

THE
OCCULT MAGAZINE:

A MONTHLY JOURNAL OF

Psychical and Philosophical Research.

VOLUME I.
1885.

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"A Chronicle of Strange, and Secret, and Forgotten Things."



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A MONTHLY JOURNAL OF

Psychical and Philosophical Research.

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

VOL. I. No. 1.]

GLASGOW, FEBRUARY, 1885.

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Omnia vincit Veritas.

TO OUR READERS.

SUBSCRIPTION RATES.—Single Copies, post free, 1½d.; for Twelve Months, 1s. 6d.

SPECIAL NOTICE.—To any one sending us FIVE Subscribers' Names for One Year, we will post *The Occult Magazine* as a premium for that period.

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To the Editor of "THE OCCULT MAGAZINE,"

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The Occult Magazine.

FEBRUARY, 1885.

It is our painful duty to herein announce to our readers that the Private Secretary of our Noble Order is in the meantime seriously ill, the overwhelming strain having been too much for his organisation. Those students who are, therefore, specially under his counsel are hereby requested to note this.

Our readers will observe that this, our new monthly, appears under a change of name—*The Occult Magazine*—an entirely separate paper from *The Occultist*, the latter having been Registered as the property of another. Our Title is sufficiently suggestive to anyone slightly acquainted with the multifarious branches included in the arcana of Occultism. Having a mission to fulfil and a duty to perform towards our fellow-students, and from

the nature of the subject-matter and the space requisite for the teachings of our Order, we have been compelled to take this independent course. In future *The Occult Magazine* will be issued on the 1st of every Month.

We regret to state that owing to the severe illness of "*Zanoni*," a continuation of his admirable article, "*The Veil of Isis*,"—the first portion of which appeared in *January "Occultist"*—must be postponed until our *March* issue. In order to complete that voluminous portion of "*The Book of the King of Ammon*," which forms the 1st Chapter, we have been prevented from inserting the continuation of "*Rosierucia*" (by "*Mejnour*") in our present number. This article will also be continued in our issue for *March*.

The Ancient Wisdom-Philosophy, Folk-Lore, Magic, Crystallo-mancy, Astrology, Mesmerism, Occult Spiritualism, and other branches of a kindred nature, will always find an appropriate place in our columns, and our policy amounts to a pledge that no facts shall be suppressed, nor tampering permitted with any communications in order to partially serve, or favour, the ends or purposes of any sectarian or biased creed whatsoever.

IMPORTANT ANNOUNCEMENT.

As the valuable works of the ancient Hermetic writers have heretofore been confined to volumes, scarce and difficult to obtain, or to "*Reprints*"—the prices of which are, in most instances, entirely beyond the reach of the masses; to remedy this evil, and to bring those ancient authors into familiar intercourse with the thinking classes, we beg to notify that it is our intention to issue *cheap* translations and reprints of such, should sufficient subscribers come forward to meet the expense of publication.

We, therefore, beg to call the attention of our readers to the advertisement in our last column.

EXPLANATORY.

WE humbly trust that such articles, as are from time to time appearing in our pages, may induce our readers to study the history and achievements of those noble men whose glorious names—disfigured so much by the prejudiced, conceited, and ignorant—have now and again been identified with the secret Fraternities.

We need never trouble ourselves to go so far back into the past, as the time of the School of Alexandria even, in order to satisfy ourselves upon these points, for the very history of modern times itself supplies the proofs. But amongst the myriad parchments of the ancient Egyptian and Chaldean Philosophers, which had been destroyed by orders of Diocletian and Cæsar, and used sacrilegiously to fire the baths of Alexandria, ALL are NOT LOST, but the most valuable remain perfectly well-guarded and wisely hidden in obscurity from the eyes of the worldly-minded, the inquisitive, and the mere curiosity-seeker. When the world is better prepared for the reception of such, then only will those documents be brought to light. As knowledge was originally confined to the priestly order, so, after the lapse of time, it passed into the hands of secret Fraternities, philosophical students, and the various sects known as Rosicrucians, Gnostics, Paracelsists, etc., who were more or less in the possession of such *knowledge*, which is synonymous with *power*.

A most interesting study is that of comparing the latest discoveries in physical science with the writings of Philalethes, Lully, Arnoldus de Villanova, Robertus de Fluctibus, and other Hermetic philosophers. Tyndall's much-vaunted discovery that "in matter is contained the promise and potency of every form of life," is but the echo of the old announcement of the Hermetic writers as to the nature and properties of the "Heavenly Chaos," or primordial matter.

Leucippus, as well as his pupil, Democritus, taught that the first principles of all things contained in the Universe were atoms, and a vacuum, *chaos*, or latent Deity. Thus it can easily be demonstrated that our modern scientists are only revamping old stories, for the works of Lucretius, Cicero, Plutarch, Seneca, etc., teem with ideas on *protoplasm*, *primordial forms*, etc., etc.

These statements we shall fully justify to our readers in the forthcoming pages of our monthly.

We also plead for the glorious charter of Immortal Life, and, consequently, for the supreme welfare of man, whether in the revealed ministrations of Gautama, Zoroaster, Apollonius, Plato, or the Nazarene, for the *inner* teachings are the same in import, as TRUTH can be but ONE. We plead for the teeming millions of our race—for those who in our self-righteousness we term "the vile and the wicked," then haughtily pass on our way rejoicing, and turn our back upon them.

Ne'er mind though others grin and sneer,
And point Isaiah's text fu' clear,

Poor beggars to give rest;
That bids you warm them when they're cold,
And ope your door to young and old,
That's by misfortune press'd,—

For those with whom the Nazarene loved to dwell, and for whom his sympathetic heart and loving tenderness went out, the weakest and vilest of whom he plainly called "his brethren." Let no one fear, then, that such teachings, emanating from those esteemed and venerable Sages, will ever undermine the truths of *genuine Religion*, for, on the contrary, they but only strengthen and confirm it.

Such a mission, then, is ours, their Love and Sympathy is our guide, as we wearily tread the hard path which widens and brightens as we daily journey on, and far away in the dim and distant future flash the beacon lights of earth's ransomed children upon our inner consciousness—the pulse-beats of the ardent pilgrim hearts that have lovingly throbbled in response to the eternal orison of "*Outward and Upward*," stimulating and strengthening our tottering footsteps onwards towards the radiant Haven from which we emanated, for in the midst of all our baffled wisdom, vain and enlightened ignorance, Physical Science and Spiritual Revelation and Intuition supplementing each other, assure us beyond a doubt, that there is one Grand Central Source of Being—SPIRIT—its attribute, WILL; its manifestations, LOVE, WISDOM, and POWER.

EXTRACTS FROM THE HERMETIC WRITINGS
OF THE ANCIENT SAGES.

THE BOOK OF THE KING OF AMMON.
ASCLEPIUS TO KING AMMON.

CHAP. I.—THE SUN AND THE DEMONS.

To Thee, O King, I dedicate an elevated Speech, which is, as it were, an epitome of all the others.

Far from being concordant in the eyes of the multitude, it is, on the contrary, quite adverse. Some of my Speeches may even appear to thee as contradictory. Hermes, my Master, who frequently conversed with me, sometimes alone, sometimes in the presence of 'Tat, said that those who would read my books would find the doctrine clear and simple, whilst, on the other hand, it is obscure, and contains a hidden meaning. It hath become even more obscure since the Greeks have attempted to translate our language into their own, and this is a source of contrariety and obscurity. The Egyptian form of letters, and the force of their expressions, gives the right understanding as to their meaning. As for these, O King, as it lieth in thy power—and thou canst do all things—prohibit the translation of this Speech, lest our Mysteries be made known amongst the Greeks, and the sacred solemnity and force of expression be weakened by their pompous and ornamental phraseology. The

Greeks, O King, have new forms of speech to produce their arguments, and their Philosophy is but a vehemence of words. We use, on the contrary, not only words, but the grand language of Facts.

This Speech I will commence by an Invocation to God, the Ruler of the Universe, the Creator and the Father, in whom all things are contained, who is All in One and One in All. For the entirety of all things is Unity, and in Unity; one state is not lower than the other, the two are one. Bear this in mind, O King, during the complete enunciation of my Discourse. In vain wouldst thou distinguish between the Whole and the Unity, by designating all things the Multitude of things, and not the Fulness; this distinction is impossible, for the Whole ceases to exist if we separate from it the Unity; if Unity exists it exists in the Totality; it never ceases to exist as One in order to dissolve the Fulness.

We find in the depths of the Earth the existence both of Water and of Fire, bubbling out in gushing fountains from its interior; thus we perceive Three natures, the Fire, the Water, and the Earth, proceeding from one common root, indicating the reality of a general reservoir of Matter, from which all things are produced in abundance, and the existence of which is maintained from Above. It is thus that the Heavens and the Earth are governed by the Creator, I mean that Sun who causeth the Essence to come Downwards, and the Matter to ascend Upwards, who draweth towards Himself the Universe, who giveth everything to all, and lavishes upon all the benefits of His Light. He scattereth His beneficent operations not only throughout the Heavens and the Ether, but also upon the Earth, and in the depths of the Abyss. If there be an intelligent Essence, it must be the Essence itself of that Sun, whose Light is its receptacle. What is its constitution, and whence does it proceed? He alone knows. In order to understand by induction what is hidden from our sight, it would be necessary to be near Him, and analogous to His nature; but what we do see is not mere conjecture, but a splendid vision which Illuminates the whole of the Superior World.

He is established in the midst of the Universe as He who bears the Crown; and like a good Charioteer, directs and upholds the Chariot of the World, and keeps it from wandering. He holdeth its reins, which are Life, Soul, Spirit, Immortality, and Generation. He alloweth it to flow at a little distance from Himself, or rather with Himself, and in this wise doth He create all things. To all Immortals He dispenseth eternal Permanency. The Light which from His surface ascends towards Heaven, nourisheth those parts of the world which are Immortal. The rest encircles and illumines the whole of the Water, of the Earth, of the Ether, and it is the Womb from which germinates Life, and in which all things are born and transformed. He transformeth as it were by a Heliacal Motion, all living things which inhabit those portions of the world. He causeth them to pass from kind to kind, from one appear-

ance to another, keeping the balance between their mutual changes, as in the creation of the greater bodies. For in the Permanency of a body, there is always a Change. But all Immortal bodies are Indissoluble, and the Mortal bodies are Dissoluble; herein is the difference which exists between that which is Immortal and that which is Mortal.

This Generation of Life by the operation of the Sun is as continuous as His own Light, nor can it be interrupted in its progress, nor limited in its operations. He is surrounded by numerous choirs of Demons, as if by an army of Satellites. These dwell in the Spheres of the Immortals, whence they watch over Human affairs. They execute the Will of the Gods by means of the Storms, the Hurricanes, the transitions of the Fire, and by Earthquakes, also by Wars and by Famine; and thus do they punish Impiety. The duty of the Gods consisteth in doing what is Good, that of Man is to be Pious, and that of the Demons is to Punish. The Gods will not call Man to account for sins committed by Error, by Rashness, by that Necessity which is called Destiny, or by Ignorance; Impiety alone will feel the weight of their Justice.

The Sustenance and Nourishment of all being is derived from the Sun, and as in the Ideal world, which containeth the Sensible world, He bestoweth therein the Fulness and universal Variety of Ideas. Thus the Sun, containing all things in His Light, performs everywhere the Generation and Unfoldment of all Beings, gathering them in again, when, fatigued and weary, they have run their course. He exerciseth supreme authority over the choir—or rather choirs—of Demons, for they differ and are many, and their numbers correspond with those of the Stars. Each Star hath its Demons, good and evil, according to their Nature—that is, to their Action—for Action is the Essence of Demons, in some of whom there is both good and evil. All these Demons preside over the things of this world: they agitate and overthrow the condition of States, and of Individuals; they fashion our Souls after their likeness, establishing themselves in our nerves, marrow, veins, arteries, even in the brain-substance, and the recesses of the viscera. The moment Man receives Life and Soul, he is laid hold of by the Demons, who preside at birth, and who are classified amongst the Stellar Worlds. They are not always the same, but are continually varying, revolving in Circles. They penetrate through the Body, into two portions of the Soul, that they might fashion it according to their operations. That part of the Soul which is Reasonable is not controlled by the Demons, but is receptive of God, who illumines it with a ray of His Divine Light. Those who are thus Illuminated are Few, and from them the Demons abstain; for neither the Demons nor the Gods can prevail against one single Ray of God. All the others, both Body and Soul, are controlled by the Demons, to whom they cleave, and whose works they love; but the Reason resembles not the Desire, for the latter betrayeth and

misleadeth. The Demons therefore regulate all things Terrestrial, using our Bodies as their instruments. This adaptation is named by Hermes—Destiny.

The Intelligible world is attached to God, the Sensible world to the Intelligible; the Sun regulates through these two worlds the Divine Proceeding, that is, the Creation. Around Him, and bound unto Himself, are the Nine Spheres—the Sphere of the Fixed Stars, the Seven Planetary Spheres, and that which surrounds the Earth. The Demons are attached to these Spheres, Man is attached to the Demons, and thus all Beings are related to God, who is the Universal Father. The Creator is the Sun; the World is the Instrument of Creation.

The Intelligible Essence rules the Heavens, the Heavens rule the Gods, and beneath the latter rank the Demons that govern Mankind. Such is the Hierarchy of the Gods, and of the Demons; and such is the operation which God accomplisheth for Himself through them. All things are a part of God, and thus God is All. In creating all things, He creates Himself, and that without ceasing, for His operation is Boundless; and inasmuch as God is Infinite, so His Creation hath neither Beginning nor End.

If thou reflectest, O King, there are Entities which are Subjective. "What are they?" asked the King. "Those Entities which are seen in Mirrors, do they not appear to thee to be Objective?" "True, O Prophet," said the King; "thou hast a marvellous idea, but there are other Subjective Entities; Ideas, for instance, what thinkest thou concerning them?" "They are, O King, Subjective Forms manifesting in Matter Animate and Inanimate." "Thou sayest true, O Prophet." "Thus there is a Reflection of the Spiritual upon the Material, and the Material upon the Spiritual, that is to say, of the Sensible World upon the Ideal, and of the Ideal World upon the Sensible. Adore then the Ideals, O King, for they borrow their Forms from the Material, and their Truth from the Spiritual World."

The King then rising, said:—"Should we not, O Prophet, attend now to our guests? and to-morrow we will resume this theological discourse."

[Translator's Note.—This latter Fragment seems to have been borrowed from other writings, although in the MSS. it appears to be connected with that which precedes it.]

(To be Continued.)

ANCIENT MYTHS AND THEIR MEANING.

PART I.

BY MEJNOUR.

MAN is composed of *Pneuma* (Spirit), *Psyche* (Animal Soul), and *Body*, and as St. James says,— "These be they who separate themselves, *psychical*,

having not the *pneuma*." St. Paul observes:—"The first man was made a living *psyche*, the last man a life-giving *pneuma*." The Spirit is the *Nous* of Plato, the immortal and purely *divine* principle in man, and the Grecian *Kurios*, or First-Born. Spirit is thus the *νοῦς*—Soul is the *ψυχή*, or the *nephesh*. Any reader who is at all conversant with Hebrew will readily recognise the difference between the two words *רוח* *ruah*, and *נפש* *nephesh*. Job alludes to such, viz., Spirit and Soul. "The Spirit of God hath made me; and the breath of the Almighty hath given me life." (*Job xxxiii. 4*; see also *Wisdom xvi. 14*; *Heb. iv. 12*, etc.)

Spirit alone is IMMORTAL—it is the "leaven which a woman hid in THREE measures of meal." The Soul *per se*, is neither eternal nor divine, but when too closely linked with the lower animal principles, it becomes a *finite* mind, a simple animal life-principle, the *nephesh* of the Hebrew Bible, as already referred to. The true nature of the Spirit, or the Immortal part of man, is to AT-ONE, or unite the Soul with itself, by gradually removing that which is sinful and incapable of such a Union—this is the only true and real AT-ONEMENT. Body and Soul, without being overshadowed by the Spirit, are a mere animal *duad*, for the "Soul that sinneth, it shall die." Such a belief and knowledge, then, is the groundwork of Vedaism, Buddhism, Parsism, Osirism, and of the teachings of the Nazarene, for all Religions, and all Sciences, connect themselves with ONE SINGLE SCIENCE, always hidden from the common people, and transmitted from age to age, from Initiate to Initiate, beneath the veil of Fables and Symbols. Myth was the universal method of ancient teaching. Paul, writing to the Corinthians, declares that the story of Moses and the Israelites was typical, "All these things happened unto them for types (*Cor. x. 11*), and in *Galatians*, he scruples not in stating, that the whole story of Abraham, his two wives, and their sons, was an *allegory*. "It is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman . . . which things are an *allegory*" (*Gal. iv. 24*). Jesus declares that the Scribes and Pharisees had the key of knowledge (the *Gnosis*); but rebuked them for having taken it away from the people, and shut up the kingdom of heaven against men; not going in themselves, nor suffering those that are entering to go in. (*Matt. xxiii. 13*; *Luke xi. 52*.) This is perfectly plain, for they did take the key away, and could not even profit by it themselves, for the *Masorah* (tradition) had become a closed book for them as well as for others.

Philo—a contemporary of Jesus—speaking of the Essenes, says:—"Reading the Holy Scriptures they apply to Philosophy, making use of allegories handed down to them by their ancestors, for they believe that under the plainest words are contained mysteries." (*De Vit. Contemplat.*, p. 893.) "Woe to the man," say the Kabalists, "who avers that the Doctrine delivers common stories and daily words. For if this were so, then we also in our

time could compose a Doctrine in daily words which would deserve far more praise. If it delivered usual words, we should only have to follow the law-givers of the earth, among whom we find far loftier words, to be able to compose a Doctrine. Therefore we must believe that every word of the Doctrine contains in it a *loftier sense and a higher mystery*. The narratives of the Doctrine are its *cloak*. Woe to him who takes the *covering* (dead letter) for the Doctrine itself. The simple look only at *the garment*, that is, upon the narratives of the Doctrine; more they know not. The instructed —*the initiated*—however, see not merely the cloak, but what the cloak covers. 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." (*Sohar.*) "What man of sense," asks Origen, "will agree with the statement, that in the first, second, and third days, in which the *evening* is named, the *morning* was without Sun, Moon, and Stars, and the first day without a heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman? . . . Every man must hold these things for *images*, under which a *hidden sense* lies concealed."

Jesus enjoins his disciples not to cast their pearls before swine, and the Free-Masons to this day swear to preserve to death the *secrets which they do not possess*, for they have lost their ancient lights, but preserve the symbols. They still give the ribbons and titles of the *modern Rosy-Cross* (?), but the true Rosicrucian is no longer in their Lodges. Still, although Medea is described by Ovid as having "arm, breast, and knee made bare, left foot slipshod;" and Virgil, speaking of Dido, shews this "Queen herself . . . now resolute in death, having one foot bare," etc., why doubt but that in the world *genuine* SAGES still exist? Hipparchus tells us that in the days of *Heathenism* "the shame and disgrace that justly attended the violation of his oath, threw the poor wretch into a fit of madness and despair, so that he cut his throat and perished by his own hands, and his memory was so abhorred after his death, that his body lay upon the shore of the island of Samos, and had no other burial than the sands of the sea." But for the clergy, as well as for the Free-Masons, the "*Word is Lost*," and "*Jehovah*" remains as a substitute, which will never be identical with the lost mirific name. Pharaoh would never have answered as he did to Moses, if the latter had given him the true name of the Supreme, for the Egyptian King-Initiates knew it, as well as Moses, who had been taught by them. Moses gives Pharaoh the name of *Yeva*, but Pharaoh's reply is, "And who is that *Yeva* that I should obey his voice." (*Exodus.*) "There is no other *name* under heaven given among men whereby we must be saved," says the compiler of *Acts* (iv. 12), and does not Jesus repeatedly state that all that he does he

does in his "*Father's Name*," not in that of himself. Even in the Westminster Catechism, are we not told that "God created all things by *the word* of His power"? The chief Hierophant who imparts the "*word*" to his successor "*has to die*" bodily. Elijah hears the "small voice," the "mirific," or "ineffable name," in the cave of Horeb, the mount of God; the Brahmatma at "*dying*" imparts this secret "*word*" to his successor; Moses "*lays his hands*" upon his Initiate, Joshua, 'midst the silence of Nebo, and disappears, and it is "the Lord" who is said to have buried him, whilst Joshua became "full of the Spirit of Wisdom;" Aaron initiates Eleazar on Mount Hor, and lays aside the burden of his earthly existence; Gautama Buddha promises his disciples before his death *to live in him* who shall merit it, whispers in his ear, and dies; and John, with his head reclining closely upon the bosom of Jesus, is told that he shall "*tarry*" until he shall come.

(*To be Continued.*)

WHO WAS HYPATIA, AND WHO ARE THE HERETICS?

TOWARDS the commencement of the fourth century, earnest and eager students crowded to the Academy, where the profoundly-learned, but tragically unfortunate, Hypatia expounded the sublime doctrines of the divine Plato and Plotinus. She was the daughter of Theon, the mathematician and President of the famous Alexandrian school, to whose office she succeeded at his death. The worthy and noble Synesius, Bishop of Ptolemais, was her pupil. The few fragmentary writings of this eminent Christian Bishop which remain to us, prove unmistakably the high reverence and estimation in which this young martyr was held. Her noble virtues, character, and erudition, along with her beauty of person, were of too prominent a nature to escape the brutal notice of the blood-thirsty myrmidons who so diabolically murdered her.

"My heart yearns for the presence of your Divine Spirit," writes the Bishop in 413 A.D., "which more than anything else could alleviate the bitterness of my fortunes. . . . Oh! my mother, my sister, my teacher, my benefactor! My soul is very sad. The recollection of my children I have lost is killing me. . . . When I have news of you and learn, as I hope, that you are more fortunate than myself, I am at least only half-unhappy."

But let us imagine the picture of horror which this eminent Christian Bishop would have felt had Destiny disclosed to him that this friend, "mother, sister, and benefactor," would soon be a sad and unrecognisable thing of the past, a mass of flesh and blood, beaten to a jelly, under the merciless club of Peter the Reader, that her innocent body would be cut into fragments, "the flesh scraped

from the bones" by oyster shells, and the remnants of this noble being cast into the fire, by order of that notorious ruffian, Bishop Cyril, he was so well acquainted with—this Cyril, the *Canonised Saint*!! and founder of the Trinity—a murderer and a thief as well, for he was proved guilty of having sold the gold and silver ornaments of his church.

But the reader may ask, Why was Hypatia murdered? and the answer is not far to seek. The Fathers of the Church, in order to complete their incomprehensible scheme of "pious patch-work," by borrowing the teachings of Ancient Philosophy, seduced many adherents to their new religion, as the Platonic light began to shine rather inconveniently through their religious "Mysteries" by the teachings of Hypatia—for she had studied under Plutarch, the leader of the Athenian school, and had learned all the secrets of Theurgy. Whilst she lived and taught in their midst no *divine* "Miracles" could take place, for she divulged the natural causes by which such phenomena were produced. This was quite sufficient to imperil herself and her followers, hence her martyrdom by that inhuman monster, Cyril, the nephew of another monster, Theophilus, Bishop of Alexandria. But one tear of sympathy and gratitude dropped upon the grave of a martyr to truth, is infinitely more precious than a thousand diadems placed on the head of a hypocritical and self-sanctified despot, or a thousand mitres grasped in the hand of a religious bigot.

Any person at all who is a little in advance of the community around him is sure to be pointed out as a dangerous heretic. But in reality who are those heretics? They are the noble and exalted souls who dare to be honest, who carry on a pursuit for Truth through the bitter storm of hate and persecution, who have toiled and struggled for the liberties of the human race, and who have often given their heart's blood in consecration of their sacred labours. For those have been reserved the hate, the scorn, and abuse of mankind, for those have the faggots been lit and the implements of torture invented, for those the thumb-screw and rack, the halter and the sword, and the horrible and shameful death upon the Cross of Calvary. Such persons have laboured for the good of those by whom they have been hated, and have even marched joyfully to death itself that they might benefit their murderers, for, living, they have helped us, dying, they have blessed us, and now the memory of their noble deeds is the flashing beacon upon life's stormy sea, shining with a kindly light, to cheer and comfort us, as we struggle on amidst the tempestuous waves of an earthly existence.

ASPIRATION.—The fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of Divine Wisdom, as the heliotrope turns its sweet blossoms to the sun.

OCCULT PSYCHOLOGICAL PHENOMENA, OR STRANGE FACTS IN NATURE.

PART I.

VISIONS IN THE ASTRAL LIGHT.

As to the extraordinary effects of Incenses, Jung Stilling quotes from Eckhartshausen's "*Key to Magic*" a weird instance of the power of certain drugs. Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with conjurations, had learned, however, a remarkable piece of art from a Jew, which he communicated also to Eckhartshausen, and made the experiment with him, which is surprising and worthy of perusal. He that wishes to see any particular apparition must prepare himself for it, for some days together, both spiritually and physically. There are also particular and remarkable requisites and relations necessary betwixt such a simulacrum and the person who wishes to see it; relations which cannot otherwise be explained than on the ground of the intervention of some secret influence from the invisible world. After all these preparations a vapour is produced in a room from certain materials, which Eckhartshausen with propriety does not divulge, on account of the dangerous abuse which might be made of it, which visibly forms itself into a figure, which bears a resemblance to that which the person wishes to see. In this there is no question of any magic-lantern or optical artifice, but the vapour really forms a human figure similar to that which the individual desires to behold. I will now insert the conclusion of the story in Eckhartshausen's own words:—

"Some time after the departure of the stranger, that is, of the Scotsman, I made the experiment for one of my friends. He saw as I did, and had the same sensations. The observations that we made were these:—As soon as the ingredients were thrown into the chafing-dish a whitish body forms itself, that seems to hover above the chafing-dish, as large as life. It possesses the likeness of the person whom we wished to see, only the visage is of an ashy paleness. On approaching the figure one is conscious of a resistance, similar to what is felt when going against a strong wind, which drives one back. If one speaks with it, one remembers no more distinctly what is spoken; and when the appearance vanishes, one feels as if awaking from a dream. The head is stupefied, and a contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark, or when looking upon dark objects. The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many persons.

"A young gentleman once came to me and would *par force* see this phenomenon. As he was a person of tender nerves and lively imagination I was the more reluctant to comply with his request, and asked the advice of a very experienced phy-

sician, to whom I revealed the whole mystery. He maintained that the narcotic ingredients, which formed the vapour, must of necessity violently affect the imagination, and might be very injurious according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity, and without any preparation whatever. I did so one day after dinner, when the physician had been dining with me: but scarcely had I cast the quantum of ingredients into the chafing-dish when a figure presented itself. I was, however, seized with such a horror that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Towards evening, after inhaling the fumes of vinegar, and drinking it with water, I was better again: but for three weeks afterwards I felt a debility, and the strangest part of the matter is, that when I remember the circumstances, and look for some time upon any dark object, the ashy pale figure still presents itself very vividly to my sight. After this I no longer dared to make any experiments with it.

"The same stranger gave me also another powder, and asserted that if it were burnt in a churchyard during the night, a multitude of the dead would be seen hovering over the graves; but as this powder consisted of narcotic ingredients, which were still more potent, I never ventured to make the attempt.

"Be the matter, however, as it may, it is still singular, and deserves the investigation of naturalists. I have already procured the opinion of several learned men and friends, and made no secret to them of the ingredients, but do not find it advisable to make them public."

In addition to the above we shall quote herein a short extract from "Palingsencia," published at this office last year. The learned author, Theosopho, remarks:—

"It was in the course of my travels through the countries of the East, in the year 1835; and in that part of it in which the sun enters the gates of the autumnal season, which was, in ancient times, the beginning of the new year, that I came to the ruins of the ancient city of Heliopolis, where once flourished in all its solemn grandeur the mystic worship of Egypt, with its gorgeous ritual and impressing ceremonial. I had not gone far from the site of the ancient temple when I met with an aged man of priestly aspect, in whose countenance seemed to dwell the experience of many ages. He was clad in the simple white garment of the priesthood, flowing to his feet, and bound round the waist by a girdle of blue silk, and in his hand was a staff, surmounted at the top by a ring or crescent of some precious metal, and on his head a turban of white linen, to protect it from the scorching rays of the sun. He sat by the side of a fountain, from the central shaft of which issued the cooling spray; attracted by which, and the shade of the surround-

ing trees, so suited to my meditative mood, I also sat down to rest. . . . So saying, he led me into a chamber in the side of the Temple, and he placed me on a couch, and putting a little of a certain kind of incense on the fire which was burning in the Tripod, while the sweet fumes filled the room, he put his hand upon my head, and I fell into a deep slumber, and my spirit seemed to leave my body, and to float in space, passing many worlds and planets which I saw revolving on their axes, till I came back again to one which my guide informed me was my present abode, the earth which I had just left."

[There are certain powerful substances which will exalt the nervous susceptibility, as well as assist in clarifying the veil of atmospheric density, inducing trance, etc., and increasing the power of representation, and consequently of the Astral Visions. The contrary is also produced by following a contrary direction. The use of these substances amongst the uninitiated is highly dangerous, and is called by Cornelius Agrippa "poisoned magic." Those remarkable substances being prejudicial to health act therefore like the cherubs' circling sword of flame, which restrains ignorant curiosity, and keeps it within due bounds. The judicious reader, however, might do well to peruse "Manifestations with the Fakirs in India," by Dr. Maximilian Perty, as also "Studies in the Medical Electricity of the Ancients," by Theodore Courant, a disciple of Beickensteiner. The author was very successful in curing his patients by his method of Magnetic Electricity.—Ed.]

(To be Continued.)

GENERAL ITEMS.

PROFITS OF PREACHING.—In America the clerical barometer is "down" as the Rev. H. W. Beecher's sale has been less successful this year than for many years past. This refers not to Drapery-Stock, or Unredeemed Pledges, but to the seats in Plymouth Church, Brooklyn, which are sold annually in January to the highest bidder. In 1875 the amount realised was £13,800. Last year it had fallen to £6,870, and now the pecuniary value of Mr. B.'s spiritual teaching for the current year is estimated at £5,450. [Were Jesus and his ragged Apostles to revisit our earth in this much-vaunted 19th Century, it is very doubtful whether they would be able to make a "living."—Ed.]

MODERN WISDOM.—Quite recently we find the edifying spectacle of a prominent and learned occupant of the Episcopal Bench opposing, with holy horror, the introduction of Cremation, on the ground that the practice would tend to destroy belief in that resurrection of the material body which science—external truth—shows to be impossible, and which none but lunatics could think of believing.

To Correspondents.

THE LATE DR. RANDOLPH.—In reply to several enquiries, Paschal Deverley Randolph, the author of many remarkable works, for and against Spiritualism, the minor Rosicrucian Mysteries, etc., committed suicide in Toledo, Ohio, July 29th, 1875. He was a mulatto, about fifty years of age, and claimed to be a nephew of the celebrated John Randolph, of Roanoke, Virginia. In a letter to S. S. Jones, of Chicago, dated July 20th, 1875, Dr. Randolph wrote:—"Now that I am on the thither side of the *to-be fated 29th of March*, 1875, I feel that I can work and win new victories, no longer afraid of a lack of greenbacks, friends, or faith in God." "Did he mistake March 29th for July 29th? Had he a premonition of the day," asks Mr. Jones, "with the true month wisely concealed?"

T. L. M., INVERNESS.—Thought-transference is in reality nothing new, and dates not from to-day. Even history, apart from other sources, furnishes abundant evidences relative to the Occult faculties of the human soul. The Astral Light, or Universal Ether, is the repository of the *Spiritual images of all forms, and even of human thoughts*. Apollonius of Tyana, whilst in Asia, described the death of the Emperor Domitian, at the moment of the assassination of the latter in Rome; Plotinus, whilst at a distance from Porphyry, felt the magnetic influence of the latter contemplating suicide, went to his house and reasoned with him; and Swedenborg, whilst residing in Gothenburg, at a distance of 50 miles from Stockholm, saw in his *lucidity* a fire in the latter place, which almost destroyed his house. But history is abundant in such cases.

PROF. JOS. RHODES BUCHANAN, M.D., BOSTON, U.S.—Your valued work, "*Sarcagnony*," to hand, of which due notice will be taken in our next.

O. A., CORFU.—Thanks for your earnest support; we shall endeavour to merit such.

X. Y., ROCHESTER, U.S.—Your suggestions are admirable, and quite in accordance with our own ideas, but we cannot unfold to you our plans in this—an early number.

S. W., ITALY.—*Demon*, or *Dæmon*. Do not make such a foolish mistake as to this word. The early Christians, in order to make the ancient Philosophy odious, were in the habit of attaching the very worst meanings to the designation. The 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 later translation of *Devils* makes much of the opprobrious meaning. The *dæmonium* of Socrates was simply the *void*.

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GLASGOW, MARCH, 1885.

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Omnia vincit Veritas.

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The Occult Magazine.

MARCH, 1885.

Several of our readers put to us the question :— "Why are the teachings of *Occultism*, *Buddhism*, and *Spiritualism*, contradictory?" To this we reply—TRUTH is eternal and never contradicts itself. Spiritualists, as well as others, who may be interested in such studies, will find in the forthcoming columns of our Monthly, the verities of their celebrated faith fully elucidated, and the fallacies and discrepancies of Oriental dogmatic creeds demonstrated. The true student of Psychology will herein learn 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 Wisdom*, for it is only the perverted, dogmatic, and bigoted opinions of those various creedal adherents, that render their theories completely antagonistic to one another.

From want of space we are compelled to hold over Part II. of "*Occult Psychological Phenomena*," which will be continued in our issue for April.

Those of our readers who peruse the pages of the "*Medium and Daybreak*," will have seen a letter therein, alluding to the *Hermetic Writings* being copyrighted. We think the "would-be" sole Reprint Publisher has exhibited undue haste in making such an announcement. At any rate, it shows that what he would do himself he naturally expects would be done by others. As the BATH COPYRIGHT does not affect us in the slightest degree, let our readers rest fully assured that our Editions of the *Hermetic Writings*, therein alluded to, will contain no plagiarism from the Editions of the Bath Reprint Publisher. No! the writer of the letter in question may rest in confident tranquillity, seeing that the Editions he claims *have not*, in our humble opinion at least, reached such a remarkably meritorious altitude, as to lead us even to *imagine* such a vagary, as that of transcribing a quotation from them.

THE VEIL OF ISIS.—Part II.*

By ZANONI.

"I am Nature, the parent of all things, the sovereign of the Elements, the primary progeny of time, the most exalted of the Deities, the first of the heavenly Gods and Goddesses, whose single Deity the whole world venerates in many forms; with various rites and various names. The Egyptians worship me with proper ceremonies, and call me by my true name, QUEEN ISIS."—APULEIUS.

"Thou bringest from the earth the Goodly Fruits."—*Orphic Hymn to ARTEMIS (the MOON).*

In the first portion of our paper we quoted the opinion of the late learned G. Higgins, as given on page 311 of his "*Anacalypsis*." As to who and

* Part I. of this Essay appeared in the January Number of *The Occultist*, now entirely unconnected with this Magazine. Copies of the January No. of *The Occultist* can, however, be had from the Editor of *The Occult Magazine*.

what was Isis, the reader is again referred to that quotation, and especially to the following paragraphs in reference to, the inscription upon the Temple at Sais. "This cannot apply to the Moon."

... "The inscription in front of her Temple at Sais *at once proves that she cannot be the Moon.*"

... "The mistake of the ancients is only one proof among hundreds that they had lost the knowledge of the principles of their mythology, or that *we do not understand it.*" This latter remark is the exact truth of the whole problem, for right throughout the ponderous volumes of this *laboriously-learned* work, Mr. Higgins constantly asserts that the great error of the ancient writers consisted in not making the proper distinction between Religion and Judicial Astrology.

Alas! for the stupidity of prejudice. If Mr. Higgins—who continually admits that Astrology was "universal among the ancients of all nations"—had possessed a little knowledge of the principles of the Astral Art, *and less learned nonsense*, he would never have fallen into such a gross error, as to maintain that there was a great distinction to be made between the first principles of Religion and Judicial Astrology. They were in fact one and the same thing.

We assert, without the fear of being contradicted *by those who know*, that Astrological Science formed the basis of every religious system that the world has ever known. The mighty Zodiac of the Heavens, with its glittering signs and constellations, is the great celestial Bible of all ancient Religions, whilst the Sun, the Moon, and wandering Stars (planets)—so significant in their different aspects to the Initiate of the Mysteries—are but the different manifestations of the two great Forces of Nature, so beautifully symbolised in the universal laws of Sex. But as it is not every one who possesses eyes that can see, we will now follow Mr. Higgins a little further, and examine the *Goddess Isis* from a purely Astral standpoint, for the student must ever remember that the eternal Verities of Nature assume different aspects according to their sphere, or plane, of manifestation, hence what is true upon one plane is not absolutely so when viewed from a loftier, or more interior, standpoint. This is the reason why the Author of the *Anacalypsis* approaches at times so near to real truth, and yet is so greatly in error, when speaking of the inscription of Isis,* as to say that it "at once proves she cannot be the Moon." This very sentence at once clearly proves that Mr. Higgins was totally unacquainted with the very fundamental principles of Astral Science, and consequently could not see the glorious truth recorded in the inscription when applied to the Moon.

A well-known author (Captain R. J. Morrison, R.N.), and one of the most learned and able Astrological writers of this century, has so com-

pletely answered the question of Lunar influence, that it is almost needless to say anything else regarding it. The same writer, when treating upon our subject, in reference to the Moon and Isis, says:—"The Moon herself it was that the ancients signified by Isis; and this we can prove in various ways. The name of IS-IS is from the Greek *Ious*, and this was clearly from the Hebrew *שׁ*, Is, reduplicated, which denotes EXISTENCE; BEING; SUBSTANCE; that which IS, this word in our language (IS) being derived from the Hebrew word indirectly through the Saxon *Ir, Ise*, the original idea is that of a *being, or thing subsisting, or existing.* The word, says Parkhurst (*Lexicon*, p. 297), has no relation to *kind or species*, but is applied to almost any distinct *being or thing*, as, for instance, to man, and thus *שׁן*, A-IS, viz., a man." This sounds very plausible and may be so, the student may suggest, *but how does this bear upon the Moon?* Why, simply that the Moon, through her peculiar magnetic influence upon this earth, rules or governs existence, and unless she is in power (conjointly with Venus) *there is no animal existence.* The ancients knew this fact to be one of the fundamental doctrines of Astrology. By this we mean, that if the Moon (Isis) be not powerful* at the moment of sexual junction, all animal intercourse is null, for there is no propagation of the species. This was one of the great Mysteries concealed beneath the *Veil of Isis.* Aye! this is one Mystery, but there are thousands of others. The fact of Lunar influence is obvious to any one who will examine into it. The periods of Gestation and Incubation, in *all animals*, are regulated by the periods of the Moon. From the common hen, which incubates during twenty-one days—the time taken by the Moon to go over three-quarters of her period, and form the square of application to her own place, or an angle of 90°—to the duck which sits a whole period, or twenty-seven days and one third, who has the pleasure of seeing her young brood exactly as the Moon forms her own conjunction,† and the cow which gestates for exactly ten times that period, or *nine calendar months.* But this will suffice, for no matter what animal you examine, alike does the moment of *completed gestation* strike precisely as the tide flows to the motion of the *great Astrological Isis.* Yes, her aspects affect similarly in this, as well as in other modes, which cannot be fully explained to the generality of readers. All feminine animals whatsoever, even up to the human female, are *periodically* dominated by the universal influence of Isis.

The ancient people of Chaldea, Egypt, and Hindostan knew these facts, and from their knowledge of those secrets of Nature they elaborated many beautiful myths concerning Isis. They knew that without her aid—unless she looked benignly on

* That is, well posited, and favourably aspected by the *Sun, Venus, Jupiter, or Mars*, but especially *Venus and Mars.*

† Those who keep poultry might greatly profit by this advice if they chose to take advantage of Nature's efforts, confirmed by those who know.

* For the benefit of those readers who do not possess a copy of the *January "Occultist,"* we again give the inscription in full. "*I, Isis, am all that has been born, that is or shall be, no mortal man hath ever me unveiled.*"

the mother *at the moment of parturition*—there was danger of death, both to the mother and her issue. They had for ages observed—and on the observations of ages they founded their doctrines—that the Moon being adversely aspected, and malignly placed, at the moment of birth of either man, or of the inferior animals, *the progeny would never see the light*, and this fact they have beautifully indicated to the Initiate of the Mysteries, by elaborating the myth of LUCINA. They taught that she was the daughter of Jupiter and Juno (both of whom having dignities in the tropical sign *Cancer*, the child born when the Moon happened to be posited therein, *was easily brought forth*), and therefore she became the Goddess whom women in labour invoked, and she—*Lucina*—consequently presided over the birth of children.

In view of these indisputable facts, were Mr. Higgins still surviving, we would inform him that all the other Goddesses signified either the Moon, or had a very intimate connection with such, and that she—*Isis*—was not only perfectly justified in proudly declaring, as we have just proved, that she was “*all that had been born, that is, or shall be,*” for so long as time shall endure, *no mortal man can ever draw aside the veil*. No! they must be INITIATES OF THE BRIGHT BAND OF IMMORTALS before they can accomplish that feat.

The great and glorious *Isis*, the universal Mother of all that breathes, is the personification of Nature acting upon the *Astro-Material* plane, by and through the Moon. How she acts is a secret of Initiation. *Isis* is sometimes called *Myrionyma*, or the Goddess with 10,000 names. Upon this we would remark that the Moon, while passing through the twelve signs, in twenty-seven days and one-third, takes the character of each planet that has rule in the sign in which she happens to be; if in *Aries*, the sign of *Mars*, she becomes martial (*Minerva*), and is masculine (in nature); if in *Taurus*, the sign of *Venus*, she is feminine, and of the character of *Venus*, and in like manner with the others. Again, if aspected by any planet whatever, she partakes of its nature. This is the reason why she was “*venerated in many forms, with various rites and various names,*” as denoted by *Apuleius* at the head of this Chapter. The reader who does not understand *Astrology* will comprehend this, if he bears in mind, that when the Moon is found in the first sign—*Aries*—and rising, at the birth of the infant, that child, if a male, will be a martial man, brave, but yet of vacillating mind. If she rises in *Taurus*, the child then born will be effeminate, and fond of pleasure, this being the character of *Venus*, who has rule in that sign. In this manner multifarious traits of character originate, yet may all be ruled by the Moon (to a great extent), whence *Isis* was accorded “*many names,*” for she was the *Venus* of *Cyprus*, the *Minerva* of *Athens*, the *Cybelè* of the *Phrygians*, the *Ceres* of *Eleusis*, and the *Diana* of *Crete*.

(To be Continued.)

ROSICRUCIA.—Part II.

BY MEJNOUR.

“All that we propose to do is this: to find out the secrets of the human frame, to know why the parts ossify, and the blood stagnates, and to apply continual preventatives to the effects of time. This is not magic; it is the art of Medicine rightly understood. In our Order we hold most noble—first, the knowledge which elevates the intellect; secondly, that which preserves the body.”—*Bulwer Lytton*.

In order to resume and continue our subject from the January number, it will be well herein to observe, that several of the personages we have now and again introduced were not, strictly speaking, affiliates of the Rose-Cross, but, for obvious reasons, may well be included under this heading. Any earnest soul who wishes to “become,” must ransack many scattered volumes—must hunt for reasons and lessons, step by step, throughout a multitude of different authors, and unless he chooses to take the nearest path, and consents to be “made,” he will never pass over the threshold of the “mysterious gate,” but remain at its entrance, and never reach the steps of practical *Kabalism*. The most secret of all the *Kabalistical* writings—the *Oriental Kabala*—the only copy in existence, is carefully preserved at the Headquarters of a certain Brotherhood; and as this remarkable work is of little or no utility without a key, which can only be given by a few Occult Fraternities, any transcript of such would be of no value to the general reader. The truths of the Ancient *Kabala* are still imparted as they were in the hoary ages of the past. The mysterious Lodge, although secret, still exists, and has never lost, either through negligence or the changes of ages, the primitive secret powers of the ancient *Chaldeans*. The Lodges, although few and scattered, are divided into sections, and only known to our venerated Masters—the *Adepts*. No mere curiosity-seeker would be at all likely to find them out, unless those noble Sages themselves found the Neophyte worthy of Initiation; for in the serene wisdom of their awful and divine Knowledge, they are ever ready to help the earnest and deserving Probationer with practical knowledge, which, like the vivid lightning-flash, never fails to illuminate the darkest clouds across the arduous pathway.

During the past ages, at prolonged intervals of time, certain men, possessing the most abundant stores of accumulated esoteric wisdom, have appeared in Europe in order to better it, and to make it wiser and happier. Those eminent personages have been endowed with the most profound intellectual abilities, reaped from long and hard-earned studies, in seclusion from the world. They are in the world, but the world knows them not, and treats them with the utmost contempt. A most erroneous account of one of those personages—the Count *St. Germain*—appeared in the columns of *All the Year Round*, a few years ago. Without affording the slightest shadow of proof, the glib writer goes on to state that the Count was an “adventurer,” that he “played

the part of a prodigy," that "he sought to make money out of dupes," etc., etc. Is it at all likely that a gentleman who "possesses unbounded wealth"—ample means to honestly support his elevated social position—who claims the knowledge of fusing smaller diamonds into larger gems—who transmutes metals, who enjoys the confidence and admiration of the ablest and most respectable statesmen and noblemen of Europe for long years, should be an "adventurer" and "charlatan," as asserted by this ignorant biographer, who knows little or nothing of the real character of this eminent man—this pupil of Indian and Egyptian Hierophants, and this noble proficient in Oriental Wisdom?

The writer informs us, with the utmost placidity, that the Count died in 1783, but without giving us any particulars relative to either his last hours or to his funeral. He would thus lead the world to believe that St. Germain's decease took place more than a century ago; but seeing that he furnishes us with no data, we must claim it as an absurdity in supposing that, if the Count died at the time indicated, he should have been interred without pomp, ceremony, official supervision, or police registration, which accompany all funerals of rank and notoriety. A gentleman who enjoyed such a prominent share of publicity could never, if he did die then and there, have vanished and left no trace behind him. But St. Germain lived long after 1783, for in 1786, he had a conference with the Empress of Russia, he appeared to the Princess de Lamballe, a few moments before her head was struck off, and to Jeanne Dubarry, on her scaffold at Paris, as she waited the stroke of the guillotine in 1793—the Age of Terror. The Revolution of '93 was predicted in every detail by this illustrious Count, in an autograph MS., now in possession of the descendants of a Russian nobleman to whom he gave it, and those predictions descend to the late Franco-Prussian War in all its details. In all probability, this MS. will be given to the world shortly, and will fully vindicate the memory of one of the most illustrious personages who has ever graced the world's history.

