

The Occult Magazine :

A MONTHLY JOURNAL OF

Psychical and Philosophical Research.

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

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TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
Salutatory.....	1	Science and Solar Worship. By Zanoni,.....	4	The Proposed Colony,.....	6
Extracts from the Hermetic Writings		Chance, Coincidence, or Planetary In-		A Misconception,.....	6
—Chaps. XIII., XIV. and XV.,.....	2	fluence: Which?.....	6	To Correspondents,.....	7

Omnia Vincit Veritas.

THE letters of congratulation we are so constantly receiving from all parts of the world, relative to the interest manifested in the articles now appearing in the pages of the *Occult Magazine*, are a source of gratification to us, and we certainly feel much encouraged by those high expressions of approbation, coming so spontaneously from our readers. But surely there are a few amongst such who could give £5, or even £20, towards our Publication Fund, and never miss the money. Will not some one take the initiative steps in this matter, for as yet our paper does not pay the printing? The literary work and matter are given gratis, we want no "pay" for those, and we shall steadily continue to work "without money and without price." We are assuredly in a position to know and to realise those earnest appeals for knowledge in the *Sacred Science*, we do our best to supply it; then will not the favoured ones of earth whose means are ample, come to our relief, and devote a small sum of money to this laudable, but difficult work, or set apart a small portion of their surplus for the benefit of the many? Would they not find true happiness, and experience real pleasure in contributing something towards this benevolent work? Every *progressive* mind, whose circumstances in life may permit of it, can surely contribute a little, such as their hearts may dictate. We receive not a penny of contribution but what is devoted to the noble work, and published in the cover of our Magazine, and as yet the sum only amounts to little more than *Three Guineas*!

A Lady-Member, writing us from Los Angeles (California) says:—

"Your little Magazine is a worthy publication, and I not only pray that it may therefore be within the means of every *thinking* fellow-creature, but I shall do all in my power to spread its circulation in our vicinity. If you adopt Mr. Johnston's suggestion, and divide the required sum for the continuation of the Magazine among your subscribers, I will gladly contribute my share, and invite others to do so."

We want 800 subscribers yet, in order to make our Magazine self-supporting. Let those of our readers who wish to adopt the mode suggested in the above extract support our efforts, for to assist in such is indeed a rich reward.

As an inducement to readers, or Members, to make special exertions to increase the circulation of our Magazine, we hereby offer a NINE-INCH MIRROR, value *One Guinea* (as advertised on Cover), as a premium for the person who shall during the next *Six Months* procure for us the largest number of subscribers at our *Advertised Rates*. The competitors must transmit to us the names and money of their respective subscribers.

We beg herein to inform several Correspondents who have written to us enquiring for the "*Temple of the Rosy Cross*," by Mr. Dowd, that the present edition is exhausted, and that the Author is at present engaged in revising a new edition, which will be issued within a few months.

We have to thank our French contemporary, *L'Anti-Matérialiste*, of 20th December, for the kindly notice shown to our Magazine, and we trust that our French readers will take to more profound and beneficial researches than the mere phenomena of Spiritualism.

SALUTATORY.

ON the 1st of January, 1885, our literary labours in this direction commenced in the pages of the *Occultist*, but having a different mission to fulfil, incidental to our Order, we were obliged to adopt an entirely different course from it, which we did by publishing the *Occult Magazine*, the organ of our Order, upon the 1st of February. The most fastidious of our readers even have been quite astonished, not at the *quantity* of literary matter, but at the *intrinsic value* of the information, unobtainable otherwise, which is condensed into such

a small compass. But the higher Truths can no more be seen by the mind unprepared for them, than the Sun can dawn upon the blackness of midnight. The liberal terms on which the Magazine is issued is a credit to the cause, and by it many throughout all parts of the world have lately been led into an affiliation with our venerated Order and its teachings. Our little Monthly already finds its way into Tasmania, Australia, New Zealand, China, India, Africa, Russia, Turkey, Greece, Italy, Germany, Spain, France, America, &c. From each of those countries we now and again receive the most hearty congratulations, and where we have one well-wisher now, we shall have twenty ere another year comes round again.

This work must be done, and happy are those who may be considered worthy to bear a burden, however light, in this, the grandest and the noblest of all campaigns for the redemption of the Western race. We should likewise ever remember that the brightest crowns that are worn in the highest states of existence have been tried, smelted, polished, and glorified through "overcoming" in the furnace of tribulation. The Autumn of souls rapidly and surely approaches—as yet the labourers are few. Beautiful Autumn in Nature is the fulness of life; the grain keeps its richest price until then; the trees draw, with the whole force of their existence, the fluids for their verdant leaves, sturdy trunks, and delicious fruits; the jewelled flowers unfold their deepest colouring at this late period; even the very sky robs the sun of tints which the Summer could not borrow; the cold air is vital with energy unknown before. It is as though Mother Nature was closing her work, and conservating all her energy and power, in order to complete her life by one grand and triumphant orison.

But even the falling leaf suggests to us the brevity of life, and the certain decay of all beauty and greatness, and as it falls, and soon decays, yet the same Power will produce more again from the parent stem, for it is a continual resurrection, an *anastasis*. The falling leaf forms the nutriment for the further renovation, growth, and perfection of succeeding vegetation, and as the millions of earth pass through the *change* of death, millions more are springing up, and are ever ready to fill the vacancy. But although, now, that the Frost-kings has come, and touched the hill-tops and plains with his Magic wand, and embraced the giant oak, as well as the gentle flower, with his icy, chilly grasp, yet to those—to all appearance now dead—will the wave of warm sunshine come again to renew its vivifying influence, and again will they revive and put forth anew their beauties, to please and charm the senses, not only of the old, with tottering steps and mellow years, but of the young, in sportive glee and mirthful joy, to whom our national poet aptly remarks:—

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

The lambs upon the lea shall bound,
The wild birds carol to the round,
And while you frolic, light as they,
Too short shall seem the summer day.

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

Adieu, then, 1885, with all thy blessings, oppositions, and hardships which have been attendant upon thee, and welcome ever-dawning future, with the beatitudes as well as the adversities which thou bearest for all who would work for the race. With fervent hopes and aspirations for the means of action for ourselves—yet we forget not that there are other co-workers, and the good that we solicit on our own behalf, we would also crave for them. But we have no personal ambition for pelf, we work not for the lucre of this world, our services are gratis, and we are conscious of doing our duty—however imperfectly—and responding to that Divine impulse which manifests itself throughout the hearts of responsive humanity. When the day arrives that the place which we so humbly and unworthily occupy shall be better filled for the work, it will afford us more pleasure even in setting down our pen, than in retaining it. To each and to all, then, our greeting is—

*Peace on Earth, Love of Truth, a HAPPY NEW
YEAR, and Good Will to all.*

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS.

