid*, Book vi, etc).

Those *Larvæ* are often attached to the vicious, and live upon their life, as an embryo lives in the womb of the mother, as I have explained elsewhere; they often assume the most horrible forms, representing the unbridled passions of those who nourish them.

We shall now consider Death from a Kabalistic point of view. It is but the passage of man to a new state of existence. In the ultimate, man must return to the bosom

of God, but this permanent re-union can only very rarely be accomplished in his present state of earthly existence; he is imprisoned in the gross meshes of fleshly matter—the body—therefore he must undergo a necessary purification before he can reach that degree of spirituality which the Divine life necessitates. There are two causes from which Death may take place, one being the gradual diminution, or the abrupt suspension of the Divinity upon *Neshamah* and *Ruach*, so that *Nephesh* loses sufficient strength to animate the body, hence Death must take place. The second cause of Death is that where the body disorganises itself, owing to the influence of some malady, or hurt, whereby it loses the double property of receiving from on high the influence which is necessary for stimulating *Nephesh*, *Ruach*, and *Neshamah*, by descending to it. Within our bodily organism each of the three degrees of existence has its particular seat and sphere of activity, corresponding to its degree of spirituality, and as those three divisions attach themselves to us at different periods of our life, it is likewise the case that it is at different times, and in an inverse order, that those three principles abandon the corpse, therefore the period of Death takes a much longer time than is generally supposed. *Neshamah* is the first to leave the body, it has its seat in the brain, it is the superior principle of life, and it is the last to unite itself with the body, this union occurring at the age of puberty. Prior to the time which we call "Death" it has already left, and no portion of it remains, but an illumination in its vehicle, for the personality of man can still exist without the presence of *Neshamah*. Before the time which appears to us as real Death, the essence of man is augmented by *Ruach* to a higher degree than during his common life, from which he perceives things which in every-day existence were hidden to him; often his vision pierces space, and he can distinguish his deceased friends and acquaintances. As soon as the critical moment arrives, *Ruach* distributes itself throughout all the members of the body, and takes leave of them, this results in a shock, the *death-agony*, which is more or less painful. Now all the spiritual essence of the body is withdrawn into the heart, and places itself there in safety from the *Masikim* (or evil spirits)—who precipitate themselves upon the corpse—just as a dove pursued by its enemy seeks refuge within its nest. The separation of *Ruach* from the body is often laborious, because *Ruach*, or the vital Soul floats between



the superior spiritual regions (*Neshamah*), and the inferior corporeal ones (*Nephesh*), leaning sometimes towards the one, sometimes towards the other, so long as one faculty of the will constitutes human personality. Its seat is in the heart, the latter is the root of life; it is the מֶלֶךְ.

*Melek*, King, the central point, the arrow of union between the brain and the liver, and as it is within this organ that vital activity is originally manifested, so it is by it that it terminates. In this Hebrew word מֶלֶךְ *Melek*, (King), the

heart "is like the central point between the brain and liver," says the Kabala. The mystical interpretation of these letters is that the brain מוֹחַ is represented by the first letter of the word מֶלֶךְ; the liver, כֶּבֶד by its last letter, and finally the heart, לֵב by the letter ל, which is in the middle, the letter ך at the end of a word makes ך. Thus at the moment

of Death, *Ruach* escapes, and according to the teachings of the Talmud, proceeds from the heart through the mouth with the last breath. Once that *Ruach* separates itself from the body, man seems to us as dead, nevertheless *Nephesh* still possesses it, for the incorporated corporeal life is still in man—the Soul of elementary life—whose seat is in the liver. *Nephesh*, which is an inferior spiritual power, possesses a very great affinity and attraction for the body. This is the principle which separates itself the last, although it was the first to take possession of the flesh. Immediately however that *Ruach* leaves, the *Masikim* take possession of the body, and accumulate to a height of nearly sixty feet above the corpse; this united invasion in the decomposition of the body compels *Nephesh* to withdraw; it remains however for a long time near to its remains, in order to mourn over its loss. It is only when complete putrefaction sets in that it elevates itself above the terrestrial sphere.

This decomposition of man, consecutive in Death, is not however a complete separation, for that which has been once whole, or united, can not be absolutely disunited, there always remains a certain *rapport* between the constituent principles, for a certain bond exists between *Nephesh* and its body, already putrefied. After this exterior material envelope of flesh has disappeared, with all its physical vital forces, there still remains a certain portion of the spiritual principle of

*Nephesh*; an imperishable portion, which descends within the tomb, attached to the bones, as the "*Sohar*" informs us, and which is called the "Breath," or "Spirit of the Bones." This interior, imperishable principle of the material body preserves the complete form and appearance of the deceased; it is the Astral luminous body, and may also be termed the "Body of the Resurrection." Herein I may also state that the minerals which make up the bones, not yet having dissolved to their respective constituents, the atomic mineral spirits inhabit them, the mineral current flows amidst them, till they shall be set at liberty. The mineral shades of the departed, which are formed of the groupings of the atomic mineral spirits, inhabit them as long as bone cleaves to bone, and by the ebb and flow of this mineral current, during the still and quiet hours, they form the image of the man, woman, or child, whose personality they once served, and lived in their material habitation. Nature gives to each shape its own appropriate outline and harmonious veil of form.

After the various constituent portions of man have been separated by Death, each returns to that sphere corresponding to its nature and constitution, and there they are accompanied by the beings who are analogous to them, who already surrounded the bed of Death, for like everything else in our wide Universe, all is in all, and all are born, live, and die, according to one and the same law of Nature. Now let the reader note well that the three worlds, which correspond in their nature and degree of spirituality to the three constituent principles of man, represent also the different habitations of these principles. The Body—the most material part of our constitution—remains in the inferior spheres of our world—*Asiah*—within the tomb; the *Osseous Spirit* remains only absorbed in it, in a state of obscure lethargy, which, in the case of the virtuous, is a sweet and balmy sleep, as the reader can find verified in many passages of *Daniel*, *Isaiah*, and the *Isaïms*, etc. Within the tomb it preserves an indistinct sensation, and this being so, the repose of those who "sleep their last sleep" can be disturbed in many different ways. This is the reason why there was a law amongst the Jews, which prohibited the burial of persons near to one another, who, during life had been enemies, or of interring a virtuous man alongside that of a criminal, and in Scotland, criminals, suicides, etc., were buried outside the graveyards. Thus they always took care to inter together, or adjacent to one another, those persons who were friendly to one another, for after Death, this attachment still

continues. The greatest trouble for those who sleep in the tomb is that of *Evocation*, for even although *Neshamah* has quitted the sepulchre, the *Osseous Spirit* still remains attached to the corpse, and can be evoked, and this evocation reaches also to *Ruach*, *Nephesh*, and *Neshamah*. Although the latter are in their respective spheres, yet they remain no less united to one another under certain *rapports*, so that what one experiences the other feels, hence the Sacred Writings wisely prohibit the evocation of the dead (*Deut.* xviii. 11. etc). As our physical senses can only perceive the lowest circle, or the most inferior spheres of this world—*Asiah*—so is it that our own material body is only visible to our normal vision; the superior spheres of *Asiah* are no more perceptible to us than the *Osseous Spirit*, but the “*Sohar*” says:—“If our inner vision was opened, we should see in the night-time, when the Sabbath comes, or at the New Moon, or during Festival days, the *Diuknim* (spectres) raising themselves from their tombs to praise and glorify the Lord.” That which manifests itself visibly to our senses in the apparitions of dead persons, is the subtle, aerial, ethereal matter of the world of *Asiah*, which reclothes itself with a portion of *Nephesh*, in order to render itself perceptible to our corporeal senses; the same may be said of every apparition, whether that of an Angel, the soul of the dead, or an inferior spirit; it is only an image, a shadow, constituted from the subtle vapours of our inferior world, which takes a visible form for a time, but to be immediately re-dissolved again.

We have already said that the Soul is capable of quitting the bodily form during life, and now we shall endeavour to briefly explain this strange phenomenon, so much discredited and so little understood by the generality of people. Every student of the Hermetic Science knows that the Plastic Mediator, or Astral Body of man—the Double—or that ethereal substratum of the physical body, or the Perisprit of the Spiritualists—can be methodically projected outside of the common body, by a firm and well-trained will. All things which live, or exist, can only do so through the Spirit. The exuvia or slough that we bury in the tomb is no more the real body, than the shell of the silk-worm, remaining within the cocoon, is the pretty butterfly which is disengaged from the caterpillar. The true body, the Astral Body, is that which St. Paul refers to in *I. Cor.* (xv.44), as the *spiritual body*. “It is sown a natural body, it is raised a *spiritual body*. There is a natural body and there is a

spiritual body," says he. He plainly teaches us that that which appears at first in man is the gross portion, the animal or terrestrial body; then comes the Soul, the Astral form of the man, the intermediary substance, comprising the earthly and the heavenly; then the Spirit, or Divine form, which was that of man prior to his original Fall, whose immortal principle lies depressed and buried in flesh and blood, so to speak. "Howbeit that was not first, which is spiritual, but that which is natural; and afterwards that which is spiritual," he again observes (*I. Cor.* xv.46). Thus with the vegetable kingdom all fructification takes place by the acid principle, which afterwards changes to that of glucose, or sugar. In its normal state this fluidic body is invisible, but it can be made objective, and appear more or less material to the senses, whether this may take place by obeying the all-powerful will of the Mage, or from other conditions less frequent, which are based upon the hyper-physical conditions of the atmosphere which surrounds our earth. It then becomes quite visible and presents an almost incredible resistance to the touch. The solidity or materiality of the Astral form sometimes bears a perfect resemblance, a cohesion and stability apparently as great as that of the proper corporeal body; all the senses of the observer are correctly realised and satisfied. This projection of the Astral Double is an inherent faculty which is acquired by proper training, or development; it directs its own locomotion, and transfers itself to the most distant places, whilst the body remains in a state of catalepsy, or at least it is then no more animated than by merely undergoing an automatic vegetative life. In some cases it presents all the appearances of recent death, the colour fades very sensibly from the body, respiration ceases, the busy heart beats no more, or rather it is so feeble, that the two functions of respiration and palpitation become quite imperceptible to the most delicate ear.

Such then is what the Initiates of the Hermetic Wisdom term a *Projection of the Astral Body*. Although it may be far distant from its body of flesh, it always remains attached, or tied to the physical body by a sympathetic cord, or chain of union, of exquisite tenuity; this umbilical cord is alone that which connects it with its objective matrix, the human Soul, whose Astral form is only the fluidic envelope and least purified portion. In suddenly contracting this vital cord the fluidic body can enter the material body; but, as I have already referred to, if this chain is snapped, then death is



instantaneous, quick as the lightning's flash, or as a rupture of an aneurism. This experience is a serious matter, several precautions ought at all times to be taken, and even then there is danger. At first, the Astral Double, in journeying through space, may encounter some metallic point, this is a serious difficulty to it, for slight as this substance may affect it, either by incision or otherwise, yet this congealed Double dissolves itself, it is broken like a soap-bubble, and death is the certain result; the metallic point carries away a superficial portion of the Double, a prominent portion of its vitality however, which is thus suddenly drawn off by the point, just as the electricity of a cloud is drawn cut by the point of the lightning-conductor. The Astral Body in this case runs exactly the same risk as the material body would do by an abundant hæmorrhage—viz, syncope.

But stranger and more mysterious dangers menace the giddy heights whereupon the adventurous seeker tries to stand, and make the projection of his Astral Double, without having surrounded himself with all the necessary precautions for conducting himself to a good and redoubtable experience. It must be acknowledged that whether he be a Mage, or the reverse, he must realise in himself the great work of equilibrium. He submits himself to two conditions of opposition, viz, the objective or *terrestrial*, and the subjective, posthumous, and *spir.tual*. We shall now consider the perils which await him in his denuded Astral Body. How great are the dangers, and what perils menace his material body, which is thus left empty and void? Leaving its objective envelope—the earthly body of flesh—the Astral Double feels itself swept away in the drift of the torrent of waves which encircle this planet, earth, in their wild vortices, this fluidic Mælstrom, or the "Great Black Wheels" of the Initiates, the Hebrew נֶחֱשׁ *Nahash*, the Serpent of עֲשִׂיָּה *Asiah*, or our world. It is the roaring vehicle of all the *possibilities* which wish *to be*, of all the Souls of diverse hierarchies who are impatient of incarnation. If the Astral Body is incapable of breaking through this impetuous ocean of Souls, or at least, of directing itself, then it is lost. It may happen, however, that it knows how to triumph over the suction of יוֹנָה *Jonah*, over the oppression of עֲרֵב *Hereb*, of resisting the two centripetal and centrifugal forces, manifestations of the occult principle of *shining, ethereal space*, wherein they exercise themselves in the influx of life, and of the *Time Destroyer*, the *Darkness* which governs the ebb-tide of Death!

The Astral Light of our planet bears in its waves animated entities the most repulsive, the most horrible, the most monstrous, so that if fright, or any active passion suddenly encroaches upon the Soul, in projecting the Astral, the cord is ruptured, and the Soul can no more re-enter.

But this is by no means all. The vehicle of the Potential in desire of objectivity, or materialisation, overflows with forms sometimes so utterly hideous that the pencil of a Hogarth, or a Cruikshank, would be completely powerless to depict them in all their horrors. These obscure, semi-conscious, and fallen beings possess a limited intelligence, like the Elementals, but often brutal and unconscious, like the *Larvæ*, properly speaking—who wish at any price, at any risk or hazard, to incarnate themselves: these are the *Lemurs* of antiquity. Within the great wave of subjective existence they form themselves into small vortices, hissing sharply, ready to dissolve themselves after an abrupt arrest, or in other words a veritable being, who comes to make itself objective, to incarnate itself, and has passed from power to action by animating the fruitful womb of a female animal. The spirit has made itself an embryo, its potentiality of progressive corporification, exercising itself according to its normal wishes, determines its organic form, built upon the pattern of the Astral Body which is proper to it. After a more or less prolonged gestation, it is born incarnated within a proper form adapted to its nature, analogous and proportional to its interior monad. Upon the other hand, it may be the case that it engulphs itself in an effigy still living, but which is actually abandoned and empty. These *Larvæ*, destitute of morphic principle and individual essence, always use this mode of incarnation by surprise, and let the reader ponder well over this brood of eventual abomination. When the fool-hardy experimenter wishes to re-enter his body, he may find it occupied by a Larva, which has taken possession of the organs, and fortifies itself so to speak. Then one of four things takes place. 1st. The Occultist may dislodge the enemy, and again take possession of the place of assault; this is the *only chance of safety*. 2nd. After having dislodged the intruder, the fatigue incident upon the struggle may leave him so weak and feeble, that he may be unable to enter his physical body; this is *Death*. 3rd. He may re-enter without having expelled the spirit, and he may even resolve to live in partnership with it; this is *Lunacy*, or at least *Mono-mania*. It is often the case that persons possess two, or

more personalities, quite distinct. 4th. and finally, if the Larva becomes master of the field of battle, it vegetates in the body, and this is *Idiotcy*.

But what security accumulates itself around the Neophyte? Often indeed it seems as if he had none whatever, yet a wise and powerful Mentor accompanies and guides this Telemachus of the Mysteries, in his perilous journey through the valley of the dark shadows of death. At this time seven experienced Magi form a sympathetic chain around the body of the absent one, when if any danger announces itself, they can by an effort recall him to existence. The Dragon of Fire which guards the threshold of the worlds beyond, knows precisely how to moderate the shock at the Neophyte's arrival. As to the Larvæ who become luminous in the eyes of the clairvoyants, when they have the crisis of desire for an imminent incarnation, the Hierophants know how to disperse them, according to the requisite rites. One method is by enveloping the body in a large mantle of wool, which the Initiate folds in three turns around him; the cataleptic body reposes upon the mantle in a state of complete insulation, and never risks being obsessed or possessed. The celebrated Apollonius of Tyana always used this, and this mystic garment has been preserved in the symbol of the Ritual of Initiation of the Martinists. Within the sacred Sanctuaries of antique Wisdom, behind the Altar of the Immortal Gods, the Magi, purified by sacred ablutions and rigid austerities, could, under the paternal care of the Hierophant, realise almost without peril, this theurgic work. This was also the ultimate ordeal to the highest grade of Initiation; a species of death followed by a miraculous Resurrection, the victor of the ordeals naming himself before the people, thus:—"I am he who *lives* in spite of Death." It is the same mysterious ordeal that St. John refers to in his *Revelations*:—"I am he that *liveth* and *was dead*, and behold, I am *alive for evermore* (an Immortal God); and have the Keys of hell and death." Precisely so, for the exalted Adepts, or Magi of the Second Grade, operate within the realm of spirit; they possess the grand Key of Life and Death, inclusive of all the Mysteries of external life. This is still symbolised in India in the secret signification attributed to the name of the Initiate, viz, the *Dwija*, or *twice-born*.

People who are ignorant of such important matters will no doubt think the foregoing descriptions are the veritable

recitals of one in his dotage, and according to *worldly-wisdom*, they might be quite justified in shrugging their shoulders at the revelations advanced therein, but they express solemn and veritable realities for those unprejudiced people who wish to learn a little from the Book of Nature. To the prejudiced, conceited, and narrow-minded, I can only say with the poet:—

“Where Ignorance is bliss, 'tis folly to be wise.”

Others perhaps may be fool-hardy enough to tempt God, and to brave Nature, for

“Fools rush in, where Angels fear to tread.”

There are some minds so ambitious of *forcing Nature*, and of descending *alive* into the Kingdom beyond, of re-entering terrestrial life again, after having drunk in a mortal cup the dormant waters of *Styx*, mingled with the liquid flames of *Phlegethon*, but it is always an unprofitable and dangerous method to *force* ourselves upon the current of the Astral Light. We ought to allow all to come gradually, for after we have entered the *Porch*, the Temple and the Holy of Holies will clarify themselves by their triple veil. Herein no one can possibly enter except those who *are worthy*, not only by their intelligence, but also and above all by their *moral and spiritual development*, for:—“Many are called, but few are chosen.”

The Exalted Beings of the Celestial worlds can not enter into communication with those living upon earth, unless the latter elevate themselves to a state correspondent to the nature of the former, for by this means only can those relations be rendered possible; the laws of animal life must be conquered by triumphing over the vices and passions. “He found out all the way of Knowledge, and gave it to Jacob his servant, and to Israel his beloved,” says (*Baruch* III. 37). In order to be permitted to receive this Initiation, and to reach that supreme degree of elevation, we must ascend through the five degrees of promotion, which the “*Sohar*” makes known unto us by Rabbi Simeon, son of Jochai. Those five degrees are the following. 1st: “In order to attain to the birth of the new man, we must add to our earthly life, the life of Sanctity,” or in other words, we must be “*born again*.” 2nd: “If we have rendered ourselves worthy of the first degree, there is now added to us the spirit of the Sacred Animals.” To put this in plainer language, man herein receives Illumination from the Celestial Angels, whose mission is to make known



the intellectual and Divine truths; or the knowledge gained from the Celestial Virtues. 3rd: "If the candidate achieves a new degree of merit, he receives the Angel from the Throne of God." We read in the *Apocalypse* (iv.8.9.10), that the four animals had each six wings (24 in all), and were full of eyes within and without, signifying that all the branches of Sacred Wisdom were known to them. The twenty-four Ancients, who prostrated themselves before Him who was seated upon the Throne, are the Angelic Regents of the twelve tribes of Israel and of the twelve Apostles. To receive the "Angel from the Throne of God," means to be admitted into relationship with the most elevated order, in our moral state. 4th: "If he still attains to a higher degree of merit, he receives Celestial Life, and is called Sacred Son." Man here becomes the Son of Him who is seated upon the Throne; he is truly a "Son of God" in the glories of the Kingdom of Christ-Jesus; he is also a true Christ, for he has received the *Anointing*, or *Unction* of Heaven. 5th: "If he reaches a still higher state of merit, there is granted to him the Spirit of the Father and the Mother." Herein man is veritably "born again," he has reached a Celestial state of existence, although still living in flesh and blood. The Kingdom of God through the Christ-Jesus, and Wisdom—the Immaculate Spouse which descends from Heaven—have "taken up their abode with him," conformably with that universal prayer, wherein it states:—"May Thy Kingdom come."

Such are the ascensions, according to the "*Sohar*." Within those conditions, man comes into possession of that power which permits him to accomplish the Salvation of the nations. The Sages tell us that when we approach to the feet of the Messiah, then wickedness is multiplied, for as the feet are our lowest members, and next to earth, so are the inferior spirits in their nature more under the dependence of matter, thus evil augments. We are at this culminating epoch of humanity, when it is so necessary for man to elevate himself within the five Degrees that we have just briefly explained, and this is the grand science of Initiation, whereby we can reach the "third heaven" of St. Paul, or in Kabalistic phraseology, the "Heaven of Elias," where he was taught the unutterable Arcana—or Mysteries—a portion of which are now, by the will of God, made manifest to all those who bear upon their forehead the radiant Star of Divine appeal, through ardent love for the cause of humanity.