But perhaps that mysterious something termed "Chance" by our vain sceptics, and "Providence" by the "unco-guid," may have a right to some other title. What is that mysterious influence, operating throughout a vast series of inexplicable events which have occurred in our present century; which directs political cataclysms; which affects the doing and undoing of crowned heads; which hurls to the earth the thrones of kings and emperors; and which thoroughly metamorphoses the maps of Europe and Egypt? If Raymond de Lully could so easily supply King Edward the First of England with six millions sterling, in order to carry on war with the Turks, in that distant epoch, why could not some Secret Fraternity, in our day, have furnished nearly the same amount to France, to pay her national debt—unfortunate France, which was defeated so quickly of late, and as wonderfully

placed upon a firm foundation again? Nonsense! the wise world would say, but even an hypothesis is sometimes worth the trouble of consideration.

Nicholas Flamel and Raymond Lully indubitably dispensed immense riches, but remained poor themselves, as must always true Adepts, for they could not remain such if they applied their psychic powers to selfish ends or purposes. Let not the reader, however, imagine that a genuine Adept is an exalted personage of the Croesus-type, who can coin money in superfluity, turn out bars of gold by the hundredweight, create his own clothing, and live upon the winds of heaven; no, his noble aspirations are of a rather higher order than these.

Where did that poor scribe of Paris—Nicholas Flamel—living in the fifteenth century, obtain the enormous wealth to accomplish the charitable deeds, which excited the admiration and wonder of his sovereign? I append herein a short extract from his writings:—

"I Nicholas Flamel, Scrivener, living in Paris, Anno, 1399, in the Notary Street, near S. James of the Bouchery, though I learned not much Latin, because of the poorness and meanness of my parents, who notwithstanding were (by them that envy me most) accounted honest and good people; yet by the blessing of God, I have not wanted an understanding of the Books of the Philosophers, but learned them, and attained to a certain kind of knowledge, even of their hidden secrets. For which cause-sake, there shall not any moment of my life pass, wherein remembering this so vast a good, I will not upon my bare knees (if the place will permit), or otherwise in my heart, with all the entireness of my affections, render thanks to this, my most good and gracious God. . . . After the decease of my parents I, Nicholas Flamel, got my living by the art of writing, ingrossing Inventories, making up Accounts, keeping of Books, and the like. In this course of living, there fell by chance into my hands a Gilded Book, very old and large, which cost me only the sum of *two Florins*, which was about 6s. 8d. formerly (now 10s. English).

. . . Before the time wherein I write this Discourse, which was at the latter end of the year of our Lord 1413, after the death of my faithful companion, whose loss I cannot but lament all the days of my life (Perenella, his wife), she and I had already founded, and endowed with Revenues, 14 Hospitals, 3 Chapels, and 7 Churches, in the city of Paris, all of which we had new built from the ground, and enriched with great Gifts and Revenues, with many Reparations in their Church-Yards. We also have done at Boulogne about as much as we have done at Paris; not to speak of the Charitable acts which we both did to particular poor people, principally to poor Widows and Orphans, whose names should I divulge, with the largeness of the Charity, and the way and manners of doing it, as my reward would then only be in this world, so neither could it be pleasing to the persons to whom we did it."—*Salmon's Trans. of Flamel.*

Although Flamel and his wife Perenella lived in the midst of riches, they still adopted their old sober methods, and ate and drank as usual out of earthen vessels. But the acts of charity thus accomplished were of so extraordinary a nature, that Charles the Sixth, who was then upon the throne, resolved to inquire how they came by such prodigious wealth, and for this purpose sent M. de Cramoisi, Master of Requests, and a Magistrate of the highest honour and repute, to examine into their circumstances. Flamel's replies were of so satisfactory a nature, that no further inquiry was instituted, but the noble and honest benefactor was left in possession of the only privilege he desired, that of doing all the good that lay in his power. Flamel wrote several treatises on Chemistry, etc.; but from their allegorical style, they are rather obscure; nevertheless, to one who can read between the lines, they are of much interest.

Men possessing such extraordinary knowledge, and exercising such incredible powers, patiently toiled for something far surpassing the evanescent vain glories of worldly fame; for seeking it not, they became *immortal*, like all others who beneficially labour for the good of their fellow-creatures, forgetful of mean self. Having been illuminated with the light of Divine Truth, these illustrious rich-poor souls fixed their attention upon things far indeed beyond the common ken, recognising nothing inscrutable but the GREAT FIRST CAUSE, and finding no question unsolvable.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

THE BOOK OF THE KING OF AMMON.

CHAP. II.—THE BODILY PASSIONS ARE THE FETTERS OF THE SOUL.

WHEN a Musician, wishing to execute a Melody, finds himself at fault, for want of Harmony in the instruments, he only falls into ridicule; his efforts are useless, and provoke the jeering of his audience; in vain doth he display all the resources of his talent, the untuned instrument renders him powerless. The Great Musician of Nature, who presideth over the Harmony of the Odes, who maketh the Instruments to resound with Melody, is indefatigable, for fatigue never reaches the Gods. When an Artist giveth a Concert, when they who blow the trumpet have given the measure of their talent, when those who play on the flute have expressed the delicacy of the Melody, and when the lyre and the bow have accompanied the Song, we do not impeach the Inspiration of the Musician, on the contrary he is accorded the merit which he deserves; we only find fault with the Instrument whose want of Harmony has spoiled the Melody, and thus prevented the audience from catching its Purity. Nor

can we impeach, without impiety, the Author of our Being, for the frailty of our Bodies. Know thou, that God is an Artist whose Breath is un-failing, He is always a Master in His Science, always successful in His efforts, bestowing everywhere the same benefits. If Phidias, the creative genius, fail in his operations, owing to defective Materials, let us not blame the Artist, who worketh according to his ability; let us rather find fault with the String which, being defective, produceth a note either too high or too low, and thereby causeth the rhythm to disappear, but let us not impeach the Artist for a defect in the Instrument; for the more defective the latter, the more praise doth the former deserve, if he succeeds in producing a correct note. His audience, far from upbraiding him, will esteem him the more. It is thus, O most Illustrious, that we should attune our Inner Lyre with the Mind of the Musician.

I can even perceive, that a Musician, wishing to produce a grand Harmony, and being suddenly deprived of the use of his lyre, may be enabled by means unknown, to make up in such a manner as to excite the enthusiasm of his audience. It is said of one who played on the zither, and whom the God of Music had favoured, that on one occasion, during the execution of a Melody, he was checked by the snapping of a string; by favour of the God, a means was provided, and the talent of the Musician shewn forth; by divine interposition the song of a Cicada replaced the missing notes. The Musician being thus comforted, was no more troubled by the accident, and obtained the victory.

I feel something within me somewhat similar, O most Honourable; at this moment I am aware of my inability and of my weakness, but the power of the Supreme Being completes, in my place, the Melody in favour of the King. For the end of this Discourse is to celebrate the glory of the Kings, and of their trophies.

Forward then! the Musician wills it, and for this purpose hath the lyre been attuned. May the greatness and the suavity of the Melody be in keeping with the subject of our Songs.

Having thus attuned our lyres, to sing and celebrate the praises of the Kings, let us first praise God, the Good, the Supreme King of the Universe. After Him, we will glorify those who reflect His Image, and who hold the Sceptre. It pleaseth the Kings themselves, that the Hymn should descend from Above, degree by degree, their hopes being fixed on Heaven, from whence cometh Victory.

Let then the singer praise the Great God of the Universe, ever Immortal, whose Power is Eternal as Himself, the first Conqueror, and from whom cometh Victory upon Victory. Hastening towards the close of our Discourse, let us now offer our tribute of praise to the Kings, those guardians of peace and public security, whose ancient power they hold from God, at whose hands they have received victory; those whose Sceptres were adorned, even before the disasters of the wars, and whose

trophies preceded the fight; those to whom it hath been given, not only to reign, but to conquer; those who, even before moving forward, smite the barbarians with fear.

[Our young tyros are requested to carefully meditate upon this famous Chapter. Its meaning will soon become transparent to them. No Spiritual progress can be made, neither can any Occult possibilities be achieved, until the Body—the Seven-stringed Lyre—the Musical Instrument of the Soul—becomes properly attuned, or adjusted, to the exact key-note required for the correct and harmonious accomplishment of their aspirations.—ED.]

(To be Continued.)

ANCIENT MYTHS AND THEIR MEANING.

PART II.

By MEJNOUR.

BUT this ancient "*Wisdom*" is not to be found in the pulpit, or the public rostrum, it must be sought for elsewhere. In one of the secret books of Merop—a book antedating Christianity—the *Magi* are shown as seeking the lost wisdom of Zoroaster, in order to save mankind from *Maya*—ignorance. A *star* appears, a *six-pointed star*, and leads them to the cave where Zaratushra's "*Book of Wisdom*" is buried. Neither this nor the following, however, have anything to do with the birth of the Nazarene, be it remembered. Heaven knows, we have already too many would-be prophets in our own country; had there been no other than Dr. Cumming, of the "end of the world" proclivities, it would have been quite sufficient to satisfy the folly of those who choose to sacrifice their faith, and reason, to the foibles of the vain and nonsensical. We may well ask, was Virgil a prophet then? He died 19 B.C. Here's what he says:—

"Now the Virgin returns, the golden age returns,
Now a new offspring is sent down from high heaven,
Oh! chaste Lucina, favour the boy now being born;
The serpent will die." (*Virgil's 4th Eclogue.*)

But as space for the present limits further details on this important phase of our subject, we shall for the present revert to some of those ancient myths, and briefly reveal, in a minor degree, a portion of their *esoteric* meaning. We all remember having read the stories of "*Bluebeard*" and "*Beauty and the Beast*," etc. In the former, instead of a garden, such as the allegorical Eden, there was a beautiful castle, belonging to the lord with the sky-blue beard. He was not in the least jealous of his apples, however, like the Jewish lord, but he possessed a small key, which he entrusted to *his wife*, forbidding her ever to use it. The inquisitive woman uses it, and is immediately condemned to *death* by her husband, but after this test, is *finally saved*, and Bluebeard has to die, as he well deserves. In the plot of "*Beauty and the Beast*," the forbidden fruit is neither an apple, nor

a key, but a *rose*. The jealous proprietor, the lord, demands that the charming young girl, for whom the *rose was plucked* from his garden, should be sacrificed to him. The maiden, to save the father, sacrifices herself, and is shut up in a delightful palace, alone with the horrid Beast, who loves her so much as even to assert to die for her; but the girl, trusting to the voice of the *inner self*, forgets the repugnance of his eyes, and consents to give the Beast her hand, upon which he is suddenly transformed into a beautiful Prince.

Now, let the reader compare another fable, viz., the "*Golden Ass*," of the Initiate, Apuleius, of Madura. He tells us of a young maiden, Psyche, doomed to be devoured by a monster. Zephyr transports her into an enchanted palace, wherein she receives the attention of a strange admirer. He makes her very happy, forbidding her only one thing, that of attempting to see him (*Spirit*); but she disobeys, and finds herself alone in a *terrible wilderness* (*earthly life*), where she suffers a thousand tortures. Repulsed by everyone, she opens a box, which she was warned not to look into, her curiosity being incurable; the box contains poison, and Psyche falls down, and is about to die; but saved by *Love*, which is her *unknown spouse*, she becomes *Immortal*.

Another version of the beautiful fable of Psyche, is that of Cinderella. Everything is transformed to adore the charming Cinderella, a pumpkin changes to a golden carriage, a mouse becomes a footman, etc. She attends a ball, in magnificent attire, when *her sister* cannot recognise her; but she is subject to a law, and if she transgresses it, all her charms are lost. Cinderella disobeys and disappears; but they seek for her, and find her; she is recognised by the *traces she left in the way* (the acts of existence), and she becomes a *bride and spouse* of the king (*Spirit*). It may be observed that Psyche and Beauty have, each of them, a bad and jealous sister (and Cinderella has two such sisters), who run after pleasures—the sisters being the brutalities of force, and the impediments of matter—but the Divine Unknown, hidden in the human soul, breaks forth, and revels in triumph through the sacrifice of Love.

Again, let the reader turn to the Grecian fable of the beautiful woman, Pandora, herself a product of the joint powers of all the gods. She is entrusted with a box, which she must not open; but inquisitive, like Psyche, and disobedient as Eve and Mrs. Bluebeard, she opens the box, and all evils which afflict mankind fly out of it, and cover the world. One thing remains at the bottom of the box—Hope. If the fabled *Œdipus*, instead of causing the Sphynx to die, had *tamed and harnessed* her to his chariot when entering Thebes, he would have been king without incest, calamities, and exile; and had Psyche (the *Soul*), by submission and caresses, permitted Love (the *Spirit*) to reveal himself to her, *she need never have lost him*.

The above fables are, of course, ingenious alle-

gories, and were never intended to be taken literally. The Lord—or Cupid—in the allegory is the *Spirit or Logos*, and Psyche is the *Soul*. In the beautiful poem of Psyche, the great magical secret here re-appears under the guise of the *mysterious marriage*—the Marriage-Supper of the Lamb—between a God and a feeble girl, abandoned, alone, and naked, on a rock. Let us now compare 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. (Note here also 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 unity is accomplished with its Father—*Spirit*, as it is said:—

"But all alone the hoary King he found."

Odyssey, Book xxiv.

The student will also remember in the *Sohar*, and other Eastern works, that the Supreme is designated "The Aged of the Aged," the "Ancient of the Ancient," etc. In the *Revelation* of 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. 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. This is also the "White Head" of the *Sohar*, in whom the Kabalistic Trinity is united.

Strange, but true, the prophecies of *Ezekiel* and the *Apocalypse* are the *sealed* books for the churches, for they are closed with seven seals for Mother Orthodoxy, but transparently clear to every "heathen" (?) initiated into the Occult Sciences. 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 genii, 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.

(To be Continued.)

BOOK REVIEW.

THERAPEUTIC SARCOGNOMY, a Scientific Exposition of the Mysterious Union of Soul, Brain, and Body, by Joseph Rodes Buchanan, M.D., Founder of Systematic Anthropology, Discoverer of Psychometry and Sarcognomy, etc.

The above work has just been published by the author, at his residence, 29 Fort Avenue, Boston, Mass., U.S. Dr. Buchanan has long been known as a distinguished Professor of Physiology, and his name is identified with one of the most remarkable

discoveries of the age—the impressibility of the brain. Upon the Psychic functions of this organ, Professor Buchanan is perhaps the highest living authority. The unique volume before us is beyond all doubt a most extraordinary work, exhibiting the achievements of no ordinary mind, and will place his reputation on a firm basis as one of the master minds of the world's history. Every physician who wishes to thoroughly understand the principles of his profession, and to arrive at larger success in the practice of medicine, should procure and study this remarkable work. More of new, varied, and highly useful information, in relation to man's physical and mental constitution, can be obtained from this volume than from any other with which we are acquainted. It treats profusely upon the following subjects:—*Life as a Spiritual Power, and its Location in the Brain; Sarcognomy—General View; The Spinal Region—its Anatomical, Neurological, and Therapeutic Relations; Relation of the Brain to Vitality in its different Regions; Zonal Arrangements and Therapeutic Treatment of the Brain; Health and its Restoration; Operative Methods; Nervauric Therapeutics; The Occipital Energies; the Abdominal and Crural Regions; Pelvic Functions and Organs; Animal Magnetism Reviewed and Rectified; and Synopsis of Practical Rules and Description of Plates.*

GENERAL ITEMS.

LUXURIOUS BURIALS.—We quote the following from the *Echo*:—"Do not imagine that it does not matter how dead bodies are laid out. Fashions extend to grave-clothes, and invade the family vault. Ask an undertaker, and he will tell you that babies are buried in lawn shrouds, with downy pillows for their heads; and that wealthy people deck their dead in the fashionable garments of everyday life. 'Cream and blue-white or pearl are the colours most affected,' said one of these gloomy gentlemen the other day. 'Black is much used also, especially among Roman Catholics. Gentlemen's suits are generally of brown or black. Our habits are fastened at the back by means of strings. Ladies' gowns are for the most part made of merino, with collar and cuffs of quilted satin.' But all the talk of this undertaker was commonplace compared with the ecstasies into which he went over the latest thing in coffins, the Egyptian casket. This coffin was designed by an architect, and is constructed of solid rosewood or mahogany, costing from £80 up to £120, according to the richness of the carving. Altogether this is such an elegant thing in coffins that it must be considered almost a pleasure to be a corpse." [Just so. Are we then to suppose that this class of people believe in the resurrection, not only of the material body, but of the grave-clothes as well, for if we credit the one, it is but reasonable to believe in the other? Therefore "Dandies," it appears, are not altogether confined to *this side of "Jordan."*—ED.]

To Correspondents.

A.F.T.S. AND L.L.D. SPIRAL MOTION.—The most superficial glance reveals a *spiral* tendency as a general characteristic both of the vegetable and animal creation; but a minute examination traces it in every detail. An essentially spiral construction is manifested from the lowest rudiments of life, upwards throughout every organ of the highest and most complex animal. The beautifully spiral forms of the branches of many trees, and of the shells which adorn the coast, are striking examples merely of a universal law. But the spiral is the direction which a body moving under resistance ever tends to take, as may be well seen by watching a bubble rising in water, or a moderately heavy body sinking through it. They will rise or sink in manifestly spiral curves. The formation of the heart is an interesting illustration of the law of spiral growth. That organ originates in a mass of pulsating cells, which, gradually becoming hollow, gives the first form of the heart in a straight tube, more or less sub-divided, and terminating at each extremity in blood-vessels.

G. H. YORKS.—Therefore, because the Editor and Penny-aligner of a gossip Provincial paper "do not believe in Occultism"—a subject which they know as little about as a Sandwich Islander knows of the theory of the Electric Telegraph, or an Esquimaux of Chemical Symbolism—you would pin your faith and reason to ignorance, for you might with equal justice as well ask the opinion of an Australian native upon Spectrum Analysis, or the laws of Refraction. Study and investigate for yourself, and truth will dawn upon you.

DR. B., LONDON—MESMERISM.—No; medical men, generally speaking, know but little of the laws of Mesmerism. The human Magnetic force has a similarity to Electricity, but it is *not the same force*. That which produces the phenomena of Mesmerism is the Vital, or Life-force, which saturates the body, and which is developed by the *Spleen*, for this is the reservoir of Animal Magnetism, and the original centre of the force which evolves the *Astral Body*, or *Double*. Hitherto in medical annals the spleen has been considered as a *useless organ!*

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GLASGOW, APRIL, 1885.

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APRIL, 1885.

Until the present time, advanced thinkers have had no European special organ for the elucidation of Mystical Philosophy, for the leading Spiritual papers are of necessity compelled to devote most of their space to matter pertaining to their own branch of Psychology. Again, the best thoughts of our best minds have heretofore been confined to volumes, whose price has, in most instances, placed them beyond the reach of the masses, who sadly needed to be familiar with them. To remedy this evil, then, to bring our ancient Sages into familiar intercourse with the great body of psychological students, and others who are inclined to think of their eternal welfare, and to create an organ upon which we may safely count upon the elucidation of the mind from the thralldom of mouldy creeds, and gross superstitions—such is our motive. This mo-

tive, however, is by no means intended to undermine, or destroy any of the existing Spiritualistic journals; there is room for all, and patronage for all.

We address ourselves more especially to that class of investigators who want extraneous matter apart from the sole subject of mere Spiritual Psychology, which in itself is highly important, but by no means the *most fruitful*. We shall therefore present, as far as possible, the purely scientific aspect of this celebrated movement—Spiritualism—pregnant as it is with important results, for it is the mission of this journal to point out the sure path to the great multitude of investigators and believers in a future life, and for the eradication of human superstition and ignorance, as well as for the gradual enfranchisement of the sinful soul, beset with passion and sensuality, from its long-worn fetters of clay. Of the *Philosophy* of Spiritual phenomena, few have the very remotest idea, for until they understand Occultism, and explore the highways which lead through the Elementary sphere to the Æthereum and Empyreum, where dwell the Angels and Archangels in their sublimity and glory, they cannot hope to fully fathom its apparent paradoxes. We shall endeavour to give brief instructions to investigators, as far as we are permitted, and we shall strive to answer all doubts and objections which may be proposed; but do not let our readers despair at the mere Esotericism, or Secrecy, in the conservation of the *Higher Knowledge* pertaining to those Occult or Hidden forces acting upon the visible and invisible Universe, for there are the best and wisest of reasons for this policy. All must agree that if the powers attributed to Occultists were placed in the hands of the undeserving or criminal, the earth would soon be devastated. Suppose this knowledge was freely handed over to the multitudes who teem in the lowest quarters of our European cities, where crime stalks unmolested in broad daylight, one can readily imagine the truly fearful results which would follow.

Any thinking mind of a progressive nature cannot now but perceive *the dawn* breaking over these

hill-tops of materialistic ignorance, and clerical prejudice, that have been piling themselves up around us for many years; and it is quite enough for us to feel that every number of our young Monthly may be the means of enlightening the Soul of some fellow-creature, marching on in his Progress throughout the vast cycles of eternity, but who has hitherto been in darkness. 'Midst the silence of the night, in lonely meditation; 'midst the clashing opinions of clerical pulpit exponents, and 'midst the multifarious patch-works of theological and antagonistic systems; how long, how wistfully, and yet in what agonising yearning for light—light upon the mystery of self-knowledge, light upon the problems of who am I? what am I? whence do I come? and whither do I go?—has the Soul of mortal existence waited. But in the SACRED SCIENCE we find science and religion combined, for the Universal Soul—God-Spirit—can never be demonstrated but by the relationship of man's Spirit with the Spirit of the Universe, for man-spirit proves God-spirit as a drop of water proves the source from which it has been derived. Now in Occultism, the existence and immortality of man's Spirit can be demonstrated like a problem of Euclid. We are deeply and reverentially conscious that the spirit, that no longer vivifies the dead husks of artificial dogmatic faiths, *still pervades the earth*, still manifests its undying love for poor, idolatrous humanity, still illumines the heart, and sustains the drooping tendrils of that religion which erects its altar *in the Soul*, and finds its most imperishable shrine in the depth of man's *spiritual consciousness*.

In conclusion we ask those readers who approve of our work, to aid us by getting new Subscribers; and let such reflect how sublime is the work of those through whom thousands of minds are enlightened, as to their Soul's capabilities, and their faith not only strengthened, but the immortal happiness of the future life demonstrated to them with mathematical certitude. To alone help in such a work, is indeed a rich reward.

We have herein the pleasure to announce to our readers that the Private Secretary of our Noble Order is now convalescent, and that he has resumed his onerous duties with his correspondents.

Limited space prevents us from inserting Part. III. of "*Ancient Myths and their Meaning*," by *Mejnoun*, which will appear in our issue for May.

We have received many kind notices during the past few weeks, from friends at home and abroad, for which we return thanks, and we trust that we may always be found more and more deserving of the patronage which it shall be our highest ambition to merit.

OCCULT PSYCHOLOGICAL PHENOMENA,

OR

STRANGE FACTS IN NATURE.

PART II.—ZSCHOKKE AND HIS "INWARD SIGHT."

THIS popular citizen, Zschokke, was a German by birth, but a Swiss by adoption. He was born at Magdeburg, and went early into Switzerland, where he was the friend of the brave Aloys Reding, and spent a great part of his life in the affairs of the Swiss Republic. Into that inner world to which the clairvoyant penetrates generally through training, Zschokke entered in his normal condition. No doubt the mountain-air partially assisted in this development, as it does to Highlanders and natives of the Western Isles and of Wales. His vision was confined almost to the perception of the interior state and life of certain persons who came into his company. He termed this peculiarity his "inward sight."

In speaking of his own experience, he remarks:—"It is well known that the judgment we not seldom form, at the first glance, of persons hitherto unknown, is more correct than that which is the result of longer acquaintance. The first impression, that through some instinct of the soul it attracts or repels us with strangers, is afterwards weakened or destroyed by custom, or by different appearances. We speak in such cases of sympathy or antipathy, and perceive these effects frequently amongst children, to whom experience in human character is wholly wanting. But now to my case.

"It has happened to me sometimes, on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown wherein I undesignedly look, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary to the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of test, I once in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life. People were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the *literal* truth. On my part, I was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus

passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. 'What demon inspires you? Must I again believe in possession?' exclaimed the *spiritual* Johann von Riga, when in the first hour of our acquaintance I related his past life to him. We speculated long on the enigma, but even his penetration could not solve it.

"I myself had less confidence than any one in this mental jugglery. As often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer—'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I spoke. Instead of many, I will mention one example, which pre-eminently astounded me. One fair-day, in the city of Waldshut, I entered the Vine Inn in company with two young student foresters. We were tired with rambling through the woods. We supped with a numerous company at the '*table d' hôte*,' where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to me, and who allowed himself extraordinary licence. This man's former life was at that moment presented to my mind. I turned to him and asked whether he would answer me candidly, if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me. That would be going a little further, I thought, than Lavater did with his physiognomy. He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant—his school-years, his youthful errors, and lastly, with a fault committed in reference to the strong-box of his principal. I described to him the uninhabited room, with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, etc. A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth? The startled young man confirmed every particular, and even what I had scarcely expected, the last mentioned. Touched by his candour, I shook hands with him over the table, and said no more. He asked me my name, which I gave him, and we remained together talking till past midnight. He is probably still living!"—*Zschokke's Autobiography.*

Thus strange, although true, every human being carries his whole history about with him, written in spiritual characters, where it can be clearly read by the trained Lucid. The Seeress of Prevorst states that the balance of our well-doings is duly posted in wonderful cipher upon the tablets of the soul

rendering us unconscious chronicles of our own existence. We may well compare the unveiling of the soul-senses of sight, hearing, taste, smell, and touch, and the awaking of its will-power, which result from psychic training, with that change which comes to the bodily senses and will, when the infant emerges from its foetal home into the outer world. All the physical faculties it will ever exercise, like the spiritual forces dormant in the acorn, but enlivened into life in buds, leaves, and branches of the future mighty oak, were potentially in the infant before birth, but latent. With scope and exercise they become developed in proportion to their innate energies—of course, more in some people than in others, yet this contrast affords but the very feeblest idea of that between the dormant powers of the soul in the common man of matter, and the transcendental reach of these same powers in the full-trained Adept. The unfettered soul of the Adept is limited by neither time nor space, nor obstructed by obstacles, nor prevented from seeing, hearing, feeling, or knowing, anything it likes on the instant, no matter how hidden, or however distant the thing that he would see, feel, hear, or know, may be. Let us herein suggest, then, for the benefit of our clerical friends and sceptics, that the story of the Nazarene, and the Woman at Samaria's Well, bears nothing of a "miraculous" character in it, but the world is yet only in the external courts of Psychology.

We do not care for dismissing the foregoing propositions without a further elaboration of their basic idea, and for this purpose we quote the following excerpt from one of those writers, whose learned position justly warrants and entitles him an authority upon such subjects—the author of *Art Magic*. He states:—

"*The Soul never forgets.* The overlaid brain of humanity retains the impression of every image presented to it. As each fresh succession of images photographs itself on the mind's tablets, the last seem to crowd out and efface the impress of the earlier ones. They vanish from sight truly, but they are still there, and there they remain for ever. Unconsciously to their possessors, they enter into every phase of character. They linger like a subtle perfume in the sphere of unconscious cerebration, pervade the sentiments, enter into the mental structure, shape the motives, externalise themselves in words which linger in others' ears, in deeds which affect others' destinies, and silently interweave themselves into invisible, but indestructible images, reflected upon the Astral Light of the Universe. Could this most subtle, but most potential realm of being be thoroughly explored, all the thoughts, words, and deeds, that have ever moved the race would be found in ineffaceable pictures engraved upon the billows of Astral Light that heave and swell through the oceans of Infinity. Nothing is lost in Nature, nothing blotted out in Eternity, and future generations, living, moving, and breathing in the Astral realms of life imprinted with the soul-

images of vanished ages, inhale them, grow in them, re-combine them into the elements of their own characters, and thus live over again in ever-rolling, but ever-ascending cycles of time, every sand-grain of ideality that has ever been launched into space. Hence, too, the universality of ideas; the spontaneous affection of two kindred minds unknown to each other, and removed apart by long intervals of distance, and yet how often are such at the same moment of time inspired by the same thought, moved to execute the same work, and even construct the same, yet apparently original piece of mechanism; write the same stanzas of poetry, or arrange the same strains of melody into duplicate forms! This is the source of thought epidemics, mental contagions, and infectious opinions.

"The gross atmosphere of earth traversed by the seas of Astral Light cannot but become charged with the images they bear, and wherever two waves of this Astral Fluid unite to form an idea, some receptive mind seizes upon it. The wave flows on, the idea strikes another, and yet another mind, until the force of one leading thought sweeps on its grand career of influence, from pole to pole, and traverses the mental girth of an age, although, perchance, none but the constructive genius of a few can assimilate and utilise it."

EDITOR.

(To be Continued.)

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

THE BOOK OF THE KING OF AMMON.

CHAP. III.—PRAISES TO THE SUPREME BEING, AND EULOGY OF THE KING.

THE closing of this Discourse, as well as its commencement, is a tribute of praise to the Supreme Being, and also to those Kings, by whose divine power we are established in peace. Having commenced by celebrating the Supreme Power, to this Power do we return as we conclude. As the Sun nourisheth all the germs and receiveth the first-fruits, collected by his rays, as with mighty hands, and as these hands, or rays, commence by gathering what is most delicate in the plants, so would we first celebrate the Supreme Being, and the divine efflux of His Wisdom; after having gathered these celestial plants into our Souls, must we still cultivate that blessed harvest, which He will water with His fructifying rain. If we possessed ten thousand tongues and ten thousand voices, we could not even then duly celebrate the God of all Purity, the Father of our Souls, for new-born babes cannot worthily honour their Father; they act according to their strength, and thus obtain indulgence. Or rather, the glory of God is in this wise, that He is superior to all His creatures; He is the exordium, the object, the centre, and the end of all their

praises, each confessing that He is the Father, omnipotent and infinite.

It is such with the King. It is natural for us as his children to bless him; but we must obtain the indulgence of our Father, even were it granted before our asking. A father, far from turning away from his grandchildren, or from his new-born babe, on account of their weakness, rejoices to find himself acknowledged by them. This universal Knowledge which communicates Life to all, and which enables us to bless God, is itself a gift of God. For God, being good, has within Himself the essence of all perfection; being Immortal, He contains within Himself Immortal tranquillity, and by His everlasting Power He bestoweth on this World the most salutary blessings. No differences exist between those Beings whom He sustains; no variation; all have Wisdom, one Providence is in all, one Mind governs all, and all are urged by the same feeling to mutual Benevolence, one uniform Love producing Universal Harmony.

Let us now bless God, and return to those who have received the Sceptre from His hands. Having first sung their praises, let us now glorify Godliness towards the Supreme Being. May He Himself teach us how to bless Him; may He Himself train us to that study. Let Godliness and the praise of Kings be our first and chief exercise; for to them our gratitude is due, for the peaceful and fruitful times they have caused us to enjoy. The name of the King and his Power alone establish Peace; he is called the King (*Βασιλεύς*)* because he marcheth (*Βασιλεύω*) in his Royalty and in his power, and by peace and reason doth he reign. His Royalty is above inhumanity; his very name is a symbol of peace. The name of the King sufficeth often to repel an enemy. His statues are like havens of repose in the midst of the storm. The very image of the King produceth victory, giveth security to all, and maketh all invulnerable.

[Let our young aspirants note that *the King*, mentioned in the above chapter, signifies the "Adept," who is superior to all earthly troubles, he is not of the earth, though existing upon it for the benefit of others. The *Tyrants* are the *Black Magicians*, or *Adepts* in *Black Magic*—or the "*Black Art*," as it was anciently termed in Britain. The *true King* is applied, however, to the pure,

* *Translator's Note.*—The above might allude to the name of Ptolemy, which signifies *warrior*, but it is more natural to suppose that the allusion refers to Valens, which signifies *powerful, courageous*. Valens was associated to the Empire by his brother Valentinian; this seems to explain why the Author sometimes speaks of *the Kings*, and at other times of *the Kings*. The panegyric of Emperors was very common in those days; in Egypt especially this monarchical servility had always existed. Etymologically the word *Βασιλεύς* shows that this Fragment was written in Greek, and was not a translation from the Egyptian. The same might be said of the preceding chapter, wherein allusion is made to Phidias. These two Fragments are written in the same style, and appear as if from the same Author.

immortal, and glorified Soul of the human being, as in this state man is the true conqueror and sovereign over Matter.—ED.]

FINIS.

(To be followed by "Fragments from the Books of Hermes to Ammon.")

SAINT PAUL AN INITIATE.—Part I.

By . . .

"For as many as are led by the SPIRIT OF GOD, they are the SONS OF GOD."—Rom. viii. 14.

A KNOWLEDGE of the Occult powers of Nature not only opens the *Spiritual* sight of man, but it enlarges his intellectual faculties, and 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 theurgic 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 earmarks to this statement. In the *Epistle to the Corinthians*, we find Paul abounding with expressions suggested by the Initiations of Sabazius and Eleusis, and the lectures of the Greek philosophers. The Apostle designates himself as *idiotes*—one unskilful in the Word, but not in the *Gnosis*, or philosophical learning. "We speak Wisdom among the *Perfect*, or *Initiated*," he writes, "not the Wisdom of this world, but Divine Wisdom in a Mystery, secret—which none of the *Archons* of this world knew." What can the Apostle mean by those unequivocal words, but that he himself, as belonging to the *MYSTÆ* (*Initiated*), spoke of things known and taught only in the Mysteries? The "Divine Wisdom in a Mystery, which none of the *Archons* of this world knew," bears reference to the Basileus of the Eleusinian Initiation, who *did know*. The Basileus belonged to the staff of the great Hierophant, and was an Archon of Athens; and was necessarily one of the chief *Mystæ*, belonging to the *inner* Mysteries, to which a very select and small number gained admission. The magistrates supervising the Eleusinians were termed *Archons*.

In the Eleusinian and other Mysteries, the participants were divided into two grades, the *Neophytes* and the *Perfect*. The former were at times allowed to the preliminary Initiation, the drama of Ceres, or the Soul descending to Hades; the inevitable fate of each soul to be temporarily united with a terrestrial body. But to the *Perfect* only was it given to learn the Mysteries of the

divine *Elysium*, the celestial home of the blessed, or the Christian "Kingdom of Heaven." The Apostle in his second *Epistle to the Corinthians* (xii. 3, 4) most undoubtedly alludes to the final *Epopiteia*. "I know a certain man—whether in body, or outside of body, I know not; God knoweth—who was rapt into Paradise, and heard things ineffable *απορα προρα*, which it is not lawful for a man to repeat." Here is a plain allusion to the beatific visions of an "Initiated" Seer, for the phraseology is unequivocal. These things "which it is not lawful to repeat" are plainly hinted at in the same words, and the very reason for it assigned, is the same as that which we often find expressed by Plato, Proclus, Iamblichus, Herodotus, and others. "We speak WISDOM only among them who are PERFECT," says Paul; the distinct and unmistakable translation of the sentence being:—"We speak of the profounder (or final) esoteric doctrines of the Mysteries (which were termed *Wisdom*) only among them who are *Initiated*," and the Christian word Paradise replaces that of Elysium. As a further proof, let us turn to Plato, who plainly shows us that before an Initiate could see the Gods in their purest light, he had to become *liberated* from his body; that is, to separate his *astral soul* from it. (*Phædrus*, 64, also *Golden Ass* of Apuleius xi.)

"He maketh the wind His messengers, flaming Fire His servants," says the *Sepher Jezirah*, the Kabalistic Book of Creation (*Mishna* ix. 10) shewing the cosmical character of the later euhemerised angels, and that the Spirit permeates every minute atom of the Cosmos. Now, let our readers turn to *Hebrews* i. 7, in connection with the above passages. "Who maketh 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 "Hebrews" was as well acquainted with the "*Kabala*" as Adepts are in general.

That this Apostle was an Occultist admits not of any doubt, for there are many proofs of this scattered throughout his writings. When Paul, at Melita, shook the viper from his uninjured hand, the people said "that he was a God." (*Acts* xxviii. 6.) Let our sceptical friends remember that in Italy, even at the commencement of the sixteenth century, men, claiming to be descended from the family of St. Paul, braved, like the Marsees, the bites of serpents. (See *La Philosophie de la Magie. De l'Influence sur les Animaux*, Vol. I. Salverte.)

Paul, fully believing in Occult powers throughout the world "unseen," but always "present," says:—"Ye walked according to the *Eon* of this world, according to the *Archon* (Ilda-Baath—the Demiurge) that has the domination of the air," and "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." The sentence, "Ye were dead in sin and error," for "ye walked according to the *Archon*," or Ilda-

Baath, shows unequivocally that Paul knew and believed in the cosmogonical views on the emanations, and also that he was fully aware that this Demiurge, whose Jewish name was Jehovah, was not the God preached by Jesus. "Likewise (even as Sodom and Gomorrah) also these filthy dreamers defile the flesh, despise DOMINION, and speak evil of DIGNITIES," says Jude. *Dominion* is the "Empire," the *tenth* of the Kabalistic Sephiroth. The Powers and Dignities are the subordinate genii of the Archangels and Angels of the *Sohar*, but this we shall more fully explain to our readers in our next article.

(To be Continued.)

THE CHARIOT OF THE SOUL.

Look on the Spirit as the rider ! take
The Body for the chariot, and the Will,
As charioteer ! regard the mind as reins ;
The senses as the steeds ; and things of sense
The ways they trample on. So is the Soul.
The Lord that owneth Spirit, body, will,
Mind, senses—all ; itself unowned. Thus think
The Wise !

He, who is unwise, drives with reins
Slack on the neck o' the senses ; then they ramp,
Like restive horses of a charioteer.

He that is wise, with watchful mind and firm,
Calms those wild Five, so they go fair and straight,
Like well-trained horses of a charioteer.

The man unwise, unmindful, evil-lived,
Comes not to that fixed Place of Peace ; he falls
Back to the region of sense-life again !

The wise and mindful one, heart purified,
Attaineth to the changeless Place, wherefrom
Never again shall births renew for him !

For whose rides this chariot of the flesh—
The reins of mind well grasped ; the charioteer
Faithful and firm—comes to his journey's end.

E. ARNOLD.

GENERAL ITEMS.

DULL TIMES.—A singular circumstance occurred the other week at Canterbury Cathedral, morning service having been commenced without a single worshipper beyond those officially engaged. At the close the congregation numbered *two persons!*

WHAT NEXT?—A clergyman, writing to the *Church Times*, intimates that he was the first person to use incense at Protestant Episcopal worship, and being in want of chiming bells, he promises to "ring into heaven" any "five virgins" who will supply him with the requisite funds !

THEOLOGICAL IMBECILITY.—A debate lasting four hours, and resulting in a tie when a vote was taken, was had lately by the students of a Western

theological seminary on this proposition :—"Suppose a prayer on a formal occasion is read from a printed slip, and a *typographical error* completely ruins the proper sense, will *Providence receive the petition as read or as originally written?*"

GERMAN AIDS TO CIVILISATION.—The total value of German exports to Africa amounts to some 32,000,000 marks, or more than £1,500,000 sterling. Of this total no less than 12,000,000 marks, or nearly £600,000 sterling, represents the traffic in "nigger brandy" and "nigger rum" alone. Next in importance to intoxicating drink among the German exports is the scarcely more pleasing commodity of guns and gunpowder.

CREEPING TO TRUTH—EARTHQUAKES AND MINE EXPLOSIONS.—The Vienna correspondent of the *Standard* writes :—"Herr Rudolph Falb, whose theory of earthquakes has for some years been much discussed in scientific circles, and whose predictions have frequently been substantiated by events, has just promulgated a new theory with reference to choke damp in mines. He says that explosions coincide for the most part with earthquakes, and he predicts a very critical state of things shortly, when, he says, the greatest caution should be observed in mines. The next dates when he anticipates danger are the 30th of March, the 12th of June, and the 12th of July."

THANKS TO THE "GOD OF BATTLES."—We find it a matter of the utmost difficulty to comprehend how people can actually offer *thanksgivings* for their own successes in blowing hundreds and thousands of Arabs to pieces, with scientific murdering machines. Of late the Bishop of Rochester, and other prominent clergymen, have issued Special Prayers, for use in their dioceses, on behalf of our soldiers in the Soudan. The highest grades of Englishmen, concerned about our commerce, our debts, or our prestige, send out armed bands to slaughter hundreds upon hundreds of their fellow-creatures, who are defending their country and their homes ; and when we murder successfully, we wipe our lips, and offer thanks to God for it ! Alas, for poor human (*animal*) nature !—Ed.

ASTRAL INFLUENCES.—SYMPATHETIC TWINS.—On Saturday, January 17th, Dr. Diplock held an inquiry at the One Tun Inn, High Street, Brentford, respecting the singular circumstances attending the death of twin infants, named Frank Matthison and Albert Edward Matthison, aged one year and nine months. Eleanor Matthison, the mother, said she was the wife of a lighterman. The children had from their births been weak infants. *When one was ill the other was affected in a similar manner. Both were seized with a fit on Thursday, and died at the same moment.* Mr. Wm. Roe, surgeon, said the cause of death was convulsions from teething. A remarkably *sympathetic influence* existed between the two children, and the *coincidence in the simultaneous illness and death could*

only be accounted for in that way. A verdict of death from natural causes was returned. [Aye! something more than a "strange coincidence," be it observed, for Astrology is a science as infallible as Astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realisation, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit. If astronomers cannot explain to us the Occult law, by which the drifting particles of cosmic matter aggregate into worlds, and then take their places in the majestic procession which is ceaselessly moving around some central point of attraction, how can any one assume to say what mystic influences may or may not be darting through space, and affecting the issues of life upon this and other planets? Almost nothing is known of the laws of Magnetism and the other imponderable agents; almost nothing of their effects upon our bodies or minds; even that which is known and, moreover, perfectly demonstrated, is attributed to chance and curious coincidence! But we shall have something very interesting to say to our readers very soon upon this much-tabooed subject.—ED.]

OCCULT NOTES.

"I have received great revelations, and I have enjoyed no little sweetness, from these flaming Spirits (Angels). But the Lord has afterwards led me into hell (*the Elemental spheres*), and shown me the difference of Spirits, of which I could write a good deal, distinguishing Fire-Spirits, Metal-Spirits, or Mountain-Spirits, Wood and Air-Spirits, and what their respective powers, working, colours, and forms are, also their transformations, and the glorious order in which they appear in indescribable majesty. We paint them black, and in all kinds of beast-like forms, but they differ, and know how to transform themselves out of air quickly. But *salt* is repugnant to them, for in it is a divine spark, as there is in the *prima materia* of all created things:—which the Magi understood well, but this is called mere witchcraft and infidelity."—J. G. GICHEL. *Letter to a Friend, 1675.*

In connection with the above quotation it will be well to herein add a few remarks regarding the "pagan" origin of the *Catholic Ritual*, for this church despoiled the Kabalists and Theurgists of their Magical rites and ceremonies, prior to hurling anathemas upon their devoted heads. Here is a translation from the *Kabalistic Ritual*, and that which is known as the *Roman Ritual*, the ritual of Paul V., revised by the most learned of modern

Popes, Benedict XIV., the contemporary of Voltaire:—

KABALISTIC (Jewish and Pagan).

Exorcism of Salt.

The Priest-Magician blesses the Salt and says: "Creature of Salt, in thee may remain the WISDOM (of God); and may it preserve from all corruption our minds and bodies. Through Hochmael (חכמה God of Wisdom), and the power of Ruach Hochmael (Spirit of the Holy Ghost) may the Spirits of Matter (bad Spirits) before it recede. . . . Amen."

ROMAN CATHOLIC. *Exorcism of Salt.*

The Priest blesses the Salt and says: "Creature of Salt, I exorcise thee in the name of the living God . . . become the health of the soul and of the body! Everywhere where thou art thrown may the unclean spirit be put to flight. . . . Amen."

Let our readers remember that the above quotation is from the *latest revision* of the Catholic Ritual, 1851-2, as the former ones will be found more striking in identity of phraseology, as well as in ceremonial forms. In our forthcoming number we shall add the Exorcisms of *Water* and *Elemental Spirits* from both *Rituals*, viz., the *Kabalistic* and the *Roman Catholic*.

To Correspondents.

MRS. S. W., HENLEY-IN-ARDEN. JAPANESE MIRRORS.—That which you refer to contains nothing certainly of a *Magical*, or *Magnetic* nature. They are, however, curious, because when a ray of sunlight is reflected by their surface, and is received on a white screen, one sees in the figure which appears there the reproduction of the forms in relief placed at the back of the Mirror. You might read the experiments of Bertin and Dubosq in the *Annales de Chimie et de Physique*, for May, 1880. But the real *Magic Mirror* is quite a distinct article, being for the purpose of developing Clairvoyance, and has the advantage over a vase of water, and other bright objects, because the eye of the seer is not fatigued by the glitter of a large body of bright rays. They are made also so as to retain the Magnetism. It takes careful practice to make perfect in this, like everything else. But when the person is naturally endowed with a certain amount of clairvoyant power the case is otherwise. In the works of Randolph, Lane's *Modern Egypt*, etc., etc., you will find interesting accounts of such. In a short time a series of articles on this subject will appear in our Monthly.

G. F., ITALY. SOUL'S RETURN TO THE MUMMY.—No; the learned people of ancient Egypt believed nothing of what you insinuate. What they believed—and with good reason too—was this:—The *Life-Atoms* of the corpse, or Mummy, for a period of several thousands of years, notwithstanding its so-called preservation, by embalming, continued to throw off invisible atoms which enter, or are infused, throughout every variety of organised life-forms. At the close of 3000 years—generally speaking—after endless transmigrations, these life-atoms are again united together, and form the new body of that soul which had already been corporified with them, 3000 years previously. These life-atoms are magnetically united together, owing to the laws of affinity, and are once more reincarnated together. We are constantly throwing them off. Let us hold some object in the hand for a few moments, and the trained Lucid, or Psychometrist will—even thousands of years after the occurrence—see us, and sense the very feelings we had at the time that we touched such a substance.

X. X., LIVERPOOL. DRUIDS.—The ancient Druids explained the cycles, the division of the upper regions into *Seven* heavens, and their mysterious knowledge was embedded in signs and symbols. Taliesin, the ancient Welsh poet, describing his Initiation, says:—"The secrets were imparted to me *without the use of audible language*," and in the poem called the Chair, he says:—"I am a *silent proficient*." Their symbolical egg was entwined with a snake, somewhat resembling the emblem of a very ancient and honourable Occult Fraternity still existing. The Druidical invocations were made to the *One* all-pervading power (Selden, etc.). They taught that Time was only an intercepted fragment of Eternity, and the endless succession of Worlds, the Immortality of the Spirit, and a future state.