CHAPTER XIII.

LET us return to man and that Divine gift of reason by which man is called a reasonable animal. Amongst all the marvels which we have observed in man, that which above all others commandeth admiration, is, that man hath been enabled to discover the Divine Nature, and to set it in operation. Our ancestors, who were cognisant concerning that which relateth to the Gods, directed their mind towards Divine worship and religion, they discovered the art of making Gods, and having found it, they mingled with it a suitable Force drawn from the nature of the World. As they could not make Souls, they evoked those of Demons, or of Angels, and fixed them in the sacred images and Divine Mysteries; the only means of endowing the idols with the power of doing good or evil. Thus, thy ancestor, O Asclepius, the first inventor of Medicine, hath a Temple on

the mountain of Libya, on the banks of the river of the crocodiles, where lieth the remains of him who belonged to the world, that is, his body; the other and better part, or rather himself—for the principle of sentiment and of life is the entire man—hath re-ascended to heaven. Now he relieveth men in their diseases, after having taught them the art of healing. Hermes, my ancestor—whose name I bear, and established in the country to which his name hath also been given—heareth those who come to him from all parts, that they might obtain from him both help and safety. What blessings doth not Isis, the spouse of Osiris, bestow upon man when she is propitious; and what evils when she is provoked! For the Gods, terrestrial and worldly, are accessible to anger, as they are formed and composed by men outside of Nature. Whence cometh in Egypt the worship rendered to animals which they had consecrated during their lives; each town honoureth the soul of him who hath given it laws, and whose name it bears. And for this reason, O Asclepius, that which is adored by some, receiveth no worship from the others, which often causeth wars between the towns of Egypt.

Asclepius.—What is the quality of those Gods, whom we call Terrestrial?

Hermes.—It consisteth in the Divine power which existeth naturally in the herbs, the stones, the aromatics; thus do they love frequent sacrifices, hymns, and praises, and sweet music, which recalleth the Celestial harmony; and this memory of heaven, which is agreeable to their Celestial nature, draweth them to the idols, and keepeth them therein, thereby causing them to bear a long sojourn among men. It is thus that man maketh Gods; and think not, O Asclepius, that these Terrestrial Gods act by chance. While the Celestial Gods inhabit the heights of heaven, each keeping the rank which he hath received, our Gods have each their particular duties, they foretell the future by charms and by divination, they watch, each in his own way, over those things which depend upon their special providence, and come to our help as auxiliaries, as parents and as friends.

CHAPTER XIV.

Asclepius.—What is, then, O Trismegistus, the action of Destiny? If the Gods of Heaven rule the whole, if the Gods of the Earth rule the things particular, what do we call Destiny?

Hermes.—O Asclepius, it is the general Necessity, the connection of events bound with each other. It is either the Creative Cause, or the God supreme, or the second God created by God, or the Knowledge of all the things of heaven and of earth, established according to Divine law. Destiny and Necessity are bound together by an indissoluble bond; Destiny produceth the beginnings of all things, Necessity carrieth out that which proceedeth therefrom. The result of this is Order, that is, a disposition of all the events in time; for nothing is accomplished without Order. Hence resulteth

the perfection of the world; for the world hath Order for its foundation, it is in Order that it consisteth entirely. These three principles, Destiny or Fatality, Necessity and Order, are derived from the will of God, who governeth the world by His law and by His Divine Mind. These principles, then, have no will of their own; inflexible and inaccessible to all benevolence, as well as to all anger, they are only the instruments of the Eternal Mind, which is immutable, invariable, and indissoluble. Thus Destiny cometh first, and as a piece of land in which the seed hath been sown, future events are contained therein; Necessity follows and urges them on to their accomplishment. In the third place, Order maintaineth the tissue of those things established by Destiny and by Necessity. That is therefore Eternity, without beginning or end, maintained in an eternal moment, by an immutable law. It riseth and falleth alternately, and in due time that which had disappeared, appeareth again. For such is the condition of the circular motion; the commencement of things cannot be determined, they are all connected, and appear to precede and to follow each other in a ceaseless motion. As to Accident and Fate, they mingle with all the things of the world.

CHAPTER XV.

WE have spoken of all things, as far as it hath been given to man to do, and as far as God hath permitted us; there remaineth only to bless God, and to resume the cares of the body, after our minds have been satisfied in treating on Divine things.

As they left the sanctuary, they prayed to God, turning their eyes towards the South, for in that direction should one turn, at the setting of the Sun, as also at its rising, one should turn towards the East. While they were still uttering their prayers, Asclepius said in a low voice:—"O Tat, let us invite our father to accompany our prayers with incense and perfumes."

Trismegistus heard it and was moved: "No, no, Asclepius," said he, "it would be next to profanation to burn incense or other perfume, at the time of prayer; nothing is wanting in Him who is all, and who containeth all. Let us return thanks and adore; the highest perfumes are the thanksgivings of mortals to God."

"We give thee thanks, O Sovereign and Most High; by Thy grace have we received the light of Thy Knowledge; sacred and venerable Name, only Name by which God alone should be blessed, according to the Paternal Religion! As Thou hast been pleased to grant unto us all, paternal piety, religion, love, and the sweetest blessings, when Thou givest unto us sense, reason, mind; sense, that we might know Thee; reason, that we might seek Thee; mind, that we might have the happiness to understand Thee. Saved by Thy Divine Power, let us rejoice that Thou hast fully revealed Thyself unto us; let us rejoice that even during our abode in this body, Thou art pleased to consecrate us unto

eternity. The only joy of man is a knowledge of Thy greatness. We have known Thee, Most Glorious Light, Thou who art accessible to the mind alone. We have understood Thee, O true way of Life! O fruitful source of all Births! We have known Thee, O Generating plenitude of all Nature! We have known Thee, O eternal Permanency! Throughout all this prayer, adoring the benefits of Thy goodness, we would but ask Thee to grant that we might persevere in the love of Thy knowledge, and thus never forsake this way of Life.

"Filled with this desire, we will now partake of a pure repast, abstaining from the flesh of animals."

END OF ASCLEPIUS.

(To be followed by "*The Virgin of the World.*")

SCIENCE AND SOLAR WORSHIP.

By ZANONI.

IN commencing the following brief essay, we shall premise by quoting a few of the remarkable statements of the late Louis Figuier, one of the greatest of the French *Savants*. Our author observes:—

"The inhabitants of the Sun are purely spiritual beings; the solar rays are emanations from the spiritual beings who live in the Sun. These beings thus produce animal and vegetable life upon the earth. The continuity of Solar radiation, inexplicable by physicists, is explained by the emanations from the souls of the Solar intelligences."