The living Future will be hailed with happiness, for it will be the reign of Science and Religion united, that of Wisdom and Justice, that which will open up to all, the ways of light, peace, prosperity, joys celestial, and which will place them in possession of that power which conquers evil. Humanity will then become sanctified, because that the Logos—the *Universal Source of Divine Life*—will live therein. Happy indeed are those who assist in thus furthering on this glorious time; manifold are the blessings belonging to those workmen on the plan of eternal Wisdom. Glory then to the Initiates, those labourers in the harvest of Souls, in the vineyard of life, of whom Jesus speaks (*Luke x. 2*), “for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops” (*Matt. x. 26. 27*). “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him” (*John iv. 23*).

When the highly Solemn Mystery of the *Atonement* has been accomplished, viz, the union of Soul with Spirit, of the “Son” with the “Father,” of the “Bride with the Bridegroom,” etc, man comprehends Divine Truth and loses that illusion of the senses, which we call “*Egoism*,” for he then unmistakably knows that he has never lived separate and outside of the All in All. Such is Heaven, or man’s return to his primitive state. Whilst fettered and imprisoned in the bonds of matter—his fleshly body—he has forgotten this solemn truth relative to his former condition, but once that the light of his Divine Spirit shines upon him, he becomes *Illuminated*, and the illusory dreams of the physical senses prove to be unrealities to him; he scorns the transitory phantasies of worldly pleasures, and becomes “one with the Father,” the “glorified Christ.” Jesus, in addressing his Heavenly Father, states that:—“The glory which *Thou gavest me I have given them* (his Apostles); that they *may be one even as we are one. I in them, and Thou in me, that they may be made perfect in me*” (*John xvii. 22. 23*). Nothing perishes, but all is transformed. To live is to progress in evolution; to die is to transform ourselves, to pass on from the body into the Soul of humanity, and when perfected to form one distinct whole. The *real* Church of God renders itself visible by the humanised bodies which the Soul animates, and when those Souls are united with their Spirits, they are all members which make

up this Church—the *Anointed*—that is, Spirit in the one ocean of Infinite Spirit. “Know ye not that ye are the Temple of God, and that the Spirit of God *dwelleth in you*? If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, *which Temple ye are*” (*I. Cor. III. 16. 17*). Let no one seek such elsewhere than in the Souls of the just, for they are one and the same with God. “But he that is *joined* unto the Lord is one Spirit” (*I. Cor. VI. 17*). “And what agreement hath the Temple of God with idols? for ye are the Temple of the Living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people,” St. Paul further states (*II. Cor. VI. 16*). They are thus one family, as it were, Brothers, Sisters, and Mothers of Christ, as Jesus observes:—“For *whosoever* shall do the will of my Father, the same is my Brother, and Sister, and Mother” (*Matt. XII. 50*), for then God has strictly united them (*John XVII. 23*); for this is the *treasure hid under the earth* (*Matt. XIII. 44*). I have already spoken of the *Divine Unction*, but I may again repeat that the Apostle John distinctly informs us that this *Anointing* is *permanent*. “But the anointing which ye have received of him *abideth in you*; and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye *shall abide* in him” (*I. John II. 27*). The Blessed Ones are an Anointed company, Anointed to be Kings and Priests unto God. “Now he which establishes us with you in Christ, and hath anointed us, is God. Who hath also *sealed* us and given us the earnest of the Spirit in our *hearts*” (*II. Cor. I. 21. 22*). They constitute the Anointed—the Christ. Paul assures us that the Christ, or the Anointed—is not one individual member, but many:—“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*. For by one spirit we are all baptised into one body, *whether we be Jew or Gentile, whether we be bond or free*; and have been all made to drink into *one spirit*” (*I. Cor. XII. 12. 13*).

Why then all this dismal discordance in religions, the one sect anathematising the other; the final goal to be reached is Celestial Life, where we must “Put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and *in all*” (*Col. III. 10. 11*): “for there is

no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (*Rom. x. 12*); "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ-Jesus," says Paul (*Gal. iii. 28*). "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, but in *every nation* he that feareth Him, and worketh righteousness, is accepted with Him" (*Acts x. 34. 35*); and Jesus adds:—"And I say unto you that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven" [*Matt. VIII. 11*].

"Take Nature's path, and mad opinions leave,  
All states can reach it, and all heads conceive;  
For modes of faith let graceless zealots fight,  
He can't be wrong whose *life is in the right*;  
In faith and hope the world will disagree,  
But all mankind's concern is *charity*."

The God of various nations may be venerated, for wherever the real and *sincere* worshipper is found, it is the Supreme which he adores, under a change of names, and we ought always to act upon a safe course, which the Buddhist "*Articles of Faith*" well illustrate, by saying:—"Honour thy own faith, but *never slander that of other people*," a maxim which it would be well for some of their modern adherents to *put in practice*. Upon this subject Seneca very sensibly states:—"It is of little consequence by what name you call the *First Nature*, and the *Divine Reason* that presides over the Universe, and fills all the parts of it—he is still the same God. You may give him as many names as you please, provided you allow but *one sole Principle*, everywhere present." Why should we love all mankind? Simply for the reason that God is present in all His children; this is the true basis of all things moral, for—"He therefore that despiseth, despiseth *not man, but God*, who hath also *given unto us his Holy Spirit*" [*1. Thess. iv. 8*]. Why then should we quarrel with one another; are we in maniacal rage against our teeth, when we have bit our tongue, and do we despise the simple chrysalis, because that it hastens on to transform itself into the gaudy butterfly? If you curse me either by thought, word, or deed, it is not your real inner *Self* who does so, it is only your unperfected soul and brain which sees in me an enemy, and hates me; it is solely the actions of your own unprepared soul. But one must go deep into the mysteries of Man in order to fully comprehend this truth.



Let us not seek to encompass eternity in a brief moment of time; if we are patient all shall be revealed to us in accordance with our deservance, for philosophic Wisdom is now rapidly leavening the worthy minds of earth, and is taught in isolated fragments by many a solitary student and pioneer of the "Wisdom-Temple" that soon shall be. The venerated and noble Sages of Antiquity, whose knowledge and experience in the Hermetic Arcana of Nature place her mysterious elements of power at their command, are now wafting their psychic influences around our fair earth, for the "Gods have descended unto men." Such instructions are not only derived from the cumulative wisdom of the ages, but also from the inspiration of far higher realms of being than those of common mortality, and researches into those transcendental realms are accomplished only by the aids which man's spiritual endowments supply him with. Practice and theory are deemed quite essential for the formation of true opinions, and from the profoundest depths of earth's centre itself, to the sublimest and loftiest heights of Astral systems, fretted and galaxied in starry blossoms which bespangle the blue of heaven's infinitude; from the force which crystallises the dazzling diamond, and rounds the sparkling dewdrop, to that which rarefies the finest realms of ether, those Sages have explored the Universe, in search of Absolute Truth itself. They are not ashamed of aspirational worship, neither do they ever feel their manhood degraded by the act of meditation, but know and realise fully the efficacy of sacred places and consecrated things, and deem that Spiritual must ever be the complement of Material Science.

"Enter ye in at the straight gate for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto *life*, and few there be that find it" [*Matt.* VIII. 13. 14], says Jesus. Herein is plainly denoted the "strait gate"—the "narrow gate"—in the ancient Temples of Initiation, which Jesus speaks of as leading unto *Life*.—*In mortality*; or the new spiritual re-birth of the Initiate who had been admitted into the Rites of the Sacred Mysteries. In the King's Chamber of the Great Pyramid are still to be found the narrow, upward gate, or passage, the Grand Gallery, and the Baptismal Font from which, in the palmy days of Egypt, many a Neophyte was "born again," and had become the Perfected Man. It was within the huge sarcophagus of the mighty Temple of Cheops

that Initiates were designed to be typically "born again of water and of the Spirit:" they were taught the sublime problems of Life and Death, and through the instrumentality of that very coffer, they attained to that glorious Birth of the Spirit, that *Second Birth*, so significantly described by the great Master of the Jewish School of Hillel—Christ-Jesus—when he answered the Master of Israel, saying:— "Except a man *be born again, he cannot see the Kingdom of God. Except a man be born of water and of the spirit, he cannot enter the Kingdom of God.*" But there are still many Nicodemuses as in days of ancient yore. Such a sublime knowledge of man's being, etc., was transmitted amongst the ancient Priests of Chaldea, on to the Hindus, Egyptians; thence through Moses to the Hebrews, to the Masters in Israel, and chief of them all to the Essenes, of whom Jesus of Nazareth was the greatest type. In the Great Hall to which the Neophyte was conducted, he was there instructed in the last lesson of Life and Death, was "violently slain," placed in the coffer, raised to Life again, and elevated to the still higher degree of *Life eternal*. Born again, he now formed the Key and Corner-stone of the Royal Arch which completes the structure of the Divine Temple, for there the CENTRAL SPIRITUAL SUN sits triumphant, and darts ITS ever-living radiant beams upon the Pyramidal apex—Man—like as the Solar orb appeared exactly at mid-day, in ancient times, upon the summit of the great earthly Pyramid. The ancient Egyptians had a perfect knowledge of Astronomy, and upon this knowledge are based the esoteric truths of the Pyramids embodied in the Divine Mysteries and Rites of Initiation, for they remain an imperishable monumental emblem and majestic embodiment of those sacred rites, which are also symbolised in the stellar fiery jewels of night, circling on in their ceaseless orbits throughout the blue canopy of heaven. The Cycle of Initiation was a lesser emblem of the mighty changes which take place in the Cosmos during the Sidereal Cycle, or Year; or the time which the Sun takes in passing through the twelve Zodiacal Signs, a period of 25,920 years; when the heavenly bodies arrive at the same relative positions which they occupied at the commencement of the Cycle; and in like manner at the end of the Initiation Cycle man has returned to that original state of Divine goodness and knowledge, which he had acquired at the beginning of his earthly incarnation—harmony above, harmony below.

According to Hermetic Wisdom the living human race must, according to Cyclic law, inevitably return to that very point

from which they emanated, or become *physically* spiritualised. No human being completes his Grand Cycle, or "Circle of Necessity," until his Divine Spirit illuminates and easily blends with the Soul. Each of the *Seven* chambers of the Pyramids symbolised a planet, as well as one of the *Seven* Spheres, and one of the *Seven* types of physico-spiritual humanity superior to us. Each mummy symbolised the human race, and its soul had to pass through each of the seven planetary chambers, prior to its exit through the symbolical apex of the Pyramid, to the unseen Universe, for whence it had started; therein to pass in like manner through the *Seven* Soul-states of the superior world, parting with one of its constituent principles in each progressive spiritual sphere, until it reached again the apex of celestial life: the highest sphere, where man becomes God in reality and in truth. "In my Father's house are many mansions," says Jesus (*John* xiv. 2), each of which is presided over by its "Celestial Ward," in the phraseology of the *Edda*, or by a "Christ as a son over his own house," in the language of the Apostle Paul. Agreeably to this, we find the Thrice-Great Hermes saying, in the "*Divine Pyramider*:"—

"Death is the dissolution of the body; *the being in it dies not*. . . The resolution of the material body giveth itself up to alteration, it loses its form, and in course of time disintegrates, and the form which it had becometh invisible. The senses which animated it return to their sources, resuming their functions; then passions and desires are gradually lost, and the *Spirit* ascendeth to heaven to become a *Harmony*. In the First zone it parteth with the power it had of increasing and decreasing; in the Second, with the power of doing evil and guile; in the Third, with deceit and concupiscence; in the Fourth, with the desire to rule, and insatiable ambition; in the Fifth, with arrogance, and audacity; in the Sixth, with all desire for dishonest acquisitions; and in the Seventh, with all subtle falsehood, and mendacity. Being thus purified, by the effect of the Celestial Harmonies, he again returns to his primitive state, strong in merit and self-acquired power, which properly pertains to him, and being made like unto them with whom he converseth, he commenceth to dwell with those that sing eternally their praises to God, in a certain voice that is peculiar to them. Hitherto, he gradually returns unto the *Father*, and delivers himself to the Powers; he has become a GOD."

The Mysteries are as old as the world itself, and any one who is well informed in the esoteric mythologies of various peoples, can trace them back to the very earliest ages, for underlying every ancient popular religion was the same primeval Hermetic Wisdom, one and identical,



known and practiced by the Initiates of all countries. Those doctrines related to the human Soul; its Divine parentage; its degradation from its high existence by becoming connected with the material physical world; its human progress; and finally its restoration to the Supreme, by becoming Re-born, or Regenerated. The prevalence of a certain system of Initiation furnishes us with undeniable proofs of the identity of a fundamental doctrine in all the old religions, and that the sacerdote had the guardianship of certain mystic signs and words, as well as a phenomenal control over the natural Forces of the Universe, thus indicating an association with preterhuman beings. The penalty of death was inflicted upon any Initiate who betrayed the secrets entrusted to him, for every approach to the Mysteries—whether Eleusinian, Druidical, Chaldean, or Egyptian—was always guarded with the same jealous and stringent vigilance. When men like Pythagoras, Plato, Plotinus, Apollonius, Jesus of Nazareth, Paul, etc., well-known for their admirable and strict virtues, took part in such Mysteries and confirmed our statements, by speaking of them with the greatest veneration; we need not linger and listen to what ignorant and prejudiced critics may say otherwise. I speak herein of the *Sacred* Mysteries, and not of those grossly profane rites which disgraced and polluted many nations. In the "*Life of Pythagoras*," by Iamblicus, we are informed that this venerated Sage was Initiated in all the Mysteries of Byblus, and Tyre; in the sacred operations of the Syrians; and in the Mysteries of the Phœnicians; and also that he spent twenty-two years in the adyta of the Egyptian Temples; that he associated with the Magians in Babylon, and was instructed by them in their venerable knowledge, hence it was that he was enabled to perform those things which surpass mere common human power, and which appear perfectly incredible to the ignorant. But we know from other sources that he learned Music in Egypt; that he had made quite a science of it in Italy; and that his esoteric system embraces the true arcane doctrines of the ancient Wisdom. Galileo was an apt Astronomical pupil of this ancient philosopher, and possessed a M.S. treatise upon Astronomy and other matters, written by Archytas, who was a direct disciple of Pythagoras. But, to be brief, we may add that under Hermodamus, under Thales, under Pherecydes of Syros, under Anaximander, Pythagoras flourished, and, having exhausted all the doctrines of these Masters, he re-ascended to the sacred source where they had drank, and



dipped so deeply into the most profound Mysteries. Provided with letters to the Pharaonic Amasis, he was admitted to the formidable ordeals of the Sacred Science, in Memphis, within the Temple of Neith-Isis. As already intimated, his Initiation lasted twenty-two years, under the Pontificate of the High-Priest, Souchis. He arrived at the highest grade of Priesthood at the very time when the infamous Cambyses invaded Egypt—this despoiler of Temples—who plundered those of Thebes and Memphis, and in his fury destroyed Ammon, in order to efface all remembrance of the ancient Law. Along with a portion of the Sacerdotal College, Pythagoras was conducted by a Persian brigade to Babylon, where his confinement under the surveillance of the Imperial Police lasted twelve years, he only having gained his liberty by the intervention of Democenes, physician of Darius, the son of Hystaspes. He never returned to Samos, his native place, save once, to receive the "Last Supper" from his first Master, and to convey back with him his aged mother. Wherever he passed, he visited the Temples, and was the head and heart of the Antique Order. In Crete he was with Epaminedes in the sanctuaries of Jupiter; at Elis he was at the Olympic Games; at Delphi we find him amongst the Amphictyons; he confers a long time with the Priests of Apollo; he talks with the Pythics; at Eleusis he presides at the Mysteries. Finally, he settles at Crotona, founds his Order, and at three score years we find this Epopt of Memphis marries one of his pupils, Theano, a young woman of great beauty, who had taken an enthusiastic passion for him and his works, which she directed after his death. Apollonius of Tyana likewise visited the various Temples of the world, in order to bring back to a Divine union the degenerated Priests of the Græco-Latin, and other Sanctuaries. He introduced an Initiation amongst the Roman Emperors, whereby their measures of public utility might be extended and increased, and thus protect as far as possible the Pythagorean, the Israelitish, the Egyptian, and the Asiatic Orders. In Nineveh, Athens, Corinth, Rome, and particularly wherever depravity inundated the land, we see this great Epopt, or Adept, traversing the world, and revisiting the Temples of India, Persia, Egypt, etc. He corrects morals, preaches reform, and accomplishes that which we ignorantly term "miracles." Vespasian confers with him at Memphis. Knowing his intellectual and social purpose, Domitian tries to persecute him, but the "Son, or Man of God," makes his escape by a marvel familiar to all the Initiates of the grand

old Hermetic Science. A similar mysterious phenomenon is referred to in *Acts* (VIII. 39. 40). "And when they were come up out of the water, the Spirit of the Lord *caught away Philip*, that the eunuch saw him no more; and he went on his way rejoicing. But *Philip was found at Azotus*, etc." We can easily trace the effects of his energy throughout all the original movement of Christianity; and several proofs of his labours may be discovered in the Gospels. He attained an extreme longevity, and left behind him a profound remembrance of the beneficence of his efforts in engrafting the esotericism of the Ancient Orders, preparatory to the "Coming Kingdom," that he so well knew was to be established upon earth. Alexander Severus placed in his oratory the portrait of this grand Adept along with that of Christ. Vopiscus, in his "*Life of Aurelian*," speaks with the utmost veneration of this exalted Pythagorean, and until the fifth century the Christians preserved the greatest respect for the name of Apollonius. The Bishop of Auvergne, in his letter to Leo, bestows the greatest eulogy upon this last visible representative of the Ancient Universal Brotherhood of the Dorian Temples.

The Mysteries were proclaimed the beginning of a new life of reason and virtue, and the Initiated, or esoteric "Companions," or "Brothers," entertained the most agreeable anticipations relative to death and the after life; they comprehended all the hidden Mysteries of Nature, for the evidences of this fact are too numerous and weighty to be ever disputed; they had the surety of having their souls restored to the state of perfection from which they had fallen, and at their death, of being elevated to the supernal mansions of the Gods. Those Initiated into the Doctrines of the Kabala were called "Companions," this was the case both in Babylon and Judea. Rabbi Simeon B. Jochai repeatedly tells his disciples what the "*Companions* have taught in the old works." "When he revealed the Mysteries, only those *Companions* were found there," says the "*Idra Rabba*" (xiv. 1158). The primitive ancients, the *Protagonoi*, Πρωτογονοι (*Heb.* XII. 23), took the title of "Masters of Light," "Sons of Wisdom," and "Brothers of the Sun." The Mysteries were sure steps to universal knowledge, and of the elevation of the Soul to absolute perfection. The appearance of Divine Visions in the Mysteries is well established by all the ancient writers who know anything of the subject, and the utility of such produced an ardent and earnest desire for that better Kingdom in the realms of supreme existence, and an ever-increasing wish and

purification, whereby we can attach ourselves more closely to our Divine Parent—*Spirit*—and reach our real Home. But what is Home, indeed? It is the soul's rest in the peaceful bliss of the ONE, it is rarely attained to upon earth, for in truth this is Heaven. What are the foibles, the luxuries, and other illusions of earth, in comparison with the treasures of the *real* Home? the hearth where devoted Brothers meet upon the same basis of friendship, where all are united in one, where Union is strength, and where Love is the universal bond that binds and solidifies the whole in one vast spiritual impulse, which lifts its flowing waves in torrents around our fair green earth! God is Love. It is only the "Perfect" who can apprehend the secrets of the Divine Elysium, the "Mysteries of the Kingdom of Heaven." "To you it is given to know the Mysteries of the Kingdom of Heaven," says Jesus to his disciples, but to the unprepared ones, "it is not given." In allusion to the final *Epopteia*, or Initiation, the Apostle Paul tells us:—"And I knew a man *in Christ*. . . Such an one caught up to the third heaven. . . *whether in body or outside of body*, I know not, God knoweth, who was wrapt in Paradise and heard things ineffable, which it is not lawful for a man to utter," (*II. Cor.* XII. 2. 3), because, as he plainly informs us:—"We speak *Wisdom* only amongst those who are *Perfect*." This is the Beatific Vision of an Initiated Seer; and Plato informs us that before an Initiate could see the Gods in their purest light, he had to become like Paul, *liberated* from his body, or in other words, his body had to be separated from his Astral Soul. The Soul is placed more or less in direct *rapport* with the Divine Spirit, and man is enabled for the time being to become, as it were, a God upon earth. The earthly body takes no share in this solemn ceremony, it is beyond cognisance, a mere clod of earthly matter in the way, and totally unfitted to become the shrine wherein the Divine Presence could dwell for a single moment. "No man can see God and live," it is only the pure in Spirit who can see God, and true indeed it is, for the bodily senses must be completely annulled, so far as worldly thoughts, desires, and passions are concerned. The Soul must become a pure and resplendent mirror, for the Spirit to be reflected upon its shining surface. So long as man craves for the lusts of life, it is impossible for him to remain conscious of the Divine Presence, and retain the bodily senses. Hence it is that in all countries, and throughout all time, it has been necessary for the chosen ones of the human race to undergo a mysterious

ordeal, whereby the soul is allowed freedom to become the guest of the Divine Presence. The Sacramental Cup and the mystical Bread and Wine, symbolise the above mystery. The world is now reaching a period when those sacred truths will all be made plain to receptive and prepared minds, for God's work must be done "upon earth, as it is in heaven," and thirsty Souls are now cropping up throughout the broad realms of our earth, for the time approaches, when

In the silence of the night streams the glorious golden *Light*,  
 From the sunny realms of radiance to an earth oft steep'd in gore;  
 But as the lustre flashes, in its onward course it dashes,  
 And hastens on the day when war shall be no more.