FRATER, EDINBURGH. FREE-MASONRY.—Free-Masons know nothing whatever of the *INEFFABLE NAME*. Their pass-words are, as they truly say, "mere corruptions" of God engraved on the Triangle, and they have adopted a "substitute" for it. They know not the real origin of their supposititious *Hiram Abiffs*, neither do they suspect even the real meaning of their substituted mystic "*word, at low breath*"—**MAHABONE, or MACBENACH**, etc. But this absurdity is repeated in the ears of Novitiates, as if the jingle of the word possessed as much potency as would deflect from the perpendicular a spider-web hanging from the ceiling. Free-Masonry is a corpse from which the spirit has long departed.

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S., LONDON. H. B. OF L.—An article upon such will appear in an early number; but as to any *inner details*, you can only arrive at a Knowledge of such by *winning your way* by merit into the Higher Grades.

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Meanwhile Subscribers' Names should be sent as promptly as possible to—

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VOL. I. No. 4.]

GLASGOW, MAY, 1885.

[PRICE ONE PENNY.]

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Omnia vincit Veritas.

TO OUR READERS.

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Friends throughout the world will oblige the Editor by forwarding to him Papers or Magazines, issued in their respective localities, that may happen to contain any matter likely to prove interesting, or in which statements may appear of an incorrect character. The paragraphs should be marked in order to save trouble.

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The Occult Magazine.

MAY, 1885.

The first portion of a highly important series of articles will appear in our next issue, viz.—"*Flashes of Light*," by *Eos*, an advanced Occultist. We have also on hand for early publication another interesting series—"The *Mighty Giants of the Past*," by *Mejnour*. As the "*Occult Magazine*" has many warm friends, we trust they will give their favourite some attention, and aid us in attaining an extended circulation, by which we may be enabled to increase the matter in our little Monthly, by the employment of smaller type for several of our articles, as "every little makes a muckle." Several contributions are unavoidably left over for our *June* number.

We have been favoured with a copy of the "*Chaine Magnétique*,"* the able organ of the

* Published by M. L. Auffinger, 15 Rue du Four-St. Germain, Paris.

Magnetists of Paris. We are gratified to see that the Mystical science of Paracelsus and Mesmer is completely revived on the Continent, which is a matter of paramount interest. The Austrian Court Academy, and public alike, have been staggered with the Mesmeric cures and experiments of Dr. Hansen, a Danish Physician. Students of Mesmerism, who understand the French language, would do well to peruse the pages of this interesting Journal of Magnetism.

Our Rochester (U.S.) friends have sent us an American monthly, "*The Alpha*," edited by Mrs. Winslow, Washington, D.C. This beautiful serial is redolent of moral purity and progressive reform, and we cannot but highly recommend it, for the attractive and momentous truths it contains upon subjects, the nature of which is of the most special import, more particularly to those of our lady-readers who are interested in such matters, and who are striving after a higher life.

Our Astrological students ought to obtain a small brochure by Dr. Pearce, entitled, "*The Crisis in Egypt; how it was Foreseen and Foretold*."* It contains numerous remarkable predictions relative to the Eastern question, etc., which have been rather strikingly verified.

We have observed a most amusing Letter in the pages of the "*Medium*," for April 3rd, from one who *Advertises* himself as a *Teacher* of Occultism and Metaphysics. As to its *meaning* in detail, it would puzzle a Philadelphian Lawyer, for its truly "deep, dark, and mysterious, and far beyond the range of human comprehension." It takes something very remarkable to "astonish" tyros in Occultism now-a-days, hence it would be a matter of no great surprise were we to observe something like the following announcement very soon:—

"I, Marshal Brevet Cornelius, pupil of the late Hoky,

* London: Cousins & Co., 3 York Street, Covent Garden, W.C.

Poky, Winky, Wang, celebrated Hierophant of the Cannibal Islands, and Professor of the Psychic quadratic equational Formula, for the solution of the Phosphoric foot-prints of the Pentagonal Orohippal soul-lines of the Shining-Star, in the azimuthal Double of the trailing Pleiades, and student of the Meteoric Aural star-dust, which, by Magnetic reciprocal equilibrium, evolves through the interstellar galaxies of the unseen orbits of Uranus and Saturn; am prepared by the hypothetical Atlantean system of my renowned Guru, of the Triple Abn, "Aye-Is-It," to impart by Magneto-Electro-Telepatho-Theurgy, a few of the Minor Decades of the Thessalian Tarot-Sages, to those who hate money-getting, but with the utmost tranquillity and mental apathy, wistfully, and with their whole energy, love money-giving," etc., etc.

Want of space compels us to hold over "Occult Notes" and Part III. of "Ancient Myths," etc., until our next issue.

R. H. F. AND THE "DIVINING BALL."—We are requested, on behalf of the members of the H. B. of L., to thank Mr. R. H. F. for his *very liberal offer*, to send them gratuitously a copy of the paper he advertises in the *Medium*, in the form of a letter, which letter was *refused insertion* in the pages of our contemporary, *Light*. This offer the members of our noble Order beg to decline, as they understand where to obtain the paper when so disposed. Our readers must know that the "Revelations" of the so-called Divining-Ball, or Magic Crystal, are the most unreliable of all revelations, in fact *they are not revelations at all*, as the seer only perceives the reflections of his or her own mental state. In the pages of *Zadkiel's Almanac*, many years ago, were "Crystal Revelations" supporting all the dogmas of Christianity, and if "Zadkiel" had been a Mahometan, the same angel (?) would have upheld the doctrines of the *Koran* as Divine. These "Divining-Balls," in the hands of "British Seers," may be all that the Gipsy fortune-tellers require to reveal the simulacrum of the future husband or wife, to their clients; but when the Mysteries of Nature are conjured from such a source, the result only makes "confusion worse confounded," and speaks but very unfavourably for the Occult acquirements of the authors of such a startling series of "Revelations." It is only the trained expert of Occultism that can use such a means of obtaining knowledge with anything like a satisfactory result, and our readers may rest assured that this *sine quanon* of soul-culture is not even *remotely possessed* by the authors of those crystalline emanations.

THE VEIL OF ISIS.—Part III.

BY ZANONI.

"He is the One self-proceeding,
And from Him all things proceed;
In them, He Himself exerts His activity,
No mortal BEHOLDS HIM, but HE beholds all."
—Orphic Hymn.

It will thus be seen that the full meaning of the inscription upon the temple at Sais *can be applied*

to the Moon, when considered in her true Astrological character. G. Higgins was evidently wrong, simply because whilst continually admitting the universality of this Astral Science amongst all ancient nations, he was himself entirely ignorant of its principles and teachings, and consequently could not perceive how the Moon could be the Mother of all that *was, is, or shall be*, and likewise be alternately *male and female at the same time*. Had he only reflected for a moment upon the fact that the Moon was only considered by the ancient Sages as a *Medium*, who "in herself is neither fortunate nor unfortunate," but "by her proximity to the earth, she receives and transmits to us the Magnetic influence of all the bodies in space," and in consequence becomes "the most potent factor in all sublunary affairs," or, in other words, *through her mediumship*, she becomes *either male or female, according to the nature of the planet controlling her*, and the secondary cause of all the blessings and miseries that flesh is heir to—he would not have been deceived by the paradoxical sayings of her Initiates.

Their Astrological teachings, though beautiful in themselves, formed but the stepping-stone, as it were, to the Greater Mysteries of Nature's immutable laws, which constituted the Astro-Masonic Science,* concealed beneath the Veil of our Goddess. Everything that modern science proudly looks upon as its own, was taught thousands of ages ago. Until quite recently, astronomers looked with contempt upon the ancient theory, that the *Sun moved through space*, but this is now one of the cardinal *facts of the exact science* of our modern Professors. The fortunate and *timely discovery* (?) of the TIRVALORE TABLES, and Egyptian Papyrus-Rolls, prove beyond a doubt, to any thoughtful mind, that so far as real knowledge is concerned, the ancient Astronomers were infinitely in advance of our boasted nineteenth century schools. Their Cycles (*i.e.*, such of them that have been either discovered or *revealed*) are only further proofs that their science was not one of mere theory and speculation,† but on the contrary, was built upon the sure foundation of TRUTH itself. The laws of the Cosmos are unchangeable, and by a Knowledge of these laws it was as easy for them to foretell the future events of Human life, or the destiny of Empires, as for our modern astronomers to calculate an eclipse of the Sun, or Moon, or a conjunction of the planets. Such terms as CHANCE and COINCIDENCE *could find no place in their vocabulary*.

The Lunar period of 19 years, known as the Metonic cycle, and the cycle of 600, are well known examples of their extraordinary calculations. This period of 600 years, which has been appropriately named "*The Cycle of the Sun*," is the Luni-

* Our readers must not suppose that the term Astro-Masonic has anything to do with modern Free-Masonry.

† Unproved theory and speculation constitute more than one-half of modern Astronomy, strange though the fact is.

Solar *Naros*, or Sibylline year. It is composed of 31 periods of 19, and one of 11 years, and is the most perfect of the Astronomical cycles, although no chronologer has mentioned it at length. It is the most ancient of all, and consists of 7,200 solar months, or 219,146½ days, and this same number of 219,146½ days gives years, each consisting of 365 days, 5 hours, 51 minutes, and 36 seconds, which differ by less than 3 minutes from what the length of the year is observed to be at the present day. Yet, in spite of this indisputable fact, there are *educated people* (?) who, in the press and elsewhere, still unblushingly assert that the ancients did not know the exact length of the year! Prejudice is still a dominant power, but *verbum sat sapienti*.

This wonderful cycle will repay careful study. For instance, if on the 1st of January, at noon, a new Moon took place in a certain part of the heavens, it will take place again exactly in 600 years, at the same moment, and under the same circumstances. To make ourselves better understood; suppose that on the 1st of June, 1885, one hour after sunset at Greenwich, a new Moon took place, then in exactly 600 years from that date, viz., 2,485 A.D., at one hour after sunset, there would be another new Moon, and this new Moon would be appearing in the same part of the heavens to an observer at Greenwich. Cassini, one of the greatest of modern astronomers, declares "that if the ancients had such a period of 600 years, they must have known the motions of the Sun and Moon more accurately than they were known for many ages after the flood." Such a fact was known, but it was guarded, like all the other secrets, and hidden from all mankind, except the Priests, and even amongst those it was only communicated to a favoured few, who did not betray the confidence reposed in them. Yet it was covertly hinted at in the Sibylline Oracles, it was the acknowledged source from whence the Hebrew Priests, who brought their sacred volumes from Egypt, drew their predictions of a Messiah, and it was more than hinted at by Virgil, in his Fourth Pastoral:—

"The last great age, foretold by sacred rhymes,
Renews its finished course: Saturnian times
Roll round again; and mighty years begun,
From their first orb, in radiant circles run.
The base, degenerate Iron offspring* ends,
A golden progeny† from heaven descends:
O chaste Lucina! speed the mother's pains,
And haste the glorious birth! thy own Apollo reigns."

*The Son shall lead the life of Gods, and be
By Gods and herbes seen; and Gods and heroes see
The jarring nations, he in peace shall bind;
And with paternal Virtues rule mankind."*

—VIRGIL (*Dryden's Trans.*)

The future Messiahs, foretold by the Sibylline Oracles, were derived from their sacred *Naros*.

* The Iron Age, i.e., one of trouble and darkness.

† The Golden Age, or the reverse of the Iron rule.

No wonder, then, that the Priests predicted a Messiah, and that the character of Jesus should have been made by his followers to tally with the ancient Oracles. At this portion of our subject it is as well to point out, that only the highest Initiates were acquainted with the exact date of each Messianic Messenger, or Messiah, but with their usual *literal interpretation*, the lower, or corrupted priesthood, expected the Son of God at the expiration of a certain, but to them, indefinite period. They did not know to a century even, when the Divine Birth would take place, consequently there was always sufficient scope for religious impostors to exert their talents. Another important consideration which they always overlook, is the fact, that although at the end of one *Naros*, or in the beginning of another, when the Messianic Teacher appears, *he does not always appear in the same country, and to the same people*, but that each country in turn has its own great Teacher, at the proper time, is a well-established reality, consequently he appears in different types, according to the genius of the people to whom his mission is devoted. The ideas that would suit a Greek or Roman, would fall powerless upon the soul of an Indian; the subtle and sublime mysticism that would captivate the Egyptian, or Arab intellect, would be utterly lost upon the dull mind of the carnal European, whose coarser nature is unable to comprehend those ideas which, to an Oriental fancy, are the impersonation of all that is beautiful. This fact has proved the great stumbling-block to the spread of a *pure Christianity in the East*. Christians claim that their Jesus Christ is the only Messiah, and certain sects of *Christian Spiritualists* make the same great mistake. Christ is an ideal man who has lived in every clime, and amongst every people, in all ages. To term the wise and noble reformers, such as Gautama Buddha and Zoroaster, "heathens," is a strange way of impressing the Hindu or Persian with Christian charity. An old and haughty nation like the Chinese, for instance, would never be persuaded that all their ancestors, so wise, so pure, and so excellent, were utterly excluded from all the active interference of Heaven, and that such influence was never exercised until thousands of years had elapsed, and millions of human beings had lived and died, when it was at length showered down, as it were, by accident, for a wandering horde of exiles from the land of Egypt, who, so far from deserving the Divine blessing of God, were the most blood-thirsty tribe of cut-throats that ever ravaged a country (if Biblical accounts can be credited). If Christians wish for success in the East, they must adopt a different policy; pay more attention to Psychology, and less to the dead letter of a miscellaneous Bible, which is anything but "holy." They must return their rites and ceremonies to the true source from which they were borrowed, and drag down from the bleeding Cross of Calvary the martyred Son of God, and

place him in his only true position, viz., the Vernal, or Equinoctial Cross of the Celestial Zodiac, then *they may be more successful, but not until then.*

(To be Continued.)

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS FROM THE BOOKS OF HERMES TO AMMON.

CHAP. I.—ON THE GENERAL ECONOMY.

PROVIDENCE rules the Universe; Necessity contains and surrounds it; Destiny urges on and contains all things by a compelling Force which exists in its Nature. It also causes the Generation and the Dissolution of Life: The world therefore receiveth Providence in the first place. Providence extends throughout the Heavens, around which circulate the Gods, with a Motion that is Untiring and Eternal. There is Necessity, hence there is Destiny. Providence is Foreseeing, Destiny rules the position of the Stars. Such is Universal Law.

II.

All things are generated by Nature and by Destiny, and there is no place destitute of Providence. Providence is the self-sufficient liberty of the celestial God. There are two spontaneous Powers, Necessity and Destiny. The latter is subject to Providence and to Necessity; the Stars are subject to Destiny. For no one can escape from Destiny, neither can any one avoid the action of the Stars. They are the Instruments of Destiny, thereby accomplishing all things in Nature and in Humanity.

III.

The Soul therefore is an incorporeal substance, and when it enters the Body it does not lose entirely the nature of its being. Its substance is a perpetual Motion, the spontaneous activity of the Mind; it moveth neither in anything, towards anything, nor for anything. For it is a primary Force, and that which precedes hath no need of that which follows. The expression "in anything" applies to Place, to Time, and to Nature; "towards anything" applies to Harmony, to Form, and to Figure; "for anything" applies to Bodies, for Time, and Place, and Nature, all relate to the external Form assumed by Matter. All these terms are united by reciprocal bonds. A Body requires a Place; for we cannot imagine a Body without the space which it occupies; it changeth in its Nature; these changes are only possible by Time, and by an operation of Nature; the different parts of the Body cannot be united without Harmony. Space existeth only because of the material Form which it evolves, it containeth their Changes, and yet is not destroyed by these Changes; the Form passeth through successive Changes, but amidst all these Changes it remaineth the same.

It was a Body, and thus it remaineth; its Condition alone differeth; what changeth alone in the Body is its Quality, or its Condition. Time, Space, and Natural Motion are therefore incorporeal, each having its essential Property. The Property of Space is receptivity, that of Time consists in Numbers and Intervals; that of Nature, Motion; that of Harmony, Friendship; that of the Body, Change; and that of the Soul, Mind.

IV.

Each Motion is produced by the operation, or energy, which moves the whole. The Nature of the Universe supplies two distinct Motions, the one according to the Forces of Nature, the other according to its Activity, or Energy. The first permeates the entire World, and acts Inwardly, the other encompasses it, and acts Outwardly; these two Energies work together. Universal Nature produceth and sustaineth all Being, and scattereth her fruitful seeds throughout Matter, which latter is warmed by Motion, and thus becomes Fire, and Water, the one the Active Element, the other the Passive. Fire, in opposing Water, drieth it partially, thereby producing Earth. From this drying process comes forth a Vapour, formed from the Water, from the Earth, and from the Fire, and thus it is that the Air is generated. These four Elements combine, in obedience to the law of Harmony, the Hot with the Cold, the Dry with the Moist, and from their combination a Breath is produced, likewise a Seed analagous to this Breath, and contained by it. This Breath falling into the Matrix, acteth upon the Seed, transformeth it and causeth it to grow. Whilst in the womb this Breath hath no vital operation, but a motion of fermentation, by Harmony therefore it is made the receptacle of Intellectual Life. The latter is indivisible and unchangeable, and never ceases to exist. The Germ, contained by the Uterus, is brought to Light by Numbers, and is produced outwardly; the Soul becomes attached to it, not through any natural analogy between them, but by a Law of Fatality; the Soul desireth not its Union with the Body; it is therefore in obedience to Destiny, that it provides the Being that is born with the Intellectual Principle, and with the Ideal Essence of its Life; for in blending with the Spirit, it produceth the Vital Principle.

V.

Hence the Soul is an incorporeal Essence; if it had a Body it could not maintain itself; for all Bodies require Being and Life, in this consisteth Order. Wherever there is Birth, there also is Change. The fact of Being implies Magnitude, that is to say, Increase; Increase implies Decrease, the latter ending in Destruction. Whatsoever receiveth the Form of Life, partaketh of its Being, through the Soul. In order to produce Existence, it is necessary first of all to Exist; that is, to grow in Reason, and to be made partakers of Intelligent Life. Life constituteth the Animal, Intellect

maketh him Reasonable, the Body maketh him Mortal. The Soul therefore is Incorporeal, and containeth a Power that is Unchangeable. Can the Intelligent Animal exist without an Essence to supply its Life? Could he be a Rational Being, did not an Intelligent Essence supply his Rational Life? If all Beings are not endowed with Intelligence, it is in consequence of the constitution of the Body, in relation to Harmony. If in the constitution, Heat is superabundant, the animal is nimble and ardent; if Cold predominates, the animal is heavy and slow. Nature disposeth of the bodily elements in obedience to the Law of Harmony. This Harmonial combination hath three forms—the Hot, the Cold, and the Temperate. Harmony is established according to the influence of the Stars. The Soul seizeth the Body for which it was intended, and causeth it to live by the operation of Nature. Nature assimilates the Harmony of Bodies to the disposition of the Stars, and the combination of the Elements to the Harmony of the Stars, in order that there may exist mutual sympathy. For the end of the Harmony of the Stars is to beget sympathy, according to Destiny.

VI.

The Soul therefore, O Ammon, is an Essence which containeth finality in itself, receiving from the beginning the Life to which it is appointed, and drawing towards itself, as it were, a quality or faculty, which hath Passion and Desire. Passion is a faculty; and if it agrees with the Intelligent part of the Soul, it becomes Courage, and never yields to Cowardice. Desire is also a faculty; when associated with the Reasonable part of the Soul, it becomes Temperance, and never yields to Luxury. For Reason compensates for Blindness of Desire. When the Faculties of the Soul are thus co-ordered under the supremacy of the Mind, they produce Justice. The Faculties of the Soul are governed by the Intelligent Essence; which existing within Itself, hath for authority Its own foreseeing Mind. It ruleth imperiously over all, Its foreseeing Mind acting as Its Counsellor. The knowledge of the Essence is the knowledge of those ratiocinations which supply to that which is Irrational, an image of that which is Rational; the image is obscure in comparison to that which is Rational, and Rational in comparison to that which is Irrational, as the Echo, in comparison to the Voice, or the glory of the Moon, to that of the Sun. Passion and Desire are disposed according to a certain Law, having a mutual attraction, and establishing between themselves a reciprocal idea.

[This exquisite Hermetic Gem contains the very foundations of the true Wisdom which constitutes Spiritual Science. How trivially meagre and shallow are the latest metaphysical speculations of modern scientists upon the momentous questions of MIND AND MATTER, when compared with the sublimity of ideas presented in this Chapter. Those of our readers who can read "between the lines"

will see what a mine of knowledge is herein opened up for them. The Laws of Correspondence will supply the *priceless key* to this Chapter. The oft-quoted saying of St. Paul, that "there is a *natural body* and there is a *spiritual body*," can only refer to those spheres of the Soul, or Spirit-World, which constitute the purely probationary stages of the Human Spirit, upon the *Ascending*, or *Descending*, cycle of its eternal Destiny, for the Astral or Spiritual Body of the Spiritualist can only exist upon, or within, the plane of Matter. Few, indeed, can grasp the conception of that state wherein the purified Soul attains the perfect *AT-ONE-MENT* with the Father. In this radiant state *the Soul, though possessing Form, is really Formless, Time is annihilated, and hath neither Past nor Future, but all things are in the Present.* This condition is the "*Nirvana*" of the Buddhist, and the "*Peace of God which passeth understanding*" of the Christian. —ED.]

(To be Continued.)

THE SACRED SCIENCE.

AMONGST the many sciences engaging the attention of earnest students of the present day, there is not one science which has had less honours conferred upon it, or more bitterly borne the contemptuous scoffs and sneers of an apathetic world, than the very oldest of them all—the *Sacred Science*, the SCIENCE OF SCIENCES—the noble and venerable parent, indeed, of all our modern pigmies. How anxious in his petty vanity and scientific conceit, does the self-styled positive scientist, ever on the outlook, endeavour to cast the mantle of dark oblivion over its undoubted origin, and try to persuade the courageous scholar, who has deviated from the beaten track traced out for him by his dogmatic D.D.'s, LL.D.'s, etc., that *all is moonshine*, because the former, with his supposed Divine ordination, and the latter, with his Microscopes, Spectroscopes, and what not, has failed to catch *spirit*. One who rejects *à priori*, or even doubts the Immortality of man's soul, can never believe in its Creator, and blind to what is heterogeneous in his eyes, will remain blinder still to the proceeding of the latter from Homogeneity.

But although for nearly half-a-century past, Spiritualism has been dealt with in anything but a sensible manner, notwithstanding the occurrence daily, nay hourly, of proofs which speak to all our senses, stare us boldly in our very eyes, and utter voices from the "great beyond," yet, in spite of frauds and corruptions, in spite of the jeers and ridicule of pseudo-scientists, this celebrated movement has progressed to most gigantic proportions in the many millions of believers to-day, to be found, not only throughout Christendom, but in every part of the habitable globe. But Occultism stands in relation to Spiritualism as the Infinite to

Finite, as the cause to the effect, or as unity to multiplicity, and no wonder it is that this subject is now exciting the interest of all advanced Thinkers and Spiritualists throughout our realm. It is to this vast assemblage that we at present address ourselves, hoping that their interest in so profound a subject will enable us to enter together into a pleasant intellectual communion. We, however, feel the utmost diffidence at times in approaching to Occult themes which will come under the gaze of our venerated MASTERS—the exalted ADEPTS—to whom it must seem as the mere alphabet of knowledge, but we are nevertheless comforted in the hope that through our very humble and feeble instrumentality, many an earnest soul will be assisted in advancing towards higher realms of thought and wisdom—towards those living rays of Light from the archaic altars which illumine the shadows of to-day.

Occultism alone can show us how and why it is that the promised signs have disappeared from the midst of Christendom, and it can furnish proof and illustration of the leading doctrines of Christianity, such as can be had from no other source. It not only demonstrates the basic fact, but gives the *true* philosophy and uses of the now perverted rites and practices of the Church, the *real* meaning of which is now a dead letter, and totally misunderstood. For example, Christian Baptism is held as one *sine qua non* now of salvation, consequently the believer is either immersed in water, or has it sprinkled over his face. But if the "Word" is to be taken as a guide, he is entirely in error. That was *not* the kind of Baptism which was to accompany the Gospel of Christ. The symbol of the Baptism of the Nazarene was FIRE—not Water—the sign of a power which should not simply moisten the surface of the understanding with a verbal assent, but which should penetrate to the very centre of consciousness, and there become a perpetual source of light and heat. Now, where have we such a rite, for in the Church it is non-existent, but the sacred and solemn "*Baptism of Fire*" still prevails amongst the Initiated, as it has ever done, and truly and unequivocally proclaims and establishes the Immortality of the *Perfect Man*—the ADEPT.

Thus the *Sacred Science* exists, and has existed ever since pre-historic ages. Historically begun by the Samothracian Mysteries, it followed its course uninterrupted, and ended for a time with the expiring theurgic rites and ceremonies of Christianised Greece; then re-appeared for a time again with the Neo-Platonic Alexandrian School, and passing by Initiation, to sundry solitary students and philosophers, safely crossed the mediæval ages, and notwithstanding the furious persecution of the Church, resumed its fame in the hands of such Adepts as Paracelsus, and several others, finally dying out in Europe with the Count St. Germain and Cagliostro, to seek refuge from frozen-hearted scepticism in its native country *the East*, from which it has now again branched with wisdom and benevolence to find a home in *the West*.

The day is gradually but surely advancing when the Free-Love philosophers will be remanded to the common jail, in company with the vendors of indecent prints and pamphlets,—when the unseen races of the air, the earth, the fire, and the water, made visible at will by our MASTERS—the ADEPTS—will cease their mischievous work in some of our Spirit-Circles, as "Guides, Controls," etc., and be obliged to keep to their own sphere, and wait their time to be born upon this earth; and when the existence of a grand and blessed Fraternity, in our very midst, will be known, and its majestic mission to elevate and enlighten mankind be duly appreciated. As yet it comes only as a gentle breeze, but soon it will sweep with the power of the hurricane. The friends of Occultism *know* all this, and they patiently await their time—for *they are nunquam non paratus*. Ed.

BOOK REVIEW.

PALINGENESIA: OR, *The Earth's New Birth*, by Theosopho and Ellora. Glasgow: Hay Nisbet & Co., 38 Stockwell Street.

If we were simply to say that this is a remarkable work, we should pay the authors but a poor compliment, for we are passing through an era of mental activity, which is pre-eminently noted for remarkable books. Whether viewed from a social, religious, or political standpoint, "*Palingenesia*" is by far the most extraordinary volume we have ever had the pleasure of perusing. The scheme laid down of the *Earth's New Birth* is, in the truest sense of the word, Utopian. Still, there is a vast amount that—if only supported by material authority—could be carried out to the world's advantage. As a matter of fact, "*Palingenesia*" is an ideal world, and as such, can only exist in the imagination of the present human race. The Polar Axial Railway, for instance, though quite in keeping with the realm of mind, can never be realised in a more concrete form. Such a world, or rather such a state as the one elaborated herein, could only be inhabited by a people similar to Bulwer Lytton's "*Coming Race*." In fact, this latter volume, and the one under review, should be compared together. The great amount of Occult knowledge displayed in "*Palingenesia*" will specially interest our readers, for the authors are profoundly versed in many departments of our Noble Science, and we are only sorry to say that we are afraid that this fact alone will prevent the book from obtaining the extensive circulation it so richly deserves. It has been the work of a long and laborious lifetime, and we wish it every success. The only faults we can find with it are, that the identity of both *Theosopho* and *Ellora* becomes interblended, consequently we are not certain from which source the various ideas are emanating; and that the priestly training and strong tendency of the authors to an ideal Romanism are too manifest for those who are

free from such influence. *Theosophy* and *Ellora* have, however, in "*Palingenesis*," accomplished for the coming race, what the orthodox Moses and Aaron did for the tribes of Israel. The second volume contains a magnificent series of diagrams in illustration of the text of Vol. I., and exhibits great architectural abilities.

THE H. B. of L.

A REPLY TO SEVERAL STUDENTS OF OCCULTISM.

(To the Editor of the OCCULT MAGAZINE.)

DEAR SIR,—Kindly allow me to state through the medium of your valuable paper, that it is quite impossible for me to personally reply by letter to the numerous correspondents who are continually inquiring for further particulars and information upon the "SACRED SCIENCE;" at the same time I should be extremely sorry to deny to any one whose Soul may be eagerly thirsting for LIGHT, all the means that lie within my power for obtaining such. The road that leads to the heights of true Occult Knowledge is both long and weary, and the obstacles to be surmounted are often both difficult and dangerous; yet to those who are determined to win the Crown, there is a path by which they may ascend; once on this path, however, everything depends upon their own determined efforts.

There seems to be a very wrong impression prevalent amongst the outside students of the Occult upon this vital point. Many are of the opinion that if once they can gain admission as Members of some Occult Fraternity, thenceforth the Divine Wisdom will be immediately imparted to them. Nothing can be more misleading, for their Membership simply entitles them to the advice, and if need be, to the assistance of their superiors; a special code of discipline and physical training is laid down for them. This must be followed; certain instructions and lessons upon different aspects of Occult Science are from time to time given, and any wrong opinion is always corrected, but the balance of other results must remain entirely with themselves. Let them remember that the *Secrets of Magical Power cannot be "whispered in the ear," or imparted by means of a "Written Formula," until the Soul is ready to receive them.* The true Occultist and his Master, the exalted Adept, are not immediately ordained, but are only *slowly and gradually made such*—hence, all who receive the higher and interior Initiation have by their own earnest labours merited it. These possibilities are latent within the Soul of all who gain Admission to the venerated Order—the H. B. of L.; where these qualities do not exist in a sufficient degree, they are refused admission, as the study, etc., would simply be a waste of valuable time.

All those Souls, therefore, who earnestly desire to enter this straight but "narrow way which leadeth unto Eternal Life," should at once send in their names to our worthy "EDITOR," when, if found suitable, they will receive farther details as to the course they must adopt. Trusting that this may be considered a full and satisfactory reply to those who have so repeatedly written to me,

I remain, Sir, fraternally yours,

T. H. B., Secy. of the Exterior Circle.

To Correspondents.

F. T. S., CINCINN., U.S. SELFISHNESS.—You, and in fact many others, make a sad mistake—indeed, wrongly and unjustly so—in attributing to Occultists a gross indifference and unwillingness for the welfare of the public, in not sharing with them some of Nature's Grand Secrets that have come into the possession of the *deserving*. This apparent unwillingness arises from entirely different

reasons to those which are generally given. The fact is this, the inability to reach to, and understand such lofty physical and spiritual verities, lies entirely with the seekers, and one of the chief reasons for such reticence on the part of the custodians, as regards physical sciences, must be sought elsewhere. It is simply impossible to impart that, the very nature of which, at the present development of the race, would be utterly beyond the comprehension of the would-be learner, no matter how scientifically trained and intellectual he might be. Secrets, the true nature of which when revealed will not be turned into misuse, as a weapon against our fellow-creatures, could not be given to any one except an Initiate of several years standing, and during his progressive Initiations, for the human race has first to come of age, next to reach their majority, which happens only during the commencement of the *Sixth race* (we are the *Fifth*) before such awful Mysteries can be revealed to it. Our *Fifth race* has only so far developed its *Five senses*, the *Sixth* has scarcely made its appearance. How, then, can you imagine men of the *Fifth* race to sense the Nature and Essence of that which will only be fully sensed, known, and perceived by the *Sixth*—to say nothing of the *Seventh* race? Decidedly there are exceptions, but they are rare, and those exceptions do not in reality belong to the *Fifth*, or present human race. Those exceptions may be ranked under two divisions, the one abnormal, as for example the sickly sensitive, the Seeress of Prevorst; the other, the case of an Occultist, who by a higher evolution and occult training has developed the *Sixth*, and in still rarer cases the *Seventh sense*. *Radiant stuff*, the "fourth state of matter," has been only partially yet discovered, for we as yet have no idea of its high import, its possibilities, and its wonderful connection with physical phenomena.

TO SEVERAL MEMBERS OF THE H. B. OF L.—As to the "rubbishy" Advertisements you refer to in the Circulars you mention, from their very nature, treat them with the most unmitigated disgust, for they are only a "catch-penny," and we do not want the world to add to its already overburdened throes, either that of learning "*Softery*," or becoming the unwitting recipients of "*Black Magic*." But the fact is that the *Publisher* and *Vendor* of such questionable and grossly objectionable MSS. ought to be, from the very nature of such moral obliquity, shunned by all right-minded people.

TYRO, ATHENS. THE DOUBLE.—Yes, the Adept's Astral apparition, or *Double*, is a fact, notwithstanding the pooh-poohs and sneers of the vain-glorious and conceited. Few, comparatively speaking, have the chance of seeing such a splendid sight, for the Magnetic aura of humanity in general—with its steaming fumes of sensuality and spiritual atrophy—debars by Magnetic repulsion the visible presence of the Master. Under very favourable conditions, however, they sometimes approach to individuals who are earnestly devoted to Occult studies; but of course other living persons, apart from the Adepts, can project their Double, so as to appear at a distance from their bodies. Peruse the works of Glanvil, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux, etc., etc., and you will find many instances. At rare times the Doubles talk, sometimes they wander whilst the subject's body is asleep, sometimes whilst awake, and very often the apparition is the forerunner of death.

S. W., OHIO, U.S.A.—In the first place, become an abstainer from every alcoholic, let three-fourth part of your meals be of a vegetarian nature, cultivate moral purity by transforming the brute nature into the angelic, then become affiliated to that venerated Order to which you allude, afterwards your Progress in Occultism is certain.

G. F., LONDON.—No; "*Mental Magic*" is a mere "compilation," with not only extravagant pretensions, but the most mediocre and superficial contents, and for the purpose you require it is absolutely useless.

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TO WHOM IT MAY CONCERN.

Students in the Occult Sciences, earnest searchers thirsting for Truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely granted by the HINDU MAHATMAS, are cordially invited to transmit their names to the *Editor* of this Magazine, on receipt of which, applications will be forwarded to them for signature, etc. If found suitable after a short probationary period, they will be admitted as Members of an Occult Brotherhood, who do not boast of their knowledge, but teach freely and without reserve, all they find worthy to receive.

All communications to be addressed to—

The *Editor of Occult Magazine*, c/o H. NISBET & Co.,
38 Stockwell Street, Glasgow.

IMPORTANT NOTICE.

In order to meet the wishes of the Members and Neophytes of the Exterior Circle of the H.B. of L., and of the many Students of the Occult Sciences, who have hitherto been prevented from procuring Hermetic works, owing to their exorbitant prices, the Proprietors of "THE OCCULT MAGAZINE" beg to announce that, as correct translations and reprints of those writings are now appearing in the columns of that paper, upon the completion of each it is their intention to publish, BY SUBSCRIPTION, *cheap* editions of the following works:—

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Meanwhile Subscribers' Names should be sent as promptly as possible to—

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VOL. I. No. 5.]

GLASGOW, JUNE, 1885.

[PRICE ONE PENNY.

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Omnia vincit Veritas.

TO OUR READERS.

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The Occult Magazine.

JUNE, 1885.

We are grateful for the many letters of sympathy and encouragement which have come to us from all quarters of the world. If our little Monthly has done one quarter of the good expressed in these congratulatory epistles, we have already cause to be thankful. At present our columns are full of interesting reading, which will compare in quality with any that is published; nevertheless, we are compelled to hold over much valuable matter, owing to limited space. If our Subscribers would only aid us a little by extending our circulation, we should be at once in a position to issue a *double number* now and again.

Just as we are going to Press, we observe in the pages of our respected contemporary—*The Theosophist* (for May)—a very uncourteous, uncalled for, and malicious article, by some irritated and anonymous writer. He is becoming alarmed at the increased energies of "*Sham Societies*" devoted to the study of Occultism, apart from the fact that all these "*sham societies*" are (according to his own statements) in India. Not satisfied with giving a *false* quotation of the notice of our Noble Order, he immediately treats his readers to an extract from Hermes, but if *honesty*

is an indispensable condition in Occult truth, then verily we must indeed "*look warily to such kind of people.*" We know nothing of the *Oriental individual* who requires the "*eight men and women, etc.,*" nor of "*the amount of pay he would require.*" But let our Eastern friends remember that *other people exist*—quite as capable and honourable as they themselves are, and who are as much interested in the welfare of the human family as they can be, *aye*, and it may be, who are doing as much in this respect for the Western race as they are for the Eastern, but with much less pretension and ostentation. We shall, however, reply more distinctly in our next issue, to this ill-natured attack upon us.

THE MIGHTY GIANTS OF THE PAST. PART I.

By MEJNOUR.

Stand for the right! though falsehood rail,
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.
Stand for the right! and with clean hands
Exalt the Truth on high,
Thou'lt find warm, sympathising hearts,
Among the passers by.

MODERN quarrelling hypothesists arraign as vastly ignorant and superstitious those mighty intellectual giants of the past, Sages who eclipsed our modern thinkers as much as the Himalayas overtop the Alps. There is no modern discovery scarcely which we cannot find the prototype of in ancient history, be it force-correlations, natural selection, atomic polarity, or evolution. Let us turn to the Book of *Manu*, written thousands of years ago, and we find:—

"The first germ of life was developed by water and heat. . . . Water ascends towards the sky in vapours; from the sky it descends in rain; from the rain are born the plants, and from the plants animals. . . . Each being acquires the qualities of the one which immediately precedes it, in such a manner that the farther a being gets away from the primal atom of its series, the more he is possessed of qualities and perfections. . . . Man will traverse the Universe, gradually ascending, and

passing through the rocks, the plants, the worms, insects, fish, serpents, tortoises, wild animals, cattle and higher animals. Such is the inferior degree.

These are the transformations declared from the plant up to Brahma, which have to take place in this world" (*Manu, Books 1 and 3*).

As Jacolliot truthfully observes: "Pheidias and Praxiteles have studied in Asia the *chefs d'œuvre* of Daonthis, Ramana, and Aryavosta. Plato disappears before Ugeminy and Vedas Vyasa, whom he literally copies. Aristotle is thrown into the shade by the *Pourva-Mimansa* and the *Outtara-Mimansa*, in which one finds all the systems of philosophy, which we are now occupied in re-editing, from the Spiritualism of Socrates and his school, the scepticism of Pyrrho, Montaigne, and Kant, down to the Positivism of Littré."

Ptolemy, the Egyptian King-astronomer, possessed at Babylon record of Eclipses, going back 747 years before our era, and as Professor Draper observes: "The Babylonians had fixed the length of a tropical year within 25 seconds of the truth; their estimate of the sidereal year was barely two minutes in excess. They had detected the precession of the equinoxes, they knew the causes of eclipses; and by the aid of their cycle, called *Saros*, could predict them. . . . They had made a catalogue of the stars, had divided the Zodiac into twelve signs; they had parted the day into 12 hours, the night into 12. . . . They also had correct views of the Solar System, and knew the order of the emplacement of the planets."

At the time of Sosigenes, the Chaldean Astronomer, the Roman civil year was so erroneous that the summer months had run into the autumn, and the autumn into winter, but he unravels the confusion by putting back the 25th of March ninety days, making it agree with the vernal equinox; and the fact is, that to him are we indebted for the lengths of the months, as they now exist. In the year 1519 we find Europeans landing in Mexico, who were nearly eleven days in advance of the exact time according to the Indian Calendar, and by comparison we find from the Montezuma army in America, that the Calendar of the Aztecs gave an equal number of days and weeks to each month, and yet the accuracy of their astronomical calculations is such, that no error has been by subsequent verifications proved in their reckoning. The ancient Aryans fixed the Calendar, invented the Zodiac, calculated the Precession of the Equinoxes, discovered the general laws of the heavenly bodies, and predicted the eclipses.

If we turn to the ancient *Vedas* of India, we will find positive proof that 2000 years B.C. the Hindu sages were familiar with the Heliocentric System, and the rotundity of the earth. In order to leave no doubt upon the matter with our readers, let them peruse the *Aitareya Brahmanam*, where the Heliocentric System will be found, and described thus:—"The Agnishtoma is that one (that god) who burns. *The Sun never sets nor rises.* When

people think the Sun is setting, *it is not so*; they are mistaken. For after having arrived at the end of the day, it produces two opposite effects, making night to what is below, and day to what is on the other side. When they (the people) believe it rises in the morning, the Sun only does thus: having reached the end of the night, it makes itself produce two opposite effects, making day to what is below, and night to what is on the other side. In fact the Sun never sets, nor does it set for him who has such a knowledge" (*Book III. C. v. 44*). In the *Rig-Veda* (v. Ch. II. V. 23) we find:—"In the beginning, the earth (*iyam*) is described as having one head (round) without hair (bald), viz., vegetation," afterwards it "obtained a motley appearance; she became variegated, and able to produce any form she might like, *changing one form into another.*" Thus we have a description of the earth as being *round and bald*, that it was a *gelatinous mass* at first, and became *hard* only by "being breathed upon by the god *Vayu*," the lord of the air. We may well say,—"*Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us*" (*Eccles. i. 10*). The knowledge of the distribution of heat and moisture, by means of ascending and descending currents, between the equator and the poles, is of recent origin, but let us turn to an ancient book, and we find that thousands of years ago, this philosophy was recognised by our ancient sages:—"The wind goeth toward the South, and *turneth about* unto the North; it *whirlleth about* continually, and the wind returneth again according to his circuits. . . . All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, *thither they return again*" (*Eccles. i. 6, 7*).

Even our Free Masons have to thank our ancient forefathers, for they perpetuate the memory of the old obligations, in the penalties of throat-cutting, dismemberment, and disembowelling, which is threatened to the candidate. As the Master's Word is whispered at low breath, so do we find it in the Chaldean *Book of Numbers*, and the Jewish *Mercaba*. When Initiated, the Neophyte was taken by an *Ancient* to a retired place, where the latter whispered in his ear the great secret (See the *Kabala* of Franck). The Mason swears, under horrible oaths and penalties, that he will not divulge the secrets of any degree to a brother of an inferior degree, and in the ancient Indian *Agroushada Parikshai*, we observe:—"Any Initiate of the third degree, who reveals before the prescribed time, to the Initiates of the second degree, the superior truths, must be put to death." As the Mason Apprentice consents to having his tongue torn out by the roots, if he reveals anything to a profane, so in the same ancient volume we have alluded to, we find that any Initiate of the lowest, or first degree, who betrays the secrets of his Initiation to people of other castes, must have *his tongue cut out*, and suffer other dismemberments.

In the Ebers M.S., Chapters 65, 66, 79, and 89, show that Hair-Invigorators, Hair-dyes, Pain-killers, and flea-powders, were desiderata 3400 years ago! This M.S. is a beautiful roll of yellow-brown papyrus of 110 pages, which was purchased in Egypt from a "well-to-do Arab from Luxor," in 1872-73, by Ebers, the archæologist. It was written 1552 B.C., and is one of the Hermetic Books on Medicine, as mentioned by Clement of Alexandria. In surgery the ancient Indians were very remarkable, they operated for the stone, were highly successful in the operation for cataract, and Tcharaka describes with scientific accuracy very unusual and dangerous cases of the extraction of the foetus. Hippocrates appropriated his system of medicine from the Sousruta and Tcharaka. Averroës constantly refers to the Hindu physicians, and speaks of them as being the teachers of the Greeks and Arabs.

In the preparation of Mummies, the skill of our ancient forefathers is manifested in the highest degree. When those remains are left in the dry climate of Egypt, they appear to be practically imperishable, for after an epoch of several thousands of years, they betray no signs of change. The marvellous covering that shrouds the embalmed body is so artistically executed, that modern professional bandagers are lost in admiration at its excellency. Dr. Grandville observes:—"There is not a single bandage known to *modern surgery*, of which *far better and cleverer examples* are not seen in the swathings of Egyptian Mummies. The strips of linen are formed without one single joint, extending to *one thousand yards* in length. No fracture in the human frame exists but what those ancient priestly physicians could repair with the utmost success, and Rossellini gives obvious testimony to the extraordinary variety and skill with which those bandages have been applied and interlaced."

Franklin's pointed metallic lightning-rod is only a *re-discovery*, for if we refer to ancient medals, we will find that the principle was known at a very early date. The temple of Juno had its roof covered with a quantity of pointed sword-blades. Tarchon, who lived anterior to the siege of Troy, in order to preserve his house from lightning, planted a hedge of white Bryony around it. This climbing plant is averred to have the property of averting thunderbolts. By referring to *Ovid (Fast. lib. iii. v. 285, 346)*, we find that Numa is instructed in the secret of forcing Jupiter, the Thunderer, to descend upon earth, and Tullus Hostilius appears to be the first victim of the dangerous "heavenly guest," for Titus, Livy, and Pliny record that this Prince, in consequence of making a mistake in the secret sacrifice offered to Jupiter Elicius, is struck by lightning and consumed in his own palace. Servius informs us that the first inhabitants of the earth never carried fire to their altars, but by their prayers they brought down the heavenly fire, and Prometheus discovers and reveals to man the art of bringing down lightning.

(To be Continued.)

SAINT PAUL AN INITIATE.—Part II.

BY 

"For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—GAL. vi. 8.

WE again resume by remarking that the Apostle Paul belonged to the Order of Initiates, for at Cenchrea he had his head shorn, by reason of his "having a vow"; and this was also the place where Apuleius was Initiated. The Nazars wore their hair long, but always cut it at Initiation. The sect of the Nazarenes existed many years before Christ, and lived on the banks of the Jordan, and on the eastern shore of the Dead Sea. (See *Pliny* and *Josephus*.) If we carefully trace the terms *Nazar* and *Nazaret*, throughout the best works of our ancient authors, we will find them in connection with "Pagan" as well as Jewish Adepts; and Polyhistor observes of Pythagoras, that he was a disciple of the Assyrian *Nazaret*. The Nazarite who separated himself unto the Lord, allowed "no razor to come upon his head." "He shall be holy, and shall let the locks of the hair of his head grow," says *Numbers* (vi. 5). Samson was a Nazarite, that is, he vowed himself to the service of God, and in his hair was his strength. "No razor shall come upon his head; the child shall be a Nazarite with God from the womb." (*Judges* xiii. 5.) It was not, then, because Jesus was an inhabitant of Nazareth—for they never wore their hair long—that he was called a Nazarene, but simply from the fact of his having belonged to the sect called *Nazaria*. The unknown Editor of *Acts* knew but very little about the Apostle Paul, since he makes him say: "Doth not nature teach you, that if a man have long hair, it is a shame unto him?" (*1 Cor.* xi. 14)—for certainly Paul could never have made such a statement, thus *shaming* his Lord and Master. For the best of reasons we give far more credence to the genuineness of certain Epistles of the Apostles, now dismissed as apocryphal, than to many suspicious portions of the *Acts*. In the *Epistle of Paul to Seneca*, we find another of the numerous passages which proclaim Paul as an Initiate. In this message, Paul styles Seneca "my respected Master;" while Seneca terms Paul simply "Brother." But it would be superfluous to point out the many passages in the writings of this apostle, which so plainly demonstrate the mystic doctrine, "If any man is *in Christ*, he is a *new creature*," he observes, that is, *he is reborn*, as after Initiation, for *the Lord is the Spirit* of man. "The first man is of the earth earthy; the second man is from heaven. . . . Behold I show you a *mystery*." (*1 Cor.* xv. 47, etc.) In the Mysteries, the third portion of the venerated rites was termed *Epopticia*—revelation, or reception into the secrets, or divine clairvoyance. Theon of Smyrna divides the mystic rites into five parts:—"The first is the previous purification; for *neither are the Mysteries communicated to all who are willing*

to receive them ; . . . there are certain persons who are prevented by the voice of the cryer. . . . The third part is denominated *epopteia*, or reception. And the fourth, which is the end and design of the revelation, is *the binding of the head and fixing of the crown*. . . . But the fifth, which is produced from all these, is *friendship and interior communion with God.* (*Mathematicon.*) This is the last and most awful of all the Mysteries. Pythagoras, when describing his feelings after Initiation, tells us that he was crowned by the gods, in whose presence he had drunk "*the waters of Life.*" As Taylor correctly observes, the "most sublime part of the *epopteia*, . . . consisted in beholding the gods themselves, invested with a resplendent light," or the highest Planetary Spirits. 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 indeed 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 on the Republic of Plato*, p. 380.) Thus the *Mystæ* are brought into close union with those whom Proclus calls "mystical natures," "resplendent gods," because, as Plato says (*Phædrus*, p. 64):—"We were ourselves pure and immaculate, being *liberated* from this *surrounding vestment*, which we denominate body, and to which we are now bound like the oyster to its shell."