And yet Figuier was a cold, hard reasoner, a distinguished scientist, and the author of that popular work "*The World before the Deluge.*" It is truly refreshing, in this materialistic age, to find that eminent men of science are following one another in the endorsement of the doctrines of the "*Fire Philosophers*," who flourished during the "dark ages" of antiquity. (?) Speaking of disembodied souls, our Author states:—

"We have already said, that at each step of their promotion in the hierarchy the creatures who live in the planetary spaces, and have succeeded to the superhuman being,* grow in perfection, their senses are multiplied, their intellectual power is considerably extended. In proportion as the creature, who in the beginning was human, is raised by successive deaths and resurrections, in the scale of interplanetary being, the material substance, which, united to its spiritual principle, formed its radiant individuality, is diminished. In further exposition of our system, we must state our belief that this superior being, when he has been sufficiently perfected and exalted, by his different incarnations, by the multiplied stages in the immensity of the Heavens, finally becomes pure spirit (probably alluding to the state—Nirvana). For when

he attains the Sun (sphere) he is free from all material substance,* from all carnal alloy. He is a flame, a breath; all is intelligence, sentiment, thought, in him; nothing impure is mingled with his perfect essence; he is an absolute soul, a soul without a body. . . . The Sun (sphere) is composed of the same pure substance, and is therefore appropriate to receive these quintessential beings; *a throne of Fire is a fitting throne for souls*. We might even go further, and maintain that not only is the Sun the asylum and receptacle of souls which have finished the course of their peregrinations in this world, but that it is nothing else than a collection of those souls which have come to it from the other planets, after having passed through the intermediate states which we have described. The Sun may be only an aggregation of souls. Since the Sun, then, is the first cause of life on our globe, since he is, as we have proved, the origin of life, feeling, and thought, since he is the determining cause of the existence of everything possessing organisation upon the earth, why may we not hold that the rays which the Sun pours upon the earth, and the other planets, are nothing else than the emanations from these souls—that they are emissaries from the pure spirits dwelling in the CENTRAL STAR, directed towards us and the other planets, under the visible form of rays? If this hypothesis was accepted, what magnificent, what sublime revelations existing between the Sun and the globes which gravitate around him would be revealed to us! A continual exchange would be established between the Sun and the surrounding planets, an unbroken circle, an inexhaustible communion, radiant emanations, which should generate and maintain activity and motion, thought and sentiment; which should keep the flame of life burning everywhere. Let us think of the emanations from souls dwelling in the Sun, descending upon the earth in Solar rays. Light gives existence to plants, and produces vegetable life, accompanied by sensibility. Planets having received this sensible germ from the Sun, communicate it, aided by heat (likewise emanating from the Sun) to animals. Let us think of the germ souls placed in the breasts of animals, developing themselves, becoming perfected by degrees from one form to another, and finishing by becoming incarnate in a Human body. Let us think, then, of the superhuman succeeding the man, springing up into the vast plains of ether, and there beginning the series of numerous transmigrations which, from one sphere to another, will lead him to the summit of the scale of spiritual perfection, from which every material substance has been eliminated, and where the soul, thus exalted to the purest degree of its essence, penetrates at last into the supreme abode of happiness, and of intellectual and moral power—THE SUN.

* Our Author herein indicates that the soul having become purified of all earthly taint, and having gained its Immortality, it is then only to be entitled a "superhuman being," i.e. an Immortal, it has attained the *At-one-ment*.

* It is almost needless to remind our readers that such is not the case, but recognising who the writer was, it is the more surprising how near he approaches to the truth.

Such may be this endless circle,* such this unbroken chain, binding together all beings in Nature, and passing from the visible to the invisible world.

... "There, where science places *nothing*, we venture to place *something*. In our belief, Solar radiation is maintained by the continuous, unbroken succession of souls, in the Sun. Those pure and burning spirits are perpetually replacing the emanations perpetually sent through space by the Sun to the globes which surround him. Thus we complete that uninterrupted circle of which we have previously spoken, which binds together all the creatures of Nature, by the links of a common chain, and attaches the visible to the invisible world. We may venture to put forward this explanation of the maintenance of solar radiation with some confidence; since science can give us no exact information upon the point, and philosophy in this case *only fills up the void left* by Astronomy and Physics. In short, the Sun, the sublime centre of planetary existence, and the constant source of life and heat . . . is, in our belief, the *final* sojourn of the purified souls, which have attained their most exquisite subtlety. . . . They are pure spirits who dwell in the midst of the sparkling atmosphere which composes the Sun sphere. . . . From their thrones of Fire, these souls, all intelligence and activity, behold the marvellous spectacle of the grand triumphant march of all the shining worlds which compose the Solar System through space. Placed in the centre of this vast system, understanding the secrets of Nature, and all the Mysteries of the Universe, they are in possession of perfect happiness, of absolute wisdom, and illimitable knowledge."

From the above it will be perceived that verily Louis Figuier is a more enthusiastic Sun-worshipper than the most devoted Parsee. The Church of France may well bow her head meekly, and in sorrow, at her impending fate, when her own scientists fervently embrace and enthusiastically proclaim, with all the fiery fervour of true devotion, the religious doctrines of the "benighted heathens!"—the "idolaters" of barbarous Persia.

Charles Bonnet, the Genoese naturalist, was the first of modern scientists to bring forward general ideas upon the Philosophy of the Universe, in the same order as those developed by Figuier. In his *Palingénésie Philosophique*, published in 1771, he introduces an appended chapter entitled "*Conjectures on the Blessings to Come*," in which he presents the doctrine of divers existences for the Human Soul, outside that of earth, draws a picture of the perfect happiness which we shall enjoy in that unseen abode, and eloquently dwells upon the transcendental knowledge which we shall possess, unfolding to our view the most profound secrets of the Cosmos.

"If the Supreme Intelligence," says our author, "has varied all His works here below, so that

nothing created is identical with anything else, if harmonious progression reigns among all terrestrial beings, and one common chain unites them, is it not probable that this marvellous chain is prolonged throughout all the planetary worlds? that it unites them all, and that they are only constituent and infinitesimal parts of the same series? At present we can see only a few links of this great chain, we are not certain that we observe them, in their habitual order, we can only follow this admirable progression very imperfectly, and through innumerable windings, in which we meet with frequent interruptions, but we always know that the breaches are not in the chain, but in our knowledge. When it shall have been granted to us to contemplate this chain, as I have supposed the intelligences for whom our world was chiefly made contemplate it; when, like them, we shall be able to follow its *evils* in other worlds, then, and then only, we shall understand their reciprocal dependence, their secret relations, the exact meaning of every link, and we shall rise by a scale of relative perfection to the most transcendent and luminous truths. . . . Man's reason has already penetrated beyond all the planetary worlds. It has raised itself up to heaven where the Infinite dwells; it *contemplates the august throne of the ANCIENT OF DAYS*; it beholds all the spheres rolling beneath His feet, and obeying the impulse of His mighty will; it hears the anthem of all the intelligences, and, mingling its adoration and its praise with the majestic song of the hierarchies, it cries with the deepest consciousness of its own insignificance—'Holy, holy, holy is He who is eternal, and THE ALL-GOOD, glory be to God in the highest, and good-will towards man.' Oh, the depth of the riches of the Divine goodness, which is not satisfied with manifesting itself in every atom of the great Universe, but will bring the human soul one day to the celestial dwelling places, and satisfy its thirst for knowledge, with the complete fullness of delight."