The purling brooks proclaim it, the zephyrs faintly name it,  
 The fountains' bubbling waters hold the symbol in their spray;  
 And onwards as they sweep, towards the ocean's briny deep,  
 One source does only hold them till they curve again their way.

An Initiate therefore is one who, either in ancient times, had been Initiated into the Arcane Wisdom, as taught by the Ancient Guardians, or Hierophants of the Mysteries; or is nowadays one who has been Initiated by the Adepts of the Sacred Science—the ancient Wisdom—into the mysterious knowledge which, notwithstanding dogmatic creeds and the lapse of ages, still finds a few worthy adherents upon earth. A knowledge of the Sacred Science not only opens the inner faculties of man, but leads him on unerringly to a more profound veneration for the Creator; whilst on the other hand, blind ignorance, dogmatic narrow-mindedness, selfishness, and a childish fear of looking to the bottom of things, invariably leads to stupid fetish-worship and gross superstition. That the Apostle Paul had been Initiated into the ancient Mysteries, admits of no doubt whatsoever. The very language used by him, the phraseology so peculiar to the philosophers of ancient Greece, certain expressions only used by Initiates, are so many sure and certain ear-marks to this statement. "If any man is *in Christ*, he is a *new creature*," he observes, that is, he is *re-born*, as after Initiation, for "the *Lord* is the *Spirit* of man. The *first* man is of earth earthy; the *second* man is from heaven. . . Behold I shew you a *Mystery*." The word *Epoptēia*, is, as every schoolboy knows, compounded from *Επί*, *Epi*, upon, and *ὀπτομαι*, *optomai*, to look—an inspector, overseer, or master-builder. The Masonic title of Master-Mason is derived from this, in the really mystical sense. The expression of Master-Builder is used but once in the Bible, and is of the utmost



significance. Paul says:—"According to the grace of God which is given unto me, as a wise *master-builder*, I have laid the foundation" (*I. Cor.* iii. 10). He thus plainly and unmistakably declares himself an Adept, having by rights the claim to Initiate others. "He maketh the wind His messengers, flaming Fire His servants," says the "*Sepher Jetsirah*;" now let the reader turn to *Hebrews* i. 7. in connection with the above:—"Who waketh His Angels (messengers) spirits, and His ministers (servants, those who minister) a flame of fire." The similarity is too obvious for any one to avoid the conclusion that the author of the *Hebrews* was as well acquainted with the Kabala, as Adepts are in general. But it would be superfluous to point out the many passages in the writings of this Apostle which so plainly demonstrate the Sacred Doctrine. It will never do at the present day for prejudiced people to limit a Supreme to one race, sect, or people, or that one religious sect only can claim a "communion with God;" they entirely forget the grand old truth proclaimed by Peter, centuries ago:—"Of a truth I perceive that God is no respecter of persons; but in *every nation* he that feareth Him, and worketh righteousness is *accepted with Him*" (*Acts* x. 34. 35).

Pythagoras, when describing his feelings after Initiation, tells us that he was crowned by the Gods, in whose presence he had drank the "waters of life." The most sublime part of the *Epopteia* consisted in beholding the Gods themselves, invested with a resplendent light, in other words, the Angels. Proclus, writing upon this subject, observes thus:—"In all the Initiations and Mysteries, the Gods exhibit many forms of themselves, and appear in a variety of shapes, and sometimes a formless light of themselves is held forth to the view; sometimes this light is according to a *human form*, and sometimes it proceeds into a different shape" (*Cicero Rep. Plate.* p. 380): Thus the Mystæ are brought into close union with those whom Proclus calls "Mystical Natures," "Resplendent Gods," because, as Plato says (*Phædrus*):—"We were ourselves pure and immaculate, being *liberated from this surrounding vestment*, and to which we are now bound, like the oyster to its shell." Cicero also observes:—"Well indeed are they called Initiations, since they introduce us to the *first principles of Wisdom*, and enable us to live more happily, and to die with better hope." Aristides tells us, that in the visions of the Mysteries, "*innumerable Generations of men and women* appeared to the Initiated," and Proclus, Plotinus, etc., confirm the same. It was for the Esoteric Order; therefore, and for

the truly "Wise Ones," that the Greater Mysteries—the truly Divine Mysteries—and not the degenerated and polluted rites and orgies which disgraced many of the ancient nations—were first communicated, and the Mystagogue in a cloud of luminous glory sang a Divine Hymn, of which the following fragment will convey no mean idea as to the solemnity and sublimity of the whole.

"I will declare a secret to the Initiated, but let the doors be wholly shut against the profane. . . Suffer not the prepossession of your mind to deprive you of that happy life, which the knowledge of these mysterious truths will procure you; but look on the *Divine Nature*; incessantly contemplate *It*, and govern well the mind and heart. Go on in the right way, and *see the ONE GOVERNOR OF THE UNIVERSE*. He is *one* and of Himself alone; and to that *one* all things owe their being. He operates through all, was never seen by *mortal* eyes; but does Himself see every thing."

The commencement of Callimachus's Hymn to Apollo plainly shews what was revealed and beheld in the Mysteries:—

"See how the laurels' hallowed branches wave!  
Hark! sounds tumultuous shake the trembling cave!  
Far! ye profane! far off! with beauteous feet  
*Bright Phæbus* comes, and thunders at the gate.  
See! the glad sign the Delian palm hath given;  
Sudden it bends, and hovering in the heaven,  
Soft sighs the swan, with melody Divine;  
Burst ope, ye bars! ye gates, your heads decline—  
Decline your heads! ye sacred doors expand!  
He comes! the *God of Light*! the God's at hand  
Begin the song, and tread the sacred ground,  
In mystic dance symphonious to the sound.  
Begin, young men; *Apollo's eyes endure*  
*None but the good, the perfect, and the pure,*  
Who view the God are great; but abject they  
From whom he turns his favouring eyes away,  
All-piercing God! in every place confessed;  
We will prepare, *behold thee, and be blessed.*"

Again Virgil, in the Sixth Book of the *Æneid*, tells us:—

"Now with a furious blast, the *hundred doors*  
*Ope of themselves*; a rushing whirlwind roars  
Within the cave, and Sybils' voice festores."

In that ancient Poem of Initiation—the Book of *Job* (xxxviii. 17) will be found a passage bearing upon the same subject:—

"Have the *gates* of death been opened unto thee? hast thou seen the *doors* of the shadow of death?" also in *Matt.* xvi. 18, where it is erroneously translated "gates of Hell." See also *Psalms* (xxiv) "Who shall ascend *unto the hill* of the Lord? and who shall stand in *his holy place*. He that hath *clean hands* and a *pure heart*: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive *the blessing* from the Lord, and righteousness from the God of his salvation. . . *Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in*, etc." A passage of an ancient writer, preserved by Stobæus, contains the following words:—

"The first stage of Initiation is nothing but errors and uncertainties; laborious wanderings; a rude and fearful march through night and darkness. And now arrived on the verge of death and Initiation, everything wears a dreadful aspect. It is all horror, trembling, sweating, and affrightment. But this scene once past, *a miraculous Divine Light discloses itself*; and shining plains and flowery meads open on all hands before them. Here they are entertained with Hymns, with the sublime doctrines of Sacred Knowledge, and with reverend and holy visions. And, now become Perfect and Initiated, they are *free*, and no longer under restraints, but crowned and triumphant, they walk up and down the regions of *the Blessed*, converse with pure and holy men, and celebrate the Sacred Mysteries at pleasure."

Strabo says:—"That the secret celebration of the Mysteries *preserves the majesty due to the Divinity*, and, at the same time, *imitates Its nature*, which hides itself from our senses." "Perceiving the Supreme Soul in all beings, and all beings in the Supreme Soul, in offering his own Soul in Sacrifice, he identifies himself with the Being who *shines in His own splendour*," says *Manu* (Book III). The Christian Ammonius, in the second century, taught his disciples to exterminate, by mortification, and contemplation, the bodily restraints upon the immortal Spirit, "so that even in this life they might enjoy communion with the Supreme." Dr Warburton tells us that—"The wisest and best men in the Pagan world are unanimous in this; that the Mysteries were instituted pure, and prepared the noblest ends by the worthiest means" (*Div. Leg. of Moses*). St. Paul tells us:—"When it (the heart) shall turn to the Lord, *the veil shall be taken away*: now the Lord is that Spirit, etc."

"No curtain hides from view the spheres Elysian,  
Save those poor shells of half-transparent dust,  
And all that blinds the spiritual vision  
Is pride, and hate, and lust."

"Know the Divinity that is within you, that you may know the *Divine One*, of which your Spirits *are a ray*," says Proclus.



Aristophanes says :—"Their Adepts lead an innocent, tranquil, and holy life ; they die counting upon the Light of the Elysian fields, while others only look for eternal darkness." "It was the end and design of Initiation," says Plato, "to restore the Soul to that state, from whence it fell, as from its native seat of perfection. In them was included everything that would tend to shew the necessity of virtue." Epictetus says :—"Thus the Mysteries became useful, thus we seize the true spirit of them, when we begin to apprehend that everything therein was instituted by the ancients, for instruction and amendment of life." In pursuance of this scheme, it was required in the aspirant to the Mysteries, that he should be of a virtuous and unblemished character, and free from the suspicion even of any notorious crime (*Libanius Decl. xix*). During their celebration, there were enjoined the highest purity, and greatest elevation of mind. "When you sacrifice or pray," says Epictetus in Arrian, "go with a prepared purity of mind, and with dispositions so previously disposed, as are required of you, when you approach the ancient rites and Mysteries." Gregory Nazianzen tells us, "that no one could be Initiated into the Mysteries of Mystras, till he had undergone all sorts of mortifying trials, and had approved himself holy and impassible." Aristophanes, who speaks the mind of the people, makes them exalt and triumph after this manner : "On us only does the Sun dispense his blessings : we only receive pleasure from his beams ; we, who are Initiated, and perform towards strangers and citizens all acts of piety and justice." And Sophocles, to the same purpose, writes ;—"Life only is to be had there ; all other places are full of misery and evil." "Happy," says Euripedes, "is the man who hath been Initiated into the Greater Mysteries, and leads a life of piety and religion." In the works which bear the name of *Denis, the Areopagite*, there are many important passages referring to the ancient Christian Mysteries and "Symbolic Theology." The Mysteries were retained under ecclesiastical sanction until a late period. Let the reader refer to the Seal of the ancient Abbey of Arbroath (Scotland), and to the description given of it by the Rev. C. Cordinet, in his "Description of the Ruins of North Britain." The figures inscribed on the above-mentioned Seal represent the solemn ceremony in a sacred place, and upon the Seal is marked INITIATION ; one hand on the breast, the other stretched out at a right angle, holding a rod and badge of office, while he makes some awful appeal respecting the suppliant, who, in loose robe and mask, kneels upon the steps of the sacred altar, while



several attendants with drawn swords, brandish them over his head. This Seal bears much resemblance to one that Plutarch describes as being used by the Priests of Isis, in their solemn ceremonies. The trials of *Katharsis* or Purification, are perfectly misunderstood at the present day, for under the merely external meaning is concealed a far more profound spiritual significance, than is generally supposed. Iamblicus informs us that :—" Exhibitions of this kind, in the Mysteries, were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thoughts, through the *awful sanctity* with which these rites were accompanied." The Sacramental Wafer of our modern Chapels is typical of that of the ancient Mystical rites. In the ancient Mysteries of Mythra, at a period anterior to Christianity, the Initiate who successfully passed his final Initiation was presented with a wafer, or miniature cake of unleavened bread, having certain figures impressed upon it. This was called the *Manna*, or Heavenly Bread. A Lamb was killed, with the blood of which the Initiate was sprinkled, prior to his receiving the Seven Mysteries of the New-Born, or the Seven Seals referred to in *Revelations* (*Ch. v. and vi*). In the ancient rites, blood was always typical of *life*, symbolising the new life, or Regeneration of the Candidate. The Eucharist was common to many ancient nations, the Hierophants having their mystery of the *At-one-ment* ages before our era, and the Gnostic Collyridians offered sacrifices of cakes, or fine wafers, to the Queen of Heaven, whom they claimed to be Virgin-born.

The following passages relate to the supreme Initiation of Joshua, by Moses. As it is to-day, so it was in ancient times, the candidate always received an Initiation name.

" . . . Of the tribe of Ephraim; Oshea the son of Nun. . . And the Lord said unto Moses, Take thee Joshua (Saviour), the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar, the Priest, and before all the congregation: and give him a charge in their sight. And *thou shalt put some of thine honour (glory) upon him*, that all the congregation of the children of Israel may be obedient. . . And he (Moses) laid his hands upon him, and gave him a charge: as the Lord commanded by the hand of Moses " (*Num. XIII. 8: XXVII. 18.19.20.23*).

The following passages refer to a similar occurrence :—

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them: and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will *come down* and talk with

thee there; and I will take of *the spirit which is upon thee, and will put it upon them*; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. . . And the Lord came down in a cloud, and spake unto him, and *took of the spirit that was upon him, and gave it to the seventy elders*; and it came to pass, that when the spirit rested upon them, *they prophesied, and did not cease*" (Num. XI. 16. 17. 25).

Furthermore:—

"And thou shalt bring Aaron and his Sons unto the door of the tabernacle of the congregation; and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priestly office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's offices; for *their anointing shall surely be an everlasting priesthood throughout their generation*" (Exodus XL. 12-15).

The Initiation of David is indicated in the 21st Chap. of *I. Samuel*, and that of Samuel in Chap. III. The son of Sirach hath embellished his work of "*Ecclesiasticus*" with a great deal of ancient learning, and very plainly alludes—although in a few words—to the trials prior to Initiation. When encouraging men to seek after *Wisdom*, he says:—

"At first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she *may trust his soul*, and *try him by her laws*. Then will she return the straight way with him, and comfort him, and *shew him her secrets* (Ch. IV. 18-20). Come unto her with thy whole heart, and keep her ways, with all thy power. Search and seek, and she shall be made known unto thee, and when thou hast got hold of her, let her not go. For at *the last*, thou shalt find her *rest*, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory (Ch. VI. 27-29). *And as a mother shall she meet him, and receive him as a wife, married of a virgin*" (Ch. XV. 2).

Isaiah hints in like manner, and gives a very brief description of the purification necessary for a prophet to undergo, before he can be the mediator between earth and heaven. In the usual metaphor, he observes:—

"And I will bring the *blind* by a way that they know not; I will lead them in the path that they have not known: *I will make darkness light before them, and crooked things straight*. These things will I do unto them, and not forsake them." "Then flew one of the Seraphim unto me, having a *live coal* in his hand, which he had taken with the tongs from off the altar: And he laid it upon *my mouth*, and said, Lo! this hath touched thy

lips, and *thine iniquity* is taken away" (*Isaiah* VI. 6. 7).

Daniel also observes:—

"And I retained *no strength*; yet heard I the voice of his words; and when I heard the voice of his words, . . . then was I in a *deep sleep*" (*Dan.* x. 8. 9); the prophecy in *I. Samuel* (x. 6) also bears upon the same subject: "The *Spirit of the Lord* will come unto thee, and thou shalt *prophecy* with them, and thou shalt be turned into *another man*." "Sod Ihoh (the Arcana, or Mysteries of Iahoh) are for those who *fear Him*," (that is, for those who are Initiated) *Psalms* xxv. 14. "This is the gate of Iahoh, let the Zadakim (the Initiated, the Priests) enter through it" (*Psalms* cxviii. 19. 25). "And his Sod (Mysteries) are for the Isarim" (the good, Initiated) *Proverbs* III. 32. "We have together made sweet the Sod (Mysteries), in the house of Alahim, we have walked with the throng" (*Psalms* LV. 14).

In the Second Book of *Esdras*—one of the Apocryphal, or hidden volumes to which the laity are forbidden to resort for doctrinal teaching—is to be found a striking example of the sacred secrecy common to all the ancient Priesthood. The Law of the Jewish people had been committed to the flames by their conquerors, not a single copy was to be found, and Esdras was Divinely appointed to be the clairaudient instrument for the transmission to the transcribers of his words of the lost sacred writings. Esdras says:—

"These words thou shalt declare, and these thou shalt hide. . . . For thy Law is burnt, therefore no man knoweth the things that are done of Thee, or the works that shall begin. But if I have found grace before Thee, send the Holy Spirit unto me, and I shall write all that hath been done in the world since the beginning, which were written in thy Law, that man may find thy path, and that they which live in the latter days may live. And he answered me saying, Go thy way; gather the people together, and say unto them that they seek thee not for forty days. But look thou, prepare thee many box trees, and take with thee Sared, Dabria, Selemia, Ecanus, and Asiel; these five which are ready to write swiftly. And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out till the things be performed which thou shalt begin to write. And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise. To-morrow, this hour shalt thou begin to write. And the next day, behold a Voice called me, saying, Esdras, open thy mouth and drink that which I give thee to drink. Then opened I my mouth, and behold He reached me a full cup, which was full as it were with water, but the colour of it was like fire. And I took it and drank; and when I had drank of it, my heart uttered wisdom, and knowledge grew in my breast, for my Spirit strengthened my memory. And my mouth was opened and shut no more. The Highest gave understanding unto my five companions,

and they wrote the wonderful visions of the night, that were revealed, and which they knew not: and they sat forty days, and they wrote in the day, and at night they brake bread. As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote two hundred and four chapters. And it came to pass that when forty days were fulfilled, that the Highest spake, saying, the first that thou hast written, publish openly, that the worthy and unworthy may read it. But keep the seventy last that thou mayst deliver them only to such as be wise among the people. For in them is the spring of understanding, the fountain of wisdom, and the stream of Knowledge. And I did so."

In a similar manner David was enabled to give to Solomon the pattern of the Temple. "All this," saith David, "the Lord made me understand in writing by his hand upon me, even all the works of this pattern" (*I. Chron.* xxviii. 19). It would be an easy matter to find traces of identity in all the ancient Mysteries and Initiations, throughout every nation of the earth. I shall now append a few fragments from the Welsh Druidical Priest, *Taliesin*:—

"I seek not to procure advantage by undermining the laws of our song. *No one shall discover the secret which is committed to me by a Brother*, a man of *Wisdom*, eminently skilled in the studies of the *Sywedydd*. Concerning the Bird of Judgment (*Phoenix*), the Fire of Judgment, concerning the *Changes* of the *Teacher of Man*, and concerning men well versed in Divine lore. It is the Mystery of the God who has appreciated the desert of the transgression of Bardism, which he gave, together with its secret, the *Awen* (the *YIN Awen*, or *Aun*, or *YIN Aun*, the *Sun*), not to be divulged. (This is the *Central Sun* of man which leads the soul through the circle of *Gwynfyd*). And seven score personifications pertain to the *Awen*—in the deep which is void of wrath; in the deep where extreme indignation dwells, in the deep beneath the Elements—and in the sky above the Elements. There is one who knows that state of *pensive meditation*, which is better than cheerfulness. I know the laws of the endowments of the *Awen* when they stream forth, concerning the secrets of the *Understanding*; concerning the *Blessed Gods*; concerning an inoffensive course of life; concerning the *Ages of Deliverance*; concerning that which befits Princes and the *duration of their bliss*; and concerning the analysis of things on the face of the earth."