The word *Epopteia* is compounded from *Em*, upon, and *επιτομα*, to look,—an inspector, overseer, or master-builder. The Masonic title of *Master-Mason* is derived from this, in the really Mystical sense. This expression of Master-Builder is used but *once* in the Bible, and signifies a whole revelation. Paul says, "According to the grace of God which is given unto me, as a wise *master-builder*, I have laid the foundation." (*1 Cor. iii. 10.*) Thus Paul uses a word pre-eminently Kabalistic, Theurgic and Masonic, and one which no one of the other Apostles uses. He thus plainly and unequivocally declares himself an Adept, having by rights the claim to *Initiate* others. In the next issue, we shall turn our attention to the *Thrones, Principalities, and Powers*, etc.

(To be continued.)

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS FROM THE BOOKS OF HERMES TO AMMON.

CHAP. VII.—ON THE GENERAL ECONOMY.

THE Soul is Immortal and always in Motion. For we have said that Motion proceedeth either from the Energies or from the Bodies. We have also said that the Soul, being incorporeal, cometh not

from Matter, but from an Essence which is incorporeal as itself. All that which is Born is necessarily the product of Something. All those things, the Generation of which is followed by Dissolution, are necessarily attended by two Motions—that of the Soul, which causeth them to Act, and that of the Body, which increaseth, diminisheth, and dissolveth them, at the same time decomposing itself. Thus do I define the Motion of those Bodies that are Corruptible. But the Soul is always Active, ever Moving, and producing Motion. Every Soul is therefore Immortal and always Active, its Motion being its own Activity. The Souls are of three kinds—Divine, Human, and Irrational. The Divine Soul belongs to a Divine Body, wherein it hath its energy, moveth, and is moved. When it separates from those beings that are mortal, it casteth off those parts which are Irrational and entereth into the Divine Body, and, being ever active, it is carried into Universal Motion. The Human Soul hath also something which is Divine, but it is attached to Elements which are Irrational, Desire and Passion. These Elements are Immortal, for they are Energies, but they are the Energies of Bodies which are Mortal ; they are also remote from that part of the Soul which is Divine, and which exists in the Divine Body. When the latter entereth a Mortal Body, and meeteth those Elements that are Irrational, by their presence it becometh a Human Soul. Passion and Desire constitute the Soul of animals, wherefore they are called brutes, their Souls being deprived of Reason. The fourth kind of Souls is that of inanimate beings, which is placed outside of the bodies which they energise. It Moveth and is Moved in the Divine Body.

VIII.

The Soul, therefore, is an Essence that is Eternal and Intelligent, the Idea of which is its own Mind. It associates itself with the Idea of Harmony. Severed from the Physical Body, it stands by itself, and is independent in the Ideal World. It ruleth its own mind, and bringeth to each Being that enters into Life a Motion analagous to its own Idea, and which we call Life ; for the natural disposition of the Soul is to assimilate all other things to its Nature. There are two kinds of vital Motion, the one according to the Essence of the Soul, the other according to the Nature of the Body. The first is General, the second Particular ; the one is independent, the other subject to Necessity. For all that is Movable is subject to the necessary Law of the Mover. But primary Motion is united by Love with the Intelligent Essence. The Soul therefore must be incorporeal, its Essence being foreign to the Physical Body ; if it had a Body, it could have neither Mind nor Idea. All Bodies are Unintelligent, but having received the Essence they become animals, having the Breath of Life. The Breath is of the Body, the Mind contemplates the beauty of the Essence. The Breath that is sensible discerneth appearances. It is divided

into organic sensations, and Spiritual Vision is a part of itself; likewise the sense of hearing, of smelling, of tasting, and of feeling. This Breath, attracted by the Idea, discerneth all sensations, otherwise it createth only shadows, for it is of the Body, and is receptive of all things. The Mind of the Essence is Judgment. The Knowledge of that which is honourable relates to the Mind, Opinion relates to the Breath. The latter hath its energy from the circumambient World, the Mind hath it from Itself.

(To be followed by the Hermetic work, entitled, ASCLEPIUS; OR, THE MYSTICAL DISCOURSE UPON INITIATION.)

FLASHES OF LIGHT.

BY EOS.

PART I.—MEDIUMSHIP.

"BEING! uncreated, eternal, alone! It is impossible to ascend the measureless height of the conception, impossible to compass the illimitable breadth, impossible to fathom the unfathomable. GOD, the uncreated, is MENTAL BEING. There must be an original fountain, from which all the intelligence diffused throughout the Universe has issued. . . . *The thinking beings that people all worlds, with their marvellous and manifold endowments, once were not.* The Supreme willed, and they rayed forth—gleams of Light—from the uncreated Sun."—THE CREATOR AND THE CREATION, by John Young, LL.D.

"GOD, who is the living fountain from whence proceed all things, in the moment appointed by his Divine Wisdom, gave the first being to the world. Three distinct orders of Natures he formed, the one purely Spiritual, the other purely Material, and between both, one Mixed, which unites the extremes in itself. This is MAN—the abridgement of the Universe; allied to the Angels in his Soul, and to Material things in his body, and capable of the happiness of both."—Dr. Bates.

REACHING throughout the vast infinitude of our Universe, the Spiritual and the Material are so interblended, and their relations are so intimate, that to attempt to classify and separate them, or to account for phenomena on the simple basis of each alone, would be like erecting an edifice without a foundation, or building upon a groundwork, whose stability is as infirm as the sinking quicksands. Modern science commences with Matter, and strictly confines its researches within the domain of material forms and forces; it terminates at the very moment when its path impinges upon the borders of the imponderable—the "unknown," whereas the real starting-point of all true science is in the spiritual alone. From this state its vast orbit sweeps downwards throughout the whole universe of Matter, recognising but the different attributes and manifestations of the one Divine Force, in every form of creation, its decisions again ultimating in the realm of Spirit. *Divinity is Unity*, and the two great attributes of the Divine Soul coalesce as Matter and SPIRIT in the universe of manifested being. Matter is visible, solidified spirit, that is, the *passive, or negative principle*, in a

condensed, concrete, or material form. SPIRIT is the *invisible, ever-active positive principle, in motion*, and between these two opposite states there ramifies every grade of being. Matter ranges and transforms itself from the lower and denser state—that of the mineral—upwards to the ærial and invisible gases, terminating in the "Universal Ether." In this refined condition, the active and passive principles of Divinity are united, and become creative force. This energy is known to the Occultist as the *Akasa*, and the *Astral Light*, and it must herein be apparent to the contemplative student that this "Universal Ether" of science contains within itself everything that was, that is, or, in fact, that ever can be, in the true Occult sense of the term.

The Universe, then, is one mighty, inconceivable Medium, and Deity the controlling Spirit. Love becomes the medium of Wisdom, the passive is the medium of the active state, consequently Matter *must be*, and *is*, the impotent medium of Mind. The passive nature of the Divine Soul is the only means whereby the active Spirit of the Divinity can manifest itself, and upon this basis rest all the Mysteries of the Cosmos, hence the imperial Will of Man is alone the centre of true Magical power, for the laws controlling Matter are subservient to the Human Will. But it is only at the period when this Will can ascend beyond the attractions of Matter, and penetrate its own Divine sphere, that it is able to direct at pleasure the mighty currents of the Astral Light. In this state man becomes the *Adept*, or in other words, he is "*a child of God, and an heir to the Kingdom of Heaven.*"

It is absolutely necessary for us to impress those fundamental verities upon the minds of our readers, in order that they may be better prepared to understand the actual principles which underlie the reality of Mediumship, a subject which modern Spiritualism has now brought so prominently into notice. "Spirit Mediumship" is an expression which is applied to that state of *sensibility* which has been developed in certain persons, whereby they are enabled to come *en rapport* with spiritual intelligences, and *other forces*, both physical and mental. They have reached a degree compatible to their becoming a medium of communication for such forces, as, for example, between spiritual beings and the material world. The term is a well-chosen one, however, and conveys precisely the idea expressed in the phenomena. A Medium is, properly speaking, a person in whom the capacity of acting as a "go-between"—or an intervening instrument between the two states—is so intensified as to become of practical value in eliciting phenomena. That all human beings in their natural state are mediumistic—some in excess of others—must, after what has been stated, appear perfectly plain, especially when we comprehend the relationship of Humanity to Deity. In a similar manner all material substances are "mediumistic" in this sense of the term, viz., in the degree in which they are capable of transmitting force. Occult Science

teaches, in reference to the interaction of the two planes of existence, that active Spirit inheres in every grade of matter as the instigator of life; being an attendant upon the ethereal forces that permeate all worlds, and every atom of space, for in proportion to the refinement of substance is the sphere vitalised by Spirit. In the brain and nervous system of the human being, the climax of Vitalisation is reached. Here Spirit blends with Matter in such requisite force and grades as are sufficient in constituting the magnetic link of connection between the two worlds of Matter and Spirit. Intelligence is ever vitalised from the Deific fountain of Wisdom; sympathy and affection are derived from the same Divine Soul of Love, no matter what the grade may be, whether that of Seraph basking in the very sunlight of Divinity, of man in his lowest estate, or that of the brute, raised but one degree above the plane of inanimate nature. That spark which vivifies the brute, and that radiant glory, which lights up the brain of the highly spiritual human being, are alike lighted from the same eternal Flame, for it is the prerogative of each grade of being, differing in degree of evolution, to transmit what is first derived from Deity itself to the state immediately below it. From the glorious pulsating Soul of the Central Spiritual Sun, descending through every sphere of creation, deep down in the bowels of matter, midst strata of cold and hard granite rock, to mineral lodes of dense metal, one eternal and harmonious chain of Spirit-Mediumship prevails, each plane depending upon the ascending one, and each in its grandly sequent rotation transmitting the grosser portions to the planes below.

(To be Continued.)

THE VEIL OF ISIS.—Part IV.

BY ZANONI.

"The FIRST CAUSE of all things is communicated to those who approach the TEMPLE OF ISIS with Prudence and Sanctity."—*Plutarch*.

"They worship the Supreme Being under the name of ESUS, or HESUS, and the symbol of the oak."—*Edinburgh Encyclop.: Druids*.

BEFORE we close our remarks upon the Naros, we would draw the students' attention to the following rather remarkable facts, as in some degree illustrating the progress of the Naronic cycles. Gautama Buddha was born about 600 years B.C., then after the expiration of the cycle came the Jewish Reformer, which begins our era A.D. 1; some 600 years later Mahomet, and his "Ism," appear upon the page of history. Another Naros, and the Reformation begins in Europe, and the Crusades commence to punish the infidel. This was the commencement of the *Eastern Question*, and now in the beginning of the fifth Naronic cycle, from the birth of Gautama Buddha, the nations are expecting a new Dispensation; the great prophetic year, 1881, is passed, and for the present, although

unnoticed by the masses, still the new religion is making rapid progress. LIGHT is fast dawning upon the national mind, and great events will shortly convulse *not only the East, but the whole of Europe*. We shall again recur to this interesting subject of Cycles during this series of papers; but for the present we must leave it, and take another bye-way amidst the hidden treasures of the past, for the Mysteries of Nature, concealed beneath the Veil of Isis, do not by any means consist solely of Astrological Secrets. The whole Arcana of Astral Science constitutes but one aspect, or department of the *Sacred Wisdom*, and is chiefly embraced within what are termed the "Lesser Mysteries"; the "Greater Mysteries" are imparted only to those Neophytes, who, having successfully passed their Probation, cease to be such, and gain admission to the solemn rites of the Higher Initiation. These Mysteries cannot be communicated to any who have not deserved them, and only to the meritorious during the performance of the Sacred Rites. Our readers may rest assured that the knowledge thus reserved is retained for the best and wisest of purposes. Knowledge is not *always beneficial*, but upon the contrary it is *often extremely dangerous*. It is chiefly owing to this latter reason that the Mystics of all ages have assumed such an allegorical style of writing, that their real meaning, though perfectly clear to the Initiated, is for others completely hidden, and consequently their works are worse than useless in this respect, for they only mislead them. "The profane," says a well-known mystic writer, "take as literal, that which is allegorical, and by the same rules of contraries, assign to the realms of allegory, that which is truly literal." As the student will begin to perceive, the Arcane doctrine taught by the Priests of the Temple, embraced an elaborate system of Occult Philosophy, for *Spiritualism* and *Magic* was with them a complete Science. They taught the Mysteries of Creation, and revealed to their devoted pupils the Grand Secrets of the Cosmos.

Our learned forefathers, the ancient Druids, formed one section of the same mighty Priesthood, who had penetrated the Veil of Nature. Pliny, the historian, devotes many a chapter to the "Wisdom" of the leaders of the Celts; and Pomponius ascribes to them "the Knowledge of the Highest Sciences." They, like their Oriental Brethren, the Brahmans of India, and the Hierophants of Egypt, taught the same doctrines: the worship of the one true God, and, above all, the Immortality of the Soul. "Into their sacred groves—natural academies, built by the hand of the invisible Architect—the Initiates assembled at the still hour of midnight, to learn about what man once was, and what he will be."* They needed no artificial illumination, nor life-drawing gas, to light up their Temples; for the chaste Goddess of Night beamed her most silvery rays on the oak-crowned heads of her white-robed Sacred Bards. But the descending arc in the

* *Cæsar*, III. 14.

great cycle of our mental evolution has removed both them and their sacred oracles from our midst. On the dead soil of the long bygone past, stand their sacred oaks, now dried up, and stripped of their spiritual meaning, by the venomous breath of Materialism. But for the student of Occult truth, their vegetation is still as verdant and luxuriant, and full of deep sacred truths, as at that hour when the great Arch-Druid performed his magical cures, or waving the branch of Mistletoe, severed with his *golden sickle* the green bough from its mother oak-tree, and crowned the triumphant Acolyte, who had safely passed the dreaded ordeal.† These, the venerated Priests of our early forefathers, are looked upon by the learned of to-day as ignorant dreamers. Christian historians and Royal Societies are alone contented in pointing out the fact, that the Druid Priesthood were superstitious to the last degree, and countenanced, if they did not institute, those cruel and bloody rites, which have stained the records of all "Pagan" history. We allude to the horrible practice of offering up human sacrifices, upon extraordinary occasions, during their religious ceremonies; but this charge, so far as the *real Druids* are concerned, is a monstrous falsehood. It was at a period *when Druidism was practically extinct*, that a corrupted and degenerate priesthood sanctioned such abominations, for the sake of temporal power. We might as well charge the beautiful and lovely teachings of the ideal Jesus and his humble disciples—who spent their lives in teaching others—as being instrumental in instituting all the horrors of the iniquitous Inquisition, and the cruel and religious persecution that disgraced the mediæval ages. These Christian acts of "Holy Wrath" far outweigh in ferocity the actions of a savage priesthood, who unjustly claimed the name of Druids—a name they were no more entitled to, than was the bloody Queen Mary to the epithet of Christian. History repeats itself as one cycle revolves into another. When the fires of Paganism had expended their living force, decay and corruption were the natural result, and the "Light" (?) of Christianity rose in its place, became dominant, and enjoyed its season of religious pomp and power; but this at last has passed its *zenith*, and has begun to wane, for the usual symptoms—a dogmatic and corrupted priesthood—are only too apparent; while, on the other hand, Psychology, Spiritualism, and Magic—the old religious Mysteries of the Divine Isis—are again rising upon the Ascendant of the Mental Horoscope.

To the student and truth-seeker, those unmistakable "signs of the times," are too significant to escape notice, and even the most superficial observer of Human Progress cannot fail to be impressed with such "strange coincidences." Our wish is that every reader would deeply cogitate upon those mystic laws which control the mental evolution of the human race. Herein the secret is already more than half-revealed; a key is placed

in the reader's possession, which, if only turned with a *wise hand*, will assuredly unlock the portal to the "Lesser Mysteries" in the Temple of Truth, and enable him unerringly to trace each mundane effect to its stellar cause. The "sweet singer" of Israel, responding to the inspiration of his poetic soul, exclaimed:—"The Heavens declare the Glory of God, and the Firmament sheweth His handiwork" (Psalms xix. 1). This paragraph, properly translated, and correctly rendered, should read: "*The Planets (or Stars) declare the power of God, and Heaven dispenseth the work of His hands.*" The student will readily perceive this, for in Genesis i. 8, we find that "*God called the Firmament Heaven,*" and of course the only Heavens which can exist are the *Heavenly Bodies*—viz., the Stars, Planets, and Luminaries—consequently, the real meaning is only too apparent, viz., that the Sun, Moon, and Planets declare the power of God (Nature) and Heaven, or the Firmament—which is space—studded with its glittering constellations, showeth, or *dispenseth* the work of His hands (*His handiwork*). This passage is purely Astrological, and, by "the Firmament," showing God's handiwork, is indicated—that every portion of our earth is under the dominion of, or in sympathy with, some sign or constellation, which inevitably *shows*, or points out to the Initiate, the precise place where this *power* will become manifest.

To the dull, secular, unspiritual mind, the foregoing will seem but the natural outcome of an excited imagination, and deserving of no more serious consideration than the chimerical "castles in the air," but to the spiritually-educated soul, and calm, contemplative thinker, this firmament of stars and planets has a more profound interest. Everything around us—with this sole exception—is in a constant state of transition. Apart from the fleeting changes which accompany the return of the seasons, the landscape around us is ever varying in its aspect, for all is mutation, save those gorgeous stellar blossoms of night's expanse, unsullied in brightness, and unchanged in grandeur, marching on with untiring pace and unvarying precision, in their diurnal, annual, and greater cycles, jewelled upon the brow of heaven then, precisely as we see it now—gemmed with the same planets and stars, upon which the first parents of our race gazed with wonder each night as they rested in their nomadic wanderings. Those identical constellations, galaxied in the blue of heaven—viz., Arcturus, Orion, and the Pleiades (Job. ix. 9)—had "sung together when the foundations of our earth were laid," and they coursed in their solemn grandeur through the fabled darkness over Calvary, when the loving and gentle Nazarene breathed forth in martyrdom his *Spirit* to its *Source*; they are truly the only objects in the Universe which all nations have witnessed, and which all people admired; they preside at the *Horoscope of our Birth*, and they will diffuse their pale radiance over the *green grassy mounds*, underneath which we are ultimately destined to *repose*.

(To be continued.)

† See Pliny, XXX.; also, "Isis Unveiled," vol. I, p. 18.

To Correspondents.

REV. J. L. G., LONDON.—No, the *Souls* of the horribly vicious, or utterly depraved, are by no means *immortal*. Even in that mixed-up medley—the Bible—you will find many allusions to this. "The Soul that sinneth, it shall die;" "What will it avail a man to gain the whole world, if he lose his own soul?" etc., etc. They are *lost souls*, for they have lost their Divine Guide—SPIRIT—and those souls can last no longer than the *very essence of the elements*, which compose their Astral bodies, can hold together; from "elements they came, and to elements they must return." Soul has to gain its Immortality by ascending towards the *Unity*—SPIRIT—with which, if successful, it is finally linked, and into which it is absorbed, so to say; and it is only by observing the law of harmony that future individual life can be obtained. This *soul*, or *spiritual-death*, as it is often termed, results from disobedience to the laws of *spiritual* life, which is followed by the same penalty as by the disobedience of the laws of *natural* life.

DR. F., AUSTRIA. ENERGY.—We see the flower slowly developing in all its beauty from a bud, and the bud from its seed. But whence the *latter*, with its pre-determined physical transformations and its invisible, therefore *spiritual* forces, which ripen into colour, form, and odour? The structure of lower animals is reproduced, with modifications in higher animals and in Man; the fine fibres of the leaf ramify like the branches of the tree, and the microscope follows such ramifications repeatedly beyond the reach of the naked eye. "As above, so below," says the Hermetic axiom, and grandly true it is: for, like the pulsating heart of Man, we have the great Central Heart—the *Sun*—whose dark spots are the immediate sources of the Solar light and heat, the *reservoirs* of Solar *vital* energy—the *vital* electricity that nourishes the whole system, in which it lives, breathes, and has its being. It generates its vital fluid itself, ever receiving as much as it gives out.

LADY AFFILIATE, U.S.A.—See our preceding reply to J. L. G. We may herein add that Nature is *triumph*, for there is a visible objective nature—an invisible, indwelling, animating nature, the precise mould of the other, and its life-principle; and superior to these two, is SPIRIT, the source of all forces, eternal and imperishable. Man is in like manner *triumph*, the objective body of flesh and blood, the animating astral soul, or body—the *true man*—and brooding over and illuminating him is the third—the Immortal Spirit—and it is only when the *real man*—or *Soul*—merges itself with the *Spirit*, that he becomes an Immortal entity. OCCULTISM is the Knowledge of those Principles, and of the manner whereby the omniscience and omnipotence of the Spirit, with its control over the forces of Nature, *may be learnt and acquired* whilst the individual *still lives upon earth as a man*. The possession of such a knowledge, and the capabilities of its application in practice, is the attribute of the *Adept*.

MODERN AFFILIATE, SAN FRANCISCO, U.S.—As to your query—"Are any of our *young Members* capable of projecting their Astral Double?"—we reply, Yes, undoubtedly so. Amidst a mass of correspondence upon this subject, we quote the following extract from a letter we have just received from a Continental Lady Member:—
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Another recent Member of our Order, in England, has developed this faculty, quite lately.

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TO WHOM IT MAY CONCERN.

Students in the Occult Sciences, earnest searchers thirsting for Truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely granted by the HINDU MAHATMAS, are cordially invited to transmit their names to the *Editor* of this Magazine, on receipt of which, applications will be forwarded to them for signature, etc. If found suitable after a short probationary period, they will be admitted as Members of an Occult Brotherhood, who do not boast of their knowledge, but teach freely and without reserve, all they find worthy to receive.

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

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GLASGOW, JULY, 1885.

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Omnia vincit Veritas.

TO OUR READERS.

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SEVERAL communications received from correspondents, too late for their appropriate places in this issue, will be answered in our next.

READERS at home or abroad who are about to purchase any books on Occultism, or other kindred subjects, may obtain such through the *Occult Magazine*. We are always benefited by the patronage.

IN speaking of the *Occult Magazine*, our Californian (Oakland) contemporary, *The Carrier Dove*, says:—"Spiritualists, as well as others who may be interested in such studies, will find much that will be of interest and value to them in the columns of this Monthly."

WE regret to have to state that the Secretary of our Order is again ill, and we trust that his correspondents will, under this painful circumstance, exercise patience for a few weeks, until he is perfectly convalescent.

THERE appear to be a few over-zealous Members of the Theosophical Society, in the neighbourhood of New York, who labour under a very erroneous, but dominant impression, viz.: that the H. B. of L. is but a *new* Order, and founded in consequence of the popularity of the Theosophical Society. We observe that the *Banner of Light*, in its notice of our Monthly, also makes the same mistake. For the information of all parties concerned, we herein distinctly state that the H. B. of L. is based upon no mushroom existence of yesterday, for its origin is almost lost in the depths of time. The present writer has been a Member of such for upwards of fourteen years. Our noble and exalted Order gives special attention to Practical Occultism, whilst the Theosophical Society has hitherto only presented the great majority of its members with volumes of Theories, and has taken, if we mistake not, but very little trouble to give instructions to those who are naturally adapted for developing in themselves

The Occult Magazine.

JULY, 1885.

WE are anxious to have one thousand more subscribers. This is an absolute necessity, and we hope to obtain such ere Christmas comes round. It is a favourite pastime to build "castles in the air," and often have we wished for the necessary means wherewith our Magazine might be made to approach nearer to our ideal of an occult paper, for we may herein observe that the *Occult Magazine* is by no means yet an embodiment of our conception of what such a paper should be—of what such a Magazine easily can be. A little more exertion on the part of our readers at home and abroad would secure for us a number of subscribers, and if all our readers were actuated by a fraternal feeling in this matter, we would soon enlarge it to double its present size, and finish several of the articles which we are as yet obliged to insert in sections.

the only means by which such theories can be tested and verified, as well as thoroughly comprehended. Relative to the article in the *May "Theosophist"*—referred to in our last number—the most charitable conclusion at which we can arrive, is, that the writer has been labouring under a gross misapprehension as regards our ancient Order, though otherwise writing perhaps with a perfectly good intention, and upon a generally sound basis, recognising that *all* the Members of the Theosophical Society are *not* adapted for instructions in Practical Occultism. But we would say, in all good faith, that in our humble opinion the Theosophical Society errs in not taking valid means to find out amongst its aspirants those who are really qualified for practical study, and even those few who are eligible for such, have learned quite enough of theory from the Society to make them sadly feel the want of something more. All historical facts pertaining to the ancient Schools of Occultism, plainly demonstrate that self-development is a necessary means for comprehending "cosmic" laws, and the writer of the article in question—as the essay plainly evinces—is well aware of this fact, yet strenuously endeavours to repress it, and again stultifies his doing so by endeavouring to support himself by a quotation from Hermes to the effect that "the way is hard and difficult for the soul that is in the body."

LIMITED space compels us to hold over several interesting articles, including "*Veil of Isis*," "*Mighty Giants of the Past*," etc., the continuation of which will be issued as soon as possible.

SAINT PAUL AN INITIATE.—Part III.

By 

"Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that *Jesus Christ is in you*, except ye be reprobates."—2 COR. xiii. 5.

In order to conclude our present article, we shall briefly turn our attention to the *Thrones, Principalities, and Powers*, etc. The Seraphim, says S. Dionysius the Areopagite, contemplate in God supreme goodness; the Cherubim, absolute truth; the Thrones, justice. It is through the Seraphim that God inspires us to the love of all perfection; it is through the Cherubim that is communicated to us spiritual and moral truth; it is through the Thrones that justice is exercised to us. The Dominations govern the offices which the Angels discharge towards us. The Principalities watch over the rulers of the people. The Powers arrest the efforts of the demons who would overthrow the world. By the Dominations are manifested the majesty of God; by the Principalities, his rule; by the Powers, his tutelary providence. The Virtues effect the marvels of creation; the Archangels are the messengers of the Divine decrees, and the Angels accompany

us—invisible, but ever present—until the termination of our course.

"We ought," says the same author, "to place ourselves in communion with the Angels by our obedience; with the Archangels, by our zeal in studying the Divine laws; with the Virtues, by our compassion for all those who are in suffering; with the Powers, by our resistance to temptation; with the Principalities, by our humility; with the Dominations, by our command over ourselves; with the Thrones, by our justice; with the Cherubim, by the elevation of our soul in the conception of the Divine Wisdom; and, finally, with the Seraphim, by our universal charity."—S. Dionysii Areopagitæ, *op. omn. (De Cælesti Hierarchiâ.)*

The seven spirits of Egyptian theogony are the seven *Devas* of ancient India,—the seven *Amschaspands* of Persia,—the seven *Great Angels* of Chaldea,—the *Sephiroth* of the Hebrew Kabala,—the seven *Archangels*, who, in the Christian Apocalypse, are seen by St. John before the Ancient of Days. What is the import of those varied titles, according to the countries and their languages, seeing that the ideas are the same, in all antiquity?

Hermes observes:—"From this All-Powerful proceeded the Seven Spirits who operate within the seven circles; and within those circles are contained all the beings which comprise the Universe, and the operation of the Seven Spirits in the circles is named *Destiny*; and those circles themselves are enclosed within the Divine Thought which penetrates them eternally. God has committed to those Seven Spirits the empire of the *elements*, and the creation of their composition. But he has created man in his own image—he has conceded to him the power to operate upon terrestrial nature. But man, having seen his Father in the Supreme Creator, conceived an ambition to equal the All-Powerful, and wished to penetrate within the circles, whose empire was not allowed to him. In troubling thus the Divine harmony, he rendered himself guilty, and his chastisement was that of becoming *the slave of his body*. Immortal by his soul, which is in the image of God, *it renders itself mortal* by the love of changeable and perishable things. Nevertheless liberty has been given to him, so that he can, by courageous effort, elevate himself to *his original attitude*, in liberating himself from the *servitude of his body, and regain his immortality*."

S. Dionysius, who was a pupil of St. Paul, and Bishop of Athens, has written upon the hierarchy of the celestial Spirits a book, which reconciles the Christian idea 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. In the Hermetic hierarchy, the earth is in the centre of ten circles of light, which are the crowns of the Divine Essence.

The first Circle, crown of the *Supreme Power*, contains the *Seraphim*, which extend throughout

the infinitude of the heavens, beyond the fixed stars, the veil behind which God conceals himself from our mortal gaze.

The second Circle, crown of the *Active and Eternal Intelligence*, contains the Cherubim, guardians of the fixed stars, upon which are engraved the archetypal ideas which precede the forms.

The third Circle, crown of *Absolute Wisdom*, contains the *Thrones*—an order of Spirits who have for their chief *Rempha*, genius of time, manifested by the planet *Saturn*, and which restores the dead to the bosom of God.

The fourth Circle, crown of *Infinite Love*, contains the *Dominions*, who have for their chief *Pi-Zebus*, manifested by the planet *Jupiter*, and who presides at the government of beings composed of spirit and matter.

The fifth Circle, crown of *Absolute Justice*, contains the *Powers*, an order of Spirits who have for their chief *Ertosi*, manifested by the planet *Mars*, and who presides at the chastisement of sinful beings.

The sixth Circle, crown of *Supreme Beauty*, contains the *Virtues*, an order of Spirits who have for their chief *Pi-Rhe*, manifested by the *Sun*, and who presides at the general combinations of matter.

The seventh Circle, crown of *Divine Rule*, contains the *Archangels*, an order of Spirits who have for their chief *Suroth*, manifested by the planet *Venus*, and who presides over the harmonies of vegetable nature.

The eighth Circle, the crown of *Eternity*, contains the *Archangels*, an order of Spirits who have for their chief *Pi-Hermes*, or *Thoth*, manifested by the planet *Mercury*, and who presides over the generation of animals.

The ninth Circle, crown of *Universal Fecundity*, contains the *Angels*, an order of Spirits who have for their chief *Pi-Ioh*, manifested by the *Moon*, and who presides at the increase and decrease over the renewal of superhuman beings.

The tenth Circle, crown of *Humanity*, image of God, contains the tribunal of the human conscience, and the altars dedicated to the Supreme Being, through religion.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS. CHAPTER I.

(THIS Asclepius I believe to be the Sun.*) It is a God that bringeth thee hither, O Asclepius, that thou mightst be present at a Divine Discourse, at that which will be the most truly Religious of all those which we have hitherto delivered, or which have been inspired to us from above. By the

* This sentence is evidently a note inserted in the text by a copyist.

understanding thereof, thou wilt be in possession of all the blessings—if, however, there be many blessings—and if it be not more true that there be but one blessing, which containeth them all. For each one is united with the other, all being derived from one only, and forming one only, so much so, that their reciprocal bonds render their separation impossible. These things thou wilt understand by giving attention to what we are about to say. But first, Asclepius, withdraw for a moment, and seek thou for another hearer of our speeches.

Asclepius suggested that Ammon should be called.

There is nothing to oppose, said Trismegistus, the presence of Ammon amongst us. I have not forgotten that to him, as to a cherished son, I have dedicated many writings on Nature, and others relative to Esoteric teaching. But I will inscribe thy name, Asclepius, at the head of the present treatise; and let no one but Ammon be brought in, for a Discourse on the most sacred subjects concerning Religion would be profaned by too numerous an audience; it would be impious, to submit to the knowledge of the multitude, a discourse filled with the Divine Majesty.

Ammon entered the Sanctuary, and completed the sacred Quatuor, filled by the presence of the Supreme. The invitation to religious silence proceeded from the mouth of Hermes, and in presence of attentive and expectant souls, the Divine Love* commenced in these terms.

Hermes.—O Asclepius, all Human Souls are Immortal, but this immortality is not uniform, it varieth both in mode and in time.

—*Asclepius*.—Because the Souls, O Trismegistus, are not all of the one same quality.

Hermes.—How quick thou art in understanding the sense of things, Asclepius! I have not yet said that all is One, and that Unity is All, for all things existed in the Creator before creation, and they can be called the Whole, as all things are His Members. Remember then, throughout this discourse, He who is One and All, the Creator of all things. All cometh down from Heaven upon the earth, in the water and in the air. Fire alone is vivifying, because it inclines upwards; that which inclineth downwards is its subordinate; that which cometh from above is the Generator; that which emanateth and goeth upwards is the Sustainer. The earth alone, borne upon itself, is the receptacle of all things, and it reconstituteth the kinds which it receiveth. This Whole, which containeth All, and which is All, setteth in motion the Soul and the World, all that is included in Nature. In the multiple Unity of universal Life, the innumerable species, distinguished by their differences, are nevertheless united in such a manner, that the Whole is One, and that all proceedeth from Unity.

* The assimilation of Hermes with Eros is in keeping with their theological characters; nevertheless I have not met with it elsewhere.

Therefore this Whole, which constituteth the World, is formed of four elements—fire, water, earth, air; one World only, one only Soul, one only God. Now give me all the power and all the penetration of thy thoughts, for the idea of the Divinity, which can only be conceived by Divine help, is like unto a great and rapid river, which floweth swiftly and with vehemence; also doth it often go beyond the attention of the hearer, as well as that of him who instructeth.

CHAPTER II.

THE Heavens (God visible), govern all the bodies; their increase and decrease are ruled by the Sun and by the Moon; but He who ruleth the Heavens, the Soul itself, and all that which existeth in the World, is the God-Creator Himself. From the heights where He reigns descend numerous effluences, which are scattered throughout the world, in all the Souls, general and special, and in the nature of things. The world hath been prepared by God to receive all the particular forms. Realising these forms by Nature, He hath led up the world unto the Heavens by the four elements. All is in conformity with the ideas of God, but that which dependeth from above hath been divided into species in the following manner:—The Kinds of all things follow after their species; so that the Kind is all, the species is a part of the Kind. Thus the Gods form a Kind, the demons likewise. Also the men, the birds, and all the beings which the world containeth, constitute Kinds, producing species similar to themselves.* There is another Kind, destitute of sensation, but not of Soul;† it is that of all those beings, whose life is sustained by means of roots fixed in the earth; the species of this Kind are scattered everywhere.

The Heavens are full of God. The kinds of which we have spoken dwell even unto the abodes of those beings whose species are immortal. For the species is a part of the kind—for instance, man of humanity—and each followeth the quality of its kind. Hence, although all the kinds are immortal, the species are not all immortal. The Divinity formeth a kind, of which all the species are immortal as itself. Among all the other beings, Eternity belongeth only to kind; it dieth in its species, and is preserved by the reproductive fecundity. There are then species that are Mortal; thus man is Mortal, humanity is Immortal. Nevertheless, the species of all the kinds mingle with all the kinds. Some are primitive; others are produced by these, by the Gods, by demons, by man, and all are similar to their respective species. For the bodies can only be formed by the Divine Will; the species cannot be produced without the aid of the demons; the education and maintenance of the animals can-

not take place without man. All the demons who, forsaking their kind, have by chance united in species with a species from the Divine kind, are regarded as neighbours and consorts of the Gods. The species of the demons who preserve the character of their kind, and who are properly called the Demons, love that which relates to man. The human species is equal, or even superior; for the species of humanity is multiple and various, and is produced by the concourse of which we have treated previously. It is the necessary bond for the most part of the other species, and of nearly all of them. Man, who uniteth with the Gods by his intelligence, which he shareth with them, and also by his piety, is a neighbour of God. He who uniteth with the Demons draweth nearer unto them. They who are content with human mediocrity remain part of humanity; the other species of men will be neighbours of the kinds, to the species of which they will have united.

CHAPTER III.

Mankind is then, O Asclepius! a grand marvel a creature worthy of respect and of adoration. For he passeth in the Divine Nature, as if he himself were God, he knoweth the race of the demons, and knowing that he is related to the same origin, he despiseth the human part of his being, attaching himself only to the Divine element. How human nature is happily constituted by its nearness to the Gods! In uniting with the Divine, man disdains that within him which is terrestrial, he is bound by a bond of charity to all the other beings, and thus feels that he is necessary to universal order. He contemplates the heavens, and in this happy medium in which he is placed, he loveth that which is beneath him, and is beloved by that which is above him. He tilleth the land, he borroweth the rapidity of the elements; his penetrative mind reacheth the very depths of the sea. All for him is plain; the heavens do not seem for him too high, for science bringeth them near unto him; the lucidity of his mind is not darkened by the thick vapours of the atmosphere, the density of the earth is no obstacle to his labours, the profundity of the deep water troubleth not his sight; he embraceth all things, and remaineth ever the same.

All beings that belong to the animal class have (members which are like) roots, proceeding from the top downwards; inanimate bodies, on the contrary, have but one root, proceeding from the bottom upwards, and bearing a whole forest of branches. Certain beings are sustained by two elements, others by one only. There are two sorts of food for the two parts of the animal—for the soul and for the body. The soul of the world is sustained by a perpetual agitation. The bodies develop by means of the water and of the earth, which are the food of the inferior world. The breath, which filleth everything, minglet with all, and vivifieth all—addeth the sentiment to the intellect, which, by a special privilege, man borroweth from the fifth ele-

* In the French language, although the *species* is a subdivision of the *kind*, these two words are, in ordinary language, often used for one another. Here, however, the *kind* is collective, the *species* is individual.

† He calls *Soul* what is ordinarily termed *Life*.

ment, the ether. In man, the sentiment reacheth up to a knowledge of the Divine order.

Being led to speak on the sentiment, I will explain to you shortly what are its functions, which are as great and as sacred as those of Divinity itself. But let us first conclude the explanations which we have just commenced. I spoke of that Union with the Gods, a privilege which they have granted to humanity alone. Few men only have the felicity of exalting themselves unto a perception of the Divine, which existeth only in God, and in the human intelligence.

Asclepius: Men, therefore, have not all the same feelings, O Trismegistus!

Hermes: All have not, O Asclepius, the true knowledge. They are deceived when they allow themselves to be led away by the appearance of things without seeking to discover their genuine cause. It is thus that the evil is produced in man, and that the highest among all the beings descendeth almost to a level with the brutes. But I will speak on the sentiment, and all that relates thereto, when I give my explanations on the Spirit; for man alone is a double creature. One of the two parts of which he is composed is simple, and, as the Greeks would say, essential—that is to say, formed in the Divine image. That part which the Greeks call cosmic—that is to say, belonging to the world—is quadruple and constituteth the body, which, in man, formeth a covering for the Divine element. This Divine element which is related thereto, these senses of pure Intelligence, are sheltered behind this bulwark of the body.

(To be continued.)

FLASHES OF LIGHT.

BY EOS.

PART II.—MEDIUMSHIP.

THE flower that blooms in beauty, breathing forth to the air its fragrance, which is at once grateful to the senses, and stimulating to the nerves, is a perfect and beautiful emblem of Nature's faultless Mediumship. The flower is a medium for the transmission to the human body, of those finer essences, and its spiritual portion to the soul, for the aroma of the flower is spiritualised to such a degree as to act upon the life-currents of the system, imparting to the spiritual body a nutriment of the finest quality that physical substance can afford. For this simple reason alone, is it necessary for those who wish to develop their spiritual possibilities, to live upon a purely vegetable diet, whilst, at the same time, it demonstrates to the thinking mind, that a life spent amidst the flowery fields and balmy glades, along with food consisting *entirely of fruit*, is the highest form of material existence. Upon the contrary, those who live in close, unhealthy, and densely populated parts of a

town, and who are often surrounded by a group of sickly neighbours or relations, become subjected to the very lowest planes of spiritual activity, which are too often the very hotbeds of elementary obsession and spiritual delusion. Under such antagonistic conditions, progress is absolutely impossible, and those labouring under such unfavourable circumstances should avoid Spirit-mediumship, as they would a deadly reptile.

With this brief digression, we will once more return to our subject. The *sine qua non* of all Trance, or Physical Mediumship, is *Passivity*, and exactly in proportion to the degree of passivity attained, is the *power* or *strength* of a person's Mediumship increased. In this connection, however, we do not embrace the *highest* forms of Mediumship, such as Clairvoyance, Clairaudience, and Psychometry, for these are due to sensitiveness alone. The question as to whether a person will develop as a Trance-speaker, or as a Physical Medium, depends upon the *brain-conformation*, and the *magnetic temperament* of the body. Some people, of course, would "develop" into either the one or the other stage of Mediumship, according to the united will of the developing circle, whilst with other Mediums differently constituted, only one phase is possible; but the important fact we wish to bring before our readers is, that both these forms of Mediumship are only attained in the passive state, and that the developing process is only a means towards destroying whatever amount of *will* a person may possess. This destruction, or as others would mildly term it, *subjection* of the Human Will to Spiritual forces, is one of the greatest curses that the majority of Mediums could inflict upon themselves, for they thus give up the possession of their soul and body, to powers and forces, regarding the nature of which they are entirely in ignorance, and blindly "rush in, where Angels fear to tread." Spiritualists as a body, and, particularly, Spirit-mediums, are, of all people, the most easily deceived and misled, not, however, because they lack either discernment or common sense, but because they lack *knowledge*, and attribute to the disembodied souls phenomena that could be equally the result of the living. A Medium that is fairly developed, stands upon the public platform, and is supposed to be controlled by some disembodied intelligence, but, in nine cases out of every ten, it is the *Psychological influence of the audience* which produces that peculiar magnetic state known as "Trance," for the lecture will harmonise with the majority of the minds present, and, in numberless cases, the exact thoughts of individuals in the audience are represented. But, with the ordinary Spiritualist, the oration will be accepted as inspirational teachings from the Spirit-world. Let the reader remember that a Medium that can be controlled by a Spirit, can just be as easily controlled by a living person, and, above all other places, the public platform is the least likely spot to be the centre of that spiritual inspiration which emanates

from the pure minds of ascended humanity. Indeed, very often it is quite the reverse, for the fact is, that it is the very concentrated *moral counterpart* of an average audience. Nevertheless, spirit-control, arising from the disembodied, is a well-known fact, but Mediums who are capable of being so entirely under the influence of their "Guides" (?), as to fully resist the reach of—and sufficiently adequate to withstand—the magnetic influence of their audiences, are not only extremely rare, but like all abnormal productions of a psychological nature, they seldom retain any permanency, but shine forth for a short time with a sudden and fitful brilliancy, to vanish and die out afterwards as a meteor. If the fearful dangers of Spirit-mediumship were fully realised by Modern Spiritualists, we should hear much less of both Mediums and their so-called Trance-addresses. The latter, as a rule, possess the same stereotyped, parrot-like uniformity, and have but little interest even for the intelligent Spiritualist, but much less for the student of Occult Science. The reason is a simple one, easily discovered, and, as formerly remarked, it is, as a rule, simply the odylic reflections from the audience, concentrated to a focus, by the negative condition of the Medium, mirrored forth in a semi-conscious state, and accompanied by that peculiar, dreamy, monotonous eloquence, so typical of the trance-speaker. The interaction of mind upon mind is beautifully expressed and defined by the author of "Art-Magic" and "Ghost-Land," and to these two works we would earnestly invite the attention of all young students. In our next issue we shall treat upon some of the special phases of Spirit-mediumship.

(To be continued.)

ANCIENT MYTHS AND THEIR MEANING.

PART III.

By MEJNOUR.

To resume our present paper, it may be observed that our Divines (?), instead of allowing the true interpretation to those who unequivocally *have the Key* to these seeming incongruities, have assumed to themselves the office and right, by *divine proxy*, to interpret these in their own thousand-and-one ways. Legends, myths, allegories, symbols, if they but belong to the ancient "pagan," "heathen," Chaldean, or Egyptian tradition, are all bundled into a heap of dire confusion, worse confounded by the clergy. But the same myths, *when mutilated*, are accepted by them as more or less the "Word of God." Is this impartial history? Is this justice either to the past, the present, or the future? There are, indeed, in any religious system but few myths which bear not an historical, as well as a scientific foundation. They are only fables just in proportion as we *misunderstand* them; but truth, in proportion as they are *understood*.

To many superficial thinkers the paragraph, "Ye

are Gods," is a meaningless jingle of absurdities. Every immortal Spirit from the Ocean of Light, that showers down its celestial radiance upon a human creature, is truly a *God*, a portion of the Unknown God—the Great First Cause—and possesseth all the tremendous attributes of its parentage. Endowed with those truly awful attributes, but curtailed from manifesting them, from its contact with the flesh; even though thus limited and circumscribed by the capabilities of physical nature, still this so chosen or divinely-inhabited Man may be a giant in Deific power and wisdom, for, be it strictly observed, *he has already become an Immortal whilst yet upon earth*, whilst the rest of his fellow-creatures are only overshadowed by their Divine Self, or Spirit. Jesus plainly states this: "If a man keep my saying, *he shall never see death.*" Paul repeats this: "For if ye live after the flesh, *ye shall die*; but if ye through the Spirit mortify the deeds of the body, *ye shall live.*" He that soweth to the flesh reapeth corruption (*Death*), but he that soweth to the Spirit shall reap *life everlasting (Immortality)*. And John adds: "He that overcometh and keepeth my words unto the end, *to him will I give power over the nations,*" plainly alluding to the Planetary Spirits—the perfected types of humanity of a *former earth period*. "Ye are Gods," the King Psalmist tells us; and Jesus reminds the Scribes that the expression "Ye are Gods" was addressed to other mortal men (John x. 34, 35), claiming for himself the same privilege without any blasphemy; and, as a faithful echo, Paul adds that we are "the Temple of the living God." They were called "Gods" to whom *the Word of God came*.