Can anything be more beautiful than those sublime and truly *inspired* thoughts? Half a century anterior to the birth of so-called Modern Spiritualism, we find a Genoese scientist striking the key-note, and giving forth the same ideas which the mediums of to-day arrogantly look upon as a philosophy of their own creation. When we reflect upon Bonnet's hypotheses, we cannot help wondering whether, in his restless desire to spread a knowledge of truth, he was not one of the controlling minds that inspired the ecstatic soul of Andrew Jackson Davis, for there remains the same weird and sublime, but wild and erratic incompleteness in the writings of the latter.

(To be Continued.)

In our next issue will appear a very interesting article, "*Occult Fragments*," from the pen of our respected French Brother, "*Glyndon*."

* The "Circle of Necessity."

CHANCE, COINCIDENCE, OR PLANETARY INFLUENCE: WHICH?

Sir,—If you can find space for the following in your estimable Magazine, and if you deem it worthy of insertion, it may assist unbiased minds in forming an opinion as to whether the stars rule Human destiny. Yours, etc., STELLA.

A REMARKABLE OCCURRENCE.

In the London newspapers of February, 1820, the death of a Mr. Samuel Hemmings was noticed. It was therein stated that he had been an ironmonger, and prosperous in trade; that he was born on the 4th of June, 1738, *at about the same moment as his late Majesty, George III.*, and in the same parish, viz., St. Martin's in the Fields; further, that he went into business for himself in October, 1760, *when his late Majesty came to the throne*; that he married on the 8th of September, 1761, *the same day as the King*; and, finally, after other events of his life had mysteriously resembled those of the late King, that he died on Saturday, January 29th, 1820, *on the same day, and nearly at the same hour as his late Majesty!*

REMARKABLE TWINS.

The *Evening Standard* says:—At a meeting of old settlers at Indianapolis four persons were present whom it would be difficult to match at any similar gathering. They consisted of two brothers of the name of March, whose home is in Arcadia, Hamilton County. These men are twins, and are now eighty-seven years of age. They married on the same day, two sisters, also twins, who are now eighty-four years of age. Each couple has reared twelve children—in each case seven sons and five daughters. Another singular fact in the history of these couples is that they were married on the 27th of the month, and that the whole of the twenty-four children were born on the 27th of a month. The two men were so much alike that few can tell one from the other, and the likeness between the wives is equally striking. It would be difficult to find a parallel case; and it will be a matter of interest to their neighbours to see whether the parallelism is kept up to the end, and the two brothers and the two sisters die upon the same day. It may be expected that the 27th will be the fatal date for them.

[We have in the above three authentic and perspicuous instances, where in one case the lives of *two* individuals, and in the other, *four*, were respectively born at the same time, the leading events of life coinciding together, and in the first case even unto death itself. Can those people who deny the possibility of such a thing as "chance" in the Divine economy, be accused either of mental obliquity or of visionary superstition, when they ascribe the destiny of mankind to Stellar influences? or can any unprejudiced and rational mind, after mature and deliberate reflection, pronounce as absurd the poet's ideas,—

There is a Destiny which shapes our ends,
Rough hew them as we will?

As a rejoinder to redundant criticism relative to the lives of recognised twins differing considerably, we would remark that the natal moment of the individual births often differs materially, from a few minutes to ten or twelve hours in some cases. In one instance, we knew of a case where an interval of forty-five minutes occurred between the respective births, one died under twelve months, and the other survived to manhood, but in this, doubtless, as in all other similar instances, the planetary positions distinctly indicated the result. Ten minutes difference in the time of birth will sometimes make all the diversity between sickness and health, or severe want and auspicious prosperity.—ED.]

THE PROPOSED COLONY.

(To the Editor of the Occult Magazine.)

Sir,—Several letters having appeared in your valuable Magazine respecting a proposed Colony of the H. B. of L., which have excited my interest in this really splendid endeavour, I hope that prompt action will be taken to bring about so desirable a result—a result which cannot but prove eminently harmonious, and very pronounced in its effects. The undertaking being of so much importance—a Colony of kindred and progressive souls—I trust no time will be lost, and I hope ere long we shall see the work commenced and carried to a successful issue. Every Member who really has the welfare of the cause at heart, and who is in a position to do so, cannot fail to support such a benevolent work, not only upon their own account, but for the general welfare of the race. I shall cordially take a few shares.

Yours, &c.,

Dec. 14th, 1885.

EXCELSIOR.

[We heartily thank our Brother for his promised support, and we beg to announce that we are at the present time engaged upon the investigation of a portion of land, offered to us on very favourable terms by a landed proprietor, in America. In early Spring one or more of the British Members of our Order will go out to America—where in all probability a few of our American Brothers will join them, in order to form a nucleus of the new Colony. In a short time we shall forward to every Member a provisional Directorate Circular, and in the meantime we shall be glad to correspond with any of our Brother Members, who may be competent and willing to aid us in this grand movement. By the time the next Number of our Magazine is issued, we shall be in a position whereby we can give more decided details.—ED.]

A MISCONCEPTION.

We have received a rather lengthy letter from Mr. Babajee Dharbagiri Nath, F.F.S., informing us, that at the present time, there are more Brahmins and Hindus in the Theosophical Society, than Buddhists. It will, however, be of interest to know that the latter term is used in a rather roundabout manner. Mr. Nath says:—

"But a great deal of misconception exists as to the meaning of the words 'Buddhism,' and 'Brahmanism.' *Brahman* and *Buddha* are both Sanskrit words, extensively used in the *Vedas*, *Vedānta*, and *Purāṇas* of the Hindus, in the sense of *mukta*, the *liberated*. 'Buddhism' is therefore used by Theosophists in its peculiar and real sense of 'Wisdom-Religion,' or the Occult Science, or *Yōga-Vidyā*. In Theosophic literature, unless the word 'exoteric' precedes it, the word 'Buddhism' is almost invariably used to mean the Esoteric Philosophy, or the Secret Doctrine, accepted and taught by Occultists of every age, including the modern Tibetan Fraternity. . . . When Colonel Olcott and other Theosophists declare that Buddhism is destined to become the *future* religion of Humanity, they only mean that the Occult Philosophy will become universally recognised as the essence of every creed, past, present, and future; and not at all the exterior systems of the Sinhalese and the Buddhists."