After the concluding scene of his Initiation, *Taliesin* pronounces himself "*Thric-born*." "I was exorcised by *Math*



before I became immortal, I was exorcised by Gwidion, the great purifier of the Brython, of Eurowys, of Euron and Medron, of the multitude of scientific teachers, children of Math. By the Sage of Sages was I exorcised in the primitive world, *at which time I had a being.*" "My original country," says the same writer, alluding to his ante-terrestrial existence, "is the *Land of the Cherubim.*" In perfect consonance with the truths of the Kabala, this ancient Bard of Wales informs us :—

"There are three heavens; the ethereal heaven, where hosts of Angels contemplate the glory of the Creator; the lunar heaven, inhabited in its superior planes by the sympathetic Genii who rejoice at our good conduct; and the heaven beneath the moon, in which are held a crowd of evil demons skilful in deceit. Thus, the Heavens are filled with their varieties of spiritual beings which sustain all things and regenerate the world, in renovating the circle of beings."

The Druids, as well as the Gymnosophists of India, the Magi of Persia, the Chaldeans of Assyria, and all the other Priests of antiquity—had two sets of religious doctrines and opinions, the one being esoteric, or secret, and the other exoteric, or common. The esoteric system they communicated only to the Initiated, who were admitted into their own Order, who at their admission were solemnly sworn to keep that system of doctrine a profound secret from all the rest of mankind. Besides this, they took several other precautions to prevent these secret Doctrines from transpiring. They taught their disciples, as we are told by Mela, in the most private places, generally in the deepest recesses of the thickest forests, that they might have perfect isolation from all intrusion. Like the ancient Jews and Persians, they had an extinguishable Fire, which was preserved with the greatest care. At Kildare (Ireland), it was guarded from the most remote antiquity by an order of Druidesses, who were in later times succeeded by an order of Christian Nuns. They worshipped the Supreme under the name of *Esus*, or *Hesus*, and the symbol of the oak. This regard for the oak is fully attested throughout the Scriptures, for the ancient Hebrew male Initiates took the oak for their symbolic tree. In *Judges* (vi. 11), we find the Angel of the Lord sitting under the oak tree in Ophrah. The ancient female Initiates held their tribunals under the palm tree. Deborah the Prophetess and Chief of the Council of the Gods "dwelt" under the palm tree (*Judges* iv. 4.5). The Druidical *Crios* is the *Sun*, and the Latin *Cor*, the *heart*, mystically denotes the same.

We have already intimated that the Ancient Sages had—as a few of the modern Adepts have still—a command over the mysterious Elements, or Forces of Nature, and to this we can only briefly revert in the present Volume. When the Soul merges itself with the Spirit man becomes an immortal entity. A knowledge of these principles, and of the manner whereby this omniscience and omnipotence of the Spirit, with its control over the Forces of Nature, may be learned and acquired whilst the individual still lives upon the earth as a man, and the possession of such a knowledge, with the capabilities of its application in practice, is the attribute of the Mage, Adept, Perfected Man, or Hierophant. These Perfected Men can, by the power of their own Spirit, produce the greatest and most remarkable phenomena. They can communicate with the most supernal worlds, and perform what has been commonly, but very erroneously termed “*Miracles*.” Once Initiated into the most solemn Rites—the *Seventh*, the highest—man pertains no longer to this world. Space will only permit of a few references in connection with those rites, which I herein subjoin from the Scriptures, as this volume is almost familiar to every one. If we turn to *Deut.* (iv. 33.36), we find :—

“Did ever people hear the voice of God speaking out of the midst of the Fire, as thou hast heard, *and live?* . . . Out of heaven He made thee to hear His voice, that He might *instruct thee*; and upon earth He shewed thee His great Fire; and thou heardest His voice out of the midst of the Fire.”

Again :—

“And Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people; and the glory of the Lord appeared unto all the people. And there came a *Fire* out before the Lord, and consumed upon the altar the burnt-offering and the fat; which when all the people saw, they shouted and fell on their faces.”

If we turn to *Deut.* (xxxiii. 1. 2), we find :—

“And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them: He shined forth from Mount Paran, and He came with ten thousands of saints; from His *right-hand* went a *Fiery* law for them.”

Herein is mentioned the Chief of the spiritual powers of the Cosmos, and this chief carries in the *right-hand the law of Fire*. Now in the hierogram of יהוה IEVE, written in Egyptian from right to left, the right is י Iod, the Masculine Principle;

the left is  $\overline{\text{He}}$ ,  $\overline{\text{Vau}}$ ,  $\overline{\text{He}}$ , EVE, the Feminine Principle; and this Sacred Name was cried in the Mysteries of Dionysius, Bacchus—I am Hevauhe! (Jehovah). We also find it in the *Y King*, and in the writings of Lao-Tse. This Divine Fire, this Empyrean, as Orpheus termed it, this Fire of all ancient orthodoxy, from the Giborim to Numa; this Fire which Horace speaks of as belonging to certain Mysteries, Moses plainly informs us emanates from the “Height of Heaven.” Psellus states:—  
 “It (the Sacred Science) investigated the nature, power, and quality of every thing sublunary; it explored the essence and power of everything. Often, too, Celestial Fire is made to appear through Magic, and lamps are spontaneously enkindled.” It is the characteristic Fire of the Male Principle, or pure Spirit. As to the phases which this “*living*” Fire exercises, a few have been mentioned, but we shall briefly refer to another:—

“And Nadab and Abihu, the sons of Aaron, took either of them his censers, and put fire therein, and put incense thereon, and offered *strange fire* before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them; and they died before the Lord. Then Moses said unto Aaron, this is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified, And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, carry your brethren from before the Sanctuary, out of the camp. So they went near, and carried them in their coats out of the camp, as Moses had said. And Moses said unto Aaron and unto Eleazar and unto Ithamar, his sons: Uncover not your heads, neither rend your clothes, lest ye die and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the Tabernacle of the Congregation, lest ye die; for the anointing oil of the Lord is upon you” (*Lev. x. 1-7*).

The following verses from the same Chapter, are sufficient for the present purpose.

“*Do not drink wine or strong drink*, thou nor thy sons with thee, when ye go into the Tabernacle of the Congregation, *lest ye die*; it shall be a statute forever throughout your generations. And that ye may put difference between holy and unholy, and between unclean and clean.”

In concluding this portion of our subject, we shall only cite one more extract pertaining to similar Mysteries:—

“And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

And they said, Hath the Lord indeed spoken only by Moses? hath he not also spoken by us? And the Lord heard it. Now the man Moses was very meek, above all the men which are upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three into the Tabernacle of the Congregation. And the three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam; and they both came forth. And He said: Hear now my words. If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches. . . And the cloud departed from off the Tabernacle, and behold Miriam became leprous, white as snow. . . And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee" (*Numb. XII. 1-8. 10. 13*).

As far as the Intellectual and Moral Forces of the Universe—the Cosmogonic Principles, acting under the control of Moses in the Ark and within the Sacred Theurgic Sanctuary, were concerned—it remains for every advanced thinker to carefully study and judge. There is no real philosopher, no physician who is sufficiently instructed in the Hermetic Science, who is not well aware of the real meaning of the last verse—that which has been called Electric Leprosy. Electricity is only known crudely yet—simply as an intermediary force in our atmosphere, a compound ether, itself the reservoir and medium of more subtle and potent agencies, for there are behind it other Forces still, concealing in itself a concentration of the Soul of the World and of *pure Spirit*. The Tabernacle and the Mage would in those mysterious rites have unquestionably been consumed by the lightning, if the soul of the latter had ceased for one single moment in being of the same Essence as the Soul of the World, with which Wisdom and Science had directly related him. Suffice it then to say that anxious minds can easily find for themselves the amplest proofs throughout the Scriptures, and other writings, of the *Elements* obeying this "relationship," or power. The "*Zend-Avesta*" says: "Evoke and comprehend the Celestial Fire;" and "Fire gives knowledge of the future, science, and amiable speech," as it causes extraordinary eloquence in some people. The "*Oupnekhat*" adds: "To know the real nature of Fire, of the light of the Sun, of Magnetism, and of the Moon, of the Atmosphere, and Telluric Electricity, is three-fourths of the Science of the Magi." Fire from heaven was always employed by the ancient Sages in their Temples. Marcellinus observes:—"The Magi pre-



served perpetually in their furnaces Fires that they had miraculously got from heaven;" Servius tells us (*Lib. II*) that: "the ancient Priests never lighted a Fire upon their altars—their sacred prayers brought down, and made appear the Fire of Heaven." Moses was perfectly familiar with all the branches of the Esoteric, or Secret Sciences, which were then taught and practiced in the Temples, for he had completely passed through all the trials of *Paraskeye*, or Preparation; *Katharsis*, or Purification; *Teleotes*, or Perfection; and the *Epiphany*, or Beatific Vision. The Bible, the Evangelists, and the Fathers of the Church are all unanimous as to this. See also *Hermes. In Asclep. Ch IX: Iamb. de Myst. Egypt Ch xxx: Mcimon. Mor. Nevoch. Sec. 2. Ch x; Origen, Contr. Cels. Lib I: Synes. Insom.; Niceph. Greg. Schol. in Synes, etc.* The Second Chapter of *Exodus* has a very esoteric meaning, entirely distinct from its superficial and literal rendering, and in fact the whole Book describes in a very important, but concealed manner, the Chaldean and Assyrian Mysteries, for St. Paul, writing to the *Corinthians*, declares that the whole story of Moses and the Israelites was typical (*I. Cor. x. 11*). Moses became an Egyptian, uniting himself to the Priesthood, and was a *Sodale*. The name itself signifies "the Baptised," and his Ethiopian name before his purification was Asarsiph, or Sariphis, the "son of a Serpent." The Serpent was a very significant symbol in all the ancient Mysteries, or Cults; the Initiates or Priests called themselves "Sons of the Serpents;" it is also in this sense that Jesus says "Generation of Vipers," and not in that injurious acceptation so commonly rendered. Batria the wife of Pharaoh, who was an Initiate herself (*De Vita et Morte Mosis*), was one of the instructors of Moses who was learned in all the Wisdom of the Egyptians, and mighty in words and deeds (*Acts III. 22*), and Justin Martyr, upon the authority of Trogus Pompeius (*Justin xxxvi. 2*), informs us that Joseph had acquired a knowledge of the Sacred Science amongst the High Priests of Egypt. But it is quite unnecessary in the meantime to dilate at length upon the various mystical Arcana relative to the Initiation of Moses; we shall leave for a forthcoming Volume his descent into the mysterious depths of the Pyramids, in order to seek a voluntary death; his entrance into the Sarcophagus; his Mundification by *Water*; his Purification by *Fire*; his Vivification by *Air* and *Earth*; and his Resurrection, or Regeneration into the "*Living God*" by the Ether, or Akasa.

We must now however conclude the present subject, though

not from further lack of proofs, for those are indeed many, and although curtailed and necessary brief as the foregoing must be, within the compass of a short Chapter, still thinking readers will have sufficient data given, in order to peruse the subject further, with its deeper details. Let us ever remember the important fact that no one can possibly obtain a full knowledge of the Sacred Science, until he arrives at a stage of advancement, wherein he can be *perfectly trusted* in all things which appertain to the Mysteries of Divine Wisdom, in all its phases. Those mysterious and tremendous ordeals can only be accomplished by the Divine in man; no mode of mere automatic training, or learning will ever answer for such, for Science and Wisdom must be combined together with wise effort. Let us ever learn to be meek and humble of heart, to govern ourselves, to readily find for ourselves a high ideal to reflect upon, which will enable our Soul and Spirit to have a closer *rapport* together, for strict justice is always meted out unto us in due proportion to our deservance, and capacity to receive. We must train ourselves to such a state, that if our nearest and dearest friends even were to become our very worst enemies; that were they to endeavour to utterly ruin us in every respect, by slander and other means, still we must reach a degree of tranquillity, wherein our Soul would ardently, yea, earnestly pray for them. In a beautiful Asian couplet, written centuries before our era, we find truly the duty of a good man, even in the moment of his distraction, to consist:—"Not only in *forgiving*, but even in a desire of *benefitting his destroyer*, as the Sandal-tree, in the instant of its overthrow, sheds perfume on the axe which felled it." One should grant due hospitality to one who comes to his doors; the sun shines for the evil and the good, and the tree does not refuse a shade even to the wood-cutter. The Mohammedans were as enlightened upon this subject as we are, for *Hafiz*, the poet of Shiraz, has the following elegant allusion.

"Learn from yon Orient shell to love thy foe,  
And store with pearls the hand that brings thee woe,  
Free like yon rock, from base vindictive pride,  
Emblaze with gems the wrist that rends thy side;  
Mark, where yon tree rewards the stony shore,  
With fruit nectareous, or the balmy flower;  
All Nature calls aloud; *shall man do less*,  
Than heal the smiter, and the railer bless?"

The soul ought at all times to be calm as the glassy lake, upon the surface of which are truthfully reflected the images adjacent to it; it ought to be in perfect purity, and unspotted, placid and calm as the glassy surface of the pool, then it will

be in a state whereby the Divine Wisdom can reflect itself, either from the superior portion of our being, or from the inspirations of those far more exalted than ourselves. Suppose then that you were completely capable of thoroughly reading the thoughts, and the minds, of your very worst enemies; suppose you knew every little, trifling thought they conceived about you, not only so, but the whole minutiae in detail; would you be qualified to endure this, calmly and serenely, for one moment? We all faithfully carry the picture-galleries of our past, for in the very countenance even of every one of God's human children, there are quite distinctive features, whereby the trained Initiate can plainly perceive the past outlines of character, with unerring accuracy. For every evil thought willed by us in an earnest and intensely active manner, we engender an evil Elemental Spirit—a thorough living entity—and for every good thought we produce the opposite, for our brain is the generator of cosmic forces possessing the highest energy, and the most ethereal quality. The reader can therefore easily understand the rationale of evil wishes, proceeding from those whose will-ability is well developed. The former hideous forces are engendered by the power of the will, and too often they unmistakably reach the victim they are intended for.

In whatever calling we may be chosen to, that is, in whatever sphere of life we may find ourselves placed by the hand of future destiny, let us be always "Faithful and True," and accomplish everything pertaining to it, to the best of our power and ability. Although it may be that the run of years has imprinted upon us the preliminary shades of hoary greyness, nevertheless, much, much can yet be done by various ways and means for the reformation of ourselves, and the race around us, and let us ever bear in mind that it is a grand, a great, and a sublime victory indeed, when we can realise in our mind, that we have been the means of making one soul only impress upon him or herself deeper thoughts of a never-ending future, and thus stimulate it into better and higher grades in the scale of existence. A check must be placed upon ourselves from day to day, in order to perfect our nature further, for the accomplishment of that which we must ultimately attain to—the Perfect Man—the Son of God, in Spirit and in truth. All evil thoughts and evil desires ought to be shut out, and all tendencies of a material nature which overshadow the Soul with a pall of darkness; which prevent the *inner Light* from streaming upon us, as it would be wont to do, were it not for this obscuration of the Soul by the darkness of our natures, de-

pendent upon the materialistic desires and luxuries of ordinary life. Those must be overcome one by one, they must be gradually, but truly banished from our nature, and when such is the case, we shall have the happy satisfaction of realising within ourselves the true Wisdom which proceeds alone from the Infinite, and which will light up our path in the never-fading realms of Immortality; in the region where the *Anointed* are as *One*, in unity, and in glory. The Apostle John plainly refers to such. "He that hath an ear, let him hear what the Spirit saith unto the Churches : To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the Paradise of God. . . He that *overcometh* shall not be hurt of the second death. . . To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new Name written, which no man knoweth saving he that received it. . . He that *overcometh* shall inherit all things, and I will be his God, and he shall be my Son" (*Rev.* II.7.II.17. : XXI.7. See also *Rev.* III.5.I2.21).

We must therefore well understand and realise that we can readily perceive the Divine in every thing, from the tiniest speck of dust below our feet, unto the highest Seraph upon his throne. There are parables, songs, and sermons in stones and running brooks, if we can only utilise them; and whether we tread through the field or the forest, we will find abundance to attract our attention onwards; whether in balmy flower, or in verdant leaf; in the sunny spray, the gurgling brook, or in warbling minstrel in its leafy home, for in all the various orders throughout Nature, we can easily formulate for ourselves a true sense of the Divine, ever-present in all things. In our loneliest and gloomiest hours, let us never despair, for that SPIRIT still pervades the earth, still manifests ITS undying LOVE for poor humanity, still illumines the heart of the earnest seeker, and still sustains in all its strength the drooping tendrils of that religion which erects its altar IN THE SOUL, by the sacrifice of the lower nature, and which finds its everlasting Home in the solemn profundity of man's spiritual perception.

"Strange that the very men who boldly fight  
For minor Truths which they have grasped, should still deny  
The lamp of Instinct, with her guiding Light  
To others who have ventured up on high,  
And in their soarings, have a region gained,  
Which they in all their flights have not attained."



## CHAPTER VII.

### THE NEW ADVENT, THE COMING REFORMER, ETC.

"Go ye into the city, and there shall meet you *a man bearing a pitcher of water*: (the Zodiacal Sign *Aquarius* in which the Sun now is) follow him" (*Mark* XIV. 13).

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves *one head*, and they shall come up out of the land: for great shall be the day of Jezreel" (*Hosea* I. 11).

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. . . He shall not fail nor be discouraged, till he have set judgment in the earth: and *the Isles shall wait for his law*" (*Isaiah* XLII. 1.4).

"Au Vingtieme siecle, la Guerre sera morte, les frontieres seront mortes, les armees seront mortes, les Cesars seront morts!" *L'Abbe Roca*.

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THE COMING ADVENT calls for a special Chapter relative to events, the dawn of which is now rising upon the religious horoscope of the world's history. The consensus of every nation and race throughout the earth plainly demonstrates that those days we live in are the "latter days." A great portion of the world is now in earnest expectation of the approaching *Advent*, and even the Indian Tribes upon our frontier have lately been enjoying an interval of Messianic inspiration, for, under this weird influence, they firmly believe that a veritable Messiah is now born unto them, a Messiah who is able under the influence of the "Great Spirit" to destroy all the "pale faces" upon this continent. Herein is one of the real "Signs of the times," insignificant to some as it may appear to be. The treacherous and basely cruel treatment which the Indians have lately received, resulting in semi-starvation, is enough to sicken as well as fire with indignation the soul of any charitable and honorable man, for surely the remaining denizens of the ancient *Red Race* deserve to be treated at least in an *honest* manner. The Mussulmans are also now looking throughout Islam for the appearance of the fifth and last *Imaum*, or *Mahidi*; the Brahmins for *Parasu Rama*, the last

incarnation of Vishnu; the descendants of the ancient Aztecs wait at each sunrise for the return of *Montezuma*; with equal anxiety do Judah's *faithful* sons look for their *Messiah*, the more thoughtful of the Christian world are as deeply impressed with the nearness of the *Second Advent*, and another "Sign" will soon startle the earth, the coming and near approach of the *Star of Bethlehem* in the jewelled constellation of *Cassiopeia*. Manasseh also constitutes the *thirteenth* tribe, and a single niche now only remains to receive the bust of an apotheosised Pope, when Leo the *thirteenth* dies he will occupy this remaining niche, for there will be no more room left for more successors in the Papal Gallery. In the Samaritan Tarot the number *thirteen* signifies natural *Death* in the Physical World, its symbol is the "Skeleton Reaper," and in the Divine World it denotes *Transformation*. We are gravely informed by the leaders and adherents of esoteric Buddhism that it cannot be in this age of *Kali Yug*—which commenced about 5,000 years ago, and has still about 427,000 years to run—that a new Saviour of Humanity can ever appear. We totally ignore this teaching, which states that it will be only at the *close* of their *Kali* age—or 427,000 years hence—that "a portion of that Divine Being, which exists of its own spiritual nature, shall descend on earth . . . endowed with the eight superhuman faculties," who will establish righteousness on earth, and awaken the minds of the people to a true knowledge of regeneration. Upon the contrary we fully maintain that within the present century those things will commence their development, that they will become known to the world at large, and that the *Great Reformer* is now incarnate upon earth, and almost ready to receive his Mission. Those readers who may feel interested in such important subjects ought to carefully study the excellent works, lately written by that highly intuitional author, Lieut. Charles A. L. Totten, New Haven, Conn., viz, Nos. 1, 2, 3, and 4 of "Our Race." Other pregnant signs are the various *self-proclaimed* Messiahs who are now so profusely scattered across this continent, viz, "Sivatha" (Dr. Merton); Schweinfurth; "Cyrus," etc., etc.