This eternal and universal Essence, denominated the Universal Soul, or *Anima Mundi*, which pervades everything and everywhere, is recognised in the instincts of conscience, making man aspire to immortality, and leading him to it. This divine Spirit in man is the Indian *Ishwar*, and corresponds to the name *Adonai*—Lord—of the Kabalists, *i.e.*, the Lord *within* man. It is also the Jewish "I Am," the "Ego Sum," the "Ahmi," the Oriental "Atman," the "Nous," the "Augoeides" of the Neo-Platonist, the "Aggra" of the Buddhist, and the "Ferwer" of the Persians.

The "heathen" fables and traditions of every nation, if examined, incontrovertibly establish identity of origin and like results. Precluded limits forbid detail, but let us exemplify briefly a few legends of Scandinavia, Hindustan, and the Bible. In the Scandinavian legend of Voluspa, the Invisible blows a scorching wind upon the Ginnungagap—or cup of illusion—a void abyss, which thaws the frozen waters and clears the mist. Those waters—the Elivágar—distil in life-giving drops, which create the Earth and the Giant, *Ymir* (the male principle). With this giant is created *Audhumla*, the cow (female principle), from whose udder flow *four* streams of milk, diffusing themselves through space. In Eden the

river was parted, "and became into *four heads*" (Gen. ii. 10). *Ymir*, the giant, falls asleep and sweats abundantly. From the perspiration a man and woman generate from his *left arm*, whilst from his *foot* a son arises. Whilst the fabulous cow begets a superior race of spiritual men, *Ymir* begets a race of evil and depraved men, the frost-giants, or *Hrimthursen*. Now, compare the above with the Hindu Vedas. *Bhagaveda*, the Supreme, endows *Brahma* with creative faculties, who begets wholly spiritual beings at first. The *Dejotas*, inhabitants of the celestial region, are unfitted for earth, hence *Brahma* creates the *Daints* (giants), dwellers in the lower regions of space, who are also unfitted to live on *Mirtlok* (the earth). To remedy the evil the creative power, from his *mouth*, evolves the first *Brahman*, who becomes progenitor of our race; from his *right arm* *Brahma* creates *Raettris*, the warrior, and from his *left* *Shaternay*, the wife of *Raettris*. Then their son *Bais* springs from the *right foot* of the creator, and his wife, *Basany*, from the *left*. While in the Scandinavian legend *Bur* (the son of the cow *Audhumla*), a superior being, marries *Besla*, a daughter of the depraved race of giants, in the Hindu tradition the first *Brahman* marries *Daintary*, also a daughter of the race of the giants; and in *Genesis* we see the sons of God taking for wives the daughters of men, and likewise producing mighty men of old. Again, in the Scandinavian legend, *Ymir*, the giant, is slain by the sons of *Bur*, and his blood drowns the whole race of ice and frost-giants, and *Bergelmir* alone is saved with his wife, who take refuge in a bark, which permits him to transmit a new branch of giants from the old stock, for all the sons of *Bur* remain untouched by the flood. The foregoing establishes an unquestionable identity of origin between the Bible and the "heathen fables" of Scandinavia and Hindustan.

Primeval man, *inversely* to the theory of Darwin, was far wiser, purer, and more spiritual, as shown by the above myths, than the present Adamic race, and became *despiritualised*, or tainted by matter, and for the first time was then given him the *fleshy body*, as typified in *Gen.*: "The Lord made coats of skin, and clothed them." Contrary to all nonsensical commentaries, the above italicised words simply mean that the spiritual man had reached, through the course of involution, to that stage where matter, predominating and conquering spirit, had transformed him into the physical man, or the second Adam of the 2nd chap. of *Genesis*, for the "Man" of chap. i. is radically different from the "Adam" of chap. ii., the former being "male and female," or bi-sexual, and in the image of God, whereas the latter was formed of the dust of the ground, became a "living soul," after the Lord God had "breathed into his nostrils the breath of life," and was a male being, for "there was not found a helpmeet for him." The god-like physical form became grosser and grosser, until the bottom

of what might be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then commenced an uninterrupted series of cycles, the precise number of years of which are known—but only to Initiates. With each successive age man grew more refined, until the acme of perfection in that cycle was attained; then it wanes with the receding wave of time, cycle succeeds cycle by slow transitions, and nations wax in power, attain their climax of development, to wane again, become extinct, and be followed by others

(To be continued.)

To Correspondents.

NOVICE, ABERDEEN.—As to the ancient clergy not having similar ideas as to the nature of the Sun, etc., to the knowledge now being given out by the Adepts, you are in error, for many of them did possess a little of this knowledge. Space forbids details; you might, however, peruse the "*Iter Exstaticum*," by the Jesuit, Kircher, who died in 1680. Referring to the Sun, he says:—"The orb of day is peopled with spirits of Light, who bask themselves in an ocean of brilliancy. From a fiery abyss emanate myriads of meteors, without ceasing, which dissipate into star-dust, each atom of which is a germ of universal life." Again, a reverend Doctor of the third century, Origen, writes thus:—"Occult influences incline, but they do not compel us to a blind fatality. Heaven is an open book, on which are traced the signs of the past, the present, and the future. This is the book of universal Life, by which we will be judged," etc., referring of course to the *Astral Light*.

J. T. D., LONDON.—We do not know of any really trustworthy volume upon the subject you mention. You might, however, send for a sample copy of the following American publication, but having never seen it, we can say nothing regarding its contents—*The Dream Investigator*, one dollar per annum, published monthly by James Monroe, Peoria, Ill., U.S.A.

PHILALETHES, LONDON. PRECIOUS STONES, ETC.—Peruse C. Leonardi, "*Speculum Lapidum*." There is also a very scarce but interesting MS. upon such, entitled, "*Traite des secrets de Nature, touchant les Animaux, Plantes, et Pierres*," in one Vol., in folio. See also Marbod: "*Liber Lapid. ed Beckmann*."

S.S.S.—We have received the following curious (?) communication from some anonymous writer, which we give *verbatim et literatim*:—

London May 27 85

To the Judgment-seat of the Occult Magazine

Will you kindly inform the Readers of your valuable and much needed Journal. By whom and by what authority has the answer of correspondents been appointed to sit in Judgment on other Societies or their work.

possible much older in years than the one which he has the honour of being a member.

As my order does not permit me to reply to any criticisms I must in silence remain, having the Honor to subscribe myself truly yours

S.S.S.

[Our Readers will plainly understand that the *Occult Magazine*, being the official organ of our exalted Order, gives its ideas from the same source. But we pronounce no *ex-cathedra* judgments upon any other Society, as our correspondent erroneously asserts. The Association he alludes to may be "older in years," this is quite possible, but perceiving the fact that our Order was even an antique Fraternity in the days of Abraham, the Patriarch, that of our correspondent must be *very old indeed* if it

JC SMITH
VS HBL

occupies the seniority; however, judging from the above letter, we must say if it is to be taken as a standard—that his order is but very “young in Wisdom.” We observe the terminal Initials, S.S.S., are those adopted by Mr. J. C. Street, and the anonymous writer doubtless belongs to the same school. We are glad, however, to see that the writer appreciates our “valuable and much-needed journal,” as he remarks in his letter.—ED.]

PROF. X., U.S.A. EVOLUTION, ETC.—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 Principle—the Unity. 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 sympathising and sustaining assistance. But note 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 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 famous hieroglyphics, by the cunning researches of the Egyptologist. The Psychometric ability to read these records marks the progress of one phase of spiritual power. See Dr. Buchanan’s “*Psychometry*,” Denton’s “*Soul of Things*,” etc., etc.

ROCHESTER (U.S.A.) THEOSOPHIST.—The letter of warning to which you refer, as having been sent from the N. Y. F. T. S., contains the most untruthful, indiscriminate, undeserved, and unwarranted statements, but “*Magna est Veritas, et prevalebit*.” “Thou shalt not bear false witness,” etc., ought to be the motto of this Theosophist in future. But such palpable absurdities are utterly beyond contempt, and “proofs positive” have already been sent you.

ALPHE, LONDON. HERMETIC WORKS.—The “*Hermetic Works*” will be published as soon as a sufficient number of Subscribers come forward to support the undertaking. As yet our Lists would not warrant us to do so, but we expect to be in a position to commence printing within a couple of months.

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TO WHOM IT MAY CONCERN.

Students in the Occult Sciences, earnest searchers thirsting for Truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely granted by the HINDU MAHATMAS, are cordially invited to transmit their names to the Editor of this Magazine, on receipt of which, applications will be forwarded to them for signature, etc. If found suitable after a short probationary period, they will be admitted as Members of an Occult Brotherhood, who do not boast of their knowledge, but teach freely and without reserve, all they find worthy to receive.

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GLASGOW, AUGUST, 1885.

[PRICE ONE PENNY.

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Omnia hincit Veritas.

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The Occult Magazine.

AUGUST, 1885.

EXPLANATORY.

FOR the benefit of those readers who may have been prevented from obtaining the back numbers of our Monthly, which are now completely sold out, we would herein remark, that in writing upon the vast range of subjects which occupy our pages, we point out the errors and the shadows, as well as the lights and truths of our philosophy. We seek not 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 nobler 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 an *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 brute nature, or live the lives of real and true men and women, for true, indeed, it is, as our national poet well remarks, that

“Man’s inhumanity to man,
Makes countless thousands mourn.”

We would also herein point out the necessity of pure parental lives, in order that the children—who should really and truly be an embodiment of love, and the expression of the highest virtue—might be born to bless and beautify the world.

We have often acknowledged, and would again do so, our debt of gratitude to every earnest man, and gracious woman, for their sympathy in this work that we are earnestly and ardently trying to promulgate, and, as we cast our eyes forward to our future labours, we cannot but plainly perceive that there is need for more earnest effort even than in the past. Although our humble exertions at many times have been 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 has at times called forth about our ears the buzzing and noisy insects of scandal and abuse; though this righteous defence has caused to be projected towards us a host of malicious and prejudiced minds—nevertheless we shall keep on in advancing truth, for every ray of light reveals new beauties in the “*Sacred Science.*” We shall continue to advance our thoughts fearlessly; we shall at all times be loyal to what we know to be true—our honest convictions—whatever the results or consequences in this life may be. We have earnest work to do all over the world, in uniting in the bonds of fraternal sympathy, hundreds of hearts that are yet untouched by transcendent truth—but who ardently and anxiously await such; and we must ever remember that whatever dignifies this life, here and now, must be good, must be requisite, and must be

true to Nature itself; but upon the contrary, whatsoever lowers the moral tone, lessens you as a man or woman, makes you less tender, less sympathetic, less true as a husband, or less faithful as a wife, can never be good, whether such may purport to come from the spiritual regions of felicity above, or even from the dusky and lurid depths of hell below, for it must be supremely evil in its influence.

This system of philosophy, to which we have adhered in our short labours of the past, is that which we—and others far, far superior to us—*know* will ennoble and vivify the entire life of man. In our humble but fervent efforts towards advancing the Occult Philosophy, we simply remove the obstacles from the path of *thinking* beings, and seek to show them the sure way where *Truth* lies, that they may not be fettered with error, stung by doubt, or tormented by unreasonable fears, and that they may live in the open light of day with fresh inspirations.

Such a work as ours, then, is truly noble!—it needs loyal souls, stern common-sense, courage, and an ever-present love of truth, with contempt for all aggrandisement that shadows the intrinsic worth of the soul. And you, our earnest readers and fellow-students, will you lend us your aid, for the labours of the few past months are already bearing rich fruits. Our services are given “without money and without price,” for the good of the cause to which we have devoted ourselves, and already even we reap a rich harvest of gratitude from many kind and encouraging hearts, whose benevolent wishes will never cease to glow within the chambers of our memory, but which will live with us throughout the vistas of an unending eternity.

We are somewhat surprised and puzzled to observe in the pages of our American contemporary, *Light for Thinkers*, for June 13th, such a seriously erroneous paragraph as the following:—

“It is an untruth that souls can be lost. Your soul may exist for ages in outer darkness, but it will never be so engulfed that it cannot emerge into the light.”

Now, whether the above incorrect ideas may have emanated from “spirits” or not, we know not, but noticing as we do the abundance of extracts from “*Isis Unveiled*” to be found in the same issue, and inserted in order to establish verities, viz., “Belief in a Personal Devil,” “The Clergy insist,” etc. (p.8), it would at least be consistent were the editor to quote in a future issue what the same work teaches in regard to “Souls.”

We have for sale a few copies of that unique little volume:—“*The Temple of the Rosy Cross*,” “the work of a life-time,” as the author, Mr. F. B. Dowd, informs us. It is a work of the deepest thought, and one that no young Hermetic student ought to be without. Price, paper covers, 5s.; bound copies, 6s. 6d., post free.

“LIGHT IN DARKNESS.”

If the *Occult Magazine* has its bitter enemies, it has also its warm friends; we came not into journalism for worldly wealth, but for spiritual strength, and if our paper had not been needed, it would never have come into existence; when its mission has been fulfilled, then it will go the way of all earthly things, but just at the present period its friends gather in number, and increase in strength. Our Monthly, therefore, has its mission; it came into existence for a highly important purpose, and we venture to prophesy, that long ere it has ceased to exist, many Spiritualists who are now its bitter enemies, will have become its staunch friends. If Occultism deals with the Spiritual elevation of man, and gives the explanation of certain incongruities in Spiritualism, it undertakes the same work which Spiritualism *tries in vain* to accomplish. Many of the Spiritual manifestations, whether in the 19th century, or in the 1st, point most emphatically to a class of spirits decidedly not human. But even apart from this, the twaddle and nonsense talked at many spirit-circles may, with good reason, be ascribed to something widely opposite to “Angelic Guides,” and it is more than hideous to insult the memory of the “departed,” by terming such spooks “relatives.” The “spirit-land” is a *terra incognita*, vastly more unknown to Spiritualists, as regards its various inhabitants, than an untrodden virgin forest in the wilds of Africa. If we see Spiritualism in its *real* aspect, and of course in a widely different manner to what orthodox “*Light*” would prefer, then our dazzling contemporary is only to blame, for it tries all it can to cover over the ulcers, which we expose by striking at the rotten places of its philosophy. The Editor of the *olla-podrida* column of “*Light*” (Moonshine! perhaps) finds self-complacent opportunity to ventilate his own conceit, by culling paragraphs—and incorrectly, too—from the *Occult Magazine*, then comments upon them with irritable and poisonous ejaculations. But he informs us,—“A Spiritualist paper *deals with spirit in all its manifestations*,” if so, perhaps he will enlighten our “occultness” by explaining to us the following simple query, which every well-versed Kabbalist thoroughly understands—

Under what law do Elemental Spirits change their forms?

Our self-satisfied scribe goes on to say:—“The mission of *Light* is to remove darkness,” and again, “When we throw light upon Occultism it ceases to be Occult.” Exactly so. Whenever this Editor *does* throw light upon Occultism, it will, indeed, cease to be occult, and it will be high time, too, that it should be so, for, in our humble opinion, this period will probably be about the year 3000 A.D., at the time of the “coming race,” when our critic will, perhaps, have learnt in the realms of spirit, the elementary outlines of Occult Science. It is, however, highly satisfactory for us to know that he who weekly illuminates the columns of *Light*, re-

veals to his admirers the wonderful method by which he arrives at his conclusions. "If," says he, quoting from the *Occult Magazine*, "in Occultism the existence and immortality of man's Spirit can be demonstrated like a problem of Euclid, what need can we have of phenomena, either of Occultism or Spiritualism? . . . where is the need of further facts?" Pro-di-gi-ous! Are there no truths, no stores of knowledge within the vast realm of the invisible, worth searching for, except the fact of human survival after physical death? We can only answer this question by asking another, What is the use of astronomical science beyond learning how to calculate an eclipse, and equate the motions of the Sun and Moon, for the benefit of naval commerce? Seeing that the stars and planets exist, what need of further facts to those who care not for a knowledge of Nature's sublime mysteries? Of course there is none, and if Occult Science had never been thoroughly investigated, and all its mundane details completely mastered, how could Occultism ever have been able to demonstrate anything at all? and how much less the immortality of the *Human Spirit*. But the fact is, our critic does not understand the quotation he uses, and, in consequence, he tries to be witty, and fails. He evidently imagines *Soul* and *Spirit* to be synonymous terms. If so, then he is sadly in need of a little more *Light* than his Spiritualism can yield him, and this alone speaks very unfavourably so far for the efficiency of Spiritualism to reveal anything "Occult."

A little further on this ingenious writer says:—"The moment a spirit manifests by materialisation, or in any way, he ceases to be occult." Shades of "Katie King" and "Uncle Sam"! here at last is the vexed question of spirit-identity so far settled for ever, for we are naturally led to infer from the above, that *male* spirits alone are to be so considered; and that the *females*—for here even "Katie" has no chance—are to remain "occult, hidden, secret, and unknown." Wonders will never cease whilst writers with such marvellous "occult" abilities continue to exist; but after all, my radiant friend, how is it that *you know so very little of the spirits?* and during all those years that you have been communicating with your departed friends and relatives, how comes it your knowledge of the real conditions of spirit-life is so "occult and unknown," and if your spirits are those whom you think them to be, how is it that they have not made their situation more intelligent to you? How is it that Spiritualism can really explain so very little, and prove nothing beyond the fact that certain phenomena take place? and why is it, O Mighty Illuminator of Modern Spiritualism, that spirit-identity is such a bugbear amongst you, and that after spirits have manifested in scores of instances, they still turn out to be personating and mendacious fabricators? and yet in defiance of you, even, continue to remain "occult, hidden, secret, and unknown"? If some of the Spiritualists wish to go on

for another quarter of a century, swallowing everything that is put into their open mouths by helpless mediums, and twaddling Elementary spirits personating "John the Baptist," "Queen Esther," etc., etc., they may do so, but surely now it is high time for the generality of them to know how much of those phenomena is genuine. The general opinion of the most experienced Spiritualists is, that it is almost impossible to obtain clear and indisputable proofs of spirit-identity, but, thank our stars, this knotty problem is now finally solved by you as to *sex*, and posterity must eventually crown your brow with never-dying laurels.

Strictly speaking, our *tittle* is an ungrammatical but well-understood use of the adjective as *representative* of its contents, not *qualitative* of the noun that follows. But from such a lustrous source as *Light* even, the criticism is singularly inapposite, as its own weekly column, "*Spiritual Outlook*" is open to the very same objection—indeed, even more so—as to call "gossip" about things of interest to Spiritists, *Spiritual*, is as odd a twist of language as it would be to speak of a Doctor's prospects as a "*Medicinal Outlook*." But perhaps our illuminated friend fancies that *Truths* cannot be expounded unless they are *grammatical*, and in this case we are afraid the brightest inspirational minds that ever existed would never escape from his conceited grasp. We also observe that the Thibetan Adepts come in for a side-share of his vain-glorious and self-satisfied "illumination," but the Sages of the Orient can well afford to wait their time. The Oriental and other Adepts may be doubted, and disbelieved in now, as everything else is doubted; but they can always *prove* what they claim, viz., an entire command over those forces which *now command* helpless mediums. They will be earnestly sought after, and their teachings judiciously revered, when their would-be critic and his volumes of *Light* will be lost in forgetfulness; and herein we would remark that his *new basis of belief* has but a sorry basis to stand upon—a foundation as unstable as the quicksands. In quoting from the *Occult Magazine*, he has, for his own petulant purposes only, very unfairly given the few items that have appeared, which have nothing whatever to do with the subject, instead of giving at least a few *honest illustrations* of its contents. From our humble position, we should never have thought of doing such a partial transaction with our contemporary, and even if we had, we should not have gone very far to find instances, as only in a column or two further on, in the same issue (*Light*, July 4th) we observe that—

"The Earl of Dunraven has been appointed Parliamentary Under-Secretary for the Colonies in the new Ministry." Well, this is *Light* with a diplomatic brilliancy! How thankful, then, ought Spiritualists to be for such resurgence upon political matters; but in conclusion, we neither have the time nor the disposition to save Editors of Spiritual papers the trouble of learning the very rudiments of their profession.

EXTRACTS FROM THE HERMETIC WRITINGS
OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS.
CHAPTER IV.

ASCLEPIUS.—Wherefore, O Trismegistus, was man placed in the world, instead of enjoying supreme beatitude in the Divine part of his being?

Hermes.—Thy question is natural, O Asclepius, and I pray that God may enable me to answer it, for all dependeth on His will, especially that which relates to those great things, which are at this moment the object of our inquiries; hearken therefore unto me, Asclepius.* The Lord and Author of all things, whom we call God, created a second God, both visible and sensible; I call him thus, not because he himself is sensible, for this is not the time to treat upon this question, but because he is perceived by the senses. Having, therefore, created this singular being, who holdeth the first rank among the creatures, and the second after Himself, He saw that he was fair, and filled with all that is good, and He loved him as His own child. He desired, therefore, that another might contemplate this great and perfect being, issued from Himself, and for this purpose He created man, whom He endowed with reason and intelligence. The will of God is absolute accomplishment; to will and to do, is for Him the work of a moment. And knowing that the essential could not learn all things without being bound up in the world, He gave it a body for its abode. He willed that he should have two natures, which He united intimately, mingling them together in an equal measure.

Thus He formed man, with a Spirit and with a body, with an Eternal Nature, and with a Mortal Nature, in order that an animal so constituted might, by reason of his double origin, admire and meditate upon that which is Celestial and Eternal, and also cultivate and govern that which is upon the earth.† I refer here to the things that are mortal, not to those two elements which are subject to man—the earth and the water—but to those things which proceed from man, which are in him, or dependent upon him, such as the culture of the soil, building, ports, navigation, communications, and mutual exchanges, which form the strongest bond amongst men. The earth and the water form a part of the world, and this terrestrial part is maintained by the arts and sciences without which the world would be imperfect in the eyes of God.

* The following passage unto "He desired therefore," etc., is quoted by Lactan: iv. 6. There are but slight differences in the text, between this quotation and the *Latin* version.

† The preceding sentence is quoted by Lactan: vii. 13. There are in the *Latin* version slight differences, which render the sense more plain.

Therefore, that which pleaseth God is necessary and His will is accompanied with the deed; we cannot believe that what hath pleased Him ceaseth to do so, for He knew beforehand that which would be, and that with which He would be pleased.

CHAPTER V.

But I perceive, O Asclepius, that thou art anxious to know how the heavens, with the inhabitants thereof, can be the object of the choice and worship of man; learn then, O Asclepius. To choose the God of Heaven, and all those that are in Him, is to render them the usual homage; therefore, of all beings, animate, Divine, and human, man alone is enabled to render this homage. The admiration, the adoration, the praises and the homage of man, are well pleasing in the sight of Heaven, and of all the Celestials, and the Choir of the Muses hath been sent, by the great Divinity, in the midst of man, that the terrestrial world might not be deprived of the sweet culture of the hymns, or rather, that the human voice might celebrate Him, who alone is all, since He is the father of all things, and that the sweetest harmonies of the earth might unite forever with the celestial concerts. Some men, few in number, and gifted with a pure mind, are entrusted with this sacred function of looking up towards Heaven. Those who, by the confusion of their two natures, have their minds enslaved under the fetters of the body, are appointed to the keeping of the inferior elements. Man, therefore, is not lowered because he hath one part which is mortal; on the contrary, this mortality increaseth his aptitude and his powers; his double functions are only accessible to him, through his double nature; he is so constituted as to embrace, at the same time, the terrestrial and the Divine. I desire, O Asclepius, that thou should'st give to this explanation all the attention and all the eagerness of thy mind, for many lack faith in relation to these things. And now, I will unfold undoubted truths, for the instruction of the most sacred minds.

CHAPTER VI.

The Ruler of Eternity is the first God, the world is the second, man is the third. God, the Creator of the world, and of all that it contains, governeth all this whole, and submitteth it to the government of man. The latter maketh it the object of his activity proper, inasmuch as the world and man are the mutual adornments of one another, and it is with reason that the world, in Greek, is called *χοσμος*. Man knoweth himself, and knoweth the world; he should then distinguish that which is related to him, that which is for his use, and that which hath a claim to his worship; in addressing to God his praises and his thanksgivings, he should venerate the world, it being His image, and should remember that he himself is the second image of God; for God hath two images, the world and man. The nature of man being complex, that part of him which is composed of soul, of sentiment, of spirit and of mind, is Divine, and from the superior ele-

ments, is enabled to ascend to Heaven; whilst that part which is cosmic, worldly, formed of fire, of water, of earth and of air, is mortal, and remaineth upon the earth, in order that what is borrowed from the world, might be restituted thereto. Thus humanity is composed of one part which is Divine, and of one part which is mortal—the body. The law of this double being, man, is religion, which hath for its consequence, goodness. Perfection is attained when the virtue of man preserveth him against desire, and maketh him to despise all that which is foreign to him. For the things terrestrial, of which the body desireth possession, are foreign to all the parts of the Divine idea. They may be called possessions, for they are not born with us, they have been acquired later. They are then foreign to man, and the body itself is foreign to us, therefore, must we despise both the object of desire, and that which maketh us accessible to desire.

To give to the mind the direction of the Soul, is the duty of man, that the contemplation of the Divine should make him despise, and take into disdain, that mortal part with which he hath been united from the conservation of the inferior world. That man should be complete in his two parts, notice that each of them hath four binary subdivisions, the two hands and the two feet which, with the other organs of the body, relate him to the inferior, or terrestrial world; and on the other hand, four faculties, the sentiment, the soul, also memory and foresight, which enable him to know and to perceive Divine things. He can therefore embrace in his investigations, differences, qualities, effects, and quantities. But if he is too much fettered with the grossness of his body, he cannot perceive the true nature of things. When man, thus formed and constituted, having received from the Sovereign God as his function, the government of the world and the worship of the Divinity, hath duly performed this double task, and submitted to the Divine Will, what should be his reward? For if the world is the work of God, he who, by his cares, maintaineth and improveth the beauty thereof, is an auxiliary of the Divine Will, employing his body and his daily labour towards the workmanship which hath proceeded from the hands of God. What can be his reward, if it be not that which hath been obtained by our ancestors? May it please the Divine Goodness to grant it unto us likewise; the object of all our vows and all our prayers is to obtain it; may we, when delivered from the bonds of the body, and from our mortal chains, be rendered pure and sanctified, in the Divine part of our nature.

Asclepius.—What thou speakest is just and true, O Trismegistus. Such is the reward of piety towards God, of the cares bestowed towards the maintenance of the world. But the return to Heaven is refused to those who have lived in impiety; a punishment is imposed upon them, from which are exempted the souls that are just; migration

into other bodies.* The sequel of this discourse brings us, O Trismegistus, to the hope of a future eternity of the Soul, as a result of its life in the world. But a belief in this future is difficult for some, for others it is a fable, and some make it even a subject for mockery. For it is sweet to enjoy that which we possess in the corporeal life. There is the evil which, as it is said, turneth the head of the Soul, attacheth it to its mortal part, keepeth it from a knowledge of its Divine part, and envieth it its Immortality. For, I tell thee by a prophetic inspiration, few after us will choose the simple path of Philosophy, which lieth entirely in application to a knowledge of the Divine, and in the Blessed Religion. The greater portion wander amongst divers questions. How, then, do they relate to it a Philosophy that is not included therein, or how do they confuse it with divers questions?

Hermes.—O, Asclepius, they mingle therewith, by dint of subtleties, divers sciences which are not comprised therein—Arithmetic, Music, Geometry. But pure Philosophy, of which the object proper is the Divine Religion, cannot be taken up with the other sciences, except to admire the regular phases of the stars, their positions and their courses, which are ruled by the Numbers. It admireth also the dimensions of the earth, the qualities, the quantities, the depth of the sea, the power of the fire, and knoweth the effects of all these things, and also their nature; let it also adore art, and the workman with his Divine Intelligence. As for Music, we understand it, when we understand the reason and the Divine ordinance of things. For this order which classifieth each thing in the unity of the whole, is truly an admirable concert, and a Divine Melody.

Asclepius.—What will men become after us?

Hermes.—Deceived by the subtleties of the sophists, they will turn aside from the true, the pure, and the Sacred Philosophy. To adore the Divinity in the simplicity of the mind and of the soul, to venerate His works, to bless His will, which alone is the fulness of all good, that is the only Philosophy which is untainted by the useless curiosity of the mind. This will suffice on the subject.

(To be continued.)

THE VEIL OF ISIS.—Part V.

By ZANONI.

"Ho!" cried the mighty Master, while he broke
From the embrace, and round, from vault to floor,
Mysterious echoes answered, as he spoke,
And Flames twined, snake-like, round the wand he bore,
And freezing winds swept wheeling through the cell,
As from the wings of Hosts invisible.

King Arthur.—Book 1.

LEAVING the extensive and elevated realm of

* Not "Transmigration," as ordinarily understood, but transmigration of the *Life-atoms*, etc. See page 23—*Correspondence*—in our Magazine.—Ed.

Urania for the present, along with the hidden secrets of her Astro-Masonic science, we shall now for a short time descend, and briefly glance at another ramification of the veiled Mysteries—the “forbidden fruit” of the tree of Occultism—concealed beneath the Veil of Queen Isis. There is, perhaps, no subject in the whole range of Occult Science so bewitching to the ambition, and enchanting to the mind, of the orthodox student of the Occult, as that of “MAGIC,” pure and simple. In using this word for the present, we allude, of course, to the modern degenerate conception of the term “Magic,” viz., the working of spells, and the compelling of spirits to *visible appearance*. We herein venture to assert that nineteen out of every twenty of those who commence to delve into the realms of the mystical worlds, do so with the fond hope of being perfectly capable of evoking and conversing with “*Spiritual Intelligences*,” and that the works of Barrett, Cornelius Agrippa, Peter D’Abnó, along with other writings of a similar character, are almost the very first treasures of Occult literature which they tenaciously cling to. But we again affirm that in ninety-nine cases out of every hundred, their operations are utter failures, and, indeed, *it is well for them that such is the case*, for their complete ignorance of Nature’s mystic laws in such instances, is their greatest safeguard. How often does the Tyro of Magical operations look back with dismay at his elaborate preparations and formulæ, ceremonies which he had used—but in vain—to compel some Elemental or Planetary Spirit, to make itself visible to him. Not only had he religiously secured the orthodox “*Magic Sword*,” and the “*Hazel-wand of one year’s growth*,” but with a vast amount of time and trouble, he had procured the scarce ingredients prescribed in the usual Magical Ceremonial, yet with all his care, every operation failed in its intended result. The planetary aspects, and positions of the Sun and Moon, he courted even, but still they seemed unfavourable towards him. Why was this, and what were the real causes of all those disheartening failures?

The reason is this: *the operator knew nothing of the realms of being he wished to penetrate*. The dogma and ritual of Ceremonial Magic, though moderately successful with the Initiate, is simply a dead letter in the hands of others, and is utterly worse than useless. At this stage of our subject we cannot do better than give the opinion of the eminent Author of *Art-Magic* and *Ghost Land*. Referring to this subject in the latter volume, the Author observes:—

“To those who are unfamiliar with the occult subjects I am now treating of, let me say with all candour, I have faithfully devoted many years to the study of spiritual mysteries; and both in my own person, and that of my numerous associates of many lands, have endeavoured, by aid of all the light I could obtain, whether derived from ancient or modern sources, to discover what were the most effective methods of communing with the invisible

world, and penetrating into the actualities of other realms of being than those of mortality. The sum of all, to my apprehension, is that man, to obtain this boon, must be born a *Natural Magician*. . . . I believe that forms, rites, and invocatory processes, fumigations, spells—in a word, the science and practice of Magic, may be applied as means to aid in this communion, and are especially potent in enabling the operators to exercise control over lower orders of spirits than themselves; but I affirm that they are inoperative to open up the communion as a primary means, and that without the services of a good seer, clairvoyant, or spirit-medium, Magical rites alone cannot succeed in evolving spiritual phenomena. This I soon found to have been the general experience of our new associates in England. All their Magical formulæ were subordinate in use to the one grand desideratum of a good *Natural Magician*. Professor von Marx once questioned, in his cold sarcastic way, What was the use of Magical ceremonies at all, so long as they could not effect any results without the required medium? and having secured this great desideratum, would not his or her presence render the rites unnecessary? Our friends generally denied this position, however, alleging that Magical rites were the means of culturing and unfolding spiritual gifts; also that they were essential to the *orderly* intercourse with spirits, and *enabled mortals to command them, instead of being commanded by them*. In years of experience subsequent to the period of my first visit to England, I have found abundant reason to accept opinions composed of both sides of this question. . . .

To those unacquainted with the methods of invocation enjoined upon the High-Priest or chief Magian of these rites, the following examples may not be uninteresting. After all the ceremonies of ‘purification,’ ‘ablution,’ and ‘fumigation’ had been duly complied with, the chief Magian proceeded to summon the spirit of the day, week, and season. . . . The more they could stimulate themselves up to the pitch of fervent ecstasy, the more potential became the results. On many occasions, where the officiating Magian was in deep tremendous earnest, and the assistants partook of his fervent zeal, I have seen the whole assemblage sink on their knees, and break forth into uncontrollable sobs, cries, appeals to Heaven, spirits, angels, and elementaries. I have felt the walls shake, the house tremble; beheld the floor riven apart, fiery tongues flash swiftly through the apartment, and forms of elemental spirits become visible to all.”

Our readers will plainly perceive from the above extracts that it is absolutely necessary that the invocant, or exorcist, should possess something more important than the dry formulæ of *Barrett’s Magus*. He must evolve higher powers within his own trained soul than those appertaining to ordinary humanity, and if he does not possess the necessary qualities within himself, he must supply

this deficiency by the introduction of others. Let our readers then bear well in mind that the grand agent of success in Magical rites is a good *Natural Magician*, but this is a widely different personage to the modern *Spirit-Medium*, for in the latter case the consequences would be disastrous. A good Natural Magician is one who has by his own Spiritual and Occult training developed the spiritual attributes of his own soul, one in fact who has obtained a *full command* over his own organism. But this mastery cannot be obtained by allowing himself to be brought under the absolute control of unknown "Spirit-Guides," for if this course is adopted, the "development" will result in irresponsible Mediumship, a condition fatal to the operator as a Practical Magician. It was upon this very phase of our subject that one of the most advanced and experienced leaders of Modern Spiritualism became so much mystified over an apparent spiritual paradox.* According to him the Magician is one who evokes the spirits by sheer "force of will," and the poor entranced and "helpless Medium" was far more likely to be at the *mercy of the spirits* than the latter to be under the control of the Natural Magician—or Medium. Precisely so, but the great distinction is that the Natural Magician and the modern Medium are two vastly different personages. The one retains the full and complete possession of all his senses, the other is but the helpless marionnette of his invisible controls; the one has naturally evolved the psychical powers of his own soul—such as Clairvoyance and Clairaudience—the other has been *un-naturally* stimulated, or "developed," by the aid of a foreign and unknown spiritual force. As a natural consequence this "development" destroys the will and subjugates the soul, and instead of being a free-thinking, self-acting, responsible being, the Medium is but the mere tool of this unknown force.

It may, however, be herein remarked that there are means known to Initiates—*i.e.*, artificial means—for rendering both Elementals, Human, and Planetary Spirits visible to mortal sight without the aid or assistance of any good *Natural Magician*, for it is not all Initiates who can evolve the lucid state in their own organism. When this latter condition cannot be arrived at in the natural manner, of course other means must be resorted to in order to aid their experiments and researches in the realm of spirit. What we wish herein to point out to our students, however, is that the whole of the Grand Magical Ceremonial, its Conjurations, Pentacles, etc., etc., possess no intrinsic value, and are *in themselves* utterly abortive. The only advantage to be derived from them is that they tend to stimulate the will, and inspire the mind to the requisite degree, but to be able to accomplish this it is necessary for the invocant to fully understand and thoroughly realise every word that he utters. How

then can an uninitiated Occultist hope to grasp the real significance of the long-winded and jaw-breaking Kabalistic nouns and adjectives with which all such conjurations are crowded? Perfumes, fumigations, etc., are however of great importance.

In concluding our present article we may remark that in order to become a skilful artizan, it is necessary to serve a long apprenticeship under a skilful master; it is the same with Occultism—to be practically successful you must undergo a careful training under the care of a properly qualified teacher. There is a vast difference between the ordinary Initiated Occultist and the exalted Adept—the latter has only *to will, to be obeyed; to command*, and the *phenomena instantaneously occur*.

(To be Continued.)

To Correspondents.

THISTLE, PERTH.—Decidedly not. The Adept has no necessity for obtaining sacred truths from any "spirit." His source of inspiration is his own Divine Self—Spirit—and his own inherent powers give him all the information which any "spirit" ever could give him. He *can*, however, use the assistance of the Elemental Spirits, and other semi-intelligent powers of Nature, if he chooses to do so.

S. W., MANCHESTER. CLAIRVOYANCE.—In Occult development, a concentrated aspiration towards sacred Knowledge, combined with a pure life, gives rise to a lucidity of the faculties of the Neophyte, whereby his perceptions are opened up with the world of spirit. At this stage of his progress, the *Initiate* receives the assistance of his Guru (Teacher), whereby he is enabled to safely pursue his journey, whereas the mere independent Seer has to travel along his tangled journey as best he may.

S. S., GORAKHPUR, INDIA.—Humanity never began upon *this earth*, neither will it end here. Primordial man underwent vast developments before he arrived at the stage which the most advanced representatives of even the present race occupy upon our earth; but the early races of the next higher world to ours are vastly superior in the scale to even the highest here.

STELLA, LONDON. ASTROLOGY.—We may herein remark that the *very day* of the death of Queen Caroline was predicted in the "*Prophetic Almanac*" for 1821, twelve months before it happened. By progressive Directions, the ♁ was ♀ to ♃, and ☐ to ♃, and an 8 of ♃ and ♄. By periodical Directions, ♃ was ♀ to ☉'s ♀, and the ☐ to that of ♃. Again, in "*Zadkiel's Almanac*" for 1865, published in August, 1864, you will find Commander Morrison (Zadkiel) saying, in reference to Lord Palmerston, "The great eclipse of the Sun, on 19th Oct., close on the place of the Sun at birth. This will endanger his life," and Lord Palmerston died on the 18th Oct., 1865, within an hour or so of the very time predicted more than twelve months previously. What will disbelievers say to the above? but if space permitted we could quote hundreds of other instances.

X. X., BOSTON, U.S.—What you allude to in the ancient writings of Olympiodorus is the following, from the MS. Scholia, on the Gorgias of Plato. Olympiodorus says,—"There are seven spheres, that of the Moon, that of the Sun, and those of the other planets; but the *inerratic* is the *eighth sphere*. The lunar sphere, therefore, makes a complete revolution more swiftly, for it is accomplished in thirty days. That of the Sun is more slow, for it is accomplished in a year. That of Jupiter is still slower, for it is effected in twelve years. And much more that of Saturn, for it is completed in thirty

* See the Review of *Ghost-Land* by "M.A. (Oxon.);" in *Human Nature*.

years. The stars, therefore, are not conjoined with each other in their revolutions, except rarely. Thus, for instance, the sphere of Saturn and the sphere of Jupiter are conjoined with each other in their revolutions in sixty years. For if the sphere of Jupiter comes from the same to the same in twelve years, but that of Saturn in thirty years, it is evident that when Jupiter has made five, Saturn will have made two revolutions; for twice thirty is sixty, and so, likewise is twelve times five; so that their revolutions will be conjoined in sixty years. Souls, therefore, are punished for such like periods. *But the seven planetary spheres conjoin their revolutions with the inerratic sphere, through many myriads of years; and this is the period which Plato calls τὸν αἰῶνα ἄετον, forever.*"

TO THE AMERICAN THEOSOPHISTS.—The H. B. of L. is purely and simply the Western Division of the UNIVERSAL BROTHERHOOD OF ADEPTS, for whilst all Adepts are by no means Members of this Order, yet all Adepts are Members of the ONE SACRED BAND. Our Order does not in any manner interfere with The Theosophical Society, upon the contrary, it greatly aids it. The Theosophical Society does not teach Practical Occultism in a form suitable to Western people, in reality it is but a "sect" for the diffusion of "*Buddhism*," and its great aim is to propagate this creed amongst the thinking population. The Adepts of the Theosophical Society have very little indeed to do with it, and are unknown even to its Members. Those whom the Theosophists recognise as Adepts are simply the high officials of Buddhism, many of whom have developed Psychic powers. The H. B. of L., upon the contrary, teaches no "creed," but initiates its Members into the Hermetic Wisdom, or, in other words, into Practical Occultism, and the exterior Circle of our Order bears about the same relationship to the Inner, or real H. B. as the Theosophical Society does to the Hindu Mahatmas, with this difference, however, viz., that we place Rules before each Probationer, and give him special advice, whereas the Theosophical Society does not. When the Probationer has developed the three requisite powers of his Soul, he is then Initiated into the real Lodge. There is not the slightest cause for any disagreement, and if the leaders of the Theosophical Society are jealous over the matter, it plainly shews that they are not yet free from the weaknesses and failings of common humanity, consequently they cannot lay any just claim to Adeptship.

ADVERTISEMENTS.

LIST OF BOOKS ON THE OCCULT SCIENCES, etc., FOR SALE.

- The following works of Cornelius Agrippa to be sold in one lot, price 3 Guineas.
- Agrippa's Three Books of Occult Philosophy; 4to, 1651, good condition, but wormed.
 - Fourth Book of Occult Philosophy and Gemancy; Magical Elements of Peter de Albano, etc., 1755.
 - Vanity of Arts and Sciences, 8vo, new binding.

- The following works of Eliphaz Levi, to be sold in one lot, price 4 Guineas.
- Histoire de la Magie; containing 18 plates, representing 90 figures, large 8vo, 1860. Good condition.
 - La Clef des Grands Mystères suivais Henoch, Abraham, Hermes, Trismegiste, et Salomon; large 8vo, 1861. Good condition, 23 plates.
 - Dogme et Rituel de la Haute Magie; 2 vols., 1861, 48 plates, large 8vo; good neat condition.

- Barrett's Magus, or Celestial Intelligencer, being a Complete System of Occult Philosophy; 4to, 19 plates, 30s.
- Elias Ashmole's Theatrum Chemicum Britannicum; small

4to, very scarce, Five Guineas (Quarritch sold a copy at Ten Guineas).

John Heydon's Holy Guide, leading the Way to Long Life, Health, Youth, Blessedness, Wisdom and Virtue, etc., 2 Guineas.

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The Occult Magazine.

SEPTEMBER, 1885.

We have just received the Subscribers' copies of that valuable work, *PSYCHOMETRY*, by Dr. Buchanan. Having been enlarged by one fourth more than was originally intended, the price has necessarily been raised, and for this reason we have postponed sending it to our Subscribers until we hear from them. It is a handsome volume of 500 pages, and is embellished with a fine portrait of Mrs. Buchanan. The price is 8s. 6d., and 6d. for postage.

We wish to inform our readers generally, and the Members of the H. B. of L. particularly, that the Grand Master of our Exterior Circle, M. THEON, is totally unconnected and unacquainted with the "*Eastern Psychic Healer*," who has been lately advertising in some of the Spiritual papers as "*Theon*"! The H. B. of L. has no relationship

either with Oriental or Occidental vendors of infallible remedies, who advertise under a *nom de plume*. We place the Advertisement side by side with another taken from "*Light for Thinkers*," an American Spiritual paper, and our readers cannot but observe a very striking similarity in their tenor.

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To our Subscribers we would herein observe, that if we publish a Journal which interests you, will you assist us in extending our sphere of usefulness? Even your good-will, cheerfully given, will have a more desirable effect than a small donation from a scanty store. It may be that the reader of this paragraph is the only one in his or her locality to whom the Magazine is sent, and even this may be the case in a few cities and towns; if so, then how vast is the opportunity which such an individual has for the advancement of our wishes. Undeniably our Subscribers are our guests, and begging from one's guests may, at times, be considered a breach of etiquette; but a Subscription to the Church Fund, a Donation, a Pulpit Gown, a Gold Watch to the Clergyman, or a Silver Set to his good lady, and the good of the cause, are often very excusable pretexts sanctioned by custom, in fashionable gatherings. As the latter phrase is more common, and covers a multiplicity of objects, so would we plead our excuse for thrusting this notice upon the attention of our *wealthy* readers—acceleration and assistance in the enterprise. We promise not to repeat what may by some be considered an offence, if we meet with a ready response to this appeal.

TRUTHS FROM HUMBLE SOURCES.

"The Religion of the Ancients is the Religion of the Future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of facts. . . . But this can only come to pass when the world returns to the grand religion of the past; the knowledge of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans."—*Isis Unveiled*, Vol. I., p. 613.

TRUE, indeed, it is that *Facts* will supersede the present-day fables, superstitions, and rivalries of corrupt *sects* and *isms*. Even from the most commonplace sources the student of Occultism can never fail to find truths embedded. How often do we find the "wise and learned" of this world preceded in their knowledge by the most simple, obscure, humble, and unlearned of our fellow-creatures! for the wisdom of *this world* is nought. To those earnest students who are anxiously striving after truth, and who take an interest in the phenomena of all the ramifications of Occult Science, we herein append a few extracts from an article, "*Mesmerism*," which appeared in *Zadkiel's Almanac* for 1845. The answers were given through the lips of a young entranced Mesmeric subject, a girl of seventeen, who possessed an extremely limited education, being the daughter of a tradesman of small means. This gifted young girl, possessing scarcely any education, has given some most remarkable Occult truths, which it will be well for our young Neophytes to ponder over.

What are the causes of earthquakes and volcanoes?—*A*. Volcanoes are the *effect*, not the *cause*, of earthquakes, which are occasioned by the action of electricity on the atmosphere of the Earth.

What is electricity?—Electricity is a fluid lighter than air, circulating through the whole Universe, and in the Solar system, proceeding from the Sun and planets. It varies in density, according to the planet it proceeds from, and upon that depends the nature of its effects on our atmosphere.

How does it act upon our atmosphere?—A combination of the fluids from Saturn and Mercury deranges that of the Earth, producing thunderstorms and earthquakes; that of Jupiter produces a healthy state of the atmosphere; that from Mars and Mercury the reverse. The Mesmeric fluid, which is a modification of electricity, proceeds from the Sun; it is purer and lighter—more subtle than any other. A person born under the Sun's influence will be a more powerful Mesmerist than others. The magnetism of the Earth is another modification of electricity, and also circulates through the system. It passes off from the Earth at the North Pole, producing the *Aurora Borealis*, circulates through the other planets, and returns to the Earth in a purified state.

How is it that the air is affected by the planets when at certain angular distances called aspects? or why does Saturn, for instance, cause cold when he is 60 degrees from the Sun, more than 63 or 65 degrees?—The fluid from the Sun which gives heat when met at that angle is checked by the fluid from Saturn.

What is the reason that *Caput Algol* varies in its degrees of brightness?—It is occasioned by the varying emission of electricity, which flows at times faster than at others.