The above explanation from our Brother, Mr. Nath, is no doubt all-sufficient for Eastern people, but we of the West never recognise the Sacred Science, or Hermetic Philosophy, under the term "Buddhism," for we might with equal propriety term the Occult Science, *Esoteric Christianity*, or

Druidism. It did not originate solely in India, therefore we of the West always prefer to use our own Western designation, neither "Buddhism," "Brahmanism," nor "Christianity," but Occultism pure and simple. And we certainly think it a great error upon the part of Theosophists to give the name of any creed, or sacerdotal caste, to that which appertains purely to Esoteric Science. Such a course can only supply a fruitful source for further misconceptions in the future, with those who are not thoroughly acquainted with the subject. Let us speak of the Wisdom of the Orient, as "Yoga Philosophy," if you will, but drop the "Buddhism," or any other title, intimately associated with either creed or caste.

But those inere minor matters of detail are of very little real import, for we of the East and West are in one bond of brotherhood, and must work amicably together, whatever name or title we may adopt; our combined work is for the redemption of the race, and may *God speed* it on. But as some of our readers may be apt to misapprehend us even in this matter, we append a few extracts from a letter of the Secretary of our Order, to the *Theosophist*; and as that letter has only been referred to, but not inserted in that Journal, we perceive it is the more necessary to publish a few extracts herein.

"A large number of Theosophists, to our *certain knowledge*, having been disappointed by the fact that all the information they could obtain was published alike to every one who became a purchaser of the '*Theosophist*'—whether those purchasers were Members or not—concluded that their Membership was of no real benefit to them *apparently*, although we decidedly admit that the disappointed ones had only themselves to blame. Their expectations of learning valuable secrets in Occult Science originated entirely with themselves, for such a promise had never been given, either in the Prospectus, Rules, Objects, or Aims, publicly declared by the Council of the T.S., but the truth is that a great many completely misunderstood the cosmopolitan Nature of the Order they were joining, and overlooked the fact that *its great and sole object, as a body*, was to unite the various nations as *One Great Universal Brotherhood*, irrespective of Creed or Caste, and to disseminate the Knowledge that all Religions have but one basis for their formation, as also that individual training, as experts in Occult Science, was quite a minor matter, and lay entirely with themselves. They, in short, either forgot, or were ignorant of the fact, that the so-called secrets of Occultism can never be revealed unto any one, until by soul-culture, the evolution of the latent powers of the candidate has been developed in such a manner, as to enable him, not only to *understand*, but to *use* those powers wisely, worthily, and well. Nevertheless, amongst the number of those disappointed ones, were many really earnest souls, who were ready to devote their life-time, if necessary, to the attainment of the Hidden Wisdom. Fully considering, therefore, the direction in which the T.S. exerted its greatest energies, viz., Universal Brotherhood, and likewise recognising what a heterogeneous assemblage the Society—as a body—represented, we observed that unless great alterations were made, no attention could possibly be paid to the thousands of cases awaiting practical advice, for their personal development, as scarcely any two persons require the same mode of culture.

"We know personally that such exalted beings (the Adepts and Mahatmas) do possess an *objective physical existence*, and, in fact, we have known of their personal existence for the past fourteen years. It has been stated in the columns of the '*Theosophist*,' if we mistake not, that

whilst 'all Mahatmas are Adepts, it is not all Adepts who are Mahatmas.' In this we fully concur, since the Adepts who guide the Interior Circle of the H.B. of L.—although Members of the same Sacred Band of the Himalayas—are *not Mahatmas*, neither are they connected with that Section of the Order to which the Mahatmas and Hierophants of the Buddhist culte belong. It is simply impossible, therefore, for the aims of the H.B. of L. to be antagonistic to the T.S. If the T.S. gives a few general outlines of the 'Secret Doctrine,' we give—to those who prove themselves worthy of receiving them—such details as are necessary to complete the interior 'missing links,' but which *cannot be published*, at least not in this age. Whilst the T.S. devotes its great energies for the benefit of mankind *generally*, the H.B. of L. gives the same attention to Humanity *individually*.

"With the Orient, as regards Occult training, we have really nothing to do, for our labour lies amongst the rising Nations of the Occident, and as there are many pathways that may lead to the same mountain summit, so are there many methods of Occult training, exactly suitable to different Nationalities, by which the same soul-powers may be evolved in the best manner. Yoga training, as practised in India, is totally unfitted for Western people residing in our colder climates. European habits of thought, the influence of past generations of Christian sway, and everything belonging to the civilisation of the West, in fact, has powerfully assisted in making European nations the very opposite in 'thought, word, and deed' to those of far-off Hindostan. For this reason alone the Oriental mind—even although it may be that of an Adept—can neither properly *understand* nor *appreciate* the requirements of the Western race, as they should be, but the Adepts who belong by race to the Occident not only can, but do perfectly meet those difficulties. It is quite impossible for a European, unless he has resided many years in India, to fully realise the true significance of abstruse Hindu metaphysical terms; they are just what he does *not require*, but this style of mental nutriment is no doubt eminently adapted to the subtle mind of the Oriental.

"To those who *know*, we would remind them that a dire and dreadful period surely and swiftly approaches that will put to the stern test all those who, *during the Sunshine*, are basking in the light of their newly-fledged ideal—devotion to the ancient Wisdom-Religion, and the Brotherhood of Man—but ere many years disappear in the lap of time, they will be rudely awakened from their pleasant dream, and may be called upon, perhaps, amidst great sacrifices, to put their pet theory into actual practice. Perceiving, then, the 'signs of the times,' we would earnestly beseech of you, our worthy Brothers,—no matter what Order, Creed, or Caste you may belong to—that although slight differences upon minor points of doctrine may exist amongst you, nevertheless stand loyally and truly together, let UNIVERSAL BROTHERHOOD be always your watchword, and VERITAS your motto, then all will be well, for in these highly critical and dangerous days, neither Occultists especially, nor the humble followers of the True Light, can afford to quarrel, and you, our worthy Brothers, KNOW why such contentions would indeed be attended with very serious consequences."

To Correspondents.

H. L., WASHINGTON, U.S. THE ANTIQUE SCIENCE.—The antique Temples and subterranean Crypts were the repositories of scientific doctrines little thought of by the present age. The Sacred Science existed in ancient times as a *State Secret* in Europe, Africa, and Asia, as also in the ancient *Southern Continent*; and to-day it still exists in America—the debris of the lost continent—as also in the Orient. By this science the ancient culte was regulated, as well as the public festivals of the towns and countries, even down to the rites of the present time. Hermes, Porphyry, Origen, Iamblichus, Diodorus, Plutarch, Titus Livy, Aulus Gellius, Damis, Philostratus, etc., are all unanimous upon this subject.