M. Adrien Peladan in his "*Dernier Mot des Propheties*," Vol. I. p. 30, states as follows:—

"Within the Bible, in the prophecies of Daniel, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Abdias, Nahum, Micah, Habakuk, Sophonia, Haggai, Zechariah, Malachi, will be found announcements of the Great Monarch. The Fourth Book of *Esdras*, Chap. XIII, contains a plain description of his

majesty. You people who have not sacrificed to the idolatry of our times, contemplate this figure who has been so universally proclaimed and shewn in all traditions; in India, the whole of Asia, the Byzantine books, in the West, all recognise him. The Sacred Writings have delineated him in their treatises. This concord throughout the centuries demonstrates the Monarch promised to our age; the Assistant of God, the Victorious, the Just, the Regenerator, and the Prince of Peace. It proclaims him in the same voice as being the "King of the House of David," the "Equitable Judge," the "Arm of God," the "The First amongst Potentates," the "Desire of the Nations," the "Lion of Judah," the "Well-Beloved," the "Chosen Hero," the "Shepherd," the "Father of the inhabitants of Jerusalem" and of the house of Judah. He is the "Orient" who dissipates the darkness, only Lord and Sovereign, he is the posterity of the Patriarchs, and to him is promised the possession of the Sacred Mountains. He is still called Zorobabel, or Estranged to confusion. . . who is seated upon the white charger, and upon whose garment is written—Mystery, etc."

In the thirteenth century, within a deep valley of ancient Lorraine (France), arose two rocks covered with pines of prodigious height. Between those two rocks a long Gothic building had been constructed, the Monastery of Guilhem-le Saint. The Superior of this Convent was an old man, almost a centenarian; his head was an admirable picture of serenity and virtue, of confidence in God and the utmost good-will for all. In this solitude wherein he lived, it is not surprising to find that the virtuous monk had frequent visions and communications with Angelic visitors, memoirs of which had been written by him and preciousy preserved after his death. I shall herein narrate a few extracts for the benefit of the reader.

"One day Jesus Christ appeared to me; and from the summit of an eminence, shewed me a pretty sun shining in a certain point of the horizon. He said to me with a sad air: 'The form of the world passes, and the day of my last Advent approaches. When the sun is setting, we know that the day is gone and that the night cometh. . . All the centuries are as one day before me; judge then of the duration which must yet take place by the world in space, by the portion of time which appears between where the sun now is, and his setting.' I considered attentively, and I computed that there remained no more than about two hours height of the sun. I observed also that the circle which he described was a certain mean between the long and short days of the year. Seeing that Jesus Christ did not appear opposed to my wish, that he allowed me without doubt, to ask him certain questions, I ventured to demand of him if the day of which he spoke to me ought to be reckoned from the one midnight to the other, or from the dawn of morning to the twilight of the evening, or from sunrise to sunset. To this he

replied to me : ' My son, the workman labours not but when the sun is above the horizon; for the night puts an end to all his works. Unhappy are those who work in darkness, and who will not perfect by the light of the Sun of Righteousness which rises for them ! It is then, my son, from sunrise to sunset, that you must measure the length of the day. . . Forget not that you must not speak of thousands of years for the world, for there are only several centuries, a small number in duration.' But I perceived by his expression that he wished to reserve to himself this knowledge of the precise time, and I demanded no more upon this subject, but was content to know that the peace of the Church, and the re-establishment of its discipline must yet remain for a considerable time. . . Jesus Christ shewed unto me a certain path upon the right, obscure and dark as yet. . . Then immediately appeared a strong and robust man, who passed upon that road ; he held in his left hand a flaming torch, and in his right a double-edged sword. . . According to my prophetic calculations, the Advent will take place in that year when there will occur twice seven moons and four *lustres* (spaces of five years), after seven centuries have revolved."

In the "Prophecies of Pope Benoit XII," who lived in the Fourteenth century, we read :—

"Upon account of the long tribulation of true Christians and of the effusion of innocent blood, prosperity will be restored to the bosom of desolate people. A *chosen* Shepherd will be placed upon the throne of Peter, who will be protected by the Angelic Host. He will accomplish great things by Divine Inspiration. Replete with mildness, and possessing virtue without blemish, he will be the Universal Pacificator. He will restore the peace of the Church, of which he will have the temporal dominion. Prodigy of meekness, aided by his Messengers, he will restore religious unity. Supported by Divine firmness, he will oppose the force from the Almighty against all inimical power. He will reform the ages, and only one faith will prevail. Calamities will pass away and men of God will be venerated under the Angelic Shepherd, there will be no more divisions in the great Christian family, and admiration for the sanctity of the Sovereign Pontiff will be universal. He will humble the pride of the dissident, and the prelates, whom he will establish by his authority throughout the entire world will have their hearts and eyes turned towards the Eternal City. This August Chief will effect all kinds of reforms, he will bring under subjection the most distant nations to the One Church. United with a Powerful Monarch, all resistance against truth will be crushed to pieces, and an incomparable felicity will reign throughout the nations. Oh ! Shepherd of Shepherds, thou wilt elevate in the face of the nations two crowns, one of gold in the left hand, the other of silver in the right, marked with the Divine promises, as the sign which surmounts the rod of Joseph, which Jacob bowed to before his death. The Christ, which represents these crowns,



is the only sovereign good, and the true physician, who will shed his saving balm upon our wounds. One only faith will then be in vigour amongst Christians, and the unique Shepherd will extend his authority from the Orient to the Occident, his dominion will extend beyond the seas. Oh! Man of benedictions! it will be only after you have reached ninety years of age that thou wilt render thy Soul to God."

Amadeus, of Lausanne, has prophecied in similar terms to the above. I shall now quote a very brief extract from the "Monumental Prophecies" of Trithemius upon future great events. Trithemius lived in the Fifteenth century, he died in 1516.

"The Prophecies upon the actual times resolve themselves into the following general facts. 1st. A King of France whose piety will equal his valour, genius will be granted unto him from on High. He will crown our country with an immense glory and will conclude the era of revolutions. 2nd. A Ruler, filled with the Spirit of God, will be legally united to a Grand Monarch, who will in concert renew the face of the earth. 3rd. Paris, centre of revolutionary abominations, will be menaced with destruction, if it persists in living a "Babylon." Other towns will have to submit in the same manner. 4th. Heresies and schisms will have an end, the heretical or schismatic nations will return to unity. 5th. The troublesome dynasties of the Church will be censured and converted. 6th. People will submit to expiations according to the measure of their crimes. 7th. The Providential Sovereign promised to France, will be the chief of the crusade that will put an end to Islamism. 8th. The Polish nationality will be reconstituted. 9th. France being exalted will exercise a universal influence. 10th. The Church will re-brighten with an incomparable splendour, there will be but one fold and one shepherd. 11th. Revolution, Secret Societies, factions will be crushed by the Grand Monarch and extirpated from European soil. 12th. The good will be Providentially protected in the great crisis which is close upon us, the perverse will be struck with thunderbolts. 13th. All injustice will be redeemed by the Grand Monarch. 14th. Divine Action will be visible in the consummation of events which are preparing. 15th. Europe will be shaken, it will be the theatre of frightful battles; Germany will lose its power and will submit to a prodigious abasement. Rome will pass through terrible ordeals, but will recover its majesty and independence by the sword of the Grand Monarch. The Constitution of the General Council of the Vatican will inaugurate and confirm the universal peace."

Holtzhauser was a pious author who wrote in the Seventeenth century. His best work is a Commentary upon the Apocalypse. In the Introduction (xiv. 14), we read:—

"He whom St. John saw upon a cloud is the Grand Monarch. It is

said that he is '*seated upon a white cloud*,' because that his kingdom or reign, as signified by the word '*seated*' (assis), will be a permanent and sacred reign, supported by the protection of the Almighty. He is called '*Son of Man*,' upon account of his great virtues, by which he will imitate the Saviour Jesus Christ : for he will be humble, gentle, loving truth and justice, powerful in arms, prudent, wise, and zealous for the glory of God. He is represented as having *a crown of gold upon his head*, in other words that he will be a Great Monarch, rich and powerful, and the Ruler of Rulers; he will conquer the Kings of the nations. He is also represented as having in his hand *a sharp scythe*. This scythe that the Great Monarch will hold in his hand is the large and powerful army, with which he will traverse the nations, the republics and strong places. It is said that this scythe is *sharp*, because he will never lift it in any combat without its resulting in victory for his armies, and a great carnage for his enemies. It is said that he holds his scythe in *his hand*, because that his army will undertake nothing except by his advice, and it is he himself who will direct it by his counsels, and it will perfectly obey him, will be attached to him, and will love him in such a manner as if he managed it as a staff, and will operate by it wonderful things;"

In Basil Valentine's "*Triumphant Chariot of Antimony*," annotated by Dr. Theodore Kirkringius, we find the latter saying :—

"Are not those times at hand, in which *Elias the Artist*, the Revealer of Great Mysteries, is to come? of whose coming Paracelsus so clearly prophesied in various places of his Writings? Perhaps it will be worth our while, for the solace of the oppressed Disciples of Basilus, to quote certain places in which he predicts the coming of Elias, not then born; which if any one commodiously interpret, as all other sayings of that man are to be taken, he will find nothing of absurdity in them, unless he resolves to discover his own absurd stupidity, or wicked envy. In the *Book of Minerals*, Chap. VIII, Paracelsus thus writes :—'What is most vile, God suffers to be discovered; but what is of greater moment is yet hid from the vulgar, until the coming of Elias the Artist; others read, until the Art of Elias, when he comes. And again in his *Book of Minerals*, Treatise the First, 'It is indeed true (saith he) that many things lie hid in the Earth, which I, as well as others am ignorant of. For this I know God, in time to come will manifest His wonders, and bring to light many more of them, than unto this day have been known unto us. Also this is true; there is nothing absconded, which shall not be revealed; therefore there cometh One, whose *Magnale lives not yet*, who shall reveal many things."

And Dr. Kirkringius, the Pupil of Valentine, adds :—

"Therefore be comforted, O Lover of Chymistry, and prepare the way of that *Elias*, who brings happy times, and will reveal more Secrets than

our Ancestors, by reason of Envy, and the Iniquity of their Days durst discover. Whosoever thou art, conversing in this Art, confer some small matter to this felicity; and let us give the World that Medicine which by reason of evil Humours predominant, it cannot take all at once, by degrees, that it may gradually recover of its Disease, and the time of Elias come (for Arts also, as well as is understood of other things, have their Elias, saith Theophrastus), where it will be lawful for us to speak freely of those things, and openly to do good to our Neighbours, without persecution of the Impious. Read, understand, and comfort yourself with these." (London Edition, 1678, p. 90).

In an Official statement of the Supreme Council of the Executive Commission of the Kabalistic Order of the *Rose-Cross*, published in a French Magazine during last August, we find the following paragraph:—

"Il n'est pas la Lumiere, mais, comme Saint Jean-Baptiste, sa mission est de rendre temoignage a la Lumiere de Gloire, qui doit rayonner d'un nouveau ciel sur une terre rajeunie. Qu'il se manifeste par des conseils de force et qu'il deblaie la pyramide des saintes traditions, defigurees par ces couches heteroclitiques de detritus et de platras, que vingt siecles ont accumulees sur elle. Et qu'enfin, par Lui, les voies soient ouvertes a l'Avenement du Christ glorieux, dans le nimbe majeur de qui s'evanouira—son œuvre etant accomplie—le Precurseur des temps a venir, l'expression Humaine du Saint Paraclet, le Daimon de la Science et de la Liberte, de la Sagesse, et de la Justice integrale: Elie-Artiste" (*L'Initiation*, Aout, 1891)

In the "*Histoire De La Magie*," (page 458), by Eliphas Levi—the Abbe Constant—we find him quoting a strange Prophecy from the writings of Lavater as given by his medium Gablidone. The spirit controlling the medium stated that he was a Jewish Kabbalist, who died before the birth of Jesus Christ. Amongst the many communications which Lavater received from this spirit, the following may perhaps be of some interest, from a prophetic point of view. "The Great Initiator will come," replies Gablidone, "he will be born in the next century (our present one, viz, the nineteenth, Lavater having been born in 1741); then the religion of the Patriarchs will be known upon our globe. He will explain to the world the Trigram of Agion, Helion, Tetragrammaton, and the Lord, whose body is enclosed in a triangle, will appear upon the fourth step of the altar; the supreme angle will be red, and the mysterious device upon the triangle will be:—"*Venite ad patres osphal*." What is the meaning of the word "osphal?" demanded one of the assistants, of the spirit. The medium then wrote these three words:—"*Alphos. M: Aphon, Eliphis-*

*matris*," without giving any other explanation.

Many so-called "Christian" writers have branded Lavater as a "Superstitious eccentric," because he believed in *real* Christianity, and in the efficacy of prayer. His own conviction of these truths was such, that he laid down the following rules of life:—Never to lie down or get up without prayer: never to proceed to any transaction or business without asking God's guidance and blessing. Never to do anything that he would not do were Jesus Christ standing visibly by. Every day to do some work of love; to promote the benefit of his own family; to commit no sin, to do some good, to exercise temperance in all things, and daily to examine himself as to his having kept these rules. Such are the opinions and doctrines which have caused all biography and cyclopædia writers to set down Lavater as a "credulous eccentric." They are expressly the doctrines of all Scripture, and of all the eminent men who have in all ages sought to comprehend and practice *real* Christianity.

From the "*Prophecy of Prenol*," written about 1788, I quote the following:—

"I see a man with a resplendent figure, like the countenance of Angels, mounted upon the ruins of Zion. A celestial light descends from on high upon his head, like as the tongues of fire descended upon the Apostles. . . The children of Zion will prostrate themselves at his feet, and he will bless them. He calls the Samaritans and the Gentiles, and they will be all converted by his voice. . . And I see coming from the Orient a remarkable man mounted upon a *Lion*. He holds in his hands a flaming sword, and the cock crows before him. The *Lion* places his foot upon the head of the *Dragon*. During his passage all the people incline themselves, for the Spirit of God is in him. He comes upon the ruin of Zion, and he places his hand in the hand of the Great Pontiff; they invite all the people who hasten towards them. And they say to the people; 'You will neither be happy nor strong, unless you are united into one bond of love. And a voice proceeds from heaven, amidst lightnings and thunders, saying:—'Behold the two which I have chosen to establish peace between the Archangel and the Dragon, who will renew the face of the earth; they are my Word and my Arm! and it is my Spirit which guides them.'"

I shall now quote from the Prophecies of Anna Maria Taigi, collected by the venerable Roman Catholic Priest, Vincent Tallotti, and communicated by him in 1847 to R. P. Fulgence of Carmagnola, Superior of the Capuchins at Turin, upon the "Coming Reformer." M. Taigi predicted the advent of Pius ix, his exile, his return to Rome, the fall of Louis Philip, the reign and overthrow of Napoleon, etc., etc.



“ . . . He will be elected in an extraordinary manner, his name will be retained upon the lips of the children even, and he will be known in all corners of the world. He will be popular and beloved by the poor, but at the same time he will be severe in justice. It is He who will be called the “Predilection of the People,” the “Beloved of God.” He will reform the State and the morals of the people. He will reform the Church, and the secular and regular Clergy he will recall to exact observance. He will possess extraordinary knowledge from God, and will be armed with a lively faith and an ardent zeal. He will have to suffer, for he will have to struggle against many oppositions which he will find above all of such a nature at the commencement, as that he will discover himself isolated and alone, but the omnipotent hand of God will be with him and will make him triumph. The Lord will give him all strength whereby he will impose himself upon Sovereigns. Misfortune to those who will be obstinate and form opposition to his orders; the hand of God will be upon them in this world, even during his reign many bad Christians will be converted, and the Schismatic Churches will return into the centre of the Catholic or Universal Unity. Even the Turk himself will come to him, and render him homage, as well as people far away. He will have a long and sufficient life in order to regulate all to the Glory of God. But although he cannot do every thing himself, the omnipotent arm of God will affect the world. Finally, after having made the Church triumphant upon earth, and having received the Palm of Victory, he will be, full of merits, called by the Lord to a Crown of Immortal Glory in Paradise, and he will be mourned by all the people. His name will be immortal, and his memory will be engraved upon the heart of future generations.”

In “*Prophetes et Propheties*,” by Hab, we read as follows:—

“When the predicted Advent approaches, Jesus will shew more indulgence towards those who are unbelievers, those whom we call materialists, those who style themselves enemies and negators of God, than towards those Priests who have falsified their mission by disfiguring the great and sacred law which they represent. For in our strange time of progress and liberty, when savage hatred and ante-religion govern the many, when blind excess of atheistical free-thought only prepares for disastrous days, it is the abuse of power and authority as displayed by the clergy that has been the cause of such dire confusion.”

What a terrible responsibility there is to be found in this last citation. This is the Judgment which has been spoken of by the prophet *Isaiah*, and pointedly referred to in the *Apocalypse*. I cite a few more passages from the same author.

“People say, ‘Jesus has never existed,’ and when Jesus will come again they will say, ‘it is not Jesus.’ Those who say such things ought to be banished from the earth, for *this terrestrial globe itself is held under the*

*hands of Jesus*, for he is the *Spiritual Governor of this Planet*. . . John the Baptist in the spirit and power of Elias was the former Precursor of Jesus Christ, but Elias will again come as the Precursor of the now approaching Second Advent. . . Towards the rays of the setting Sun upon your globe I perceive a point, which although almost imperceptible at first, increases, and increases in immensity. Towards the Orient I also see another point, in truth more luminous and powerful, although it takes not the colossal proportions of the other. Those two points approach towards one another, they are destined to unite themselves and make but one, the day increases, night disappears, the world is happy, and its goodness depends upon that alliance. . . But a Divine Regenerator—he who will re-establish all things—will come to bring salvation to the world, and will unveil to men of goodwill the marvellous infinities of his power and love. Pure Christianity will shine with a new splendour. It will be the reign of illuminated truth instead of blind faith. Nothing perishes but all is transformed” (p.p. 92. 131. 136).

Such then is the era of transformation, that of the Kingdom of God, of the Tenth Sephiroth, upon this earth and in the worlds. Here are a few other passages which the Masters of Wisdom have transmitted to us, relative to the destiny of humanity :—

“During the duration of the King-Messiah—who is Christ-Jesus—the just will flourish and re-flourish. This reign will expand the benefits of the celestial virtues upon the terrestrial Elements, which will also take part in the benediction. According to that which *Isaiah* tells us:—“The Messiah, the Christ-Jesus is constituted King of all things. He will have the victory over his enemies, sin will be destroyed, and death, which is the last enemy, will be abolished by the King. Then all will be brought to a perfect repose, a universal peace, firm and permanent.”

In “*Hafed, Prince of Persia*,” (published by H. Nisbet, Jamaica Street, Glasgow), Twenty-sixth Sitting, 12 March 1871, the High Priest Issha says :—

“ . . . Oh! for the happy time when we shall meet in the glorious land, when we shall look towards Earth, and watch its progress in light and love, waiting for its redemption to goodness and the communion of spirits with man. Meanwhile, my friend, I must return to the land of Egypt—that land which has been glorious in wisdom, though not in goodness, for has not even her priests, her sacred teachers, lent themselves to the crushing of poor humanity? Oh! for a hundred years to speak on Earth! Would I not make Egypt ring with the good news? But yet I shall, for the uttermost ends of the Earth will know that I have lived. Farewell, my Brother! My best of friends, farewell! Farewell my beautiful, my darling

son—thou who hast instructed me! The time cometh when thou shalt tread that land which hath cast thee out, and there thou shalt kindle a flame which will lighten the world. Though I go to Egypt, and there die, I will in spirit aid thee in the trials and troubles that will assuredly come upon thee, etc.”

In the same Volume, Eight-Eighth Sitting, 7th. March 1874, we find Hermes saying:—

“Oh! the time comes on. I see it approaching though man may little dream of it. My mind is clearer. I can discern the Signs in the Heavens, and also on the Earth. Some men will tell you they return to the dust from whence they came; none will deny that, so far as the outward covering is concerned. But what of the Spirit? These men sneeringly enquire, in their vain conceit, ‘Where are the happy homes of your theologians?’ Thousands on thousands deny, in this your day, the existence of God and of the life beyond. There have been some of this class at all times; but when we see mankind madly rushing back into Atheism, that is the time for our grand effort. Ye are now on the threshold of that time. It is at the door. All old things will be dashed to pieces, even as a potter’s vessel. Then will come the grand upheaving of barriers which stand in the way of the great work of the world’s deliverance; and, even as the wool is torn and teased and purified, so shall it be with man’s theological notions, and his venerated creeds, which will give place to truth; that which the Prince taught, as the humble Nazarene will be proclaimed once more in the ears of men.

“Those who are wise in their own estimation may refuse to listen to this; but it is sure, nevertheless. It is for us to know these things, for us to declare them, when permitted. This forewarning of that which is about to take place has been held back. But now, prepare to witness a great outpouring from the Spirit-World, and that at no distant day. It is near at hand. It will be in your day (H. Nisbet’s)—a short time before you are called by the sweet Angel of Death to leave the body. Your eyes will behold a mighty revolution—a great stride in advance towards the grand consummation—that Golden Age so often referred to.