What is the cause of the insects found in the substance of flint stone, after pulverisation and calcination, and the action of acids?—Those insects exist in the stone, and are vivified by the stream of electric fluid directed on the solution. Electricity is the vivifying principle. Different sorts of stones would produce different species of insects.

Will you look at the Earth and say whether its pole be turned away from its course—the same as it was 10,000 years ago—or be less turned away?—Yes, it is less turned away. *The Sun once went over the Pole of the Earth*, but that was a long time ago—that was before Adam—there were other kinds of men on the Earth then.

Why, if there were pre-Adamites, are not any of their bones found by geologists?—I did not tell you they were fallen men. *They never died, and so there could be no bones: they were translated into Paradise.*

Will you look at the star called Sirius and describe its size and character?—Oh, what beautiful butterflies! I see such very beautiful butterflies, which are four times as large as my hands, sparkling like diamonds and gold, and some of different colours! Oh, it is a large sun, three times as large as ours, and a system of worlds and moons; and all very beautiful; and men upon the worlds like ours.

Will you look at the Nebula in Andromeda, near the star *Nu*, and tell me what it is?—Oh, those beautiful orange trees! I see such beautiful orange trees trained along. Oh, it's a very large place; a large system of suns and moons, and men upon the worlds. . . . But they are better than we, for the Millennium seems just about beginning among them. . . .

Will you look at the Nebula *Præsepe* in Cancer?—Oh, it is very large; and there are many worlds and suns; and the people look in some as if they were newly created. They are not many, and have never sinned, and are pure and happy like angels. In others they have sinned, and are numerous; and they have a kind of railroad; but they have things better than our steam-engines on them. It is a very large system of suns and worlds.

Will you look at the star called *Dubhee*, in the Great Bear?—Yes, I can see it; it is a sun, but not so large as Sirius. There are two, one smaller than the other. It has worlds and moons moving about it.

Will you look at the Nebula which surrounds

the star *Theta*, in Orion?—You see that is a kind of imperfect system of worlds, which God is creating by natural causes. There are mountains and animals, but not men yet. There are animals like goats, but without horns, and elephants also, but not exactly like ours. They have an imperfect, dull light, caused by electricity, like the *Aurora*, but little light from their sun; it is a red light, brighter in some parts than others. There is water, too, but not so much as on our Earth; and some fish, but not many.

Will you look at the Pleiades, and tell me about them?—Yes, there are a great many; above 100 I have looked at. . . . The people are not so sinful as in this world—at least, some of the worlds are not. What we see are the suns. . . .

Will you look at the Sun, and tell me whether it moves?—Yes, it moves in an ellipse; and is now moving towards the constellation Hercules. All the stars we see are suns, and they each move round a central body; and then these also partake of a universal motion around a centre, which is the more immediate dwelling-place of the Divinity.

Does the Moon move round the Earth?—No, it does not; for it moves along with the Earth around the Sun; and the Earth in the same way moves with the Sun around the central body; so that the Earth cannot be said to move round the Sun, strictly speaking.

Will you tell me who built the Round Towers of Ireland?—Yes; they were not Irishmen; but they came from near Rome, AND ORIGINALLY FROM EGYPT; they were astrologers, who foresaw by their art that they should be well received in that island; and they built those towers for celestial observation, before the existence of Rome.

To farther questions, she explained that these astrologers were some of the Israelites, who left Egypt before the Exodus of Moses. . . .

Pray look what kind of man St. Patrick was; and whether he caused the serpents and toads and venomous creatures to disappear from Ireland?—Yes; he is in Paradise, and was very good; but I do not see that he did that; no.

Will you look who did it?—Yes; it was the same people as I told you of who built the towers, and who came from Egypt originally. They did it by innocent magic, and the aid of good spirits. . . .

Is the Soul a substance?—Yes, it is a substantial, or spiritual body.

Is it Life?—No.

Is it Mind?—No. You see my soul can, and does often leave my body, and go away, and yet my life remains, and my mind; but when the soul is absent, the body does not feel much; it is like an animal then. . . . Yet the soul in this life acts through the mind and the body.

The substance of her declarations on this head is, that in the Mesmeric trance her soul leaves the body, and visits any part of the universe in a few moments. Thus she was asked to see the Asteroids, Ceres, Pallas, etc. She replied, "Yes, I have been

to see; yes, they are earths like ours, all four of those planets; only they have different trees and vegetation, and in some other respects differ from our Earth, and even from each other; but they are inhabited by men." . . .

She says that after death some men will be superior to any of the angels; because men have overcome trials, temptations, and sorrows; that memory remains after death in a far clearer manner than it exists now; that they can remember every event of their whole being—but the good do not wish to call to remembrance their sinful actions; and that their sins are never made known to others.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS.

CHAPTER VII.

LET us now speak of the Spirit, and of other things similar. There was God, and Hyle,* thus did the Greeks call the Matter or Substance of the world. The Spirit was with the world, but not in the same manner as with God. Those things of which the World is composed are not God, nor did they exist before their birth, although they were already in that which was to produce them. For outside of Creation there is not only that which is not yet born, but also that which is deprived of generative fecundity, and from which nothing can be born. All that which hath the power of begetting, containeth the germ of all that can be born therefrom, for it is not difficult for that which is born of another to produce again that which reproduceth. Therefore the eternal God cannot be, and was never born; He is, has been, and ever will be. The nature of God is His being a self-existing Principle. The substance or the nature of the World and the Spirit, although it appears to be born from the origin, possesses the power to be born and to procreate, the power to be fruitful. For the beginning is in the quality of the nature which possesseth in itself the power of conception and of production. It is then without foreign intervention, the Principle of Creation. It is otherwise with that which possesseth only the power of conception, by the intermixing with another nature. The place of the World, and of all that is contained therein, seemeth not to have been born, and it hath in itself all the powers of Nature. I call place that which containeth all things, for they could not exist without having a place to contain them. All that which existeth hath need of a place; neither qualities, nor quantities, nor positions, nor effects, could be distinguished in things that were nowhere. The World, therefore, although not born, hath in itself the Principle of all Generation, since all

* The so-called *Cosmic-dust* of modern science.—Ed.

things find within it a bosom suitable for their conception. It is therefore the store of the qualities and of the substances that are susceptible of creation, although not as yet created.

Matter, being fruitful in all qualities, can also beget evil. I avoid, therefore, O Asclepius and Ammon, the question laid down by so many—"Could God take away evil from the nature of things?" There is absolutely nothing in reply; but for you I will pursue the discourse I have commenced, and will give the explanations. They say that God should have preserved the world from evil; now, evil is in the world as one of its own members. The Sovereign God hath provided thereunto, so far as it was reasonable and possible, when he hath been pleased to grant unto humanity, sentiment, knowledge, and intelligence. By these faculties, which place us above the other animals, we alone are enabled to avoid the snares of evil and vice. The wise man, protected by Divine Intelligence, knoweth how to avoid it when it is first perceived, and before he hath been led away by it. The beginning of Knowledge is the sovereign excellence. The Spirit governeth and causeth to live all that which is in the world; it is an instrument, or a machine, employed by the mind of the Sovereign God. By Him is directed that other sensible God,* in whom is contained all space, all substances, the material of all that which is begotten or produced; in one word, all that which is.

As for the Spirit, it causeth to move or governeth all the particular beings which are in the world, according to the nature which God hath assigned unto each. Matter, Hyle, or the World, is the receptacle, the movement, the repetition of all things that are governed by God, dispensing unto each that of which it hath need, and filling them with the Spirit according to their qualities. The form of the earth is that of a hollow sphere, having within itself the cause of its form, or of its quality, entirely invisible: if, selecting any point whatever on its surface, and wishing to look downwards towards the bottom, we would perceive nothing. It is only visible by the special forms, the images of which appear to be engraved upon its surface; it appeareth in effigy, but in reality is invisible for itself. Therefore the centre, the inferior part of the sphere, if however it is a place, is called in Greek *ἀδης*, invisible, from *ἰδαν* to see, for one cannot see the centre of a sphere. Also the species, or appearances, are called ideas, *ἰδέαι*, because they are the forms of the invisible. This bottom of the sphere, which the Greeks call *Ades*, because it is invisible, the Latins call Hell, on account of its inferior state. Such are the primordial Principles, the primary sources of all things. All is in them, or by them, or proceedeth from them.

Asclepius.—These Principles are then, O Trismegistus, the Universal Substance of all particular appearances.

Hermes.—The World sustaineth the bodies, the Spirit sustaineth the Souls; the Idea, that heavenly gift, which is the blessed privilege of humanity, sustaineth the mind; but there are only a few whose minds are capable of receiving such a gift. It is a light which illuminateth the mind, as the Sun enlighteneth the world, and even more, for the light of the Sun is often intercepted by the Moon, or by the Earth when the night cometh; but when the Idea hath once penetrated into the human soul, it unites intimately with its nature, and the mind can be no more obscured by any cloud. Therefore, it is said with truth, that the souls of the Gods are minds; as for me, I do not allude to all, but to the great and superior Gods.

(To be Continued.)

CLAIRVOYANCE.—A FRAGMENT.

By ZANONI.

It would serve no other purpose but that of wasting valuable space, were we to attempt an elaborate or detailed account of the various subdivisions of Clairvoyance, its nature, what it really consists of, why some individuals possess the gift naturally, others only after careful training, and why many can never attain unto the state at all. Let us formulate in outline the subject briefly.

Clairvoyance is the natural result of a highly sensitive state of the sensorium. When the Psychic atmosphere becomes so refined and sensitive as to respond harmoniously to the ethereal vibrations of the Astral Light, or spiritual aura, which permeates and surrounds everything in Nature, the Lucid state is arrived at, and this in strict obedience to natural law. Certain nervous disorders always tend to evolve the clairvoyant state, simply because disease subdues the *animal vitality*, and diminishes the volume of material force within the human system, thus naturally making suitable conditions for the action of spiritual forces to play upon the nervo-vital fluids. Like Spiritual training, certain classes of diseases have in some respects the same effect upon the body, and act as real purifiers of the Odylic sphere. This is one great reason why many of the Oriental ascetics enjoin long periods of fasting upon their Chelas, in certain stages of their Occult studies and training, and as an aid towards the attainment of the Lucid state, fasting is certainly of great value.

Psychometry, Clairvoyance, and Clairaudience are the triplet sisters of the soul, and follow each other as naturally as do the infantile states of creeping, walking, and running.—The first *feels*, for it is the spiritual sense, or perception, of touch; the second *sees* with the eyes of the spirit; and the latter can not only *listen* to the "sacred music of the spheres," but can *hear* the voices both of Angels and Demons. After physical death these attributes merge into one sole sense, which, for want of a better term, we can only express by the word PERCEP-

* The Akasa or Astral Light.—Ed.

TION. One thing that we wish to draw the attention of the student of Occult lore to, is, that *Clairvoyance*, so-called, is not in all cases real Lucidity. For instance the whole of the predispositions of the Magnetiser, or controlling spirit, upon their subjects, are merely reflected back again upon the latter. It is only in cases of natural clairvoyance, cases in which the Soul of their Lucid Medium escapes beyond their control, wherein real truth can be elicited. For example, in the case of "Constance" as instanced in "Ghost Land," "Constance" says, when speaking to her beloved "Louis,"—"I have seen the end, and I know that, impatient as I am for its coming, it will not be long delayed. I shall enter the realms of glory, and walk amid the real life of spirits' immortal day." Thinking that physical death ended all, and deeply imbued with the metaphysical ideas which seem to control for the moment many Theosophists and students of "Esoteric Buddhism," the fond "Louis" declares,—"Constance, you dream! death is the end of individuality. Your spirit may be, must be, taken up by the bright realms of starry being, but never as, the Constance you now are." To this, that radiant Soul with the glory of immortality, replies,—"Forever and forever, Louis, I shall be ever the same. I have seen worlds of being those Magians cannot ascend to—worlds of bright, resurrected Human Souls, upon whom death has had no power save to dissolve the earthly chain that held them in tenements of clay."—Speaking further on, the same bright soul of the pure Constance says,—"My soul winged through space and pierced into a brighter interior than they have ever realised, aye, even into the real Soul of the Universe, not the mere magnetic envelope which binds spirit and body together. Louis, in the first or inner recesses of Nature is the realm of Force, comprising light, heat, magnetism, life, nerve, aura, essence, and all the imponderables that make up motion, for motion is force, composed of many subdivisible parts. Here inhere those worlds of half-formed embryotic existences, with which our tormentors hold intercourse. They are the spiritual parts of matter, and supply to matter the qualities of force; but they are all embryotic, all transitory, and only partially intelligent existences. Nothing which is imperfect is permanent, hence these *imperfect Elementary Spirits* have no real or permanent existence; they are fragments of being, organs, but not organisms, and until they are combined into the organism of manhood, they can outwork no real individuality, hence they perish—die, that we may gather up their progressed atoms, and incarnate their separate organs as the complete organism of man."

In the above case the spirit, or soul of Constance had for the moment escaped beyond the control of the "Berlin Brotherhood," and gave to "Louis" the real truths of Immortality, with which these Magians were totally unacquainted, and here be it noted, that whether it be a spirit in the flesh, or even disembodied, the ideas are just as liable to be erron-

eous, for the entranced Lucid obeys the impulse of the one who controls, and of course reflects forth those ideas. Students of the Sacred Science will thus observe that the one thing essential is SELF-DEVELOPED CLAIRVOYANCE—Lucidity attained by SPECIAL training under an experienced Teacher, without the aid of so-called "spirit-guides," unless the subject is certain of the actual individuality, which is very seldom the case.

The interaction of mind upon mind is so remotely removed from general observation, that it is impossible to convey in words an adequate idea of the power possessed by Masters of Occult science over well trained subjects. Materialistic minds are so unacquainted with spiritual laws and forces, and so unaccustomed to think of the imponderable fluids, which are handled by spirits far more easily than earthly material is by us mortals, that it is only those who have given very careful attention to spiritual phenomena, who can form even a remote conception of the mysteries of Clairvoyant vision. Many are the fearful struggles which the sensitive has to undergo. It is not by any means a pleasant task to be able to penetrate the Astral Light of the various individuals whom we meet, and to read upon the eternal tablets of this Astral Light the imperishable picture of their past lives, which in many cases are distasteful visions of crime and evil doing.

As a conclusion to this brief and fragmentary sketch of the lucid condition, and also as an illustration of some of its unpleasant features, we will give an extract from the private diary of a German student, one who possessed all the possibilities of ultimate Adeptship, but who, having unfortunately given way to the attractions of the world, was drawn into the *Left-hand Path*, and sank into the realms of Black Magic. The story portrays its own tale, and we give it verbatim.

"It was late, and I was alone in my chamber, the room where I usually spent the evening. It was large, gloomy, and Gothic-looking. In the corner hung the prized and darling object of my laborious studies—THE MAGIC MIRROR, and as I glanced upon its bright, polished surface, I could not repress the feelings that came over me. Long, long ago, in the days of my youth, do I remember gazing at that same Mirror, and upon its bright, spiritual, starlit face, reading the Sacred Mysteries of the stellar galaxies of space—but those days are gone, and I—the once pure 'Neophyte of the Star-Beam,' have sunk into the realms of sub-mundane being. Wearily I sank into my chair, and once more interrogated the spirits of the Magic Mirror, in spite of the downcast feelings which for some days had overpowered me. I now sat for hours combating with my conscience, my eyes fixed intently on the Mirror, till its blank space seemed a tablet, whereon the Almighty would trace my doom in characters of fire! A strange feeling seized me. I felt that I was powerful, both mentally and physically, above common mortals. But there was now a fierce combat within me.

"THE GOOD AND EVIL GENIUS.

"I continued looking at the Mirror, half in apprehension, half in pride, when two supernatural objects

suddenly started from the opposite sides, into its central space. They were ghastly, and horrible to behold. A cold chill came over me, I gazed in trepidation, for, strangely, both of them resembled myself. The one was dreadful and fiend-like, the other was beautiful; but the expression was of such heart-rending melancholy in its woe countenance, that I felt as though I could have wept. These objects were close to my chair, or rather to its reflection; and with an involuntary start of horror, I turned my head to see if they were really in my chamber.

"The apparitions approached, even as if they had walked from the Mirror! With more of agony than I thought the human brain capable of sustaining, I remained motionless, in the attitude in which I had risen. There stood those fearful shadows gazing at me! I felt it was my Good and my Evil Genius, and I saw the despairing melancholy eye of the former quail before that of the demon, that gloomed upon it with a fierce, annihilating frown. They were engaged in a death-struggle for mastery. The beautiful spirit seemed appealing to me for aid. A strange contrariety of emotions and wishes assailed and bewildered me. I hesitated, turned away my eyes; and lo! when I looked again, one figure alone remained! It was surely my very self. Satan in all his glory could not be more triumphant. The calm, sweet shadow of my Good Genius had faded quite away. The Evil Genius had obtained the mastery, and a sensation of reckless triumph filled my breast. I was joyous and glad; the sickly fancies that had haunted my mind were gone; the weak promptings of dastard conscience were forever banished. Now I felt sustained, upholden; I could move fearlessly as a superior among my sinful and daring fellows.

"THE FUTURE.

"I recalled my scattered thoughts and turned to the Mirror boldly; I cared no more for its fleeting shadows, and, in the pride of my heart, I uttered a wish to gaze into futurity. I looked inquiringly upon the glass, and beheld myself, pale, haggard, degraded, and desponding. At length I flew to an ancient cabinet, and drawing from its recesses a small and carefully concealed phial, I hastily drank its contents, and, with a thrill of horror, fell upon the floor, to all appearance death-struck. I still looked intently on the Mirror's surface, its fastenings gave way, and, with a sudden crash, the sheet of glass fell, shattered in fragments, to the ground. I welcomed the omen as ridding me of those frightful spectral visitations, though I felt that in every broken piece that strewed the ground, I beheld the eye of the demon fixed upon me!"

OCCULT PSYCHOLOGICAL PHENOMENA, OR STRANGE FACTS IN NATURE.

PART III.—DREAMS AND VISIONS.

THE following interesting narratives have been furnished to us by a Medical gentleman residing in Edinburgh. Our readers, but particularly those for whom those subjects may be new, may fully rely upon the authenticity of the writers. The narrator of the "Double" is an eminent physician in the North of England, and a warm friend and

old schoolfellow of the gentleman who has furnished us with the papers.

THE DOUBLE OF THE MOTHER.

I was called up on the 2nd April, 1870, at 2.30 a.m., by a man who wished me to go to attend his wife. I attended to the bell myself, and asked the man who came for me, to wait my arrival in the Hall. This the man did, and took a seat in the Hall, the latter having been lighted by a gas pendant.

I left him, and went upstairs to my bedroom, in order to complete dressing before going out. I then descended the stairs with my boots in my hand, and I used often to sit upon the lower steps to pull them on; this I did also upon this occasion. When in the act of drawing on my first boot, I raised myself, and there before me stood my mother. She was dressed in the usual garb of a widow, with bonnet, shawl, and parasol, having also a basket in her left hand. She smiled several times, and then vanished. I felt a very strange nervous sensation come over me, and I went to see my patient with very peculiar feelings. I have herein to remark, relative to this narrative, the following facts:—

1st, That at that time I was in perfect health, and had not been thinking even about my mother, who lived more than 130 miles away.

2nd, The apparition, from its peculiar position, *prevented me from seeing the man in the chair.* It presented a dense solid structure and was life-like in every way.

3rd, By the morning mail we learnt that my mother was ill.

I may also add that upon my arrival at my mother's residence, I naturally felt very curious as to her appearing to me, and questioned her closely, but the only thing I ascertained was, that she had taken an intense longing to see me. She died upon the 7th of the same month.

The following narrative is by a friend of the former writer:—

A STRANGE DREAM.

My son sailed from Bristol on the 8th of March, 1879, having arrived at New York on the 24th, which place he left on the 29th of the same month, on the homeward voyage. The dream I allude to, occurred on the morning of the 4th April, about 5 a.m. It was as follows:—I saw my boy very distinctly, just as he would appear after drowning. He was, I thought, laid on my kitchen table, almost nude, having only his shirt and sea-boots on, and the water was streaming from his body.

I at once, as I imagined, called upon my son-in-law, and had some conversation with him, as to what was best to be done. "Doesn't he look like himself? What must we do, he cannot be buried in this manner? If you take hold of one boot, I will take the other, and we shall pull them off," said I. We seemed to do so, and whilst we were

engaged in this, his legs apparently separated from his body, along with the boots. This awoke me, when I at once arose and called upon my son-in-law, who lived in the adjoining house, when I told him that something was the matter with Matty, and that I was firmly convinced he was gone. He, however, tried to dissuade me from this, telling me to go to bed again. The morning was exceedingly beautiful and fine. The whole of my dream appeared as distinct and vivid as any reality could possibly be.

A few days afterwards we received the news of the loss of the vessel. My dream was found but too true, and I fully believe my son was drowned on the same morning, viz., the 4th day of April, for the hurricane in which the steamer foundered, commenced on April 1st, and continued for about six days.

[Our Editorial remarks on the above subjects will appear in next issue.—ED.]

ERRATUM.—In last issue an omission occurs which had been overlooked in reading the Proof-sheets. The correction stands thus (page 56—last *Correspondence* paragraph, line 14 from beginning, should be) "*Many of those whom the Theosophists, etc.*"

SHAM TEACHERS OF OCCULTISM.

(To the Editor of the *Occult Magazine*.)

DEAR SIR,—One of the main aims of your valued Magazine being to promote *real* Occult knowledge, I am sure that you will think it but right when I point to an abuse of confidence to which more than one will fall a victim, if the confident be not warned in time.

Allured with a very promising advertisement in several Spiritualistic periodicals, by a certain J. C. Street promising to open to his pupils the arcana of the Occult Powers of Man, I confess to have been one of those who have fallen into a snare, and to soon find out that not only did I myself know much more than this assumed Teacher of Occult Science, but that in fact he did not know anything of the sort, and might simply be called a *Pretender*.

In order not to seem biased against Mr. Street, by any personal ill-feeling, I send you herewith seven Professional Letters, written by that gentleman, which may give you ample proof of the thorough justice of my complaint and warning.—Believe me to remain, faithfully yours,

URSUS.

O . . . (Russia), 12th August, 1885.

[Our readers, and the members of the H. B. of L., are particularly cautioned from wasting their money, by ordering Lessons (?), or such like, from the gentleman alluded to. We have in our possession the entire series of the Seven Lessons (?) for which a charge of *Five Guineas* had been made to our Continental friend. Apart from a few commonplace hints upon the proper conditions for Spirit-circles—clearer and more concise details of which are to be found in most of our Spiritual papers—and very hazy and erroneous observations upon the formation of the ancient Delphic Circle, these series of Lessons (!) contain little else of the slightest use or interest to Occult students, and we are vexed to think that one of our new Members should have been so unfortunate. It is our duty to expose such a trade, in which the pretended Teachers (?) find a lucrative livelihood at the expense of over-earnest and enthusiastic minds, who are waded out of their money, and get little or nothing of real value in return.

Pretension is always hateful enough, but doubly so when it intrudes itself into the realms of Occultism, and hoodwinks and robs the trusting and open-minded. Here are a few extracts from the Lessons of this Chela of Oriental sagacity:—

"The Astral Body or 2nd self is found about outside

and interior of each person an invisable ozone that is the abode of memory . . . through it all Spiritual understanding and Spirit communion must come. The old Budah and Brahmis [shades of Gautama and Patanjali!] as well as Arabic claim its about us. . . . I called your attention to the Astral Body or that invisable wax [not shoemaker's we hope!] that is about all of us . . . an invisable ozone of wax that permeates all through our animal body . . . like a 5-pointed star. . . . There is so much to be said on different parts of the Body which does not permit me here but please try and practice to learn Psychometry by warning things in your hands then placing them to the left temple near the eye or by getting an article of an unknown person and place it on the brest just where the ribs combine to the brest known as the Sternum then follow your impressions and let your feet and legs carry you to the person who owns the article hoping to hear from you soon.

"Healing. I must caution you not in any case after you have proven to your own mind that you have an invisable power to forget that its spirit over shadding you, study therroughly the thoughts.

"G—Z— born 22 March 1843, 11 P.M. Sunday is your unfortunate day of the week. The constellation of Pices (?) insignet X Planet Mars was in Scorpio which gave you a remarkable life."

This is Occult gruel, homocopathically watered down with Japanese orthographical Metaphysics! For such people to proclaim themselves Teachers of Occultism, Metaphysics, etc., is about as consistent as it would be for an aboriginal native of Australasia to instruct his brethren in, and make them understand, the nonsensical twaddle of the Christian vicarious Atonement, but this learned Teacher hugs ignorance, depending upon the gullibility of the people, and with impudent audacity, pretends to teach sciences, which he knows little or nothing about whatsoever. In reality such nonsensical verbiage ought only to attract general notice to his intellectual imbecility and insignificance.

By whatever method of Mathematics, or Metaphysics for that part of it, our Japanese Chela and Hierophant combined, can make out that the planet Mars was in the Zodiacal sign *Scorpio*, in March 1843, as he informs his pupil, we know not, but in our humble Occidental system of Astronomy and Astrology, Mars was marching through *Sagittarius* in March of that year, and had left *Scorpio* upon the 21st of February, but doubtless this is *Ponceinqua's* system of the Astral Science which this wisecrack follows out.—ED.]

To Correspondents.

ALEPH. TORONTO.—See Paracelsus on "*The Nature of Things.*"

NEO. PENN., U. S.—MILKY WAY, ETC.—The changeable waves of white dusty light, scattered throughout the galaxy of the heavens, are star-clusters already fashioned. Many of those nebulous clusters are, however, but the mere masses *in embryo* of the prepared matter for the worlds to be. Throughout the immense range of the visible heavens, there is no space devoid of stellar worlds, both inside and outside "our systems," as well as within the atmosphere of this earth. The real body of the Sun, as it is termed, has *never been seen, or reflected even*, by any Telescope or Spectroscope in existence. It is only the shell, or covering of the *Great Invisibile Sun*, which has been so observed. The "dark spots" are the reservoirs of Solar *vital energy*, by which the united system has its being. It is *vital* electricity, and you need not be surprised as to its effects upon the magnetic needle, etc.

BOSTON, T. S.—Our Order is simply an Exterior Circle for the diffusion of Occult Knowledge, and assists in the preparation of those Members who have within themselves the latent qualifications for earnestly trying for Initiation. We may also remark that *there is a Section of our Order, who have certain Lodges in the United States, who are under the control of a Committee of Seven.* But there are *other Orders in the States, entirely distinct from ours, whose Lodges also consist of a Committee of Seven.*

W. F., LONDON. MUSIC OF THE SPHERES.—The beautiful

agreement that exists between the harmony of Nature and the Zodiacal Signs and Aspects, will be shown you in a forthcoming issue of the Magazine. Kepler's idea of symmetrical concerts of sound is perfectly correct. T and ♄ are the antipodes to each other in Astrology, in like manner the C Major Scale is antipodal to F Sharp Major, 6 Sharps; also its Enharmonic G Flat, 6 Flats.

ASTRO. CINN. (U.S.).—Cardan was by no means the only ancient astrologer who foretold his own death, for there are many others, inclusive of Martin Hortensius, Professor of Mathematics in Amsterdam, who not only predicted the time of his own death, but that of two young men who were with him, and the result proved the truth of the prophecy. The fact is admitted by Descartes, while he ridicules the science, and underrates the abilities of Hortensius. There is a curious circumstance related of Cardan in Lavrey's *History of England*, Vol. I. p. 711, viz., that having cured the Archbishop of St. Andrews of a disorder which had baffled the most skillful physicians, he took his leave of the Primate in these words: "I have been able to cure you of your sickness, but cannot change your destiny, nor prevent you from being hanged." Eighteen years afterwards, this Primate was hung by order of the Commissioners appointed by Mary, Queen Regent of Scotland. Two of the most ancient writers upon Egyptian Astrology were Petosiris and Necepo. According to Suidas, the former wrote, amongst many other works which are unfortunately very scarce, a volume of much interest, viz., "*Concerning the Mysteries of the Egyptians*," (the supposed) loss of which must be deeply regretted by every lover of ancient Occultism.

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The following works of Cornelius Agrippa to be sold in one lot, price 3 Guineas.

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Vanity of Arts and Sciences, 8vo, new binding.

The following works of Eliphas Levi, to be sold in one lot, price 4 Guineas.

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Robert Records' Urinal of Physic, 1665, 12mo, 5s.

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GLASGOW, OCTOBER, 1885.

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Omnis hincit Veritas.

TO OUR READERS.

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The Occult Magazine.

OCTOBER, 1885.

We insert from the letters of two energetic Subscribers the following extracts for the consideration of our readers. Mr. Gustav Zorn, Odessa (Russia), says:—

"In a late issue of your instructive Magazine, you say that you are yet in want of a thousand Subscribers more; well, I think, at the very moderate price of the paper, this could easily be done, if everyone of the actual Subscribers were to subscribe for as many more yearly copies as would fall to his lot, if the number, 1000 was to be divided by their number. This would be necessary only for the first year, as those Subscribers to whom the paper would be given gratis now, would become paying Subscribers in the future, if they had got but the slightest grain of real interest for the subject."

Mr. T. M. Johnson, Editor of the *Platonist*, Osceola, U.S.A., says:—

"Every Member of the H.B. of L. in this country, and elsewhere, ought to consider himself, or herself, a committee of one, to advance the interests of the *Occult Magazine*. . . . A strong systematic effort must be made for the dissemination of the Divine Wisdom, and this can only be done most

efficiently, in my opinion, by working with, and for individuals."

Who is the first to move in such a meritorious action?

REFERRING to the article, *Dreams and Visions*, which appeared in our last issue, we would herein remark that our common *Physical* senses, with which Physiology charms itself, are only the agents, or means, whereby the Astral spirit comes *en rapport* with the outer world, to enable us to have cognition of actual existence; but the *Spiritual* senses of the Astral man, which belong to the domain of Psychological or Occult Science, are the means by which he can communicate with his inner Self, and thereby obtain clear perceptions of the realms of the invisible to the normal eye. In reality, then, man has a double set of senses, a spiritual, as well as a physical brain. It depends entirely upon the definite harmony, and the acuteness of the mental impressions of the inner Self, as to whether such impressions can be conveyed to the common, material, sleeping brain of the outer man. The higher those spiritual faculties are developed, the easier it becomes for the real Self to arouse the sleeping hemispheres, to awaken into activity the cerebellum and sensory ganglia, the latter of which are always inactive and at rest during deep sleep. In the sensual man, as well as in the overwrought labourer, the sleeping brain is insensible to the touch of the Astral Soul, and such persons very seldom have any dreams or visions that are prophetic. The more spiritual a man is, the greater his chance for receiving in dream and vision the correct impressions transferred to him by his ever living, and ever awake Self, and he often sees visions, and has dreams, not only during his sleep, but also in a state of wakefulness.

In the case of the "Double," the mother must have been intensely attached to the son, and in all likelihood the matter of life, or death, was a question of the utmost importance to either one or both. We again repeat that man is a *dual* being,

his inner Soul being independent of the outer man, and possessing a vast range of Senses, entirely beyond the physical senses.

There are thousands of instances of well-attested dreams, which were completely verified by subsequent events, and which may, with good reason, be termed prophetic. Our Greek and Latin classics teem with such, and even our Bible is replete with them, as well as a belief in their interpretation—Oνειromancy.

We shall soon be in a position—through the kindness of an American brother—to publish a translation from a very ancient and valuable Greek work upon the subject of Dreams.

Just as we are going to Press we have received for insertion in our columns a letter from Mr. E. B. Page, Secretary of the American Board of Control, of the Theosophical Society. We shall with pleasure insert this important letter in our next issue, along with a reply to our American friends.

We may also observe that the Secretary of our venerated Order has just transmitted, for publication in the *Theosophist*, a letter containing a full explanation regarding some of the misconceptions which have arisen upon the subjects alluded to in the letter from Mr. Page. There is not the slightest cause, however, for inharmony, and, if such exists, it can only have proceeded from a misapprehension between our Theosophical friends and ourselves, as they will no doubt perceive in our *November* issue.

In the meanwhile we also consider it necessary to inform several of our American readers, that we have no connection whatsoever with either the *Gnostic* or its Editors, Mr. Chainey and Mrs. Kimball, and we have just lately been informed that the above personages have been expelled from the Theosophical Society.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS.

CHAPTER VIII.

Asclepius.—What are, O Trismegistus, the Primordial Principles of things?

Hermes.—I reveal unto thee great and Divine Mysteries, and at the commencement of this Initiation I implore the favour of Heaven. There are many classes of Gods, and in all there is a part that is Intelligible. It is not that we suppose that they are not felt by our senses; we perceive them, on the contrary, better still than those we call visible, as this discussion will teach thee. Thou wilt acknowledge it, if thou givest it all thy attention, for this order of ideas is sublime, so Divine, and so much exalted above the intelligence of man, as to require a constant attention, without which the words fly away, traversing the mind, or rather they return to their source and lose themselves therein.

There are then Gods who are superior to all forms; after them come the Gods of whom the substance is the Principle; these sensible Gods, in conformity with their two-fold origin, manifest all things through sensible nature, the works of each being enlightened, one by another. The Ousiarch of Heaven, and of all that is implied under that name, is Zeus, for it is by the Heavens that Zeus giveth life unto all things. The Ousiarch of the Sun is its own light, for it is through the disc of the Sun that we receive the benefits of light. The thirty-six Horoscopes of the fixed stars have for their Ousiarch or Prince, him whom we call Pantomorphos, or Omniform, for he giveth the various forms to the various species. The seven planets, or wandering spheres, have for their Ousiarchs, Fortune and Destiny, which maintain the eternal stability of the laws of Nature, throughout incessant transformations and everlasting agitation. Air is the instrument, the machine by which all things are produced; its Ousiarch* . . . Thus, from the centre to the extreme parts, all moveth, and the relations are established according to natural analogy; that which is mortal is drawn towards that which is mortal, that which is sensible towards that which is sensible. The Supreme Direction belongeth to the Supreme Master, in order that diversity shall resolve itself in Unity. For all things depend upon Unity, or proceed therefrom, and as they appear distant, one from another, we believe that they are many, but as a whole, they only form one Principle, or rather two. These two Principles, whence proceed all things, and by which they exist, are the matter from which all things are formed, and the will of Him who diversifieth them.

Asclepius.—What is the reason of this, O Trismegistus?

Hermes.—It is this, O Asclepius. God the Father, the Universal Lord, or whatever other name more sacred or more religious we may give unto Him, and which, on account of our Intelligence, should be kept sacred between us; but considering His Divinity, we cannot define Him by any of these names. For this voice is a sound, produced by the percussion of the air, which declareth the will of man, or the perception which his Spirit hath received through his senses. That Name, composed of a determined number of syllables, serveth as a bond between the voice and the ear, moreover sensation, the breath, the air, all that is contained therein, all that is related thereto, that is, all by which is expressed the name of God, and I do not think that a name, however complex it may be, can designate the Principle of all Majesty, the Father and the Ruler of all things. But it is necessary that He should have one name, or rather all the names, He being One and All; it must be said, that either all things are His name, or give Him the name of all things. He then, who is One and All, possesseth the full and entire

* The latter part of this sentence appears to have been altered.

fecundity of both sexes, and always fertilised by His own will, giveth birth to all that He hath willed to procreate. His will is the universal goodness, the same which existeth in all things. Nature is born of His Divinity; that all things might be as they are, as they have been, and that Nature might suffice in itself, to give birth to all that which is to be born in the future. That is, O Asclepius, why and how both sexes exist in all things.

Asclepius.—Thou sayest the same of God, O Trismegistus?

Hermes.—Not only of God, but of all beings, both animate and inanimate. For it is impossible that any of the things which exist should be unfruitful. Let us suppress the fecundity of all the things which exist, it would be impossible that they should always be what they are. For I say that this law (of generation) is contained in Nature, in the mind, in the world, and preserveth all that which is born. The two sexes are great with procreation, and their union, or rather their incomprehensible Unification, may be called Eros (Cupidon) or Aphrodite (Venus), or both names at the same time. If the mind can conceive anything more true, or more plain than truth itself, it is this duty of procreation, which the God of universal Nature hath forever imposed on all beings, and unto which He hath united supreme charity, joy, gaiety, desire, and Divine Love. The power and the necessity of this law would have to be demonstrated, were it not that each one may acknowledge it, and perceive it, by the inward sense. Consider, then, as soon as the life descendeth from the brain, the two natures blend, the one seizeth with avidity, and hideth within itself the seed of the other. At the same moment, by this mutual connection, the females receive the power of the males, and the latter repose on the bodies of the former. This mystery, so sweet, and so necessary, is accomplished in secret, lest the Divinity of the two natures were constrained to blush before the mockeries of the ignorant, should the union of the sexes be exposed to the eyes of the irreligious. Now, men of piety are not numerous in the world, they are even scarce, and could be easily counted. Amongst the greater portion malice abideth, for want of prudence and knowledge concerning the things of the Universe. A knowledge of the Divine Religion, maketh one to despise all the vices which are in the world, and provideth the remedy thereto; but when ignorance is protracted, the vices are developed, and inflict upon the soul an incalculable wound. Tainted by the vices, the soul is, as it were, puffed up with poisons, and can only be healed by Science and Intelligence. Let us then pursue this teaching, were it only profitable to a few, and learn why God hath given to man alone a share of His mind and His knowledge.

Listen then, O Asclepius.

God, the Father and Lord, after the Gods formed man by the union, in equal proportions, of the corruptible part of the world with its Divine part, it

came to pass that the imperfections of the world were left to mingle with the bodies. The want of food which we have in common with all animals, placeth us in subjection to the desires, and to all the other vices of the soul. The Gods, formed of that part of Nature which is purest, do not require the help of reason or of study; immortality and eternal youth are for them both wisdom and knowledge. Nevertheless, in view of the unity of order, and that they might not be ignorant of those things, God hath given them for reason and for intelligence, the eternal law of necessity. Man alone, of all animals, in order to avoid, or to overcome, the ills of the body, hath the aid of reason and intelligence, and the hope of immortality. Man, who was created good, and also Immortal, hath been formed of two natures, the one Divine, and the other Mortal; in forming him thus, the Divine Will hath rendered him superior to the Gods, who have only the immortal nature, and also to all other mortal beings. Therefore, man being closely united with the Gods, rendereth them a religious worship, and the Gods in return watch with tender affection over humanity. But I herein allude to the pious only; concerning the wicked I will say nothing, that I might not defile, in dwelling upon them, the sacredness of this discourse.

THE VEIL OF ISIS.—Part VI.

BY ZANONI.

"But we are spirits of another sort,
I with the morning's love have oft made sport;
And, like a forester, the groves may tread,
Even till the eastern gate, all fiery-red,
Opening on Neptune with fair, blessed beams,
Turns into yellow gold his salt green streams."

Shakespeare.

IN returning to the subject of our last essay, it has been asked us, How, and by what means do the Adepts of the Occult Science perform their seemingly impossible wonders? More detailed information upon this absorbing subject has been asked of us. This is but natural, and we shall necessarily answer briefly. Referring to our last article—"Magic and Ceremonial Invocations,"—one earnest student, quoting our concluding words, that the Adept "has only to will, to be obeyed; to command, and the phenomena instantaneously occur," thus ardently interrogates: "What, for Heaven's sake, can the will of an Adept be like? It cannot be human,* or he could not work such apparent miracles. Mere willing (*intently wishing*) could not do this; but I suppose he must have some extremely powerful spirits, who are always attendant upon him to obey his feeblest wish. Is this so?" The above quotation may, in fact, be taken as a general illustration of many inquirers upon this

* We would point out to all students that, before they are justified in saying "It cannot be," or what an Adept "could not do," they must, first of all, become Adepts.

subject, and in order to meet their wishes, we shall herein throw a little light upon this phase of Occultism. In thus writing in a public periodical—even although it is the organ of our noble Order—our hints must inevitably be guarded and limited; but those ideas may be safely taken as correct, and those of our students who may have developed only a small portion of intuition, will be fully enabled to understand and appreciate the truths of our remarks. The usually vague and extremely unsatisfactory replies, so commonly elicited from the profoundly learned students of the Hindu cult, are, that our exalted Mahatmas produced such phenomena by virtue of their control over the Akasa. This, whilst strictly true, conveys but a very hazy and confused idea to the ordinary mind, and tends but little towards removing any of the doubtful impressions which are often formed upon this question. Masters of Occult Science do not “*will*” or “*wish intently*” in a blind, unsystematic manner; but everything is accomplished in strict accordance with the immutable laws of the Cosmos. It is not alone by the mere effort of drawing the bow backwards and forwards upon the strings, that the violinist can produce the thrilling music which pierces, penetrates, and harmonises; no, for those nimble fingers, and the active brain which controls them, must be thoroughly trained before harmony is the result, and it is precisely the same with the Occult.

It may herein be indelicately observed that there are two distinct classes of Adepts—the White and the Black. The former include those noble and exalted souls, who devote their lives and powers at their command for the elevation and amelioration of the human race, as well as in counteracting the pernicious influences of their natural foes belonging to the antagonistic school. Those truly spiritual beings (in the flesh) seldom, if ever, make themselves known to any one outside their Order, unless some very special, or wisely-planned, purpose of import is their object for so doing. They *never* produce phenomena to suit or satisfy the morbid curiosity, or wishes of *any one*, or of *any Society*, but the so-called Adepts, or *Wonder-workers*, who have lately attracted so many people to the ranks of Occultism, *are not Adepts*, in the true sense of the term.* If they belong to the First Order, who alone are the true Magi, they are merely the advanced Neophytes on their road to the MOUNTAIN OF LIGHT, for their *final Initiation*.† As regards the latter, or Magicians of the second class—the Adepts of the Black

* It is becoming a notorious fact that a great number of experts in the “*Black Art*,” in Europe and America, are, in a private manner, proclaiming themselves real Adepts, especially in the latter country. By this means hundreds are gathering round their centres, and are misled by them; but the Brothers of the “*Blazing Star*”—be they the Mahatmas of the snow-clad Himalayas, or the Hermetic Adepts of the West—will some day, it is to be hoped, for humanity's sake, crush out the existence of this nest of inhuman vampires.

† We do not mean a Chela in the ordinary sense, but what an Oriental would term an Adept of inferior degree.

Magi—the less said the better. They belong to the *Dark Satellite*, an orb well known to Initiates as being the Magnetic Vampire of our earth, and the cause of all the evil that our planet at present labours and groans under. These beings—who are not always Human—are the most powerful in the production of phenomena of a physical nature, and in those “*physical manifestations*” they can far outrival the true Magi, for by this very means alone they are powerfully attracting around their own dark centre, thousands who believe them to be Members of the Divine Light, but who will ultimately find, when it is *too late*, that they have been woefully deceived and imposed upon.

Bearing well in mind, then, the great distinction of each class of Adepts, we shall now try to explain, as concisely as possible, some of the laws and principles which operate in the production of phenomena, and as this is a very delicate subject to write upon, especially in a public journal, we will be the more readily excused for omitting certain *minor details*, which would be of little interest to the majority of our readers, but which would be grossly misunderstood by those of our students who have not penetrated that realm of being, which may well be described as the interior Temple of Nature's grand and mighty Laboratory.

The terms *Elemental* and *Elementary* have become well known to almost every reader of Spiritual literature, but although they have become familiar terms, yet we very much question if they have been *understood*. Prior to any student comprehending the realities of the “*Nineteenth Century Miracles*” of Spiritualism and Occultism, he must thoroughly understand the nature and powers of the Elemental and Elementary Spirits. For the present we need not enter into any minutæ regarding the nature of the Elementaries, as they chiefly belong to the domain of Mediumship and Spiritualism, but we shall confine our remarks to a brief description of those spirits termed Elemental. Many students of Occultism are under the impression that the beautiful sprites of the verdant Woods, the balmy Flowers, the dense Minerals, the dazzling Gems, and the sparkling Fountains, are the Elementals proper, or the Powers of Nature evolved by the four kingdoms. In this (unless careful) they may err very seriously. The Nature-Sprites, be they Sylphs, Gnomes, Salamanders, or Undines, are groups quite separate and distinct from the other innumerable races of spiritual beings who inhere within the same realms, or spheres. They are the four Magnetic Oceans of material force which form the vital, magnetic envelope of our earth, and they obey the powerful will of the trained Adept, be he *good or evil in his nature*. The first and highest of these magnetic rings, or belts, is that of the Sylphs, the *winged beings*, and corresponds to AIR; the second, that of the Undines, from which have arisen the fables of the Mermaid, semi-Fish, semi-Human, and this corresponds to WATER; the third is that of the EARTH and all its

potentialities; and the lowest is that of the magnetic beings, called by some Initiates the *Astrals*, and are the Elementals of FIRE—the Salamanders. Those races of beings can produce a marvellous imitation, a perfect *fac simile*, of anything that has ever existed, or which will ever exist, upon this earth, but of the same nature or temperament, and of course it must always be pre-supposed that the Adept can project in his own mind a distinct image of that which he requires.

But apart from these impersonal existences which possess no Will, Conscience, or Intelligence, except that which for the time being uses them as a medium for Magical purposes, there exist the countless races of pure, innocent, Elemental beings—Psychic embryos, evolving their progress upwards in the scale of being, and which time will in due course usher into the world as Men and Women. These, the Psychic germ-souls of Humanity of the remote future, live, move, and have their being in the same spheres, each group in perfect accordance with, and adaptation to, the four Elemental Kingdoms in their nature. As the embryo souls of mankind, in passing round the great Cycle of Necessity, evolve throughout the successive Kingdoms, so do they form those semi-intelligent, pure, spiritual beings, which many modern Clairvoyants have mistaken for the actual Nature-Spirits—the Elementals of Occult Science. When the Human monads are passing and evolving in their course throughout the mineral life-current—the higher mineral laws of their round, their sphere of existence, or higher mineral body—whether this may be that of Gold, the Diamond, or some other lucid gem—therein is revealed to the trained Clairvoyant a complete Paradisiacal world, sphere within sphere, and each containing a special garden of delights, in which these souls sport in effulgence, like the bright butterfly. They are, to use an old English term, the bright “Fairies” of the higher mineral law, and will eventually pass onward to the vegetable circuit, which in its highest spheres contains the Human Soul in one of its loveliest states as revealed to the eye of the Seer. Herein we behold them as the sweet nymphs of the Floral world, who animate the life currents of the Flower, and distribute its aroma into the surrounding atmosphere, for the benefit of higher grades of being. Gradually each successive stage brings them nearer and nearer to Man. We merely state this in order to shew, as before remarked, that the embryonic Human Soul, during its Elemental existence, is vastly different from, and must not be mistaken for, the Nature-Spirits, or Elementals belonging to one of the four kingdoms,* for these latter beings are evolved by, and live, move, and die in the currents of the Astral Light belonging to their own special Element, and never become HUMAN beings. At times they are latent, or passive, but they are in-

stantly aroused into activity by a change in the magnetic conditions, just as for example at the moment when suitable atmospheric conditions present themselves, we experience the raging hurricane, and the thunder and lightning carrying death and devastation over the fair face of the country, whilst during the previous moment all may have been calmness and sweet repose, joy and bright sunshine. Good or evil is the same for those beings, they understand not the difference, simply because they have no intelligence, for they are but the agents of blind force.