MYSTIC, CHICAGO, U.S. THE SECRETS NEVER REVEALED

PROMISCUOUSLY.—If you carefully read the *Gemara*, you will find that the most important Secrets of the Mysteries were never communicated to all the Neophytes, or Priests, but only revealed to the wisest and most advanced. In the *Mishna Hagiga*, second part, you will also see that the terrible secrets of the *Merkaba* were never communicated except to those Sages who were the most advanced, and who worthily deserved their possession.

LINGUA, RUSSIA. LIBYA.—The ancient Black Race termed the whole of Africa, *Libya, the heart*. This very word shows that the country had been geodetically determined, and it can be easily recognised in all languages, as expressive of the physical or moral ideas appertaining to the word *heart*; in French *Coeur*, in English *Love*, in German *Liebe*, in Russian *Liubov*, in Slavonic *Loubia*, in Polish *Lubie*, in Servian *Loubitsa*, in old French *Lubie*, etc., etc.

M. D., LONDON. OXYGEN, ETC.—Yes, a knowledge of what you speak of was most certainly held by the ancient Sages. Oxygen was attached in ancient chemistry to the order of male substances. The hieroglyph by which Moses characterises Water, is almost always employed, not in the singular, but in the dual, significant of its chemical composition—*DM Mafim*—the double waters. But what may surprise you more is that Photography, the science of Daguerre, was also known to them. The MS. of Panselinus, a monk of Athos, reveals, according to the ancient Ionian authors, the chemistry of Photography. One can find in this old MS. a description of the dark chamber, the optical preparations, the sensitising of the metallic plates, etc.

PYRAMID, BELFAST. SIBYLLINE COLLEGES.—The Sibylline Colleges, in the days of antiquity, extended throughout the world, inclusive of Lyn-Dyn—now London—and the Temples of Ireland, Scotland, and the Isle of Man, etc.

FRIAR, LOS ANGELES, U.S. SACRAMENTAL WAFER, ETC.—The people who were the most attached to the antique symbols of the Black Race—the Ethiopian and Egyptian, for example—preserved the *round* form of the host (sacramental wafer) in the image of the Sun, and there was impressed upon it the form of the *Ram*, or *Lamb*. The same rites were observed by the Eleusinian priestess, the Delphic and Etrurian priests, and latterly Ammonius Saccas gave them to the Christian priests. The priests had various names, or titles, according to the epoch in which they lived, but they preserved for a long time the name of *Druid*—softened into *Dwija* (*twice-born*). See Book of *Mannu*, Lib. iv. *Slok. 2, et seq.*

T. T., EDINBURGH. POLITICS.—With political matters we have nothing to do whatever. Mr. Gladstone may be all that you say as a statesman, but as to his being an “able writer upon Theology” we beg to differ with you entirely, for in our humble opinion he is the very reverse. Any one who possesses the slightest knowledge of the *real* cosmogony, etc., of our world, cannot fail to see the utter inability he shows in his impossible theories and desperate expedients, by which he attempts to prop up a now-tottering, rapidly-decaying, and threadbare belief in “orthodox” Biblical allegories, as evinced in his late article in the *Nineteenth Century*.

AMERICAN NEO. BOSTON, U.S. SUB-MUNDANES, ETC.—You can procure the *old work of Sinistrahin* Paris for about half-a-crown—then why pay more for it?—and the other work, which you will find in our Magazine, you would be charged half-a-guinea for!

G. F., GLASGOW. ADAM, ETC.—Adam is never referred to as a man of flesh and blood, but as the cosmogonic Principle, the masculine and feminine I E V E, the hieroglyph of the universal Principle, the Intelligent Soul of the Universe, the universal Word animating all Solar Systems, not only in the visible but in the invisible Worlds. Adam is the Celestial essence from which has emanated all Humanity—past, present, and future. He

is the grand Celestial Man, of all the ancient Temples, from Britain to India. *Eden*, or the Hebrew *אֵדֶן*, *Gan-Eden*, is the organism of the universal sphere of Time, the organisation of the Totality of that which is temporal. The four rivers—the organic quaternary—allude no more to the geographical Tigris and Euphrates, etc., than they do to the Tweed or the Thames. Those allegorical rivers are in reality the universal fluids which, dividing from the one, the organic Power *par excellence*, inundate the temporal Sphere. Moses terms these fluids Pison, Gihon, Hiddekel, and Phraih. If you refer to *Orpheus*, contemporary of Moses, you will find a slight explanation of such. It is by the fluid, Pison, that Adam-Eve is enabled to render his creations physical.

F.G.S., LONDON. ALCHEMY.—All religions, all mythology, the Old and New Testament, etc., are but allegories of the *Great Work*, which has served for the basis of the establishment of all doctrines, and all religions. If we wish to examine profoundly the Hermetic Authors, we are obliged to learn the sense of the particular language of each, and it is this which makes the reading of their books so laborious, so utterly bewildering. One speaks to us of the Work figured under the seven Planets; another under that of the Twelve Labours of Hercules, in the famous voyage of the Argonauts, or of the siege of Troy; a third places in the scene twelve great Gods, male and female, etc. Other authors speak of it under the resemblance of the Word of God, of the triple Unity, of Jesus Christ and his twelve Apostles, etc. Each of them speaks the truth, but this truth is concealed, for “the letter killeth, but the Spirit vivifieth.” You are obliged to read, and re-read, in order to partially unravel their enigmatic language, the hieroglyphs and parables of which serve to conceal their science from the undeserving.

D.D., LANARKSHIRE. HEBREW RITES.—Compare *Exodus* with the *Book of the Dead*. The Orientation of the Temple, *en rapport* with the physical and hyper-physical forces of Nature, the two cherubs of gold, etc., etc., are of more interest than you suppose. There is no Initiate who does not perfectly understand the following. “And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. . . . And he put the table in the tent of the congregation, upon the side of the tabernacle, *northward*, without the veil. . . . And he put the candlestick in the tent of the congregation, over against the table, on the side of the table *southward*. . . . And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon,” etc. (*Exod. xl. 19, 22, 24, 35*.) But the name, Moses, signifies the *Baptised*, and his Egyptian name before his purification was *Asarsiph*. Manetho tells us that he was a Priest of Osiris, or Ammon-Ra. Note also what Strabo says; but in our forthcoming continuation of “*Scriptural Hints on Initiation*” you will find quite sufficient to interest, even, you.

MICHAEL SCOTT'S WORKS.—A correspondent wishes to know if any of the old writings of *Michael Scott* exist, and if so, where? Can any of our readers inform us?