“That time will come, and with it Heaven’s Messenger. Note well the signs! See how men push and drive in furtherance of their material interests—forgetful, alas! in the pursuit of mere earthly possessions, of the great and never-ending future life—forgetful of the God who made them, and who designed them for the enjoyment of something far higher and nobler than aught Earth, with all its fleeting fascinations, can afford.

“These Messengers are but the servants to do the work on Earth appointed to be done by the Great Spirit; and ever, in the world’s history, as the time for their advent drew near, they were not wanting thoughtful men to observe the signs; the harbingers of their coming. This, as I have

repeatedly stated to you, was the case before the coming of the Prince. The time was ripe, and he came. And so will it be with him of whom I have been speaking. He will not be equal to Jesus, the Prince; for *he* stood in the middle—no one before him, and no one after him, to be compared with him. But all are sent to do Heaven's great work; to raise mankind from grovelling earthliness to the enjoyment of spiritual life—the establishment of the good time, when love and truth will reign supreme in the hearts of all Earth's sons and daughters. . . Had you taken up correctly what I said, you would have seen that I did not refer to a great manifestation of Spirit power on the Earth, but to the coming of a single man—an individual who will revolutionise the world. He will not, however, be left unaided by the Spirit-World; for he will receive an army of assistance in the carrying out of the work for the benefit of mankind. But I cannot enter into the subject at present; suffice it, that one *will* come, even sooner than may be expected. When he does come, those of you who are seeking after Spiritual light, and who are carefully studying the signs of the time, will know of it—in the same way as the coming of the great Prince of Peace was known by many in my day. The coming one will be inferior to Jesus, but though of human parentage, he will be the Chosen Messenger of Heaven, who will open up the avenues of man's soul, now closed by Atheism."

In the same Volume, in the Vision of Hermes, Ninety-Fourth Sitting, 27th. April 1875, it is stated:—

"Again the scene was changed. We perceived the True Light borne into many lands by the humble followers of Jesus—men who had nothing of the learning of Egypt, Persia, or Greece. They went forth strong in the faith of their Master, and with the power of his Spirit. Then, as we looked, we saw Rome, the mistress of the world—Rome, which had subdued the nations to her sway, from Gaul on the West to India on the East—trampling under her iron hoofs all that stood in her way. We saw even this powerful nation, all-conquering, imperial Rome, accepting these truths. Next came the utter desolation of the once famous Egypt, and her great and marvellous buildings, while the countries, celebrated in history, became by the violence of men, barren and wasted as the desert.

"Another change, and we saw great Rome herself, which had given laws to the people east and west, north and south, crushed and bleeding beneath the feet of northern hosts. Still further, we saw the Western nations become Christians, and blessed and made happy by the change. Time rolls on; again the dark clouds gather, and the Light is once more quenched; Liberty is groaning under the fetters of tyrants; Ignorance prevails, and the people sink into idolatry; Priestcraft is at her old work; Falsehood is honoured and glorified, while Truth is despised—crucified. The laws of the Prince are, even by those who bear his name, trampled beneath their feet.



“ Again, there came another scene before us, and we witnessed the truth spreading widely ; but as it branched out amongst the nations of the West, we saw many eager to mix up their own ideas with the simple doctrines of Jesus, thus hiding from the people the truths which he had made free to all. When he spoke to the thousands of Judea, did he not speak so that a child could understand him ? He would not have his light put under a bushel. Ah, no ; he ever spoke simple, clearly ; and though, in parables at times, these were well understood by the people who listened to him. Then, as our vision continued, we saw those men, priests, who professed to be the divinely-appointed guardians of the truth, selling that truth, as they have ever done, for the world’s money, and honour, and power. They went not out as we had done, with our old cloaks round us, our feet unshod, and knowing not where to find our next meal. No ! these false priests cared nothing for the people ; they robbed them of their goods, in order that they themselves might revel in sensuality and sloth.

“ But while we continued to look, we beheld in the darkness a little bright spark burning. It has ever been thus in all the ages of the past ; the true light is never altogether quenched. Some humble one, none of Earth’s great men—it may be a simple peasant—is the Heaven-sent bearer of the light that shall in due time burst out into a mighty flame to enlighten mankind. We saw that light begin to burn, even in this your day. Our friend Hafed has already told you of one, who, so far as we can see, is near at hand—one destined to crush down the materialism of your time, which is more deadly now than ever it was before—worse than that of Greece or Rome. And this great Reformer, or Messenger, was endowed with powers enabling him to overthrow the barriers that were lying in the way of the world’s happiness—to open up the Spirit-World to man—and to lead and guide mankind in Spiritual wisdom and knowledge.

“ We saw, but past your day, the long-desired, the long-promised return of that glorious time, the theme of Prophets and Poets of the long past—the Golden Age of the Greeks, the Paradise of the Hebrews ; when man served God in truth, drinking in Heaven’s wisdom, and communing with Angels even as he would with his fellows. We saw barrier after barrier removed by the mighty power of the Great Reformer. We saw others with the same powers following him,—one after another overthrowing the iniquitous systems of the world which had long hindered men’s highest good, etc.”

Again in the Ninety-Fifth Sitting, 18th May 1875, we find Hermes saying :—

“ The light is beginning to break over the Spirit-World. That one of whom Hafed has spoken will shortly arise : a poor man in the eyes of the worldling, but endowed with great and wondrous power—who will overthrow all those systems, political, social, and religious, that stand in the

way of the truth. I can perceive through this Medium that ye live in an age of advanced education, and that brilliant stars are shining, and giving light to the world. But this Coming One, of whom I now speak, will not appear in that way. He will not come from the schools of the learned. He will speak under Spirit power. The voice that will be heard will be that of a mighty Angel; then will be heard the crash of false systems, all over the Earth, under the mighty wheel; and then all will worship the One Great Father, though under a different name."

Having now given those interesting Predictions from "*Hafed*," in which the communicating spirit predicts the Advent of a Great Reformer, the active agent in great social and religious convulsions that will usher in the New Advent, I shall quote a few Predictions which appeared in "*Human Nature*," for December 1876, and February 1877. This monthly Magazine was published by J. Burns, of the Progressive Library, London, and H. Nisbet, Jamaica St., Glasgow, (Scotland). In July 1876, at Manchester, the following Prediction, corroborative of "*Hafed's*," was given through Mr. Morse while in trance; the article was originally written by Mr. Oxley for the *Spiritual Magazine* of September 1876, and is inserted in *Human Nature* for December 1876, from which I quote.

"Those who have given utterance to truths of an exalted order, and been conspicuous by the purity of their lives, may not without justice be considered as Avatars, or Messengers of God, to the nations of the earth. But has God spoken by these Messengers who have been specially qualified and prepared in the past? and will He cease to speak through such prepared organisms? We reply, 'No,' and we now make the announcement that there is at the *present time one upon your earth*. We may be asked to name him, and to say who and where he is. We could name him and describe his locality, but for sufficient reasons we withhold the answers; that one himself is not, nor will he be fully conscious who and what he is, until he crosses the boundary, and until his bones have mingled with the dust of the earth on which he now is, but his power will be felt by the subtle quality of his thoughts and writings. One reason why we withhold further knowledge is that there is to be no more *man-worship*, but the consciousness of the Divine, which *is* in every human being, and which in the life itself, may be and ultimately will be enjoyed and appreciated by all."

Interesting as the above may be to many, the following document on the same subject will be much more so. The Letter was addressed by a well-known American gentleman—a personal acquaintance and esteemed friend of ours—and was sent to Mr. Nisbet in October '76. The writer has no connection whatsoever with Spiritualism or its movements.

LONDON, S. W. Oct. 9, 1876.

MY DEAR SIR,—As you have kindly expressed a wish for a line or more from me, after I shall have read the review of “Hafed,” in *St. James’ Magazine*, I comply, but not in review of either “Hafed,” or the Reviewer’s review, but simply to bear corroborative testimony in support of the Prophecies I find recorded in “Hafed,” on pages 443-4, and 482, and in the first paragraph beginning on page 494, foreshewing the early coming of “Heaven’s Messenger” for the political, social, and spiritual regeneration of mankind.

Had I no other, certain of the Prophecies recorded in the Old and New Testaments of the Jewish and Christian Bible would amply sustain the Prophecies purporting to come from the Angelic Messengers, who claim to have once lived in the flesh on the earth respectively as “Hafed, Prince of Persia,” and “Hermes, a Priest of Egypt,” and to have been, while on earth, intimate friends and companions of the pure and holy JESUS OF NAZARETH. But, without now bringing forward the Prophecies of the Bible, I will at once relate some portion of the much that has been repeatedly, *directly*, presented to my mind, through the channel of audible speech, as well as in vision, and which has been thus presented, and continues to be thus presented, without any association with so-called Spiritualists, Mediums, etc.

The chief items I would relate occurred as early as the first week in February, 1868, in the City of *Savannah*, in the State of Georgia, U.S.A. I was at the time alone in my chamber, the hour being midnight. It was a clear star-light night. The blinds of the windows to my chamber were thrown open, thus affording considerable light throughout the room. I was awakened from a pleasant slumber by both touches and voices. My first impression was that I had been visited by some friends, like myself, in the human form. But a moment’s reflection convinced me to the contrary, and that the touches I felt and the voices I heard were not from carnal beings, but from supernatural agents. This discovery was exceedingly astonishing, for never before had such a thing occurred to me, nor had I hitherto given any special thought to such things. Consequently the visitation, as I may term it, at once deeply interested me, thus commanding my closest attention. The voices approached from above, gradually descending and drawing nearer, and becoming more clearly audible and intelligible. Some of them seemed, as they purported to be, the voices of near and dear kindred and friends whom I knew to have

formerly abided in the flesh, and to have passed through the ordeal of death. Others purported to be the voices of persons whom I had not known in this life, but who, like the others, had lived in the body, upon, and passed from the earth through translating death.

The visitation continued from about twelve o'clock midnight until sunrise, after which the manifestations of my visitants became less potent, but nevertheless continued for some days, still convincing me that I was the subject of a very remarkable phenomenon from some mysterious realm. During the hours between twelve midnight and six in the morning, I was made to witness such ocular demonstrations as left no grounds on which to found the slightest doubt of the actual presence of potent and intelligent supernatural agents. But I need not further allude to those particular manifestations for the present, as I propose now only to record, in brief, some of the foreshadowings that were then and also subsequently made to me.

It was rendered evident to me that the assemblage comprised many spirit, or Angelic intelligences. During the first hour of the visitation, he, who seemed to be the presiding Intelligence, spoke apparently from a distance, having the "voice of a mighty Angel," imparting to me many things of the profoundest importance, much of which, however, I am not yet disposed to give to the public. But I may say this much, that amongst the many things that were revealed, the revolutions and the reformation announced and foreshadowed in "Hafed," were very elaborately laid before my mind. It was clearly stated that the time was approaching for the fulfilment of those Prophecies, recorded not only in the Jewish and Christian Bible, but in other inspired writings, which predict the eventual overthrow of the various effete and inadequate existing governments—THE UNITED NATIONS OF THE EARTH UNDER ONE SUPREME HEAD: That to this end all nations would be convulsed, and thence revolutionised in every department of their respective political, social, and religious structures: That the Church of Rome would arrogate to her Head the distinction of Infallibility, and that this assumption would ultimately lead to a schism that would result in the reformation of the Catholic Church; and that, in and through this reformation, this Church would be gradually purged of all its benighting elements, and advanced to complete regeneration and reconstruction: That all Churches and Religious Sects whatsoever would undergo like purgations and reformation, and as they became purified, and thereby spiritualised, the Divine elements of each would gradually blend one



with the other, until all would have formulated and established THE ONE UNIVERSAL CHURCH OF GOD AND THE CHRIST OF HUMANITY.

On this occasion, accompanying these revelations, I had a very remarkable vision of the past, the present, and the future. In this vision I was, as it seemed, taken back to the earlier stages of the earth, and from there passed on down to the (then) present (February, 1868), and thence on through the future to the promised Millennial age. The world in its various stages seemed to pass panoramically before me, or, rather, it seemed as if I was passing the world, in its various stages, in review. The scenes of much of the past were inexpressibly interesting, and in many cases, ineffably grand; the grandeur being alternately sublime and harrowingly terrible. The various national convulsions and revolutions of the future were fraught with much of indescribable interest; yet, the features of the various stages of progress were most vividly presented to, and forcibly impressed upon my mind. The governments of the several nations were entirely reformed. All effete, false, and inadequate systems were crushed out, and every department of the social structures wholly renovated. As this universal regeneration matured, there appeared upon the earth a NEW HUMANITY arising out of the old, that seemed to emerge from pre-existing stultifying elements, and which gradually formulated a Centralised Government of the nations, by the nations, for the nations, under the reign of a Heaven-ordained GOVERNOR, whose spirit seemed to permeate, vitalise, enlighten, and fraternise all peoples. The sovereignty of this ROYAL GOVERNOR seemed guaranteed by the individual sovereignty of the entire constituency, the one reciprocally sustaining the other, in like manner to the reciprocal government of the human organism, which we find to be a government of the members, by the members, for the members, under the royal reign of the SOUL—the CHRIST of the Microcosm—the Organism of the Man.

These revelations were at once (then, in the first week in February, 1868) noted and made known to my family and to many of my friends, none of whom were Spiritualists. From that time I had no more of such visitations until the first week in December, 1869, when the visitation was repeated, I then being in the City of Providence, in the State of Rhode Island, U.S.A. What had been revealed to me a year and eight months previous, was then repeated, and further revelations made. This second visitation was continued through several days. In the first week in May, 1870, I then being in the City of

Washington, U.S.A., a similar visitation occurred, when there was repeated some of the former, and other revelations were made. From that time up to the present I have been *continually* subject to like visitations, revelations and visions; they usually occurring when I am entirely alone, though I often hear voices, clearly intelligible to myself, from supernatural entities, while I am surrounded by my friends and others. It has often been my good fortune to spend hours at a time in actual intellectual communion with Angels, as I must call them, whom I have plainly seen, and whose touch I have often felt. With them I have often held, not only interesting, but instructive intercourse, conversing as freely with them as with human friends. During these conversations, many matters of importance have been revealed to me, much of which will, in due time, be given to the public.

These things, unsought and unanticipated, have actually been my experiences, let the sceptic world think and say what it may to the contrary. And as many of the foreshadowings presented to me in those visions have been verified by fulfilment as time has rolled on, I am constrained to believe in the truth and importance of all that yet remains unfulfilled; and that, as time advances, momentous as they are, I shall recognise all the intimations and presentations disclosed to me in those visitations, evolving in the actual history of the nations of mankind."

In the February Number of "*Human Nature*" for 1877 appears the following Letter from the same writer.

LONDON, S.W., Dec. 25, 1876.

My Dear Sir,—Since my Letter addressed to you on the 9th. of October last has gone to the world, I have thought it might be well to submit the following concurrent particulars to be placed and considered in connection with the Prophetic statements embraced in that Letter which has appeared in the December number of HUMAN NATURE for 1876.

I.—During each of the several supernatural visitations and revelations to which I have alluded in my former Letter, as having occurred first in 1868, next in 1869, and then again in 1870, it was clearly shown—that many of Heaven's ministers, chosen for the inauguration and maintenance of the political, social, and spiritual regeneration of mankind, and thereafter, of the reformation of the governments of the nations of the earth, were then abiding in the flesh as men and women and children, but that none of them had yet been made wholly conscious of their respective peculiar mission: that others would

be born, and reared, and cultured, remaining until the moment arrived, perhaps, wholly unconscious of that NEW LIFE upon which they were destined to enter, to meet the unfolding and advancing exigencies of the planet on which we live: that of those, the first GREAT LEADER would be a man peculiarly and wonderfully gifted, and who would be peculiarly spiritually unfolded, so that his marvellous gifts would be made manifest to the world; and who, in order to attain perfect harmony, essential to his highest social qualifications, would be spiritually conjoined to a woman alike gifted and spiritually unfolded: that this GREAT LEADER would become generally publicly known to the nations of the earth during the last quarter of the nineteenth century: that this man, though born of humble parentage, without moneyed wealth or moneyed influence, after the commencement of his proper spiritual unfoldment, would, through legitimate enterprise, rapidly accumulate money, and thence, singularly, speedily attain great wealth; but, that that wealth he was not to regard as his own, but as wholly entrusted to him for the common good of Humanity. In visions I had—the first in 1869, the next in 1870, and the next in 1871—I saw, situated in a prominent street, in a well-known, great, political and commercial centre, a large and beautiful building of glistening white marble. Over the main entrance of that building, raised in large golden letters, were the words,—

“THE BANK OF THE MESSIAH.”\*

Looking into that building through one of the large glass windows in front (the door then being closed), I saw, seated in an elevated chair, a MAN whose physiognomy I shall never forget, and which I should certainly recognise again, should I live until the fulfilment of those Prophecies, to behold it; and as I stood contemplating the face of that MAN, an Angel, as I then understood it to be, said, “Behold! That is the accredited MESSENGER whom it was foretold to you would come! Know that you are not to be astonished when you shall hereafter see that MAN controlling and operating in the busy marts and other grand centres of men. That great Monetary Organisation which you there behold, is an indispensable part of the machinery of governments, and will exist as the necessary AXIS of conjunction between the political and the great normal powers of the nations,

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\*A recent report states that the Buddhists of Japan think they have the world-wide religion, they also propose to become propagandists of their doctrine. A *Buddhist Bank* will be established for the purpose of gathering funds with which to spread into all the world the gospel of Buddha!



represented by Industry and Commerce. At the appointed time that MESSENGER will use the authority deputed to him to establish that BANK ; and he will select his stewards and put them in charge thereof ; and he will go in and out, from time to time, regulating its affairs ; and he will extend the institution throughout the length and breadth of the land, thence, eventually, establishing a universal currency adopted and guaranteed by the nations of the earth. As JUPITER of old was represented as holding the thunderbolts in his hand, so shall that MAN, whom you there see, hold in his hand, as shafts of power, the material potencies of wealth for the speedy amelioration, advancement, and exaltation of the families and nations of men through the legitimate activities of life. But his prime mission will not be that of a magnate financier, save in that he will be

#### THE TRUSTEE OF THE LORD !

Other work is assigned him ; and it embraces all departments of the social structures of Humanity !"

It was also foreshewn that ere the close of the nineteenth century that GREAT LEADER would have attained the zenith of power in his own land ; and would from that national centre outward, wield a potent influence for good throughout all nations ; that his own country, under his administration, would become the nucleus, around which would be formed

#### "THE UNITED NATIONS OF THE EARTH :"

that this universal government would be an indissoluble UNION of the several nations of the earth,—the national political rights of the respective nations being permanently secured within the Union of Nations.

II.—"THE NEW HUMANITY" foreshadowed in my vision of February, 1868, has, since the occurrence of that vision, been repeatedly explained to me by the same supernatural Intelligences who made the visitations and revelations reported in my former Letter. In these explanations, which were first dimly made in 1869, and again in 1870, but were made unmistakably clear in 1871, it was shown that "*The New Humanity* arising out of the old," was simply, the *spiritual development* of certain men and women and children who were now living, and of others who would hereafter be born upon the earth ; that this development would be the full and complete unfoldment of the INNER LIFE, and the consequent spiritualisation of the entire organism, whereby all impurities of the flesh would be expunged, and all inequalities of the members, and all irregularities of the functions, and all deprivations of the faculties,



and all deformities whatsoever, would be wholly adjusted, even unto the perfection of the human body, thereby enabling the SOUL, in full legal right, to reign supreme throughout its kingdom—the organic body,—which, in this completeness, would not only be possessed by the aspirations, but would have become fitted to meet the requirements of the pure and holy JESUS OF NAZARETH, enunciated in the words, “Be ye therefore perfect even as your Father, which is in Heaven, is perfect.” And, as that *New Humanity* would necessarily create new and exalted circumstances for itself, within these new and superior conditions, would that prophetic prayer also become possible of fulfilment, as it never yet has been,—“Thy Kingdom come: Thy will be done on earth as it is in Heaven.”