But the full-grown materialistic man of the nineteenth century repels with indignation the idea that he could have ever been related to the world of Elemental being, and can see no justice, divinity, beauty or order in the grand scheme that sows a germ of spiritual life in the most rudimental of material forms, and then expands it through a natural series of births and deaths, until it becomes fitted to take its place as a purely perfected and self-conscious spirit entity, in those realms where it awaits, in common with myriads of other beings, a mortal birth on this, or some other earth in the Universe. Such is the Divine plan however, unless the philosophic minds, who have gathered up the long accumulated wisdom of past ages, and studied Nature and the mysteries of Spiritual existence in their profoundest depths, have learned less than modern theorists, who never study such subjects at all.

The exalted Mahatma, or Adept, who may desire the production of any particular phenomenon, cannot produce it by the mere wave of a Magic Wand, or the repetition of some Magical Incantation, no, he must work scientifically, he must first of all take into consideration (if necessary) the opposing, or antagonistic currents which interfere with his desire. These he can generally dissipate by a simple concentration of his powerful will. In the next place he must concentrate his powers upon that particular realm in the four kingdoms which governeth the object of his operations. Although all this may seem to require a long time before anything could be accomplished, nevertheless, upon the contrary generally, it takes but a few seconds only. When the distinct image of anything which the Adept may require, is formulated subjectively in the mind, it only wants the necessary concentration of mind to make that image a solid, objective reality, the Powers of Nature, who are ever the humble and obedient slaves of the Adept, accomplish the rest. In addition to these aids, the Black Magi are attended by numerous *trained Elementals*, who can personate and simulate any person or thing, whether an “Angel of Light” or “Goblin damned,” the form of an elephant, or a wriggling serpent. There is much upon this subject that must of necessity remain concealed, but it only remains to be said that the discouragements which arrest the first steps in the path of discovery, are but the very first trials of that stupendous

* These are almost the only beings the Mahatmas and Adepts control for the production of *Physical* phenomena.

will-power, upon the full exercise of which the Adept's triumphs depend, and that for those who will cultivate the attributes of their own Souls, there is a rich reward awaiting them beneath the "Veil of Isis."

(To be continued.)

A PROPOSED COLONY OF THE H. B. OF L.

(To the Editor of the Occult Magazine.)

DEAR SIR AND BROTHER,—I am requested to bring under your notice the following particulars relative to a plan for the formation of a select Colony of our rural Brother Occultists. In this division alone there are many who possess a good education, whose lives are exemplary, but whose surroundings are quite uncongenial to that state which is requisite for the more complete evolution of the sublime powers of their souls. Time after time have their simple but urgent requests for brotherly co-operation been made known at Head Quarters, and at length it has been decided to place the scheme before those of our Brothers who are in a position to aid us. It is almost unnecessary herein to observe that the whole plan has met with the hearty approval of our revered Grand Master, M. THEON, whose valuable assistance has been kindly promised to us in the arrangement of all necessary laws, etc., for the government of the Colony, as also his special guardianship over the training of those Neophytes who belong to it.

The scheme—subject to modification—is briefly as follows:

1st. The chief object of this scheme is the formation of special training quarters for the exterior circle of our noble Order in the United States, isolated from untoward surrounding influences, wherein any Member could, upon approval, retire for study and meditation, as also for practical instructions in the Sacred Science, prior to his actual Initiation into the interior Circle of the H. B. of L.

2nd. The most practical method for the realisation of this absolute plan would be, to select about one square mile (640 acres) of good land, away amongst the Foothills of either the Coast Range, the Gabilan Mountains, or the Sierra Nevadas, in California, such land to be selected within a reasonable distance of a good market town.

3rd. This land would be cultivated as a farm at first, and in the least expensive manner. Amongst this section of our worthy Brethren are many who are practically familiar with every branch of agriculture, and who are ready and willing to form such a Colony at a month's notice.

4th. In order to put our propositions into practice, we require those, whose position in life enables them to concur with us, to form a small Syndicate to raise the necessary capital. Five per cent, per annum upon the capital advanced would be guaranteed, payable annually. The Title Deeds of the Land, Buildings, Stock, etc., would be held as security by those who advance the money on loan, until the original sum was repaid in full, with interest. It is unnecessary to observe that such a scheme would be found to be, beyond all possibility of doubt, a sure success. A goodly portion of the land would gradually be formed into orange groves, vineyards, etc., etc., and these, as capitalists well know, bring in almost fabulous returns; but until the Share-capital was paid up, the Colony would be worked as one large farm, in order to save the expenses of sub-division, and implements necessary to supply a large number of small farms.

5th. The Colonists would do all the labour, grow everything requisite for food, and from their being total abstainers and vegetarians, the matter of food would be a minimum. During the spare intervals of farm labour, they would cultivate their own gardens and beautify their village.

In conclusion, we would say that it is impossible for our wealthy Brethren to sustain any loss, as improved land in California soon trebles its original value. There are experienced professional gentlemen, Members of our Order, whose private means are small, but quite ample to support them in such an ideal Colony, who would accompany the Colonists, and give their services free, so that we should possess all the elements necessary to form the foundation of

a great and grand success. When the farm and village are in full working order, and the debt paid up—which would take about five years—then the Temple, Grove, and School, for the purposes of Initiation, would be built, and all Neophytes, who were strangers, whilst in the Colony, for the purpose of Initiation or Special Instruction, would be supported free of charge.

I shall be happy to give any further information upon this subject, if required.—Yours Fraternaly,

T. H. B., Private Secy. of the Exterior Circle.

[We have been for some little time expecting to hear of the above propositions, which have now so opportunely reached us, viz., the proposal for the formation of a Colony to unite the scattered, poor, and industrious individuals, who are members of our Brotherhood, and who intend to live entirely for the amelioration of their spiritual, along with their earthly condition. It is intended that this Colony be exclusively confined to the Brethren of our venerated Order. By the formation of such, one great bane of social intercourse would be thoroughly avoided, viz., the strife and bickerings of sectarianism and religious animosities, for those Colonists would be simply devoted to progress, their aim being not merely earthly advantages, but a higher and holier development of humanity, that would carry its effects not only into the present, but into the future sphere of existence. Such an enterprise would embrace no state of cloistered or monastic seclusion, no un-natural and debasing asceticism of Monks, Nuns, Shakers, etc., but be maintained in purity of the family relationship, waging warfare alike with poverty, criminal riches, ignorance, idleness, vice, and sin of every description, until its influence would be felt as a mighty impetus upon the ages. From our being total abstainers and vegetarians, etc., we secure the greatest enjoyment and delight to the progressive mind, as well as the most perfect health of all our intellectual, moral, and physical faculties, thus promoting the growth of our spiritual nature. We shall keep ourselves entirely apart from political strife, or from the overturning or destruction of any social order of the country in which we may be located, but shall render full obedience to its laws as long as they remain the general expression of its inhabitants. We are, then, kindred minds grouped together, having one common object in view, viz., the progressive development of the race, by Members working and co-operating with unity of purpose to attain that grand object. We would therefore say to a few of our Fraternal friends, be up and doing, waste no more time in a life of either sloth or slavery, but feel your own responsibility, get far removed from those slums of moral degradation, where vice and misery shelter themselves in order to reproduce their kind—

Where brutal Lust and Drunkenness lead the way,
Where Squalor's sceptre has unquestioned sway,
Where man—through animal—becomes a ghoul,
And crawls in tears and hate through vapours foul;
Where children, screaming as their mother falls
By father's fist, who to his Maker calls,
As, standing o'er his wife in tottering force,
He bellows curses till his throat is hoarse.

Knowing that it is a well-established fact that there are, amongst the Members of our venerated Order, men of pure benevolence, and of considerable means, who would gladly avail themselves of the opportunity to assist their poorer Brothers in obtaining a position and comfortable existence, in a country where

The fertile earth for them spontaneously yields
Abundance of her fruits,

we would observe that no poor, industrious, and true-hearted Member need despair of entering into a superior and better condition. We shall take care that the suitability and efficiency of our few brother Members shall be such as to secure us from the peril of individuals with misdirected minds, pernicious habits, or of false brethren. Of course agricultural progress will form the basis of the Association's first work. In America there are many such Colonies, at Oneida Creek, at Shalam, at Santa Rosa, etc., and indeed there are many other people whose minds are awakened to the need of a better state of things. In 1857, a German

Colony purchased 1265 acres of land in the Santa Ana Valley, California, at two dollars per acre. It was divided into fifty lots, and each lot now contains a comfortable homestead, the village having a population of over 400, with Schools, Store, Post Office, etc. There are many other Colonies of an equally thriving nature scattered throughout this Garden of the West, and it is only a few months ago that we read of an orange orchard of tea acres yielding a crop which was sold for \$10,000, or, say, £2000. It was only planted in 1875, ten years ago.

It is intended that the Library in connection with such shall contain the best books, so that ignorance, plathoric riches, poverty, and crime may die a natural death, and bright intelligence and sound moral habits reign triumphant. The children being removed from immoral examples, and the contaminating influences of vicious societies, would grow up in wisdom, intelligence, truth, purity, and industry. It is with confidence, then, that we appeal to our Brethren of means, to form a Council for the accomplishment of this, our most earnest desire. Already one gentleman offers his valuable Library of Books, etc., towards this object, which embraces hundreds of volumes upon Scientific as well as Occult subjects, Music, Philosophical instruments, etc., etc. Each owner will have every encouragement for the improvement of his own home, for it will be his own permanently, and with the possession of such a home comes the love, the respect, the industry—the natural consequences of its possession; and as home is the nest of virtue, a progressive moral tone is certain to be developed.

We see with pity some of our Brethren, sober and industrious parents, whose earnings, individually—a few shillings per week—are barely able to support them, and we say, Surely the hour has come for their redemption. Let our thoughtful Brother Members, then, lay those things well to heart, let them speak out by their actions, and welcome to a home in the West, our down-trodden but industrious Brothers—the sons of toil. To our wealthy friends we would remark, Contribute manfully your share of the world's wealth, if you wish to be a disciple in the world's work. Why should a man be a contemptible niggard of that which bestows bliss upon a fellow-creature, yet takes little or nothing from his own means of enjoyment?

Here is an extract from the letter of a Continental Brother. He refers to himself and another Brother Member:—

"Are we not poor and needy, thirsting and ardently wishing to go to such a Colony, and try to the utmost of our abilities to devote our lifetime to such grand pursuits. . . . If we are to be assisted in this matter it is our duty to return any advance made towards our passage expenses, by paying so much percentage yearly of the net proceeds of our income, falling to the share of each of us, and thus repay our debt. . . . This will be the true example of the union and division of labour, under the powerful impulse of loving and thirsting souls, who . . . will give the example for the real life men ought to lead on earth, in order to make not only themselves, but others, happy. Land gives in superabundance all possible necessities of life, and Nature is bountiful for the sustenance of man, etc."

We are prepared to take immediate action, for now is the suitable time for accomplishing the work we have in hand. The above are only a few scattered thoughts, but we earnestly solicit correspondence from those of our American, and other Brethren, who may be inclined to assist us in our anxious endeavour—this laudable and meritorious undertaking—the accomplishment of which is our soul's earnest desire. We want a few wealthy and humanitarian Brethren, who would unite in the purchase of the land—in this there could be no loss—for the Colonists would pay a certain per centage of such every year, until the debt was cleared up. We earnestly request all those who are able to support the scheme, to correspond with us at once. It is proposed to raise the necessary capital by shares of £10 each, and when we receive a guarantee of support, we shall at once estimate the probable amount of capital required. It cannot but prove a very profitable investment.

Highly virtuous, indeed, therefore is the man who relieves the corporeal wants of others, who wipes away the tear of sorrow, who gives agony repose, and who disseminates wisdom, expelling ignorance from the soul, and thus benefits the mortal and immortal parts of his fellow-creature, for he who is perfectly vanquished by riches can never be just; and

truly, what is *Fame*? Fame has been alternately assigned to the hero, the statesman, the philosopher, astronomer, theologian, but fame confines itself not to any rank or pursuit in life, for it can only exist in the breathings of righteousness. Real fame is not the birthright of the hero, for the laurels that decorate his brow have been culled from the cannon's mouth, 'midst the sorrowful music of the widow's moan and the orphan's wail. True fame never draws its immortality from the dying groans of the war-field; it possesses a higher origin than this, for it consists in the lofty aspirations of intellectual and moral truth, in an ever-present desire to HELP THE DESERVING—the humble but industrious sons of toil.

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
SHALL BROTHERS BE for a' that."—Ed.]

To Correspondents.

M. D., OHIO, U.S.—As to the *Kabala* we may mention the following:—*The Kabala; its Doctrines, Development, and Literature. An Essay.* By Christian D. Ginsburg, LL.D. 8vo, 1865. See also the exhaustive articles—"Kabala" and "Sepher Jetzirah," in Dr. K. R. H. Mackenzie's *Royal Masonic Cyclopadia*, 8vo, 1877, pp. 369-399; *Midrasch ha Sohar*, Leipzig, 1849; *Système de la Cabala*, Ad. Franck, Paris, 1842; *Kabbala demutata: seu Doctrina Ebraeorum transcendentalis et metaphysica atque theologica*, Rosenroth, Surzbach, 1677; *Artis Cabalistica Scriptores*, Pistorius, Basel, 1587; *Die Religions Philosophie des Talmuud*, A. Nager, Leipzig, 1864; *Melanges de Philosophie Juive et Arabe*, Sal. Munk, German translation, Leipzig, 1852; *History of Philosophy*, F. Ueberweg, 8vo, London, 1875, pp. 419, et seq., etc., etc.

BOAZ, EDINBURGH.—The Bible is a mere elementary book, written in symbols unintelligible to the profane. The true secret Philosophy was not written till a later period—a second Bible in fact, unknown and misunderstood by the clergy. A union of ideas and signs is absolutely necessary. Ten ciphers, or numbers, 22 letters, a Δ \square and \odot are all the elements of the Kabala.

H. H., ITALY.—N. This first Hebrew letter, Aleph, can supplement the sacred signs of the Macrocosm and the Microcosm. It explains the double Δ of Masonry, and the shining star of six points, for the Word is one, and revelation is one.

NOVICE, LIVERPOOL.—The "discernment of spirits" of the early Christians was nothing but Lucidity, enabling the person to see the Astral or personal projection of another. It is otherwise called "Magnetic Respiration" or "Sphere."

ROSE CROSS, CHICAGO, U.S.—The symbolic Bull of Moses is the same as the Assyrian Sphinx, and represents the law of Mystery, which watches at the gate of Initiation, to drive away the profane. It also represents the great Magic mystery, all the elements of which are expressed by the Septenary, without giving the last word, יהוה (Yodchevah), for which was substituted ארריתא (Ararita).

KABALIST, LONDON, SEX.—All things in matter are Male and Female—Minerals, Plants, Animals, and Humanity. Spirit, the creative energy, is the Masculine principle that creates; Nature, the passive recipient, is that which germinates: hence creation. When spirits "fell," the earth drew them like magnetic tractors within the vortex of its grosser element, thus they became what the earths compelled them to be. In the early ages of the growing worlds, the conditions of life were rude and violent, hence the creatures on them partook of their nature. Then came the nature of Sex, and the law of generation,

for to people these earths, man, like the other living creatures, must reproduce his kind.

CATHOLICUS, BELFAST.—Amongst all the idiotic ravings that ever proceeded from the brains of the most bedevilled of maniacs, the horrible contents of such pamphlets as those you allude to hold a first place. We shall give them a free advertisement, and those of our curious readers who wish to endorse our opinions cannot do better than invest one penny-halfpenny in order to be satiated. Perhaps the most maddening of this series of "Books for Children and Young Persons" is "The Sight of Hell," by the Rev. (?) J. Furniss! (a very appropriate name, by the bye), C.S.S.R., *Permissu Superiorum!* and published at one penny by James Duffy & Sons, 15 Wellington Quay, Dublin, or 1A Paternoster Row, London. Here is the "bill of fare":—

"Where is Hell; the Earth Opening; the Burning Mountain; How far is it to Hell; the Gates of Hell; the first look into Hell; Fire, Darkness, Smoke; Terrific Noise; A River; the Smell of Death; the Devil, etc., etc."

But no—the silence of invincible disgust forbids us to quote more of such infernal fooleries, written by people who are lost to all sense of honour, magnanimity, and manhood. What wonder, then, that our asylums are filled with religious maniacs, when such truly hideous and diabolical books are ordered to be put into the hands of "Children and Young Persons" by people calling themselves "Divines"!

J. J. BOSTON, U.S.—ECCLESIASTICAL PARAPHERNALIA.—The antique man would blush at the mendacity of the modern Priesthood, who not only steal the images of their forefathers' creation, but, re-clothing them with the tinsel, varnish, and pious patch-work of ecclesiastical trumpery, set them up in shrines to worship, as the legitimate offspring of Divine inspiration.

OMEGA, CAPE COLONY.—There is a Brotherhood in existence, at whose head is a mysterious being, the guardian of that to which you allude. The mysterious workings of this organisation are shadowed forth here and there, throughout several of the ancient writings, and those workings are but very little known to the outside world.

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Omnis vincit Veritas.

WE have to acknowledge with thanks the amounts specified towards meeting the expenses of publication of the magazine. We have also introduced a cover with the present number, the want of such having been much felt by many of our foreign subscribers. The cover will always be devoted to extraneous matter, advertisements, etc., hence the magazine itself can in future be kept clean and convenient for binding, or otherwise.

WE have received several letters referring to our Colonial scheme, just as we are going to press, extracts from which will appear in our next issue.

THE article "*Veil of Isis*" will be continued in our *December* issue.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS. CHAPTER IX.

AND as we have been brought to speak concerning the relationship, and the likeness, between man and the Gods, know thou, O Asclepius, the power and the might that are in man. As the Lord and the Father—or, to use the most exalted term, God—is the Creator of the Celestial Gods, so man is the Creator of the Gods that are in the Temples. Content with the proximity of man, not only are they enlightened, but do they also enlighten. This at the same time profiteth unto man, and establisheth the Gods. Dost thou admire, O Asclepius, or art thou wanting in faith, as are so many others?

Asclepius.—I am perplexed, O Trismegistus ;

but, accepting thy words with all my heart, I consider the man to be most fortunate who hath obtained such a blessing.

Hermes.—Truly, he deserves admiration who is greatest among the Gods ; for their race is formed of the purer part of Nature, without the mixture of the other elements, and their visible signs are, so to speak, but heads, or coronations only. But the species of Gods which are formed by humanity is composed of two natures—the one Divine, which is the first, and by far the purest ; the other, which belongeth to man, is the matter with which are made these Gods, who have not heads only, but entire bodies with all their members. Thus humanity, remembering its nature and its origin, persevereth therein, in imitation of the Divinity ; for as the Father and Lord hath made the Eternal Gods in his own likeness, so Humanity hath made its Gods in its own likeness.

Asclepius.—Dost thou mean the statues, O Trismegistus !

Hermes.—Yes, the statues, O Asclepius ! See how thou art deficient in faith. The statues that are animate, full of sentiment and of aspiration, whose works are many and great ; the prophetic statues, that predict the future by dreams, and in various other ways, that smite us with disease, or heal our sorrows, according to our deservance. Knowest thou not, O Asclepius, that Egypt is the image of heaven—or, rather, the earthly projection of the whole order of the things celestial ? If the truth must be said, our land is truly the Temple of the whole World. Meanwhile, as the wise should foresee everything, there is one thing which you must know, viz., that the time will come when it will seem that the Egyptians had in vain observed the worship of the Divinity with so much piety, and that all their sacred invocations had been void and of no effect. *For Divinity will forsake the Earth and return to Heaven, abandoning Egypt, its ancient abode, and leaving it destitute of religion, and deprived of the presence of the Gods ; for strangers shall pos-*

ness this country and land, not only shall sacred things be neglected, but, what is still more miserable, religion, piety, the worship of the Gods, will be prohibited, and punishments shall be legally inflicted upon their votaries. Then this holy land, rendered sacred by the multitude of its places consecrated to Divinity, and of its Temples, will be overspread with the sepulchres of the dead. O Egypt, Egypt! fables alone shall remain of thy religion, which will be incredible to posterity, and words alone engraved upon the stones will relate thy piety. The Scythian, the Indian, or some other neighbouring barbarian, will inhabit Egypt; Divinity will re-ascend to Heaven, forsaken Humanity will perish. Thus Egypt, bereft of Gods and men, shall be deserted.

I address thee, O most sacred river, and declare unto thee the future. Torrents of blood, staining thy waves Divine, will overflow thy banks, the number of the dead shall exceed that of the living, and he who survives shall only by his language be known to be an Egyptian, but by his deeds will he appear to be a stranger.

Thou weepest, O Asclepius! There will be evils more grievous still, for Egypt will fall into apostacy, the worst of all evils. She, heretofore the sacred land, beloved of the Gods for her devotion to their worship, will become the perversion of sanctity, the school of impiety, and the model of all oppression. Then man, disgusted with these things, will have no more love nor admiration for the world. He will turn away from this perfect workmanship, the best of the present, as also of the past and of the future. Weariness and fatigue will cause the souls to disdain this vast Universe, this immutable work of God, this glorious and perfect construction, this multiplicity of forms and images, wherein the will of God, profuse in wonders, hath gathered together all things in a singular store, a harmonious synthesis, for ever worthy of veneration, of praise and of love. Darkness will be preferred to light, death to life, and no one will look to Heaven.

The pious man will be looked upon as insane, the impious man shall be thought wise, furious men as brave, and the worst as the best. The Soul and all the questions which relate thereto,—Is it born mortal; can it hope to conquer Immortality?—all that I have here explained unto you, shall not only be the subject of laughter, but shall be considered as vanity. And, believe me, even he who applies himself to the religion of the Intellect, will be in danger of death. They will establish new statutes, and new laws, but not one word, not one sacred creed, religious, or worthy of heaven, or of things celestial, shall be heard of or believed in. Deploable divorce between the Gods and man! The wicked Angels will alone remain, they will mingle with miserable humanity, their influence will be upon such, urging them on to all sorts of daring wickedness, to wars, rapine, lying, and to all that is contrary to the nature of the Soul. The earth will lose its balance, the sea will no more be navigable, the regular course of the stars will be

disturbed in the heavens. Every voice Divine will be dumb by a necessary silence, the earth will cease to be prolific, and its fruits will decay; the air itself will languish with a sorrowful torpor. Such will be the world in its old age, irreligion and disorder, confusion of all law and of all good.

When all these things are accomplished, O Asclepius, then that Lord and Father, the sovereign God, who governeth the unity of the world, perceiving the manners and the actions of man, will cure these evils, by an act of His will and of His Divine love, that He might put an end to error and to the prevailing corruption; He will destroy the world by a deluge,* or will consume it with fire, or will destroy it by wars and epidemics, and will restore to the world its primitive beauty, that the world might again appear worthy to be admired and adored, and that a concert of praises and of thanksgivings might again celebrate the God who hath created and restored so fair a workmanship. This Regeneration of the world, this re-establishment of all good things, this sacred and religious restitution of Nature, will take place at the time which hath been determined, by the Everlasting and Divine Will, without beginning and unchangeable.

Asclepius.—Truly, the nature of God is reflected Will, sovereign Goodness and Wisdom, O Trismegistus.

Hermes.—O Asclepius, the will is born of reflection, and to will is in itself an act of the volition. For He in whom is the fulness of all things, and to whom all belongs, willeth not that anything should happen by chance. But all that He willeth is good, and He obtaineth all that He willeth. Such is God, and the world is the image of His goodness.

Asclepius.—Is the world good, O Trismegistus?

Hermes.—Yea, the world is good, O Asclepius, as I will teach thee. As God granted unto all

* At the close of each great cycle, the polar and equatorial climates change places, the former moving gradually towards the equator, and *vice versa*, and this exchange of climates is consequently attended by earthquakes and other cosmical cataclysms. The beds of the ocean are thus displaced, when a semi-universal deluge is the result, and, as popular traditions taught, at those two alternate periods the world was in turn burned by fire and deluged by water.

Atlantis—the submerged Continent—is no fable; it was inhabited (at the time of its submerision) chiefly by the fourth race of men; its destruction also exterminated the last surviving remnants of the copper age, who had inherited the wisdom of the second race, mystically termed the people of the silver age. Modern civilized nations (except in a few individual instances) belong to the fifth race which is now rapidly drawing to a close, and the fore-runners of the next higher or sixth race are beginning to spring up in various parts of the world, and like lights shining upon the darkness of the past, they are commencing to light up the path of progress for their fellow-men by means of their sixth sense—the natural attribute of the “coming race.” The name Atlantis never originated with Plato, as many historians would have us believe. It was the traditions of the submerision of Atlantis which has given rise to the stories of the Babylonian and Mosaic floods, the ruins of which are not only scattered throughout America and the West Indian Islands, but among the Isles that stud the mighty waters of the Pacific Ocean. See also Plato’s History of Atlantis, as given by the Priests of Sais, to his great ancestor, Solon.—Ed.

beings, and unto all classes that are in the world, all manner of blessings, *i.e.*, mind, soul, and life, so doth also the world divide and distribute amongst mortals, all that which seemeth good, the alternate periods, the fruits of each season, birth, increase, maturity, and other things similar. It is thus that the omnipresent and all-seeing God is seated above the summits of Heaven. For there is beyond the heavens, a place without stars, removed from all things that are corporeal. Between the heavens and the earth reigneth the Dispensator of life, whom we call Jupiter (Zeus). Upon the earth and sea reigneth Jupiter Plutonius (the subterranean Zeus, Serapis) who nourisheth all mortal animals, all plants and trees which bear fruit upon the earth. They who are to dominate over the earth, will be sent and established towards the further end of Egypt, in a town which will be built towards the setting sun, to which, both by sea and land, will congregate the whole mortal race.

Asclepius.—But where are they now, O Trismegistus?

Hermes.—They are established in a great city, on the Libyan mountain. And this is enough.

CHAPTER X.

LET us now speak concerning that which is Immortal and that which is Mortal. The multitude ignoring the true cause of things, is troubled by the expectation and fear of Death. Death is brought on by the dissolution of the body, wearied with its work. When the Number which maintaineth the Unity is complete—for the bond of the body is a Number—then the body dieth. This takes place when it can no longer bear the burdens of life. Death then is the dissolution of the body, and the end of all corporeal sensation. It is superfluous to disquiet one's-self thereat. But there is another necessary law, which ignorance or human incredulity despises.

Asclepius.—What is this law which we ignore, or in which we have no faith?

Hermes.—Hear, O Asclepius. When the Soul hath separated from the body, it passeth, that it might be judged according to its merits, under the supreme power of the Demon; if it is found just and pious, he permitteth it to dwell in the abode to which it belongs; but if he seeth it polluted and stained with vices, he casteth it headlong and delivereth it up unto the conflicting storms and whirlwinds of the air, of the fire, and of the water. For ever tossed between heaven and earth by the billows of the world, it will be driven hither and thither in an eternal punishment; its Immortality giveth an everlasting duration to the judgment given against it. Thou understandest how much we should fear and dread a similar fate. They who refuse to believe, will be forcibly convinced then, not by words, but by examples, not by threats, but by the punishment which they will endure.

Asclepius.—The sins of men, O Trismegistus, are not then punished by the human law alone?

Hermes.—O Asclepius, all that which is terrestrial is mortal. They who live in a bodily condition, and who do not submit during life, to the laws imposed to that condition, are subjected after death to punishment more or less severe, according to the sins committed, which may have remained hidden; the universal prescience of God will render the punishment proportionate to the sins.

Asclepius.—Who are they that deserve the greatest punishment, O Trismegistus?

Hermes.—Those who, condemned by human laws, perish by a violent death, for thus they appear, not as having paid their debt to Nature, but as having received the price of their actions. The just man, on the contrary, findeth in religion and in piety a great relief, and God defendeth him against all evils. The Father and Lord of all things, who alone is all, manifesteth Himself willingly unto all; not that He showeth in what place He dwelleth, nor what is His quality or His greatness, but He enlighteneth man through the mind only, dispersing the darkness of error, and unfolding the light of Truth. By it man is united to the Divine mind; in aspiring to it he is delivered from the Mortal part of his nature, and conceiveth a hope of Immortality. Such is the difference between the good and the wicked. He who is enlightened by piety, religion, wisdom, by the worship and the veneration of God, perceiveth, as with his eyes, the true cause of things, and by the confidence of his faith he hath the advantage over other men, as hath the Sun over the other celestial bodies. For if the Sun lighteth up the rest of the stars, it is not so much by his greatness and his power as by his Divinity and his sacredness. We must perceive in him, O Asclepius, a second God, who governeth the rest of the world, enlightening all its inhabitants, animate and inanimate.

If the world is a vitalised thing which is, which has been, and which will always be living, nothing in it is mortal. Each of its parts is living; for in one and the same animal, always living, there can be no place for death. Thus God is full of life and of eternity, since He is everlasting; the Sun is eternal as the world, he governeth for ever and ever all living things, and is the source and the dispensator of all vitality. God is then the Eternal Governor of all that which receiveth life, and of all that which giveth it, the Eternal Dispensator of Life to the world. Now He hath dispensed life once to all living things by an Eternal Law which I will explain. The Motion of the world is the Life of Eternity; the Place in which it moveth is the Eternity of Life. Its Motion will never cease; it will never be dissolved; the permanency of Eternal Life surroundeth and protecteth it as a bulwark. It dispenseth Life to all that is in it; it is the bond of all that is ordained under the Sun. The effect of its motion is twofold; it is vivified by the Eternity which containeth it, and it vivifieth in its turn all that which it contains, diversifying all things according to Numbers and Times that are

fixed and determined. By the action of the sun and stars, all things are classed in Time, according to a Divine Law. Terrestrial Time is distinguishable by the state of the atmosphere, by the alternates of heat and cold; Celestial Time by the revolution of the stars which return periodically to the same positions. The world is the receptacle of Time, the course and the motion of which entertain its Life. Order and Time produce the renewal of all that which is in the world, by alternate periods.

(To be continued.)

ANCIENT MYTHS AND THEIR MEANING.

PART IV.

By MEJNOUR.

GOD blesses every beast of the field, and every living creature, in the water as in the air, and endows them with LIFE, which is a portion of the Supreme, and the *Soul* of the animal. Every earnest student, who is at all acquainted with Hebrew, ought to carefully notice that suggestive verse in *Genesis* (i. 30), "And to every beast, etc., I gave a *living Soul*," and not, as erroneously interpreted, "*wherein there is life*." What else is universal *Life*, 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 animalculæ to the gigantic whale; old ocean's bed is alive with polypes, crabs, and starfishes; 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 blent with the running ripler,
With the noise of the cataract's roar;
It comes from the fields from memory,
And wakes the slumbering flowers;
Throws in the shadows of evening
The light of the morning hours.

Thus *Life* in its latent, or dynamical form, is everywhere. It is as infinite and indestructible as Matter itself, for neither can exist without the other, and Electricity is the very essence and origin of *Life* itself. It's so much easier to take life out than put it in. Tap the head with a hammer and life is gone; put poison into the stomach, choke the lungs, draw the blood from the body, and elevate or depress the temperature about us, and in either

case life flies away. Alike depart the strength which in the arm might fell an ox, and the strength in the brain so cunning for device and plan. It's not mind merely which disappears by a few minutes' process of judicial strangulation, but physical strength, the essence and energy of such matter.

But what becomes of all this wonderful combination of force and quality? If to-night a child asks, "Where is the man who has been hanged to-day?" it is only answered in solemn platitudes by mysterious and foggy words which never in the least satisfy the child. Is it any greater wonder that the combination of qualities and capacities, which we call mind, should exist *outside* the 150 or 200 pounds of matter we call body, than that they should exist inside of it? Is it not a greater wonder that the thousands and thousands of those bodies, which pass and re-pass us daily in our crowded streets, are moved by a force so volatile, that a single blow, or a few grains of strychnine, will drive it out for ever? and is it not another wonder that this combination of force and qualities prevents the body in which it operates from decomposition?

To the *savants* of our British and other Associations we might put the following pertinent queries:—Is there no possibility that matter may exist so refined as to be, for our common senses, intangible and invisible? Is not the quality we term visibility, a mere result of certain substances opaque by cause of combination? When one of the heaviest of metals may be dissolved one moment in acid, and lost to view, and the next brought to sight again, by the introduction of a few drops of salt water, does not this suggest how limited may be our powers of vision? May not every other sense be similarly restricted in its discernment of what may be about us, and are not all these limits as to the possibilities yet to be revealed? Is there an impenetrable gulf for all, which separates the material from the spiritual, and may not the one be but the outgrowth of the other, as the flower is the final development of the root? Is there necessarily any interdict that there shall be no cause for veneration, sublimity, devotion, because new and unknown powers, qualities, and possibilities may be found in the Universe? When the development and growth of a single seed, and the perpetuation of the life within it, is as mysterious now as it is supposed to have been 3000 years ago, is not that a very narrow view which places certain boundaries to what is termed the *material*, and denies it any link to what is termed the *spiritual*?

Death is erroneously said to be the deprivation of *Life*, but the *Life-principle* is nevertheless more inherent in the particles of the corpse as it decomposes, and attaches itself to the organisms to which that very process of decomposition gives rise. Bury the corpse in the earth, and the *Life-principle* will attach itself to the vegetation, which springs and sways in the breeze above it, or in the lower animal forms which evolve from its substance; cremate the body even, and the indestructible *Life-principle*

no less rapidly ascends to the planetary sphere from which it was originally derived. As Eliphaz Levi truly observes:—"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?" inquires Socrates of Cebes. "Life," was the reply.

Every thought we think has lesser or greater vibration upon the Ether which surrounds us; we cannot positively think an envious, unkind or uncharitable thought, that does not in some degree disturb this Ether, aye, and too often reach the one for whom it is intended; and a kind feeling, a gracious thought, these also in their thrilling vibrations reach the object for which they are meant, even although that object may be far, far away. Every one of us is constantly leaving the impress of our character on everything we touch, even as the lodestone imparts some of its properties to every needle it is united to. A subtle something constantly exudes from us, call it Magnetism, Vital fluid, Psychic, or Odic force, or what you will. We leave it on our pathway, and our faithful dog finds us, on our clothing, and the thirsty bloodhound of the tyrant slaver sniffs the scent, and tracks the poor runaway to his hiding-place. We saturate the walls of our dwellings with it, and a sensitive Psychometer, upon entering our rooms—the privacy of our chamber—can unerringly and unhesitatingly tell, before seeing the family, whether the house is one of happiness or discord. As a sensitive vapour it surrounds us, and when we meet each other, we silently secure by our impressions, mutual congeniality or antipathy. It may be herein remarked that the common magnet breathes forth more forces than one, be it remembered. To the common magnetic aura affecting Iron, Steel, etc., must be added that other force re-discovered by one of the ablest chemists of Europe, the late Baron Reichenbach. The same force resides in crystals, and the human body at times emits the same aura, or energy. Matter is but Particled Spirit, and if matter exists in the strictest sense, we should be able to separate the atom, or indivisible particle thereof, but we cannot. If we subject the hardest substance to fire we spirify it, and by its rarity it eludes our senses. Ice thus treated is changed from the solid into fluid water, then into wet steam, afterwards into dry or superheated steam, now invisible—and the next stage into electricity; again, by a change of polarity into magnetism; again, into the Od force of Reichenbach, and the next, Life.

We shall now, however, bestow our attention upon the subject-matter of our essay. Allegory and symbology were the twin-giants which attended and guarded every religion; the truths and explanations of the former had to be deduced, the latter expressed some abstract quality of the Deity, which the laity could plainly understand. Allegory was reserved always for the inner sanctuary, where only the elect were admitted. Jesus states to his

disciples, when asked by them why he spake to the multitude in parables, "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Let us then briefly unriddle a portion of the following query:—Why is it, that in the allegory in *Genesis*, God not only curses the first couple, but is made to curse also the earth, and everything that is on it? The fall of Adam is not the personal transgression of the human race, but simply the law of *dual evolution*. At first a spiritual globe, our planet then became gaseous, fluidic, and semi-spiritual, afterwards it condensed itself more and more, until its physical development—matter—the tempting snake, or demon—obliged it to try its own creative faculty. Both the earth and the woman are cursed by the Elohim, and this allegorical curse, under which the earth labours, is that it only *procreates*, but does not *create*. This curse will survive until the most microscopic particle of matter shall have outlived its days, until every speck of tiny dust shall have, by gradual transformation through evolution, become a *constituent part of a living soul*; and until the latter, through cyclic ages, shall finally stand their own "Redeemers," at the base of the upper steps of the Spiritual worlds, as at the first moment of their emanation. Like man, from spirit it came, and to spirit it must return.

Old nursery tales won't do for the human race nowadays, nor a vulgar cosmogony of creation, establishing the foolish belief, that God in the beginning performed some charm, whereby the earth sprang into existence at once, furnished with a ready-made stock of life, and all ready in a week's time, for a no less instantaneously-made man, *and all this made from nothing!* The discoveries of modern science bear no disagreement with the oldest traditions, which claim an incredible antiquity to the human race. Within the last few years, geology, which previously had only conceded that man could be traced as far back as the tertiary period, has found unanswerable proofs that human existence antedates the last glaciation of Europe—more than 250,000 years ago! A hard nut this for Churchal Theology to crack, but an accepted fact with the ancient philosophers.

As already but too briefly remarked, the globe we inhabit is but a particle of the Sun, a nebula or fire-mist which became denser on cooling, enveloping itself in a gaseous ocean of atmosphere, a liquid ocean, the sea, and a solid crust, the earth, whose culminating points emerge above the waves. Water was the first principle of things, the "face of the water" was said to have been incubated by the "Spirit of God," the egg of Brahma "floats upon the waves," etc., etc., herbs could not grow until the Eternal caused it "to rain" upon the earth, and Moses teaches "that only *earth* and *water* can bring a living soul." Animal life awoke at first from the bosom of the waters—the fishy tribes—and let the reader herein note the Mosaic account in *Genesis*, where the Elohim say, "Let

the waters bring forth abundantly the moving creature that *hath life* . . . and God created great whales . . . and the morning and the evening were the *fifth day* ;" but there had been thousands of ages throughout the intermediary species of the animal and vegetable kingdoms, like the corals and the sponges, for

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 on the sandy shore.

(To be Continued.)

SCRIPTURAL HINTS ON INITIATION.

THE son of Sirach hath embellished his admirable 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* unto him, and *comfort* him, and show him her secrets" (ch. iv. 17, 18). "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. 26-29). "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 us a very brief description of the purification necessary for a prophet to undergo before he is worthy of being the mouthpiece of heaven. In customary metaphor, he observes :—"And I will bring the blind by a way that they know not ; I will lead them in paths 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" (Isaiah xlii. 16). "Then flew one of the seraphims 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."

Amongst the orators on the platform of Modern Spiritualism, there are a few who speak by inspiration, but indeed these are only a very few, of whom it may be said they are in that condition referred to by Daniel :—"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). The prophecy in Samuel (x. 6) also bears upon the same subject :—"The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man."

CATHOLIC CHURCH AND ORACLES.

AMONGST the Fathers of the Church who most celebrated the Oracles stand pre-eminent Pope Clemens, Justin Martyr, Athenagoras, Theophilus of Antiöch, Eusebius, Lactantius, Clemens of Alexandria, St. Ambrose, Jerome, Augustin, and Isidor of Seville, who all supported the evidence of the Sibyls. How generally received and sacred with them was the voice of the Sibyls, is attested to us in the "*Mass for the Dead*," where it says :—"According to the testimony of David and of the Sibyls, the last day of wrath will terminate with fire."

"Dies iræ, dies illa,
Solvat seculum in favilla,
Teste David cum Sibylla."

These facts being borne in mind, we need not wonder at the prominent position which both the Oracles and Sibyls occupy in the history of Rome.

TO THE H. B. OF L.

HAIL ! noble, venerable few,
Ye who have scaled to heights sublime,
The glorious, good, and ever true,
That linger on the shores of time,
For grovelling mortals' highest good—
A world-impressing Brotherhood.

The thoughtless throng do rarely dream,
Free souls, exalted, ever could
Possess such powers, all but Supreme,
In silence, and in solitude ;
Blind Ignorance still reigns with Pride,
And Truth is forced her head to hide.

But shall this state of things endure ?
Shall Truth and Knowledge lag behind ?
While "Creeds" count thousand souls "secure" (?)
No matter whether deaf, or blind ;
If only some poor sinner saith,
"I see not, know not, but have Faith !"

Ah ! no, it must not, cannot be,
Truth's march doth never wholly cease,
Her goal is Wisdom's guarded tree,
Her purpose, Knowledge, Light, and Peace,
For only up the dizzy heights,
Are changeless joys, and real delights.

Oh ! Knowledge, Truth, and Wisdom come—
A Trinity—the fight to win,
For many, thoughtless, still are dumb,
And squander latent powers within,
Compared to which, wealth, pomp, and fame,
Are but an empty, idle name.

Who would not dare to leave the best,
The nearest, dearest, earthly tie,
To work for, and to win THE GUEST,
Or in the noble effort, die?
Far better die for Truth and Light,
Than live in Darkness—brutish Night.

May Heaven urge us to that goal,
When all shall worthy be, to see
The UNION of the Human Soul,
And Heavenly SPIRIT—passion-free—
And know the real TRUE CHURCH, sublime,
Is not composed of "stone and lime."

Great Kings of men, and of the world,
Thy Golden Truths are on the wing,
E'en now thy banner is unfurled,
And reapers of the fruits may sing:—
"May we, who share the dawning Light,
Aye keep our Occult armour bright."

For as immortal Spirits rise,
'Bove earthly spheres of boundless space,
So L. . . . BROTHERS, Great and Wise,
Do guard our mighty Western race;
May we aspire *their* path to scale,
In moral precept, never fail. T. L. M.

"CONSCIENCE MONEY."

(To the Editor of the Occult Magazine.)

DEAR SIR,—The 10s. postal order enclosed is but *Conscience Money!* On reading the October number of the "*Occult Magazine*," I felt it something like robbery to pay only rs. 6d. a year for information so valuable, and so hard for the uninitiated to win, and so clearly and cautiously given. Wishing—for the world's sake—that your valuable Magazine may reach an ever-widening circle of readers, I remain, faithfully yours,
A. J. PENNY.

The Cottage, Cullompton, Oct. 7, 1885.

A MISCONCEPTION.

(To the Editor of the Occult Magazine.)

MY DEAR SIR,—Your note "to the American Theosophists" in the *August* number of your Magazine contains at least one statement which the American Board of Control feel called upon to correct. Without going into the question of Adepts or Mahatmas, or the kind of Occultism best adapted to the East and the West, the statement that the Theosophical Society is "but a *sect* for the diffusion of *Buddhism*" is entirely unfounded. The charge has been often made and as often denied and disproved. The fact that in India, where the rivalry between Buddhism and Brahminism is often bitter, far more Brahminists than Buddhists belong to the Society, at once disproves the statement. Though Colonel Olcott is an avowed Buddhist, he has taken such pains to keep *sect* out of the Society as to satisfy thousands of Brahminists of his entire sincerity and the non-sectarianism of the T.S.

You are simply mistaken, my good brother, and the necessity for this correction arises from the fact that the statement is offensive to the thousands of other faiths who belong to the Theosophical Society. If the H. B. of L. is to work as you say, hand in hand with the T. S., statements like the one referred to, calculated to offend and easily disproved, should not be made, as they certainly will not promote fraternal feeling.

By Order of the Board,

ELLIOTT B. PAGE,

Secretary General for America.

THE THEOSOPHICAL SOCIETY,
American Board of Control,
ST. LOUIS, MO., U.S.,
September 15, 1885.

[We much regret that the paragraph under notice should have inadvertently appeared in the columns of the *Occult Magazine*, and we have much pleasure in inserting the above letter from our respected Brother, Mr. Page, protesting on behalf of the American Board of Control. For several months past our literary work and correspondence have been of such an onerous and overwhelming nature, queries and misapprehensions to answer, and rectify, from all parts of the world, etc., that we have been obliged now and again to intrust the transcription of copies, along with the correction of proof-sheets, to others, and we beg to assure our American friends that the notice referred to was inserted quite unobserved by us. We have, however, called the attention of the writer to the matter alluded to, and we find that the objectionable reply has arisen entirely from a misconception of the subject, his explanation being as follows.

Upon reading up the greater portion of literature published on behalf of the Theosophical Society, the writer of the paragraph found that Buddhism, either in its esoteric or exoteric form, was a prominent feature; that all his acquaintances belonging to the Theosophical Society were teaching Buddhism, pure and simple, as the future creed of Theosophy; that the Founders were Buddhists; that Col. Olcott's "*Buddhist Catechism*"—now printed in different languages, circulated far and wide amongst its Members; and moreover, that the revered Mahatmas and Adepts, who form the Interior Section of the Theosophical Society, are, every one—so far as the writer could learn—Members of the Buddhist cult.

It was with those facts so prominently standing before him, that the writer thought himself justified in using the terms adverted to, in response to a number of American Theosophists, who had written, asking if "we taught any creed, and if so, did it run parallel with Buddhism," but such conclusions, however, were really as *incautious* as they were *incorrect*; but without wishing to enter into any controversy with our respected Brother, we cannot allow his assertion, that there are "more Brahmins than Buddhists" in India "who belong to the Society," to pass unchallenged. Col. Olcott may, and we feel certain does, try to the utmost of his power to carry out the original intentions of the T.S., viz., to keep the idea of Sect entirely in the background, but those Members who are the real energy of the Society, *may not do this*, and in fact we have every reason for believing that such is the case. We base our statement upon the following quotation from the "*Theosophist*," October, 1881.

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena' are few indeed, for the great majority of Theosophists concern themselves with Spiritualism very little—if at all. Indeed, our members may be divided into five principal classes, and described as follows:—

"1. Men *profoundly concerned in the revival of their respective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others.* These neither know of, nor do they care for, Spiritualism."—*Fragments of Occult Truth.*

It was the above statement (which we have italicised) appearing as it did in the Official Organ of the T.S., that was the primary cause of the writer of the note under dispute, forming such a hasty opinion.

Our American Brothers will now perceive that the objectionable paragraph was written without due consideration, and also that it was printed without our knowing the exact terms employed. We at all times endeavour to render due justice to everyone, and we are vexed that for once, such a mistake should have occurred, but our American friends may rest assured that we shall, for the future, use every vigilance in supervising every article, in order to exonerate ourselves from the great misunderstanding which we are sorry to see has arisen, as to the aims, or objects, of the H. B. of L.—
ED.]