S.T., LONDON. HEATHENISM?—“Pagan,” you erroneously aver. But listen to what Strabo says:—“That the secret celebration of the Mysteries *preserves the majesty due to the Divinity*, and, at the same time, *imitates its nature*, which hides itself from our senses.”

MESMER, BOSTON, U.S. SPECTRE.—See Draper's *Human Physiology*, p. 288. If a sheet of paper, upon which a key has been laid, be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will again appear.

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TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
Notice to the H. B. of L.,.....	9	Fragments on Occultism.. By Glyn-		A Sensational Boy,.....	14
Extracts from the Hermetic Writings		don,.....	11	"The Theosophist" and the H. B. of L.	15
of the Ancient Sages—Chap. I.,....	9	A Fossilised Giant,.....	13	To Correspondents,.....	15

Omnia Vincit Veritas.

NOTICE TO THE H. B. OF L.

WE beg to remind those Brother Members of the H. B. of L. who have not remitted their Annual Subscription to their respective Teachers, that they would do so at an early opportunity, those Fees being now overdue. By kindly acting upon this Notice, the time, trouble, and expense of letter-writing will be avoided.

WE have lately been informed by several of our American Brothers, that a few of the aristocratic leaders of Oriental and "sensational" Mysticism, in the vicinity of New York and elsewhere, have opened a crusade of ignorance and bigotry against us. This we fully expected, and were well prepared for, but the existence of our respected and rapidly-increasing Exterior Circle of the H. B. of L. is in nowise tarnished by the vile falsehoods of a few outside enemies, who abuse that of which they are totally ignorant, for our *authenticity* depends not upon the voice of foul-mouthed calumny, neither are the *Truths* and *Workings* of this Section talked of, either to the open-mouthed curiosity-monger, or to the vain-glorious "dandy." Those noisy and abusive slanderers, who rake the slimy pools of debased nature for filthy garbage to fling at decent people, may well be compared to the tom-cat, which is never more dangerous in his perfidy, than when purring the loudest; but indeed it is an honour to be abused, and a disgrace to be praised, by such petty weathercocks of wisdom. Such malicious enemies, who imagine that misrepresentation and spite may make us false to friends, to duty, and to the cause, have yet a lesson to learn from us, and the alphabet of that lesson will be the formation of a Colony of our earnest Brothers, upon American soil, just as soon as time and opportunity

permit. Some of those malevolent vilifiers—jealous of the very praise their own lips utter—will then perhaps be in a position to form a correct opinion as to whether our motives and works are *authentic*, or not.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS OF THE SACRED BOOK, ENTITLED
THE VIRGIN OF THE WORLD.*

CHAPTER I.

HAVING thus spoken, Isis filleth the cup with the Ambrosial beverage of immortality, which the souls receive from the Gods, and presenting it to Horus, commenced thus, this most sacred discourse:—

The heavens encompassed with stars are placed over Universal Nature, O my son Horus, and none of those things are wanting which make up the whole of the World. Universal Nature must therefore be adorned, and completed by that which is above itself, for this law could not operate from that which is below towards that which is above. The supremacy of the greater over the lesser mysteries is a necessity. Celestial order prevaileth over terrestrial, as being absolutely fixed and inaccessible to the idea of death. Therefore, the things that were below groaned, and were struck with fear in presence of the wondrous beauty and eternal permanency of the superior world, for it was a spectacle worthy of contemplation and desire, to behold the magnificence of the heavens, revealed by a God,† who was still unknown, and that

* *Κόρη χορού*; the word *κόρη*, signifies "Virgin," or "ball of the eye."—Translator's Note.

† "God" herein means the enfranchised or purified soul of man, who having attained the Divine *At-one-ment*, is *immortal*, or in other words, an Adept of the *third Degree*, or, in Hindu Occultism, the state of *Moksha*.

sumptuous majesty of night, illuminated by a piercing light, although inferior to that of the sun, and all those other mysteries, which move in the heavens in rhythmical periods, ruling and maintaining the things of this world by occult influences. And while the Universal Creator put no bounds to this incessant fear to these anxious investigations, the Universe was wrapped up in ignorance. But when He thought proper to reveal Himself to the World, He inspired the Gods with the enthusiasm of love, He poured forth in their ideas the splendour that was contained in His breast, that they might be inspired, first, with the will to search, then with the desire to find, and finally with the power to redress.

Therefore, O Horus, my wondrous child, these things could not take place in the midst of the mortal race, for it existed not at that time, but in the soul that was in sympathy with the mysteries of heaven. This was Hermes, the Universal Thought.* He saw the harmony of things, and having seen he understood, and having understood he obtained the power to manifest and to reveal. That which he thought he wrote, that which he wrote he partly concealed, concealing with wisdom, and speaking at the same time, in order that during all time to come the world should seek after these things. And thus, having commanded the Gods, his brethren, to act as his retinue, he ascended towards the stars.

But he was succeeded by Tat, his son, and the inheritor of his sciences, and after some time by Asclepius,† the son of Imouthe, by the counsels of Pan and Hephaistos, and all those unto whom the sovereign Providence reserved an exact knowledge of the things of heaven. Hermes, therefore, excused himself, in presence of those who surrounded him, from delivering over the integral theory to his son, by reason of his youth. But I, being raised above, saw with mine eyes, which perceive the

invisible secrets of the origins,* and I learned slowly, but with certainty, that the sacred symbols of the cosmic elements were hidden near unto the secrets of Osiris. Hermes having spoken a few words, and after having offered an invocation, ascended again unto heaven. It is not becoming, O my child, to leave this account incomplete; I must make known unto thee the words that Hermes spoke when he deposited his books, they were as follows:—"O ye sacred volumes of the Immortals, which have received from my hands that treatment which renders thee incorruptible, be ye ever preserved from dissolution and from corruption, invisible and hidden for all those who travel over these plains,† until that day when the ancient heavens will give birth to such instruments as will be worthy of you, and when the Creator callesth forth the souls." Having uttered these supplications over his books, he folded them up in their bands, after which he re-entered the zone to which he belonged, and all remained hidden during the time that was appropriate.

And Nature, O my son, was barren, until such time as they who had the management of controlling the heavens, presenting themselves before God, the ruler of all things, complained of the general inertness of things, and of the necessity of ordaining the Universe. This operation no other could accomplish but Himself. And they said unto Him:—"We pray Thee to consider that which existeth already, and also that which is a necessity for the future." Having heard these words, the God smiled and commanded Nature to exist. And proceeding from His voice, came forth the Female in all her perfect purity, the Gods looking on with wonder. And the Great Ancestor pouring out a beverage on Nature, commanded that it should become fruitful; then, looking around with piercing vision, He cried:—"Let the heavens be the plentitude of all things, of the air and of the ether." God spake, and it was so. But Nature, soliloquising, knew that the commandment of the Father could not be transgressed, and, therefore, united with Operation, by whom she had a daughter, very beautiful, whom she called Invention, and to whom God accorded being. And, having distinguished the forms that were created, He filled them with mysteries, and placed them under the command of Invention.