Startling as must be such announcement, it was revealed to me that all mankind could not attain this new, this *Higher Life*; also that this *Higher Life* was not a mere evolution, in the sense of an expanded culture of the moral, or the intellectual, or even the religious life that already exists—which may be called emphatically an external life throughout—but a *distinct beginning* of a spiritualisation, and consequent spiritual life, such as does not exist at present, and of which we have no record as ever having existed on this planet before (except as may be discerned by those minds who are permitted to Divinely review the Pre-Adamic ages, wherein Man walked the earth and traversed space in the image and likeness of the Lord God—Gen. 1. 27—who is a Sun and shield—Psalms LXXX. 11):—the evolution of the *Inner Life*, no other than the unfoldment into actual life of that spiritual power which JESUS OF NAZARETH signalled when he declared,—“Behold the Kingdom of God is within you!” That, like the Adamic life, it would begin with one man and one woman; that, also, as at the Adamic period, the Adamic life did not all spring from or through one man and one woman, but was embodied at various points, so, when the *regeneration* of one man and one woman would have occurred in one part of the world, that glorious event would be followed by the regeneration—that is the spiritualisation—of other men and other women, almost synchronously, in other parts of the world. It was shewn that the elect, as well as the disqualified, for this the *highest life* on the mundane plane, would be found in all grades of society, from the throne down to the poorest hearth, both inclusive, irrespective of being *within* or *without* any known or acknowledged church; that these spiritual regenerations or unfoldments would be severally attended by a congress of potent ministering Angels, who would

supply all needful chemistries and skilful manipulations, whatsoever, for any and all operations that should become necessary for purifying the flesh, for adjusting all inequalities of the members, all irregularities of the functions, all deprivations of the faculties, and all deformities whatsoever, of any part or parts of the body; that the deaf, the dumb, the halt, the blind, and the bed-ridden would in many cases be taken and made whole, and thence become spiritually exalted; that the dwarf would reach his or her full stature, and that the idiot would be unfolded to full perfection of his or her faculties; that the gates of the dungeon and the lunatic asylum would be thrown open for the outcoming of the multitudes of the men and the women, now socially condemned and mentally benighted, there immured: that those of the elect who had advanced to hoary age would be regenerated; the dim eye made bright; all wrinkles smoothed away, and the whole body requickened in the full potencies of the spirit; the grey hairs remaining indicative of the long sublunary life, but now become radiant as a crown of glory to the righteous.

All are the children of God: therefore God, the Father, knowing the heart of all His children—be their respective rank what it may; whether king, or queen, or subject; whether master, or servant, mistress or maid—the one would be left and the other taken, according to his or her ripeness for spiritualisation, irrespective of political or social rank: that, within the ranks of the spiritualised, marriage would be a true conjugal union, reverently sought, and known to be necessary, as well as ensuring mutual spiritual strength and advancement: that the one woman to the one man would be recognised as the fixed law in the harmony of Nature,—the man being the lord, and the woman the queen, within the sanctities of the family; that the progeny of those spiritual marital unions would be spiritually begotten, starting life with the blissful heritage of the exalted, ethical, and spiritual proclivities of their parents; that the full and complete equality of the sexes in all political and social respects would become universally acknowledged.

It was made clear to me that those spiritual regenerations would begin before the close of the nineteenth century; that as the effete and corrupt elements presently existing throughout all the nations would rapidly precipitate revolutions and disorganisations, those great spiritual forces would gather to themselves the best of all the elements that were remaining in humanity, focalise its strength, energise its faculties, inform its intelligence by higher insight, and, unconscious as the subjects



of this spiritual activity might be, those grand agents would work so rapidly and extensively, that while existing dynasties and governments were falling and crumbling simultaneously, amidst all that political and social disintegration there would be existing, though unknown and unsuspected perhaps, those who had been thus spiritually prepared, who would be found to embody those regenerated forces, and who would indisputably become the first representatives of the *New Life*—the *New Humanity*—and who would be found in such numbers that a new and adequate constituency would soon appear, fully fitted to control the surging elements and take possession of the situation, and who, from out the *debris* of nations, would formulate, establish, and maintain a perfected system of political, social, and religious government throughout the various nations of the earth, first separately, and then eventually unite all nations into ONE GRAND GENERAL GOVERNMENT OF THE NATIONS.

III.—It was shown that upon the opening of this *New Era* human society would be made up of those prime divisions which may be symbolised by the three terms—Democracy, Aristocracy, and Hierocracy. Each of these sections would be more clearly defined than they are now; not in the sense of castes, but in the sense of attributes. The significance of the two first is already sufficiently well known; the other will be discerned as being the *power of spiritual attributes* belonging to and distinguishing those who would constitute that section of the organic body-social designated *Hierocracy*; that in this *New Era* life would be prolonged to the spiritually regenerated; yet that, by the law of influences, through the presence of this *New Humanity* on the earth, those not so spiritually regenerated, but living the external, moral, and intellectual life, would also, *in measure*, become longer lived—length of life being then more than now discerned and valued as a pregnant blessing; that the elect—the *Hierocracy*—being the supreme, would consequently be the governing class; and that this *Hierocracy*, by virtue of their spiritual exaltation, would be in direct intellectual communion with the *Angels of Heaven* for the common good of all humanity; that there would be among the *spiritually-exalted* those who would be capable of transportation—that is to say, certain of the *Hierocracy* would have such a preponderance of certain chemistries in their respective make-up, that they would with comparative ease become subject to given biological laws, which superior Angels, acting in conjunction therewith, could and would so exert upon them, when, for

sufficient purposes, in the exigencies of heaven, those Angels would be commissioned to employ those denizens of this the mundane sphere, as to cause them to appear now in one and then in another part of the earth, their bodily transit being accomplished with what might well be called *Electric speed*. But here a tocsin must be sounded. It was also shown that the spiritually-regenerated would not all excel in purity; but that the subtle Spirit of Evil would proclaim its presence in the hearts of numbers of the elect from time to time, producing fermentations—yea, even convulsions—in the body politic and social; but that this antagonistic and corrosive spirit would not be able to consolidate itself in any organisation, nor predominate to any serious extent.

It was also shown that the regenerated were not secure from retrogression; that many would slide back, and that such could become so corrupt and polluted as even to lose the spiritualisation of their faculties, and thereby lapse and become immersed in the denseness of materiality, and thence sink to greater depths of darkness, even in this life, than would the perverse amongst those who had never attained spiritualisation. But it is not to be understood that by the backsliding of the elect, or the lapsing of any soul, it is meant that they are thereby eternally lost. There is no permanent reprobation in the sense of perpetual or everlasting alienation from God, the *Father*. Every spirit endowed with the power of an endless life has gone forth from the *Father*, and can never wholly eradicate nor slay the essential nature derived from its paternity. It is the mission, aye, the destiny, of every *Soul* finally to attain exaltation; but ere that glorious end shall have been achieved, the spirit may have risen and fallen back many times; yet, however frequently this fall may occur, whether in the mundane or supermundane spheres, the deathless spirit will eventually make its calling and election sure. It was to this end God, the Father, constituted the Soul an entity, and sent it forth to traffic with matter until it should have perfected itself for a life of *perpetual exaltation*, returning to Him from whom it had gone forth—even the SUPREME FATHER AND MOTHER GOD." \* \* \*

In Randolph's "*After Death: the Disembodiment of Man*," (1872) will be found on page 146, the following:—

"Oh, how joyful is this intruding sense that, even as I sit here by my lonely table, deserted by all the world because I am unlike the people who inhabit it, some one loves me, even the so-called dead, and that the blessed ones of AIDEN, who know me best, pity the toiler at his work for the world, and afford him counsel, and direct his gaze as distantly he catches



brief, yet satisfying views of man's future home,—*Home!* what a word! what a blessed thought, for lonely ones!—in glory, to assuage his sorrow and prepare the way for THE COMING MAN—now on his way! for he is already born! bright and glorious healer of the Nations—Reformer of the World!”

Again on page 201 of the same book, the author says :—

“Some trumpet-tongued Son of God will yet spring from the bosom of the people here, well fitted for his work, and he will tell the world, in tones not to be mistaken, that man and woman have, among other inalienable rights, that of being truly and thoroughly known by all others, and of being justly rated and read. . . . He will tell them that men and women must have love, and of the right sort, too, and that failing to obtain it they peddle themselves upon lifes' highways for a sorry substitute, painfully realising that a lean and poor, is far better than no love at all. He will, perchance, demonstrate that one of the causes of prostitution and crime—and a very efficient one too—may be found springing from one of the holiest fountains of the human soul; but turned aside by “obstructions,” and rendered foul and turbid by reason of the muck and slime through which it is forced to flow, in the fens and swamps of mis-called “social” life. In that day that man will plead with heaven's eloquence, for the poor harlot, the thief, and lowly organised and worse-cared-for and instructed ones of the world; echoing the Divine words of the man of Bethlehem, ‘Son, daughter! neither do I condemn thee! Go thy way, and sin no more!’ Oh! the inestimable power and blessings resident in one kind word! That man, as a man, will point the race to the true causes and the cure of crime. World, hail that conquering hero here when he comes! Behold I, who am not worthy to unloose his shoes, proclaim him to be now coming to meet us on the way!”

The following extracts are taken from the Letter of a Roman Catholic Priest, having his prebend in one of the R.C. Districts of Southern Russia. It appeared in the “THEOSOPHIST” of April, 1884

“When Egypt profaned the Occult Sciences, the secrets of Initiation were carried by Moses into Palestine under the name of the Holy Kabala, or oral tradition. When the Hebrew High Priests left it in their turns to profanation—came Christ who renewed, purified it, and transmitted it to his Apostles. St. John was a Kabalist. All of the first Christian Founders, Writers, Fathers of the Church, Apostles, Popes, and Bishops, were Kabalists and Adepts of various Degrees—therefore there are many of the latter. The very rites of the Passion Week in the Roman Church contain in themselves the programme of Christian Initiation, and represent strongly the

*Magnum Opus Solis,—Le Grand Œuvre du Soleil,*" (the Great Work of the Sun).

The Christian Initiation has now however ceased. There are but few Adepts nowadays—yet there are some left. As for the rest, they repeat (to them unknown) words, and perform ceremonies, without in the least understanding their true spirit. The Adepts are waiting for the renovation of Initiation *through two persons*; that is to say, of the two persons who will reveal once more the Grand Mysteries, one will become the Spiritual, the other the Political ruler—"Aaron and Moses." The object of the true Initiation is to found the Kingdom of Heaven on earth, based upon truth and justice, supported by one strong Church and one strong empire. Let us hope it will come soon." (It is the firm belief of the Kabalists—the Jews especially—that the time will come when all the nations will be one, under one Church, composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one). "Moreover, who knows! Perhaps, these two persons (the two expected Messiahs) will come forth from your Society (the T. S.), not being sure I would not dare deny it. The said events are prophesied especially and strongly by Paracelsus. I made a copy of his "*Prophecies*," written in Latin, with its diagrams and figures, and will send it to Dr. E. G. . . , you can get Paracelsus from him.

I would read the works of Baron du Potet (*La Magie Devoilée*) with great interest, if it were but to learn how far people, owing to personal and unaided labour, are able to penetrate and unveil that strange secret which was known to Moses, Elijah, and Jeremiah—who destroyed in one night over 100,000 men of the army of Sennacherib. Very natural that such a man should be really unconquerable. No need for him to be present at the battle and risk danger. Of what use before such a power all the modern inventions of far-reaching guns and cannon! In the *Apocalypse* (St. John's Revelation) the Kabalists point out a passage, prophesying that the above mentioned two personages will be in possession of this fearful secret, as also the Rod of Moses."

(Probably the following is the passage referred to. "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth.\* These are the two olive-trees, and the two candlesticks standing before the God of the earth. And

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\*By this their humble and poor condition is indicated.

if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; † and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, ‡ that it rain not in the days of their prophecy: and have power over waters to turn them to blood and to smite the earth with all plagues, as often as they will. § And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves" (*Rev. xi. 3-9*. See also *Zechariah* Ch. iv).

In the Book of *Esdras* will be found many remarkable prophecies relative to the Coming Advent. Limited space compels me to quote only one Chapter, the "*Sixth Vision*."

"And it came to pass after seven days, I dreamt a dream by night, and lo, there arose a wind from the sea, and it moved all the waves thereof (And lo, that wind made to come up out of the sea as it were the likeness of a man). And I beheld, and lo, that man waxed strong with the thousands of heaven; and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out

† Jesus, probably alluding to this prophecy, says:—"I am come to send fire on earth" (*Luke* xii. 49). There is a similar allusion in *Jeremiah* v. 14:—"Because ye speak this word, Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour thee." See also *Isaiah* xi. 4. The fire of the Spirit not only gives eloquent speech but death also.

‡ "And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (*Matt.* xvi. 19). The Key is always indicative of Messiahship.

§ "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (*Matt.* x. 34). Wars with all their horrors will certainly occur during the period above referred to.

The "one thousand two hundred and three score days," is the "time, times, and half-a time," or the three and one half mystical years of 12 months containing 30 days each. A "time" equals 360, "times" equal 720, and "half a time" equals 180, or 360 plus 720 plus 180 equals 1260. The "three days and an half" in verse 9 means in one sense that after death the animating principle is in torpor for three days, when it arises again into full existence. This interval is called by the Arabs *Al Bezzakh*. But what is meant in the above passage is the three days of *Final Initiation*, see Chapter vi. upon this subject. It is alluded to by the Jewish Priest, *Hosea* (vi. 2). "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight."



of his mouth, all they burned that heard his voice, like as the earth faileth in the fire. And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of heaven, to subdue the man that came out of the sea. But I beheld, and lo, he had graven himself a great mountain, and flew upon it. But I would have seen the region or place whereout the hill was graven, and I could not. And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: but only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden, of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke. When I saw this I was afraid.

"Afterwards saw I the same man come down from the mountain, and call unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered. Then I was sick through great fear, and I awakened, and said, Thou hast shewed thy servant these great wonders from the beginning, and hast counted me worthy that thou shouldst receive my prayer. Shew me now yet the interpretation of this dream. For as I conceive in my understanding, wee unto them that shall be left in those days! and much more unto them that are left behind! For they that were not left over were in heaviness. Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind. Therefore are they come into great perils and many necessities, like as these dreams disclose. Yet it is easier for him that is in danger to come into these things, than to pass away as a cloud of the world, and not to see the things that happen in the last days.

"And he answered unto me, and said, The interpretation of the vision shall I shew thee, and I will open unto thee the thing thou hast required. Whereas thou hast spoken of them that are left behind, this is the interpretation; he that shall endure the peril in that time hath kept himself; they that be fallen into danger are such as have works, and faith toward the Almighty. Know this therefore that they which are left behind are more blessed than they that be dead. This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea; the same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature. and he shall order them that are left behind. And whereas thou sawest that out of his mouth there came a



blast of wind, and fire, and storm; and that he held neither sword nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; This is the interpretation: Behold the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come, to the astonishment of them that dwell on the earth. And one shall meditate to fight against another, one people against another. And the time shall be when these things come to pass, and the signs shall happen which I shewed thee before, and then shall My Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting. But he shall stand on the top of the Mount Sion. And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands. And thus My Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall shew before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame. And he shall destroy them without labour, by the law which is like unto fire."

"And whereas that thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the King, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into another country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land." And they entered into Euphrates by the narrow passage of the river. For the Most High then shewed signs for them, and held still the flood, till they passed over. For through that country there was a great way to go, namely of a year and a half. And the same region is called Arsareth. Then dwelt they there until the latter time. And now when they shall begin to come, the Highest shall stay the springs of the streams again, that they may go through. Therefore sawest thou the multitude with peace. But those who be left behind of the people are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. And then shall he shew them great wonders.

"Then said I, O Lord, that bearest rule, shew me this: Wherefore have I seen the Man coming up from the midst of the sea? And He said unto me, Like as thou canst neither seek out or know the things that are in the deep of the sea; even so can no man upon earth see My Son, or those that be with Him, but in the day time. This is the interpretation of the dream

which thou sawest, and whereby thou only art enlightened. For thou hast forsaken thine own way, and applied thy diligence unto My Law, and sought it. Thy life hast thou ordered in Wisdom, and hast called Understanding thy Mother. And therefore have I shewed thee the treasures of the Highest. After three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

"Then went I further into the field, giving praise and thanks greatly unto the Most High, because of His wonders, which he did in time; and because He governeth the same, and such things as fall in their seasons, and then I sat three days." II. (IV.) *Esdras*, XIII.

With reference to the above Chapter, I may briefly state that there are two routes from Palestine unto the "Islands of the Blessed," or the "Land of Refuge," which God anciently reserved for the children of Israel in exile, the one by the way of Gibraltar (Ghibor-al-Thar, or Thor), the other weary and arduous, the overland route which leads by Arsereth (the region of Sereth of Roumania, in the *Dan-ubian* provinces), through the northern wilderness. Along those routes was the way pioneered, and the two tribes of Dan and Simeon, who had chosen the way by water, had previously agreed to find a refuge in the "Isles of the West," the *אִיֵּי הַיָּם* "*Aii-him*," the "Isles of the Sea of the West;" of *בְּרִיתָם* "*Britham*," the "Land of the Covenant;" *Beulah*, the "Land of Destiny," etc. They afterwards appeared as the *Simonii* and *Tuatha de Daanans*. This was the "White Island" of the *West* (Great Britain), in India denominated *Sacana*, from the *Sacas*, or *Sacs*, who conquered the island and settled there at a very early period, this fact being mentioned in the Indian *Puranas* named *Varada* and *Matsya*. (See also Dr. Moore's "Saxons of the East and West.") The "White Island," like the *Tarshish* of old, had a *double* locality, a *West* as well as *East*, as have the "Indies" in our day, for *Tarshish* is one of the names for the Western Isles, denoting "a precious marble-coloured stone," similar in meaning to *Alba* and *Albion*.

In the British Museum will be found the Tablets of *Shalmaneser*, corroborating the above account. From one of the monuments I append the following brief quotation.

"I, *Shalmaneser*, descended upon the cities of *Samaria* . . . and took captive the *Beth-Khumrii*, (the *Kumri* or *Omri*) . . . I left none of them . . . 27,280 families . . . I put them in the cities of the *Medes*." *Kumri* is the Hebrew for Priest of *Baal*, since it was for this worship that the Lord cast Israel out. The old custom, now almost extinct, of lighting fires upon

the Eve of St. John—Bel Tein Eve—every reader is familiar with. Bel Tein is the day of the fires of Bel, or Baal, when they offered in gifts and sacrifices the first fruits of the earth and first-born of the flocks. Beltain is the god of the East, בל איתן Bel-itan, or Bel the mighty. The Sun was the “Bel” of the Gauls, the “Helios” of the Greeks, the “Baal” of the Phœnicians, the “El” of the Chaldeans, hence “*El-ohim*,” “*Emanu-el*,” etc.

Israel plunged into the Celtic stream when she passed the “Gate of Dariel,” or “Gate of Caucasus,” and lost her identity. It can be readily proved that the Cimmerii, or Cimbri, were Kelts, for Homer places them where other writers do. Appian (*De Bello Civ. Lib. i. 265* : *Illyr. 1196*) calls them Kelts, and writes of those “Kelts who are called Cimbri,” etc. In the Islands of the North and West, Israel was, as the Scriptures inform us, to take a *new* name. Israel is to be called in Isaac’s name (*Gen. xxi. 12* : *Rom. ix. 7* : *Heb. xi. 18*), and so they are; the word *Saxon* being directly derived from I-Sakai-Sunnia, Saac-Suna, Sacsuna, Sacsones, etc., or Sons of Saac. “And I will set a sign among them (that of the *Cross*, the SaXon), and I will send those that escape of them unto the nations, to *Tarshish* . . . to the *Isles afar off*, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles” (*Isaiah lxvi. 19*). There they were to “stammer” until they learned a new language, and the letter H, so difficult to a learner of the Celtic language, over which Ephraim’s tongue stumbled [*Judges xii. 1-6*], yet finds a stumbler in the “*Shibboleth*” that still tests the tongue of our modern “cockney!” In the Bible, the Hebrew word translated “stammering,” which has puzzled our commentators so obscurely, becomes plain enough when rendered in the original, “With *Gaelic* lip, and with another [unknown] tongue will I speak unto this people!” [*Isaiah xxviii. 11*]. The Hebrew word לִשָּׁנָה *Laeg*, or *Leag*, conceals in a manner which is known to every Kabbalist the deeper and more mystical uses of the language, the modern name for the “lip,” or speech, for which we have exchanged our ancient one, for when studied, it clearly reveals upon reversing it, the solution of the riddle—Gael! Compare the well-known play upon the words Laban and Nabal, Naaman, Nathan, etc., which reverse each other. We cannot become truly *Gaels* [Wa-el-ish, An-ga-el-ish], “Sons of God,” from *Go* or *Ga* “the sons of,” *El* “the living God,” those of *Ishi* and not of *Baal*, and “they shall no more be



remembered by their name" [*Hosea* i. 10 ; ii. 16. 17]—until we reverse our "stammering lip"—[Leag]. When this occurs the "Stan Clidden," or "Stammering Stone"—the *Leag Phail*—"Stone Wonderful," or "Stone of Destiny" will speak with Gaelic eloquence its own weird tale! In the approaching Advent it will be just as *Esdras* speaks, for we cannot see the Lord until that "daytime" comes. Note well that this old "Coronation Stone," this honoured heirloom, the "Leag-Gael," or Gael Stone is also one of those strange Kabalistic Hebrew compounds which read the same both forward and backward! The common name *Lia Fail* is anagrammatically similar in structure, reading the same when reversed. "I will set his dominion in the sea," say the other Prophets, and according to the ancient Prophecy:—

"Unless the Prophets faithless be,  
And Seer's word be vain,  
Where'er is found Jehovah's throne,  
Prince David's line shall reign."