To Correspondents.

W. J. H., LONDON.—That "Light" which you speak of as having "a brilliancy resembling sunlight," and "which Clairvoyants, sometimes in the earlier stages of Lucidity, describe as being in their Brain," is the DIVINE FIRE, which, in the pure-minded, illuminates their Odylic sphere, or Magnetic aura, to such an extent as to form a complete barrier against the attacks of the evil-minded and vicious *Elementaries*, for the latter—like the night-roaming bats and owls which cannot bear the light of the Sun—are unable to endure the effulgence of the Divine Ray. This is the "*Silvery Spark*" observed by "Dr. Fenwick" in the brain of "Margrave." See Bulwer Lytton's "*Strange Story*," page 76; "*Isis Unveiled*," vol. 1, page 327 *et seq.*; and the June issue of our "*Magazine*," page 38, the few closing sentences of "*Flashes of Light*." The ancients have encircled the heads of their saints with a radiant *nimbus*, or *aureole*, and our Christian artists have borrowed from them the same idea; whether it may be the lucid Ecstatic, the canonised Christian Saint, the Oriental Agni-Hotri Priest, the Chaldean Magus 'midst the glory of Ormazd, or the Buddhist Rahat in *Iddhi*, we will invariably find them encircled with this effulgent *Light*. As to your second query, yes, it is an indication of the possibilities of a high state of Clairvoyance, if due care be exercised in the training of the subject.

HELIANTHUS. I OF M.—For several years past there has been an imperceptible fall of cosmic matter upon the Earth, in the form of exceedingly minute meteorites. This projection, or fall, has increased annually, and during the present year it reaches a climax. It is this which has caused those *brilliant sunsets* which have been so often alluded to in various parts of the world—to the contrary and notwithstanding the assertions of Norman Lockyer, and other celebrated astronomers, who have stated that such occurrences have arisen from the presence of large quantities of rarified matter in the upper strata of the atmosphere, "*caused by the earthquakes at Java*"!! This projection of matter will have a very great effect upon our atmosphere, the realisation of which our future generations only, will be able to experience. From the moment in the vast eternity when our Mother Earth first sprang into existence, Occult forces have necessarily been projected towards it from its dazzling parent—the Sun, and at the present time such forces are assuming tremendous energy. They do indeed betoken a "crisis," but not such a catastrophe as that which you imagine. Remember that the year 1881 closed the cycle and gave birth to a very important era. Within a period of seven years from that time, or in 1888, we shall witness very strange events, a lifeless and dogmatic sacerdotalism with its false theologies—sickly and deformed child as it even now is—will be unveiled in its naked distortions, in order to be clothed with *Divine Religion*, in place of human dogmas. So far as orthodoxy is concerned, this year will inaugurate "*the beginning of the end*." Those who can "read between the lines" will perfectly understand our meaning; it is the *opening of the "SIXTH SEAL"* of the *Apocalypse*—more we are not permitted to say upon this subject.

JUVENIS. WILLIAMSON.—The "*First Cause*" of our Hebrew Bible, the Pythagorean "*Monad*," the Hindu "*One Existence*," and the Kabalistic "*En-Soph*"—the *Boundless*—are perfectly identical. The Hindu Bhagavant does not create, he only *enters the egg of the world and emanates* from it as Brahm; in the same manner does the Pythagorean *Duad* evolve from the highest and solitary *Monas*. The *Monas* of the Samian Philosopher is the Hindu *Monas* (mind). Brahma, as Prajapati, first manifests himself as *twelve bodies*, or attributes, then dissolves himself into the Visible Universe, every atom of which is himself, after which the un-manifested, indivisible, and indefinite *Monas* retires into the stupendous

solitude of its unity. The manifested Deity, a *duad* at first, now becomes a *triad*, this triune quality incessantly emanating spiritual powers, who become souls. Here is the passage of the *Sohar* to which you allude:—"Each soul and spirit, prior to its entering into this world, consists of a *male and female united into one being*. When it descends on this earth the two parts *separate*, and animate two different bodies. At the time of *marriage*, the Holy One, blessed be he, who knows all souls and spirits, *unites* them again as they were before, and they again constitute one body and one soul."

This union, however, is influenced by the *deeds* of the man, and by the ways in which he walks. If the man is pure, and his conduct is pleasing in the sight of God, he is united with that *female part of his soul* which was his component part prior to his birth." (*Sohar* I. 91 b.) Think well over this mystical "*Marriage*" then, and note also that the Archæol Universal Soul was held by every nation as the "mind" of the Demiurgic Creator, the *Sophia* of the Gnostics, or the Holy Ghost, as a *female principle*. "Zeus," says one of the Orphic Hymns, "is the first and the last, the head and the extremities. . . . He is a man and an immortal nymph (male and female element), the Soul of all things."

REV. J. D., EDINBURGH.—Yes, the Alexandrian Platonists, and the later Kabalists, held, and with good reason too, that Jesus "*was a Magician*"—in its true sense, however, and not in its perverted and degraded meaning as an epithet for a pretender, or juggler, or charlatan, in short. Porphyry and Cicero do give the real and true sense to this appellation, they call it the *Divina Sapientia* (Divine Knowledge), and Philo Judæus describes the Magi as the most extraordinary inquirers into the Mysteries of Nature, not, you will observe, in the degrading sense given to the term Magic, in this nineteenth century. In his noble conception the Magi were "holy men, who, setting themselves apart from everything else on this earth, contemplated the Divine virtues, and understood the Divine nature of the gods, could control the forces of Nature," or perform "*Miracles*" as it was stupidly termed, and so initiated others into the same Mysteries. There can be no such thing, however, as "miracle," for everything that happens is the result of law, eternal, immutable, and ever active, for the wonders of Adept power are perfectly in accordance with natural laws—hence are not miracles—but those laws are quite unknown to the masses.

D. D., GLASGOW.—Yes; you are not so very far wrong in saying—"The *Editor* is an ignoramus." We never claimed otherwise—we are indeed "ignorant" enough; nevertheless, we strive on in our humble way, and *without a "stipend"*, to give to our readers truths from elevated sources (not *Divinity Halls*, be it remembered), the agents of which are very much our superiors in many respects, and to whom we deem it an honour to so imperfectly serve.

G. S. SKELTON, YORKSHIRE.—Thanks for your kind intentions. As to *Re-incarnation*, we shall include the subject in our columns very soon.

W. X., EDINBURGH.—The sneering, sarcastic editorials in the *Scotsman*, to which you refer, relative to Theosophy, Col. Olcott, Mr. Sinnett, etc., are only what are to be expected from editors who usurp the vain-glorious authority of pronouncing an *ex-cathedra* judgment upon matters, the nature of which they are in profound ignorance of. They know nothing whatever either of the subject, or of the people they so glibly pour out their abusive slime upon; but this ventilation of their conceit *pays*, you know, and that's one consolation to them.

G. R. S., READING.—"Cycle of Necessity" will be answered in our next.

The Occult Magazine :

A MONTHLY JOURNAL OF

Psychical and Philosophical Research.

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

VOL. I. No. II.]

GLASGOW, DECEMBER, 1885.

[PRICE ONE PENNY.]

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Omnia Vincit Veritas.

WE beg to announce with pleasure, that we are just about to receive from a respected French correspondent and student of Occultism, "*Glyndon*," a series of articles, which cannot fail to be of the utmost interest to those of our readers who are plodding along in the difficult but ennobling path of the Hermetic Science. Now, we shall have a "*trio*" of writers upon those important subjects, viz., "*Zanoni*," "*Méjnoun*," and "*Glyndon*," and we trust our readers will assist us in our task, by introducing the Magazine to any of their friends who feel interested in such exalted subjects, and who are likely to become subscribers.

WE wish to inform our readers that we cannot, under any circumstances, undertake to calculate, or furnish opinions upon Astrological figures. This announcement is necessary, as so many correspondents are constantly writing to us upon this subject. All those who desire Astro advice should consult "*Stella*" (see advt.), who, at our special request, has announced himself in our columns. As a thoroughly experienced and competent artist, we have confidence in recommending him to enquirers.

WE beg herein to call the attention of our readers to an excellent little brochure, which we have received from an American Neophyte of the H.B. of L., and which he has kindly permitted us to publish. The portion of the Hermetic Philosophy therein treated upon is explained in a very able and recherché manner, the annotations are succinctly and plainly defined, and the work has been revised by "*ZANONI*." Readers new to such subjects will find this a very useful compendium towards assisting them in their study of the *Sacred Science*. The advertisement of the work will be found on page 3 of the cover, and we trust that each of our readers will obtain a copy.

WE have to herein thank our esteemed co-worker, Mme. L. Mond, Editor of "*Le Magicien*" (France), for her kindly and courteous notice of our Magazine, in a late issue of her paper. As both serials treat upon similar subjects, an arrangement whereby a mutual interchange of interesting articles is effected, is both harmonious and beneficial.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS.

CHAPTER XI.

THAT being the State of the Universe, there is nothing fixed, nothing stable, nothing immutable in Nature, nor in heaven, nor upon the earth. For God alone, and justly alone, is totally complete and perfect in Himself, of Himself, and around Himself. He is in Himself His own firm stability; He cannot be moved by any impulse whatever, as all things are in Him, and He alone is all. Unless any one would dare to say that his Motion is in Eternity, but it is on the contrary this Eternity itself which is immutable, since all the movement of Time returneth to it, and taketh in it its form. God then hath been and is for ever stable; with Him is the immutable Eternity, having within Himself the world not created, which we might call sensible. The world—image of God—is the imitation of Eternity. Time, notwithstanding its perpetual movement, possesseth, by necessary returns upon itself, the force and the nature of stability. Thus although Eternity is fixed and immovable, notwithstanding, as the movement of Time turneth again into Eternity, and that this mutability is the condition of Time, it seemeth as if Eternity, immutable of itself, moveth by means of Time, which is in it, and which containeth all Motion. It results that the stability of Eternity moveth, and that the

mutability of Time becometh stable, by the fixed law of its course. Thus can we believe that God moveth in Himself in his immutability. The immutable agitation of his stability is in His greatness; the law of greatness is an immutable agitation.

That which is not perceived by the senses, the Infinite and the Incomprehensible, cannot be sustained, nor moved, nor searched into. It cannot be said whence it cometh, whither it goeth, where it is, how it is, or what it is. It is borne in its own Supreme Stability, and its stability is in Itself, either God, or Eternity, or the one and the other, or the one in the other, or the one and the other in both. Eternity is in Time indefinite, and Time, which can be defined by numbers, change, and periodical returns, is Eternal. Thus both appear Infinite and Eternal. Stability, being a fixed point, which acteth as the foundation of Motion, should, by reason of its fixity, occupy the first rank. God, with Eternity, is the Principle of all things; the world, which is mutable, cannot rank first. In it, mutability cometh before stability, by that law of eternal agitation in an immutable firmness. All the Divine sentiment is therefore immutable, and moveth in its stability; it is holy, incorruptible, eternal, and to define it better still, it is Eternity, consisting in the truth of the supreme God, the fulness of all sensation and of all Knowledge, consisting so to speak in God. The sentiment of the world is the receptacle of all things sensible, of the species and of the sciences. The human sentiment consisteth in memory, by which man remembereth all his actions.

The sentiment of the Divinity reacheth down unto the human animal. God hath not willed that this supreme and Divine sense should be bestowed upon all beings, for fear of lowering its greatness by its union with other animals. The Intelligence of the human sense, whatever may be its intensity and its power, consisteth entirely in the memory of the Past; it is by this tenacity of the memory that man hath become the King of the earth. The intelligence of nature and of quality, the sense of the world, can be perceived by the sensible things which are in the world. Eternity holdeth the second rank; its sense is given and its quality is known according to the sensible world. But the Intelligence of the Divine Nature, the knowledge of the sovereign God, is the only truth, and this truth cannot be perceived, nor even its shadow, in this world filled with falsehood, with changing images, and with errors.

Thou seest, O Asclepius, to what heights we dare to reach. I thank Thee, God Supreme! who hast enlightened me with the rays of thy Divinity. For you, O Tat, Asclepius, and Ammon, keep these Divine Mysteries within the secret centre of your hearts, and hide them in silence. The mind differeth from the sentiment inasmuch as our mind by application attaineth to the understanding and the knowledge of the world's nature. The mind of

the world reacheth up unto the knowledge of Eternity and of the hypercosmic gods. We men, can only perceive the things of heaven, as if through a mist, and so far as the condition of the human sense permitteth it. Our efforts to discover such great blessings are very weak, but when crowned with success, felicity of conscience is our reward.

CHAPTER XII.

As to the term Vacuum, to which so many attach great importance, my idea is that it does not exist, that it never could nor ever will exist. For all the members of the world are perfectly full, as the world itself is perfect and full of bodies differing in quality and in form, each with its own appearance and size; the one large, the other small; the one more robust, the other more slender. The greatest and the most robust are easily seen, the smallest and the most slender are not easily perceived, and some are quite invisible. Their existence can only be ascertained by the feeling; many regard them not as bodies, but as empty spaces, which is impossible.

If there be anything outside of this world, as some would say, but which I do not believe, it would be a space filled with things Intelligible and analogous to its Divinity, so that even the world, which we call sensible, should be filled with bodies and with beings, in relation to its nature and quality. We cannot perceive all these bodies, some are very large, others are very small, or appear so on account of their distance from us, or because of the imperfection of our sight. Their extreme tenuity might even lead many to believe that they did not exist. I allude to the demons, whom I believe dwell with us, and to the heroes who dwell above us, between the earth and the purer part of the air, where there are neither clouds, nor any trace of agitation.

Therefore it cannot be said, O Asclepius, that anything is empty, unless it can be said of what such or such a thing is empty; for instance, empty of fire, of water, or of any other thing. Even if it should happen that this or that, little or great, were empty of objects of its kind, nothing can be void of breath, or of air. The same can be said of locality; the word itself cannot be understood, if it is not applied to something. In taking away the principal term, the sense is destroyed, for truly do we say, the locality of the water, the locality of the fire, and of other things likewise. As it is impossible that anything should be empty, so we cannot understand that a place could be alone. If we suppose a place without that which it contains, it must be an empty place, which I say doth not exist in the world. If nothing is empty, place could not be distinguished by itself, did we not apply length, breadth, and depth, in the same manner as the human bodies have their distinguishing signs.

Such being the case, O Asclepius, and ye who are present know that the Intelligible World- that

is God, who can only be perceived with the eyes of the mind—is incorporeal, and that nothing corporeal can mingle with His nature, nothing which can be defined by quality, by quantity or by numbers, for in Him there is nothing of the sort. This world, which we call sensible, is the receptacle of all the forms that are sensible of the qualities of corporeity, and all this whole cannot exist without God. For God is all, and all proceedeth from Him and dependeth upon His will; He containeth all that which is good, expedient, wise, inimitable, sensible for Him alone, intelligible for Him alone. Without Him nothing hath been, nothing is, or will be, for all cometh from Him, is in Him and through Him, the multiple qualities, the greatest quantities, the greatness which is beyond all measure, the species of all forms. If thou understandest these things, O Asclepius, thou wilt render thanks unto God; in observing the whole, thou wilt clearly understand how this sensible world, and all that is contained therein, is enveloped as with a garment by the superior world. O Asclepius, the beings of all kinds, mortals, immortals, rational, animate, inanimate, to whatever class they belong, offer the image of their class, and although each of them hath the general form of its own kind, nevertheless there exist differences between each. Thus humanity is uniform, and man can be defined by his own type; nevertheless men, although uniform, are dissimilar. For the species—the individual character—which cometh from God is incorporeal, as also all that which relateth to the mind. Seeing that the two elements which determine the form are the corporeal and the incorporeal, it is impossible that there should be born one form entirely similar to another, at different times and in different places. The forms change as often as there are moments in the movable circle in which is this omniform God, of whom we have previously spoken. The species (individuality) persisteth in producing as many images of itself as there are of instants in the world's revolution. The world changeth in its revolution, but the species hath neither period nor change. Thus, in the same type, the forms of each kind are permanent and dissimilar.

Asclepius.—Doth the World also change in its appearance, O Trismegistus?

Hermes.—One would imagine thou hast been asleep during this explanation. What is the World, of what is it composed, if not of all that which is born? Thou would'st then speak of heaven, of the earth and of the elements, for the appearance of the other beings are frequently changed. The heavens are wet or dry, warm or cold, clear or clouded, therein we have so many successive changes of aspect in the apparent uniformity of the heavens. The aspect of the earth is continually changed, when it produceth and nourisheth its fruits, when it beareth its produce, so varied in quality and quantity; here repose, there movement, and all that variety of trees, flowers, seeds, pro-

perties, odours, and savours of forms. Fire hath also its multiple and divine transformations, for the Sun and Moon have all manner of aspects, similar to that multitude of images which are reproduced by our mirrors. But enough on this subject.

(To be Continued.)

THE VEIL OF ISIS.—Part VII.

By ZANONI.

“I would only be moderately surprised to see some one *make Gold*. I have only one reason to give, but sufficient it seems; which is, that gold has not always existed; it has been made by some *chemical process* or other in the bosom of the fused matter of our globe. Perhaps some of it may be even now in the process of formation.”

Louis Figuier.

“The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth's crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been intimated. There is a *relationship between metals*, often so close as to indicate an *original identity*.”

Profr. A. Wilder.

“An edict of Diocletian, about 300 years after Christ, ordered a diligent search to be made in Egypt for all the ancient books which treated on the art of making Gold and Silver, that they might be consigned to the flames.”

William Godwin.

“‘The *Secret*,’ say the Alchemists, as if enjoying the ignorance of the uninitiated, ‘is an amalgamation of the *Salt, Sulphur, and Mercury* combined, *three* in AZOTH by a *triple sublimation and a triple fixation*.’”

Isis Unveiled, Vol. 1.

In somewhat rapidly passing from one phase of Occult truth to another, and being by necessity compelled to leave many minor subjects of absorbing interest within the grand Arcanum of the Mysteries unnoticed, we shall now as an appropriate conclusion to this, the first series of papers upon the *Veil of Isis*, briefly treat upon that much abused and grossly misunderstood subject—ALCHEMY. It may not, perhaps, be generally known that “within the United Kingdom alone, there are at least three thousand individuals who are torturing their brains, and wearing out their lives, in trying to discover the Philosopher's Stone and the Magical Art of transmuting base metals into Gold.” We quote the above extract from a leading London paper.—“There are at least one hundred persons in the city of London, who are spending their time and property in pursuit of the Philosopher's Stone. We have heard the names of several men of literature and science, who are devoting themselves to this extraordinary labyrinth; they should go to study in the Bodleian at Oxford, where there are 5,000 works on ‘Alchemy;’” observes the *Sunday Times*. The above remarks are in all probability quite correct; but if we were only furnished with the Names and Addresses of the numerous family referred to, we would with pleasure transmit to each a copy of our humble magazine, in order to harmonise their minds from such a futile and hopeless pursuit.

But herein, be it remarked, that we do not aver that Gold cannot be produced by artificial means, or that there exists not such a thing as the *Universal Solvent*. No; upon the contrary, *we know* that not only Gold, but all the varieties of those sparkling and glittering gems which decorate and dazzle the élite of the aristocracy, *can* be artificially produced in all their native fire and pristine purity. Herein, however, the field of Inorganic Chemistry must be abandoned, test-tubes, retorts, furnaces, and crucibles must be left to the limbo of Materialistic Science, an entirely different system—exactly the reverse of modern Chemistry—must be adopted, for no one will ever succeed in the realisation of his golden dreams, if he alone follows in the dreary path of modern science. It may seem strange, but it is nevertheless a very significant fact, that we are acquainted with several so-called “Advanced Occultists,” who positively credit such a phenomenon as that, by placing in a crucible a few pieces of Copper, Tin, Lead, etc., and exposing the mass to fusion in the furnace, the result would be a shining nugget of the yellow metal, pure Gold! provided they only knew the secret of the *Alkahest*, or possessed a small portion of the *Universal Solvent*! * Such are the “flimsy things that dreams are made of;” but let us beg of you, brother students in Nature’s hidden bye-ways, to abandon all such chimerical conceptions. Are you really cognisant of what the Initiated Alchemist of old meant by such terms as *Salt, Sulphur, Mercury, Iron, Tin*, etc.? We presume not, therefore we invite you to bestow upon this important subject your attention for a brief time, and we shall endeavour to demonstrate to you, in as unambiguous a manner as we are permitted, the exact lines upon which were based the great and grand triumphs of the Hermetic Sages in Chemical Science.

Instead of confining their researches to the simply extraneous phases of matter, in its various forms, the revered Masters of Antiquity penetrated deep below the merely superficial, objective material form; they commenced their long series of experiments with the vital, or life currents of each object of their researches. That which our physical scientists term “*blind force*,” apparently under the dominion of “nothing,” and owing its mysterious origin to an unknowable, vague, and undefined “Primal impulse,” was with those ancient Sages an omnipotent, all-pervading Life-principle, subject to laws of action and re-action, and passing through alternate cycles of activity and repose. They also teach and incontrovertibly demonstrate to us that those laws are as perfectly scientific, and capable of verification, within the realm of Psychology, as are those which control the existence and reproduction of either vegetable or animal life, upon the exterior plane of investigation. Hence it was that in all their scientific experiments, they always sought to *imitate Mother Nature*, and to produce artificially,

* Which they imagine is a fluid that can be kept ready for use in a glass bottle (?)

in a brief space of time, those things which, in the continuous and slow evolutionary processes of Nature’s grand and mighty laboratory, took untold ages of chemical activity to accomplish. In order to elucidate our meaning we shall herein quote, from *Isis Unveiled* (Vol. i. p. 139), a brief account of a wonder-working Fakir, as related by the French Orientalist, Louis Jacolliot. Madame Blavatsky says:—

“The Fakir was a man who, through the entire subjugation of the matter of his corporeal system, has attained to that state of purification at which the spirit becomes nearly freed from its prison, and can produce wonders. His *will*, nay, a simple desire of his, has become creative force, and he can command the elements and powers of Nature. His body is no more an impediment to him; hence he can converse ‘spirit to spirit, breath to breath.’ Under his extended palms, a seed, unknown to him (for Jacolliot has chosen it at random among a variety of seeds, from a bag, and planted it himself, after *marking* it, in a flower-pot), will germinate instantly, and push its way through the soil. Developing in less than two hours’ time to a size and height which, perhaps under ordinary circumstances, would require several days or weeks; it grows miraculously under the very eyes of the perplexed experimenter, and mockingly upsets every accepted formula in Botany. Is this a miracle? By no means.”

A little further on, the learned author adds:—

“His magnetism, obeying his will, drew up the *Akasa* in a concentrated current through the plant towards his hands, and by keeping up an unintermittent flow for the requisite space of time, the life-principle of the plant built up cell after cell, layer after layer, with preternatural activity, until the work was done. . . . If he chose to *imagine* the plant as a monster, it would as surely become such,* as ordinarily it would grow in its natural shape; for the concrete image,† —slave to the subjective model outlined in the imagination of the Fakir—is forced to follow the original in its least detail, as the hand and brush of the painter follow the image which they copy from his mind. The will of the fakir-conjurer forms an invisible, but yet, to it, perfectly objective matrix, in which the vegetable matter is caused to deposit itself and assume the fixed shape. The will creates; for the will in motion is *force*, and force produces *matter*.”‡

The above Magical example—which, to an ordinary mind, unacquainted with the Occult, would be deemed a “miracle”—is a very apt illustration of the ideas we wish to impress upon the minds of our readers. Those plant-growing wonders of the Hindu ascetics are very common throughout the mystical land of Hindostan, and they are the

* Evidently the above statement is a slip of the learned author’s pen, for the Fakir certainly *could not* convert the seed into a monster, nor into any other semblance, save that depending upon the possibilities that lay latent within the seed. If, however, the Fakir was a true Adept, then he could certainly produce the monster mentioned, by the concentration of his all-powerful will, but this monster *would only be an Elemental*, clothed in material form, and thus rendered objective for the time being. As to selecting a seed, and not knowing its nature, this is easily accounted for, since the Fakir’s clairvoyant faculties would enable him to detect its nature at once.—E.D.

† See, in connection with this, *Veil of Isis*, October issue, page 69. Before an Adept can produce such apparent “Miracles,” he must have a clear and distinct image of such in his mind.—E.D.

‡ Or in other words: the *Human Will* is but *transcendental matter in motion*, governed, or controlled by *Intelligence*.—E.D.

genuine foundations from which have been derived all the juggling imitations, or counterfeits, of our modern sleight-of-hand Boscós, Andersons, &c., with their double-bottomed and other illusory requisites, for when the counterfeit exists, the genuine reality must by necessity occur. But, as we have already remarked, although such genuine tests of psychic power are common, they are nevertheless produced upon precisely the same principle as the artificial production of gold, or transmutation of metals, allowing, of course, for the natural diversity of the object produced. We herein perceive that, in the first case, a *seed* is the preliminary requisite, and that from this seed ultimately emerges the *perfect plant*, with its buds, flowers, and fruits. Is not this in strict accordance with Nature, and are there any abstruse, metaphysical formulæ in this experiment beyond the reach or conception of any average mind? No, certainly not, for "Nature in her own realm is always simple, even in her apparently most complex operations," is an aphorism accepted alike by Initiates of both the Orient and Occident.

We shall now leave the above cursory outline of vegetable evolution, and turn our attention towards those potent magnetic vortices of the "*Animæ Mineralis*," which form the fiery, glowing, life-currents of our globe, and which constitute the veins and lodes of metallic ore, the intricate network of nerves, in which the magnetic planetary life of our earth ever circulates. The North Pole is the great ocean of positive Magnetism, thus forming, as it were, the head and brains of the planet, whilst the South Pole forms the feet of this living child of the Universe. Bearing this fact well in mind, the Chaldean Alchemists, and their successors, the later Rosicrucians, by resolving the baser metals back again into their original, primordial elements, could reconstitute and change them into gold. This, however, was not accomplished by the aid of any chemical formula, recognised by modern science. The thousand and one varied names employed, such as Salt, Sulphur, Mercury, &c., are merely terms, by which the four primary elements are denoted, and from these four elements every form of matter proceeds. It is by the arrangement of these elements in their proper proportions, and by the exposure of these to the Alkahest, or Mineral Life-principle, of the metal required, that such seeming impossibilities are accomplished. The Adepts in Alchemy teach that there is a corresponding central life-principle for every variety or kind of mineral upon earth, and that each current differs in quality, according to the nature of the substance. When we take into consideration the fact that those Magnetic Zones are teeming with embryonic life, vitally palpitating to Nature's grand and immutable laws, that each zone differs in quality and degree, and that each realm can only produce that which governs its substance, it is then very easy for us to understand the rest, especially if the statements

contained in our last paper are borne in mind. And now, in conclusion, we only repeat the old story, viz., that in order to become a practical expert in the Occult Science, one must (unless helpless Mediumship is resorted to) first conquer self, for only then will he be able to conquer the Sub-Mundanes of Occultism, and thus become the Grand Master of the potential forces that ever remain screened and shrouded from the Uninitiated eye, behind the Veil of Isis, for significant and true it is, as she declares:—

"I, Isis, am all that has been born, that is, or shall be;
No MORTAL Man hath ever me unveiled,"

therefore let spiritual purity and soul-culture walk hand in hand together; let this be your goal—to win for yourselves the never-fading Crown of IMMORTALITY, and thus gain admission, 'midst the Grand Old Masters, to the inner recesses of the Sacred Adytum.

(End of First Series.)

THE PROPOSED COLONY.

(To the Editor of the Occult Magazine.)

SIR,—I have read with interest the proposal to form a Colony of the H. B. of L., and locate in California, which appears in a late Magazine. Your selection of California, although so distant from Europe, appears to me a wise one, because it is possible to select a locality in that state, where the climatic influences encourage life in all its manifestations.

I assume that the promoters of the scheme do not intend to attempt a community life, excepting only during the building of the needful houses, but separate households united together in a federal bond, for clearly expressed and well understood purposes, "accepted" by all before joining. Community life, as such, has failed everywhere and at all times, and I beg the promoters of the H. B. of L. to lay the above to heart, for experience has taught that when the causes of dissatisfaction with their surroundings, which always induce the *majority* of a community, have ceased to operate in the new conditions, another series arises from the bottomless pit of the self-hood, more potent than the first, and these invariably operate inversely to it, and dissolve that appearance of solidarity which the former has set up.

To provide the conditions most favourable to success, it is essential that several commercial principles should govern, in every detail. Every thing undertaken that does not pay must be abandoned. The children of the "*World*" are herein wiser than those of the "*Light*," but in the proposed undertaking, the children of the "*Light*" must be as wise as those of the "*World*," for those of the "*World*" follow mother Nature's law, and err only in laying their natural gains upon the altar of *self*. The children of the "*Light*" should not, need not, and *will not* err.

I would suggest to the promoters to induce such of the H. B. of L., as would be willing to form themselves into a Company, with Limited Liability, to purchase an eligible tract of land much larger than required for the purposes of the H. B. of L. The most suitable portion should be appropriated to the purposes of the Colony, and sold to the H. B. of L. settlers at remunerative sums, payable in a series of yearly periodic payments. The portion needed for the educational purposes of the H. B. of L. should be sold at only the necessary advance upon cost to repay all expenses. The remainder of the tract should then be sold at the enhanced value which the settlement by the H. B. of L. would command. From this latter source there would arise sufficient profit to pay upon proper investment a sufficient and permanent dividend upon the original investment, and leave a balance, out of which an endowment for educational purposes could be made. There are yet suitable tracts in California, possessing timber, water, and minerals, to be bought at a price to make commercial success certain, under good management.

The location of indigent but worthy Brethren in the Colony could also be undertaken by the Company, who would add the cost of their journey to the price of the lands and houses, the repayment being spread over a term of years, as with the others; but no one should be allowed to settle on the Colony, unless they could obtain means to keep them, from one source or the other, until their land would support them.

Permit me, in closing to offer a few words of warning to Brethren—if such there be—who think that their location in such a Colony will be an earthly Paradise. To such I say affectionately, do not deceive yourselves, Paradise is evolved from within; it is not primarily an outward condition. Paradisiacal conditions to a man not prepared for such, will intensify his discontent; but a man earnestly longing for, and resolutely determined to find, Paradise at any cost to self, will perhaps find it more quickly when he is surrounded by loving and helpful friends, than in an isolated condition.—I am, yours,
EXPERIENTIA DOCET.

[It never was our intention to form such an Utopian scheme as that which our respected correspondent seems to imagine. All such systems must of necessity fail—at least, in the present age, and with the future we are not in the meantime concerned. Our duties call us to the *ever-present*; therefore, it must be clearly understood that our Colony scheme, being planned upon the advice, as well as the experience, of those who have spent a lifetime in the "Far West," it is really unfeasible that failure can arise from a pecuniary point of view. During the first few years, the land required for the Colony will be cultivated as one large farm, simply to save expenses. The homes of the Colonists will be erected in the place, and in such a manner as, that when the division of the land takes

place, each home will be found located upon its own allotment of land. Oranges, vines, and olives will form the principal products as the land gradually comes under cultivation, but, until then, all available space will be occupied with that particular kind of produce, which, in the opinion of *those upon the spot*, will bring the best returns.

We should only be too glad if a few of our wealthy Brothers would enable us to accomplish that which our correspondent proposes, viz., the purchase of a large plot of land. We already know of a magnificent tract of fine rolling land, well timbered, and with extremely rich soil, that could be purchased for about 2 dollars per acre. This could, when once colonisation was fairly established, be sold for at least 20 or 30 dollars per acre, and this in itself would well repay the shareholders.

We already have received several very encouraging letters from inquirers, as well as their promises of shares. One esteemed American Brother says. —"*Ocull Magazine* just received. I have read the article upon the Colony scheme, and I wish it every success. I will take at least one share at £10, but if I were a 'wealthy bondholder,' I should like to multiply it sevenfold—aye, seven times seven. . . . Such a colony will become as a city set upon a hill."

Another Philadelphia Brother writes:—"The *Ocull Magazine* for October has just come to hand, and I certainly have enjoyed it. Your scheme for a Colony is a splendid one, and you may depend upon me for one share. I only regret I am unable to do more. . . . Would that I could only join your grand enterprise."

A San Francisco Brother writes us:—

"To commence with, I should say 20 cows, a few hundred young fowls, several horses, sheep, goats, hay, and sufficient provisions to sustain life, a few houses, tents if wished—even with the latter one could live pleasantly and prepare the land for crops before the rainy season. I am acquainted with most of the nurserymen in this state, and can obtain the best and most profitable kind of trees, implements, etc., some even on credit. . . . Should some Brother be impatient, and wish to start right away, they can camp on my ranche, until they found a suitable place to colonise on."

Allow me to state that the proper time for Colonisation is from July to October, this is the best time to examine land and its possibilities—not from December to May, when all California blooms like a garden. In the valley of the San Joaquin, with rich soil and irrigation, a Caledonian, and many an Englishman, would feel ill at ease—I know it from experience—besides there is the question of chills, fevers, mosquitoes, and gnats, which is important. . . . My collection of Books and Agricultural Papers are at your disposal. The question is, Can we, the Colonists, raise a Capital of ten or fifteen thousand Dollars?"

Should any of our European Brothers, who have the necessary means, wish to embrace the opportunity offered by our San Francisco correspondent, viz., to go out as a pioneer in advance, we shall be glad to correspond with him, and we would earnestly invite those of our Brothers who wish to assist and further this important enterprise, to correspond with us as early as possible.—Ed.]

To Correspondents.

R. S. M'K., CANDLERIGGS, GLASGOW.—GEOLOGICAL PERIODS AND MAN.—Note well that Geologists and Anthropologists are quite unable, from the few fragments they have as yet discovered, to construct the complete skeleton of the triple man—physical, intellectual, and spiritual. Is it not rather extraordinary logic, that because Geologists, as they penetrate deeper into mother-earth and find the fossil implements of humanity rougher and more uncouth, that they should prove to their own contentment, that the nearer we approach to the origin of man, he should be the more savage and brute-like! But what do the remains in the cave of Devon prove? In many future centuries, when our present race will be extinct, if Geologists unearth the implements of our Andaman Islanders, will this be a proof that the present civilised nations were just emerging from the Stone age? It would be well for you to study even the *Avatars of Vishnu* of "heathen" India. If you do so, you will find the origin of the stories of the gradual evolution and change of all species out of the ante-Silurian mud of Darwin, and the *ilus* of Sanconia-thon and Berosus. Take the Azoiic period corresponding to the *ilus*, in which Brahma instils the creative germ; pass on to the Palæozoic and Mesozoic times of the first and second incarnations, as the fish and tortoise; then to the Cenozoic, embracing the incarnations in the animal and semi-human forms of the boar and man-lion; then to the fifth and crowning geological period, symbolised by the Hindu dwarf—the first of Nature's attempts at the creation of man. But do you really imagine there never was a period—aye, periods—when man existed without being an organic being, when he could leave no tangible skeletons, or fossils, for exact science to amuse itself with; for *spirit* leaves no fossilised bones to grace the shelves of Museums? You must take a widely different plan of study from that you have apparently adopted, if you wish to understand the *descent of spirit into matter*.

L. L. D., ETC., LONDON.—RAM.—As to *Ram*, it would occupy too much space; in the meantime let the following brief hints suffice. The ancient European Pontiff, *Ram*, emigrated into Asia by the Caucasus. He also made the conquest of Egypt, and established the religious and social constitution, known under the name of *Ammon*—or the *Law of Ram*, as well as the culte of *O-Sir-is*, or *Intellectual Lord*, which remained intact until about 3,200 years before the birth of Christ. He also established *Koush* (note the Biblical *Cush* herein), with its recurring imperial order, which extended from the depths of India to Gaul, Spain, Portugal, etc., which is still indicated in the Greek mythology by the legend of *Bacchus*—a name which, expressed by its roots, becomes *Back-Koush*. The Standard of *Aries* was that of *Ram*, which became *Agnus*, *Lamb*, or *Lam*, from which the degenerated image of the Catholic Pontiffs has descended. The grand *Lama* of Thibet still adopts the ancient and venerated echo. *Ram* chose a tranquil and benign territory wherein to end his days, which was called *Para-Desa*. It is from this that have arisen the many strange notions about *Paradise*. *Ram* also established the festival of Christmas, *Noel*, *New Heyl*, *Yule*, etc., upon the 25th of December. Note also the Oriental terms, *Rama-Chandra*, *Ramayana*, etc. *Lam* announced that he would re-appear upon earth at a fitting time, when it would be necessary for him to undergo a re-incarnation. This tradition still exists amongst the *Lamas* (priests) of Thibet; and, if you turn to the New Testament, you will find the name of the first *Lama* upon the lips of the expiring martyr of Calvary—"Eli, Eli, Lama, Sabachthani" (Matt. xxvii. 46; Mark xv. 34), says the Nazarene. There are good reasons for the many conflicting and gross statements relative to its translation, rather strangely showing that God "had forsaken" the cruci-

fied martyr. You will find the same text in Psalms xxii. 1, and the third Gospel makes no mention of such, but gives instead, "Father, into thy hands I commend my spirit." Herewith compare the words Elijah, Elisha, etc, and note that *Elihu* was the Hierophant of Job, and was of the kindred of *Ram*, or an Aramaean. Jesus—Initiate of the Sacred Science—came to restore the moral, social, and *exoteric* scheme of the ancient Initiations of the early religion of the *Lamb*, and it was in allusion to this that "Jesus travelled through all Galilee, teaching in the synagogues, and preaching the Gospel of the Kingdom" (Matt. iv. 23). Adam (Kadmon), or Aries (*Ram*), is the same as the Egyptian ram-headed Amun. The Hindu god *Agni* is represented mounted on a *Ram*, with a tiara surmounted by a cross; and in the Catholic Church, etc., we have the *Lamb—Agnus*—bearing the cross. This "*Agnus Dei*," you cannot fail to perceive, has a far deeper meaning than you suppose. Although the works of Krishna, Zoroaster, Fo-Hi, Moses, Cadmus, Orpheus, Sakya-Muni, and Jesus, may differ in superficial or external appearance, yet the *inner depths* of their principles will always be found to be identical, and to teach uniformly one grand result to be achieved.

FREE-MASON, ROYAL ARCH, ABERDEEN.—The following is part of the tradition to which you refer. There has existed from time immemorial, in the country of Mizraim, Egypt, amongst the Priests of Moph (which the Greeks call Memphis), and their successors, the tradition of a book composed of 78 movable plates, upon which its author, Hermes-Thoth, has engraved certain mysterious characters. This *souvenir* of Hermes lies buried in one of the Pyramids, being as mysterious as their shadow, and as mute as their granite walls. Those grand old monuments of the past leave for posterity neither name nor date of this forgotten work. Each plate of gold, comprising a leaf of this Hermetic book, contains a scale of numbers and letters in Occult relationship with man, and of the Universe of which he is a part, and constitutes an Arcanum, or Secret, designated a Key. Between every letter and number, the sacred artist has traced a combination of symbolic figures, relating to the visible and invisible things of heaven and earth. The "Ineffable Name," or "Omnific Word," traced by Enoch on the two deltas of purest gold, may perhaps be also found in the land of Mizraim, to which the grandson of Ham is supposed to have carried them.

F. A. S., GLASGOW.—Refer to Bailly, who says that in Siberia, under latitude 50°, and between longitude 80° to 131°, are found the vestiges of a civilised people, the ruins of many cities, once flourishing, manuscripts on silver paper, in characters of China ink, in gold, in silver; pyramids, which are tombstones for the dead, and inscriptions in a language that is unknown. A possession of scientific knowledge, as also of the order of the heavens—which a modern age always so erroneously claims for itself—most undoubtedly was the privilege of many of those *very ancient* nations—a supreme intelligence drawn from the purest and highest sources.

FRATER, BOSTON, U.S.—TACITUS.—No, his writings are not so much "lost" as you imagine. Even in far away Tartary, in the library in Samarcand, belonging to the Mahwee, or Temple of the Mysteries, there exists a complete M.S. of "Tacitus," containing that historian's 30 books. If you refer to the *Standard* newspaper of January 25, 1866, you will find a letter alluding to this.

G. R. S., READING.—"CYCLE OF NECESSITY."—Esoterically combined, the sacred Numbers of the Universe fully solve and explain the great problem of the emanation cycles. According to Hermetic Philosophy, the living human race must, according to cyclic law, inevitably return to the very point from which they emanated, or become *physically* spiritualised. No human being completes its grand cycle, or "Circle of Necessity," until his Divine Spirit illuminates and blends with facility his *inner man*. The "Circle of Necessity" also explains

the "Fall of Man." 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 in advance of our own. Each mummy, when embalmed, symbolised the human race; for in one sense it had lost its physical individuality, and being posited in such a manner as was considered the most favourable for the "soul's" exit, it had to pass through each of the seven planetary chambers, anterior to its exit through the symbolical apex of the Pyramid to the unseen Universe from whence it had started. Every 3000 years, the soul, representative of its race, had to return to its primal point of departure, to undergo another evolution, into a higher and more spiritual and physical transformation. The Astral soul of the mummy was believed to be lingering about the body for the space of the 3000 years of the "Cycle of Necessity;" but in regard to the *duration* of this cycle, it necessarily differs with almost every individual, and indeed must be thought of as comprising *millions* of years. (See in connection with this "Souls' return to Mummy," April issue of Magazine, page 23).

CALVINIST, EDINBURGH.—As to "pious" (?) Prophecies, read that nonsensical verbiage of a nightmare dream, "*The Great Crisis at Hand*," by the Rev. M. Baxter, of the *Christian Herald*. Let the dupes of such credulity cover themselves in "sackcloth and ashes," for this modern Daniel only gives the world about seven years yet to reclaim itself, or 1893, as "revealed" in this "non-copyright" pennyworth of phrenzied and preposterous nonsense.

SCEPTIC, CHICAGO, U.S.—**M. THEON.**—As to "who M. Theon is," we beg to inform you that he is an exalted Adept of the venerable Order of the H. B. of L.

E. H., JOENSUN, FINLAND.—It is almost needless to say that every provision is made for that which you refer to in your letter. Sufficient arrangement is made for those of indigent means.

G. L., NEOPHYTE.—All the ancient Initiates who had arrived at that grade to which Moses 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 being taken up by God, "was no more," and who according to the Kabala, as well as the Ritual of the Free Masons, was the first possessor of the "Mirific Name"—the "Lost Word." In the Semitic tablets it is Xisuthrus or Hasisadra, 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, disappears, and is "buried by the Lord," for "no man knoweth his sepulchre until this day"; Aaron Initiates Eleazar on Mount Hor, and lays aside the burden of his earthly existence; Elijah hears the "small voice," 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; and the body of Jesus disappears from the sepulchre.

HERMES, BOSTON, U.S.—**THE FLOOD.**—At the time you speak of—in the hoary past—there reigned upon earth a colossal civilisation, and the White, Red, Black, and Yellow races covered the globe. An immense Deluge, or Flood took place, as mentioned in our last issue, caused by the change of inclination in the earth's Polar Axis, and all the southern continent, called *Atlantis*, was engulfed under the waste of waters, including in their abyss the greater portion of the Red race: at that time predominating, along with all their immense towns and colossal monuments. The Black race subdued the remainder of the Red, and became dominant in its turn, within Egypt and Ethiopia. True it is that: "There were *Giants* in those days," and these were the "Giants" who bore the name of *GIAN-BEN-GIAN*, their stature being proportional to the gigantic monuments which are recognised to-day in the ruins of Libya, Palmyra,

Nineveh, and others. Note what Moses says in *Deut.* xxxii. 7.—"Remember the days of old, consider the years of many generations." The "children of *Anak*" are those "Giants." "And there we saw the giants, the sons of *Anak*, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight," *Num.* xiii. 33, but even herein as in many other important matters, the Bible, as well as the Chaldean account, contradicts itself, for in *Genesis* vii. it shews "every one of them" perishing in the deluge.

J. R., MILE END, LONDON. ASTROLOGY.—We are vexed you should have been so thoroughly disappointed in your Astral advice. But the *cheap?* Astrologers you mention do not understand the basic principles of the science they profess, then how can they teach others? But Astrology is a science, however little credit may be placed in many of its Professors, who, unless trained in accordance with Rules and Methods, known for long ages to Adepts and Occultists, will remain but very sorry specimens. Not only do we ourselves *know* by experience, but we have read the testimony of others, as to the accuracy of the predictions of "STELLA," whose Advertisement will be found on page 3 of the cover. We may also just herein mention to you Morin de Villefranche, the confidant of Richelieu and Mazarin. He revealed, in 1637, to Ann of Austria, the wife of Louis XIII., the destiny of a future son, which history named Louis the Great. Morin was born in 1583, and died, at Paris, in 1659. Even Voltaire was obliged to avow his belief in Morin's remarkable predictions. Cardinal Richelieu consulted him gravely, and Mazarin gave him a pension, with the Chair of Mathematics in the Royal College of France. The Secretary of State, Chavigny, did no important work without submitting it to his mysterious calculations. Morin predicted that the young Cinq Mars, grand equerry of the king, should die by decapitation. It is related of the equerry, that one day, towards 1642, he arrived with the Prime Minister, laughing loudly. Having his Nativity in his hand, he said:—"My Lord, would you believe that this fool Morin pretends, upon this rag of paper, that I shall have my head cut off?" Morin foretold to within about 10 hours the death of Richelieu; he was only 6 days out in the death of Louis XIII.; he foretold the death of Gustavus Adolphus, King of Sweden, and Walstein, Generalissimo of the house of Austria. He predicted for each of them a violent death, and when it would occur. Gustavus was killed in 1632, at the battle of Lutzen; Walstein was stabbed by a poignard in 1634, and if you refer to the *Banner of Light* (Boston, U.S.), for September 26th, 1885, you will observe a letter therein, by Mr. J. B. Rich, one of the editors of that paper, verifying a prediction, which had been made to him by an Astrologer of New York, who foretold the *very day* upon which the wife of the above-mentioned editor died.

BABAJEE D. NATH.—"ANOTHER MISCONCEPTION" just received. Will be attended to in next issue.

A. N. B., LANCASTER, PENN., U.S.—Thanks; the small volume by M. Cove we shall notice in our next. It would be "useful," as you say, for friends desirous of emigrating.

L. M. S., LOS ANGELES, CALI., U.S.—You have hit exactly as to how the matter stands, in your reference to the Occident and the Orient. Thanks for your promised assistance, as also share.

R. C., DUBLIN.—The ancient writers of your Church knew very well of that which you are so sceptical about. Turn to St. Augustine's *Christian Doctrine*, Lib. II., and you will find:—

"In order to comprehend the *mystical sense of fictions, allegories and parables contained in the Sacred History*, it will be necessary for you to be versed in the study of the *Occult Sciences*, in which that of *Numbers* forms a portion."