Ortellius informs us that ; "The ten Tribes went north and west to Media, to a country called Arsareth, where on entering they took the name of *Gau-thei*, or *Goths*, *Ga*, "the sons, or people," *Thei*, "of God." The Getæ were the same people, as also the Deci, or Daci, from *Deka*, *Ten*, the number of their tribes. From such a source then it was that the Gaels took their name, but their time of concealment has expired. Palestine is the cradle of the Gael, it contains an upper and a lower Galilee. a Gaulonitis, and in the north is Galatia. Israel, whilst in Media, taught even the Armenians of those days to call themselves "Gaels by the Sea, or Galileans." They retain their ancient Latinised name in Scotland, they assume the name of Kelt in Ireland, Welsh and Cornish in the West, and Angle in the middle and East of England. But the name Celt, or Kelt has for its root Eld, Ald, or Old, which we discover later in the Orient in *Chaldee*, etc., it signifies the Assembly of the Ancients *par excellence*.

Perhaps the tartan plaid and kilt have a far more ancient origin than is generally anticipated, it may not without meaning perhaps have descended from Joseph's coat of many colours, it may have been such a garment as that worn "in the year that *Tartan* came to Ashdod," when the Lord spoke by *Isaiah*, saying, "Go and loose the sackcloth from off thy loins!!" [*Isaiah* xx. 1. 2]. Perhaps the *Harp* of Ireland may have descended from the Royal Prophet, David, as the Father of Galileo informs us in his "*Dialogia della Musica*," 1581. It



was introduced into the Arms of Ireland ages ago, and in our day it still figures upon those of Great Britain, along with the Lion of the tribe of Judah, which was subsequently adopted in the coat of Arms of Scotland.

"His glory is like the *firstling of his bullock*, and his horns are like the *horns of unicorns*; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim (*America*), and they are the thousands of Manasseh [*Britain*] Deut. xxxiii. 17. Truly has Manasseh forgot herself. The national heraldry of Israel must be the "Lion," "Unicorn," and "Bullock," the former are the Arms of Great Britain, the latter is the great characteristic of "John Bull," and with Manasseh [*Great Britain*] the eldest son of Joseph and his symbol, the "Eagle" of the old Atlanteans, we must for the present reserve for another opportunity.

But not to weary the reader longer with this digression, we shall now return to the Priesthood of the future, and cite several passages from the "*Tablets of Enoch*," [1857, p.687], which are in perfect conformity with many other ancient and modern Prophecies, therefore I prefer to quote those, rather than to enter into prolonged and voluminous quotations from other works. They are as follows:—

"I will restore again my Sanctuary and will renew my Priesthood. Behold those who have perfected themselves, those who have been chosen by me, those whom my love has anticipated and whom my Spirit has Illuminated. Through knowledge, I have made them contemporaries of all ages, in placing in their hands the offspring of all traditions, the Key which opens all the Sanctuaries. I have Initiated them into the secrets of Nature. The Bibles of all nations, the Sacred Books of all Temples, are legible in their sight. Their thought is in *communion* with the *Universal Thought* of Humanity. Upon their forehead beams the synthesis of all the Sciences which enrich the genius of man, from the night of time until the present day. Hieroglyphics, Symbols, Figures, and Parables, are no more secrets for them; the *Sphinx* has spoken, the veils of Isis have fallen, Nature is unveiled, and the Creation exhibits itself to their gaze that which it really is, verily, a Divine Poem, whose language, rhythm, cadence and harmony, they well know. Theurgy, White Magic, Psychurgy, Liturgy, Alchemy, Astrology, all the Occult Sciences, have become rational and experimental to them. They have again recognised Jacob's Ladder, upon which they ascend, and gradually descend; the secret analogies of Heaven with Earth, of the Invisible with the Visible, are perceived by their piercing vision. The profound fancies of the Orient, the ardent aspirations of the Occident, all the hopes of Humanity will through them be realised upon

earth. Within their Priesthood will be accomplished all Priesthoods, that of Angel and man, of Priest and Scholar, of Pontiff and Prophet, of Evangelist and Apostle of the King; *Gens sancta, regale sacerdotium!* If they themselves menace, they also chant forgiveness, mercy and love; if they punish the vicious they poetise the virtuous; they instruct and they charm; they reprove and curb with the majesty of righteousness and justice, but at the same time they weep as Brothers, as friends, over the sorrows and penalties of those whom vice torments and degrades. Listen to their chants and prayers; are they Men, Angels, or Gods, who are in advance of you?"

In terminating the present Chapter I append the following prophetic announcements, taken from the writings of an esteemed French friend and learned Brother, followed by a few statements of an Initiated Lucid. The language of the former is very poetical yet nevertheless very profound and mystical. He says of THE MAGI.

"In the days of the Messiah the world will be governed by the Son of God and the Grand Temple of the Magi. The Redeemer will be the supreme, the sovereign Pontiff, King of Kings, and Master of the Prophets. The Grand Temple of the Magi will include Prophets, Priests, and Warriors, and upon the right of the supreme Master will be a Hero—the Warrior Chief, whilst upon his left will be a Prophet who will be the Chief-Priest. The Prophets will be consecrated to the study of the Divine Sciences, and the practice of miracles; the Priests of the Cult of the Lord and the instruction of the faithful; the Warriors to the administration and defence of the Kingdom of God. The entire government will pertain to these three orders, through the Word. This is the Trinity which keeps universal existence in motion, although there are several Trinities, the one being like Tiphereth above Jesod, and Jesod above Malkuth, the other like Kether upon the middle of Binah and Chocmah. The second Ternary is that of the organisation of authority, the other simply expresses the natural distribution of superior, mean, and inferior Intelligences. But whether the superior govern the inferior through the intermediary, amongst the superior, as amongst all, there are the central Souls, those of the right and of the left. Those of the right must be obedient to the first, in order that there may be unity in authority. The Priests represent authority, tradition, the force which tempers, resists, retards, and gives stability; the Warriors represent progress, action, the force which attacks, renews, advances, and gives energy; the

Prophets represent Divine truth and will, which together govern and rectify the two forces of resistance and movement, the one by the other. The Absolute is not only the summit, but the centre of the summit. The Prophets will prevent the Priests from atrophying Intelligence by tradition; they will prevent the Warriors from destroying tradition by innovations which might be erroneous. They will preserve a harmonious spirit throughout all. The Warriors will have no other authority than that of political and social defence, and for the administration of the Kingdom, and establishment of Justice; the Priests will have no power except for the teaching of truth, and the religious administration of the Kingdom, and for giving the Sacraments to the faithful; the Prophets will have all the rights of the other two orders, but will not exercise them, at least to the exhaustion of the other two orders. The Warriors will frame the political and social laws, and the Priests the religious rules, but nothing will have the force of law which has not been approved by the Prophets, and that which the Prophets reject will be annulled. The Priests, Warriors, and Prophets will be elected by Initiation. From childhood the Elect in whom the Magi recognise the destiny of Prophet, Priest, or Warrior, will be elevated differently from other men. Election to the rank of Priest, Warrior, or Prophet, will not be made by rights of heirship, vote, or lot, nor by anything except ordeals, whose series will commence with life. Before being elected or elevated to the grade of Mage of any order, the Candidate will have to submit to a very solemn ordeal; his success not depending upon this ordeal alone, but upon all the preceding ones, and especially upon that which they know of his Soul, viz, the character and actions of the Recipient. At his reception, if the Mage has to become a Warrior, there will be demanded from him a profound knowledge of the Arcana of the world of Asiah, and a verbal knowledge and summary of the Arcana of Jesirah and Briah, along with his faith in Aziluth. If he is to become a Priest, there will be demanded from him a profound knowledge of the Arcana of Jesirah and Briah, and a verbal and summary knowledge of Aziluth and Asiah, but if he is to become a Prophet he will have to shew a knowledge of the absolute Science and Practice of the Arcana of Asiah, Jesirah, Briah, and Aziluth. A Priest upon completing his Initiation may become a Prophet, a Warrior may, under the same conditions, become a Prophet, but a Warrior can not become a Priest, nor a Priest become a Warrior. Each order will be divided into three classes,



according to the degree of wisdom and virtue. Each of the three grand classes will have its Chief, he who belongs to the highest class of Priests will be sovereign Pontiff, he of the highest class of Warriors will be their Prince, and he who is of the highest class of Prophets will be Grand Hierophant. But above the Grand Hierophant, the Redeemer—the Son of God—the Messiah, will rule over the three orders upon earth. There will be one flock and one Shepherd, for all the earth will be one immense empire. The human races will develop in peace, according to their respective capacity for Sanctity, Intelligence, Beauty, and Happiness. The Warriors will keep the wicked in check, but there will be no war amongst the people. The impurities of love will be abolished, for couples will conjoin as in spiritual ecstasy, and life will be noble and all-glorious as that of the Angels. The non-Initiated will have visions, immortality will be a certainty, and Humanity will, like the earth, be calm and indefatigable. The Prophets will cause by their voice the influence of the Cherubs and the benedictions of Jod-heva, Elohim, to descend; the power of God will penetrate all flesh, sickness will pass away; the dead will chant, all will ascend into harmony, for in descending they found their fall, and through ascension the soul arrives at peace. Michael will draw Satan away and Satan will place his arms in the shackles of expiation. The Sea will enter into the Palace of the Antechrist which will be semi-subversed on the billowy shore, resounding under the vaults of porphyry, in praise of the Eternal. Spirits will unite the earth to the remote Suns, in their flight and the ether will be illuminated like a field covered with roses. The Desires of the Nations will reveal themselves to the Magi, every just demand will be granted, and thus in the last days will be accomplished the faith of Abraham, the grand aspiration of Moses, the prediction of Daniel, and the hope of God.

“THE JUDGMENT OF THE EARTH. Behold the time to come, behold the heavens descending towards the earth. The Occult Sun will absorb the world; the flame of heaven will shake the earth within its glittering splendour. Death descends upon the highways, and with hissing swoops mows all around him. The mortally wounded fall in masses, nations are overthrown, and the mountains are hurled from their seats. The earth is draped in black and gathers together its dead bones corroded by the fire. The material heavens are shattered to pieces by the wind, they are suspended like gates with broken hinges, and the spiritual heavens descend, like the sacred and immense



animals, each of whose wings will overshadow a fourth portion of the ether. The Eagle passes away like a whirlwind of snow, and Antechrist is crushed to pieces by the North Wind. The Lion tears the bowels of the earth with its claws, and fragments of continents densely populated fall from earth to darkness. The Divine Man contemplates the ruins with eyes of vengeance, and the Bull is precipitated within the profundities of Gehenna, crushing the damned, who fall therein by millions, and whose groans reach as far as the deserted earth, and are prolonged in the solitude.

"THE REIGN OF THE MILLENNIUM. Serenity of days of Messiah . . . old sorrows are borne away into the heavens in the aroma of prayers, and fall again upon the mountains and plains in showers of delicacy and glorious waves of magnificence. Upon the Earth, purified by flame, the ardour of the heart of God will ripen the harvests, and the blood of God will trickle within the wine. Mankind will march intoxicated within the animating Soul of the Eternal. Bunches of gigantic roses will hang upon the walls of Jerusalem, and lilies, high as towers, will blossom in the light above the Temple. The Messiah will appear upon the threshold of the Temple, with eyes full of everlasting Judgment. Upon the five continents and oceans of the world, over the seas and isles, the Son of God will be King and Pontiff for ages. Humanity will become its own Redeemer; the Solar King, whose visions are firmaments, and whose languages are stars, has clasped the melancholy Queen who becomes pregnant. They will be united for a thousand years, and their love will conceal their face by noble thoughts, and their body by perfumes floating upon their limbs like clouds of mist. At that time the symbol of the Cross will be no more the sign of Christ, but the Star with five rays, the Star of Triumph. And when the thousand years are accomplished, the Messiah will leave the Earth, perverse men will be born, and the Earth will be destroyed.

"THE LAST JUDGMENT. At the Last Judgment the Creation will return to its source. And there will be nothing more save the Infernal and Heaven. Those who have loved well will be as the colour of Heaven, and those who have suffered for their love will be like an Aurora of glory within the Empyrean. And the Infernal will shut itself up upon the souls who hate, but damnation will not be eternal, except for those who eternally refuse to love. There will be no more matter, no more Angels nor men in Paradise; all Souls will then be perfect. Forms will exist no more except within the Light, as

reflections of thoughts and meditations of the Lord. And there will be no more Life except Souls in the universal Charity of God, and God in the incorruptible liberty of Souls. Alleluia."

I now quote a portion of a Letter from the advanced Lucid I have hitherto spoken of, which bears upon the early future.

. . . . Sept. 17, 1888.

. . . "Great God! where are we drifting to? I see blood! blood!! Dimly in the murky elements I read the year, 1888, significantly surrounded by allegorical figures. Still more prominent are the figures of the year—1892—the latter part of which is surrounded by symbolical signs prefiguring sad convulsions. The figures of the year 1893 are all in mist, across which appears, in letters of blood, the word "Internecine," twice repeated and crossed. As this weird panorama moves on, the atmosphere alternately becomes clear and cloudy, until the year 1896, when the Internecine Cross again appears, crossed vertically by the word "Prohibition," and transversely by "Anti-Prohibition," the former word appearing in intense *blue* letters, as if reflected through the blue sky through the mist, and the latter word "Anti-Prohibition," appearing in deep *black* heavy letters. Around this singular Cross the clouds are in confusion and agitation, with much affliction in the elements. The figures of the subsequent years are all obscured with clouds until 1898—the figures of which are just visible, and clearing, until 1899, which appears more brilliant, and 1900 comes out still clearer, being over-arched with the following words, thus,

#### THE LIBERATION OF MAN FROM BONDAGE.

1900—1901.

The above line is in spectral colours, and in the distance over the horizon, in *all directions*, are seen the receding clouds of ignorance and confusion, filled with terrible deformities of humanity, who are being swept away in the convulsive storms."

In "*The Future Rulers of America*," a small pamphlet issued in 1887, by Dr. Phelon, of Chicago, there will be found a passage on p.p. 14, 15, wherein the Adept refers to the events indicated in the above vision. The Author says:—"On one of the late fall days, as we (the Adept and the writer) sat on the broad piazza, he read to me, as from an invisible book, the terrible events of the coming, now past, years; of rivers of blood, and of the advent of peace; then of *still more fearful disaster to our common country, which is yet to come*; finally, of a small but chastened remnant, who would see with their eyes and hear with their ears, and be healed of all infirmities of body and mind, a fit seed for a new and mighty nation. It is coming, nearer, nearer! God help us all!"

For my own part I fully recognise the import and significant interpretation of the above weird visions, which have been fully made known to me in various ways, for again will the soil of mother earth—not only in America but in other countries in the closest relationship with her—be polluted with the blood of our fellow-creatures, and saturated by the dire demon of War. Those lands will again smoke and quiver with one universal heart-throb, and the air be pierced with the agonising groans and shrieks of the wounded and the dying, the fiery holocaust of a much more prolonged and terrible war than even that of thirty years ago. But when the smoke and din of the battle-field shall disappear, mankind will then fully realise the glories which will emanate from those heart-rending struggles, and blessed peace and serenity will again reign triumphant over God's fair earth. Time will tell:—

" Yes! prattlers, yes; the daisy's flower  
Again shall paint your summer bower;  
Again the hawthorn shall supply  
The garlands you delight to tie."

Those mountain tops, towering in majestic grandeur towards the azure expanse of the Infinite, are the first to receive the kiss of the rosy light of the rising Sun; this is a law in the physical order, and it is precisely the same in the law of the moral order; for the children of humanity, who are the most earnest and devoted in travelling on the progressive path of ascension, are the first to receive the direct Illumination from on high. Oh! ye exalted Sages receiving this direct Illumination from the *Spiritual Sun of Existence*, the sublime knowledge pertaining to this new Soul-era, teach us, thy ignorant children of earth, how to comprehend the Sacred duties which are imposed upon us at this solemn period, and to hail with joy and glad assistance that Messenger who has been so universally foretold; he whom Heaven has chosen to strengthen the hearts of the poor and the afflicted, he who will stimulate the minds of the despairing, the downfallen, and the doubtful, and who will open up the way for the full Dawn of that rosy morn which is about to enlighten poor and suffering mother earth. Our earth is being rapidly encircled by its luminous ethereal zone, the twinned Heaven, made one, is gathering around it those spiritual robes which will in the early future fully awaken the sensitives of earth. Swedenborg perceived the beginnings of the Last Judgment, he beheld the opening scenes of the New Advent, and plainly stated, that in his opinion, the New Jerusalem, or the heavenly state of man would commence to descend to us in the begin-



ning of the latter half of the nineteenth century. We, frail and humble mortals, plodding on our way in darkness and humility, will do well to be *prepared* when the *call comes*. "As above, so below; as in heaven, so on earth," and the vast and illimitable Universe, in all its glory, is based upon the strictest principles of Harmony, for

Nature swells in anthem sounds,  
Still onwards throbbing in her Rounds;  
Till Races reach—immortal, free—  
One rhythmic tone of harmony.

Puerile children as we are in the scale of being, infinitesimal monads on our upward way, simple units in the gamut of Creation, we nevertheless have a destiny mapped out unto us, and that destiny we must fulfil. Weary pilgrims of earth, toiling upon the path of duty, working on until other spheres of progress open up to our admiring vision, we must always attend to the present, in order that the future may be fitting to us. If we examine for ourselves the various orders of being, from the infinitely little to the infinitely large, we shall find them all palpitating with Life, inhaled from the ONE SOURCE, and moving onwards and upwards in their progressive journey. From the tiny insect which playfully buzzes by our ears in the bright sunshine of the summer day, unto the highest known state of existence upon our planet—the Perfect Man—all is evolving higher, but even then there are still more giddy heights to be reached. We need never marvel at this, according to Nature so must it be, and so must it continue, until every speck of dust, every sand-grain of this planet earth, shall have worked out its own redemption in the great evolutionary chain, and each soul have become its own Saviour and its own God, yet ever subordinate to the ONE FIRST CAUSE, the FATHER-GOD of all. Higher yet! up where sparkling stars are sand-grains of dazzling dust, where Solar Centres and Systems are so profusely showered upon the endless canopy of Heaven, where glittering Suns and Satellites form the jewels in the diadem of the GREAT ONE; where time is no more, and where eternity opens up in full measure to the mind lost in astonishment and wonder at the glorious marvels of creation; up yet to Empyrean heights that only a God can be conscious of grasping in all their profundities and super-terrestrial marvels, are we beckoned on. Humanity must be uplifted to the heights of earthly wisdom, and the redemption of the race must be accomplished. The heavy and sombre-curtained pall of ignorance, which has so long darkened the world within its dreamy folds of error and super-



stition ; the old and bewildering theologies which have rendered confusion worse confounded, must all be swept away, and room made for the new, but still old, old and everlasting Truth—which is now faintly illuminating the minds of a few of earth's children. Up far, far beyond the flight of the eagle, beyond the balmy breezes which gently ripple through the ambient space, where worlds upon worlds swarm in the mottled galaxy of the Infinite, dwell those Souls who have refined their natures by lives of perfect goodness, justice, truth, and mercy. From thence, those Exalted Beings—*Gods*, if you will, for they are Children of the Infinite, the FATHER-GOD of Gods—descend upon earth, to infuse into the minds of those who are fully prepared for it the influx of Divine Wisdom.

Light is now rapidly diffusing itself throughout the darkness of materialism and error, its beams emanating from many of those who have lived through earthly life's course, as we are doing ; from Beings who have often wept tears of sad sorrow for a suffering world, who have striven hard through lives of want and woe to redeem their fellow-creatures. From these, and other exalted ones on earth, proceed those intense streams of soul-force, which are constantly radiating around the globe, and wherever an earnest spiritual soul exists upon earth, there is always a way opened for the advance of spiritual Light and Truth to reach that soul. Let the superficial reader only witness the various movements—all of a spiritual nature—and tending towards the amelioration of the race, although individually and distinctly promulgated by people of different sects, different faiths, and in places the most widely asunder. This cannot but strike anyone almost with surprise, for the omnipotent power of the Divine Spirit is fully overshadowing many of the denizens of every country, in order to hasten on that grand and glorious period when the Re-generation of the present race will be a well-fulfilled and certain fact, patent to any one in whom the slightest ray of spirituality begins to dawn :—

Then haste, oh ! haste the happy time,  
The time to bond and free,  
When man to man in every clime,  
Shall blessed Brothers be.

THE END