And not wishing that the superior world should remain inactive, He filled it with spirits, in order

* The grand Initiator of the soul into the greater mysteries of Urania.

† I have spoken in the introduction of the difficulties which occur in this passage, and of the uncertainty of the text. We read the following words in Canter's edition:—*Ἀσκληπιὸς ὁ ἰμῶθις σπανὸς καὶ ἡφαίστου βουλᾷς*. Canter translates: Asclepius, Ammon and Hephaistobulus. Patrizzi changes *ἡφαίστου βουλᾷς* into *ἡφαίστου βούλης*, and translates Asclepius Imuthes Spanus and Hephaistobulus. Others read *σπανός* instead of *σπανός*, which is plausible enough, but at the same time they retain *ἡφαίστου βούλης*, therefore *ἰμῶθις* becomes a surname of Asclepius, who would thus be son of Pan and of Hephaistobule, a goddess who was absolutely unknown. But in another fragment we read: *Ἀσκληπιὸς ὁ ἰμῶθις* and *Ἀσκληπιὸς ὁ ἡφαίστου*, and the word *πάλιν* indicates a reference to the same Asclepius, and not to two homonyms. Fabricius believes Imouthe to have been the name of the mother. It might be the Greek form of "Mouth." On the other hand, the word "Imotep" may be seen on a small statue in the Louvre Museum. The Egyptian Asclepius was represented as bald, according to Synesius; the word *σπανός*, which signifies "bald," might then be preserved. But then, to give the sentence a meaning, *βουλᾷς* should be changed into *βουλῆς*, and translate Asclepius the bald Imouthe, and counsellor of Hephaistos.

* This phrase is very obscure; the participles are masculine, as if the author forgot that he was speaking of a goddess; I believe the text of this passage must have been altered.

† We may herein observe that the remaining portions of this mystical allegory are hidden in the neighbourhood of the city of Alexandria, and they will, no doubt, some day be given to the world, but not until the world is prepared to receive them. From the same source will also appear Hermetic writings, supposed by all—except initiates—to have perished in the flames which consumed the magnificent Library of Alexandria.

that none of its parts should be left in a state of inaction or inactivity; His sacred art was employed in the accomplishment of His works. For, blending an intellectual fire with spirit proceeding from Himself, He combined other materials with these by means unknown.

Having thus performed the union of the principles, by some secret formula, He gave an impulse to this universal combination. From the midst of this combination was gradually evolved a substance which was purer, clearer, and more subtle than the elements from which it was born. It was transparent, and only the Creator could see it. In due time it attained perfection, being neither liquified by the fire, nor cooled by the air, but possessing the stability of a particular combination, having its own type and proper constitution. He gave it an appropriate name, and, after the likeness of its operations, called it Animation. From this product He formed myriads of souls, using the choicest material for the combination, towards the end He had in view, proceeding with order and with measure, in accordance with His knowledge, and with His mind. They did not necessarily differ, but this choice material, exhaled from the Divine motion, was not identical with itself; the first layer was superior to the second, purer and more perfect; the second, decidedly inferior to the first, but greatly superior to the third, and so on, until sixty degrees completed the total number. God, however, established this law, that all were immortal, having issued from one same substance, of which He alone determined the forms. He traced the limits of their abode in the altitudes of Nature, that they might cause the cycle to revolve, according to laws of order, and by wise direction, for the gladness of the Father.

Therefore, having called together in those magnificent regions of the ether, the beings from all Nature, He thus addressed them:—"O ye souls, fair offspring of my breath and care, created by my hand, that ye might inhabit my world, receive my words as law: Do not wander from the sphere which I have assigned you by my will. The abode which awaits you is heaven, with its attendant stars, and thrones established in power. If ye attempt to transgress my commands, I swear by my sacred breath, by that mixture with which I have formed the souls, and by my creative hands, that I will forge chains against you, and will not be slow to punish."

(To be continued.)

In reply to several of our correspondents relative to "*Fragments of Hermetic Philosophy*," by *Styx*, it will be gratifying to them to know that the unanimous testimony of our Neophytes is:—That they have been more than surprised at the amount of Occult matter given to the world in the 40 pages of this sixpenny pamphlet. We earnestly wish that each of our readers would study this unique brochure, which cannot fail in inciting in the minds of the apathetic even, a desire to learn what man has been, what he can and may be, as well as the nature of the Cosmos in general, and the truly sublime conception of the Hermetic Doctrine of Providence.

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY.

DEAR READERS.—The object of the present papers is simply to demonstrate what satisfaction legitimate thought may derive from Occultism, as well as from Spiritualism, and it is not my intention to give you a synthetic exposition. We will, therefore, before going further, deduce a few fundamental ideas from the observation of facts.

These facts are so numerous that it will be necessary, in the first place, to enumerate them briefly; after which, if you will allow us, particulars shall be given. Many of these, no doubt, you are familiar with; most of them, at any rate, you will be able to ascertain for yourself; they are not taking place in distant countries alone, as India, Thibet, &c., as many would imagine, but each day, in our midst, and at all times. You will thus be supplied with opportunities for observation, or with novel experiences, often of a most simple character, for experiments in your own assemblies. What will be chiefly necessary is the reconciliation of those facts, explanatory of other facts, whereby we shall be enabled to avoid sinking into prejudice and error.

The "*Livre des Mediums*," of Allan Kardec, contains a chapter, in which we are surprised that so little should be unfolded therein; it is that of Biorporeity and Transfiguration (Chapter VII.). Living beings appear at a distance, visible, tangible, active. Here, then, we have a capital fact, which should serve us as a basis for the study of all apparitions, as we can observe it for ourselves, and, perhaps, even induce it. Instead of treating it thus, Allan Kardec is satisfied with an empirical explanation, borrowed from an intelligence which as yet is as obscure as the phenomenon. The following are his deductions:—"Man, after having completely dematerialised himself by his power, and having exalted his soul towards God, is enabled to appear in two places at the same time. His spirit forsakes his body, and followed by a portion of his *perispit*, leaves the unclean matter in a state bordering upon death. . . The spirit, disengaged from matter, can, according to its degree of exaltation, render itself tangible to matter. . . The individual, therefore, has two bodies, but one only is real, the other being only an appearance."

We will not speak upon Transfiguration, which is only explained in relation to one particular case. It is true, the author very prudently adds the following reservation, that "Science is only at its beginning." Nevertheless, Allan Kardec was at fault in neglecting the observation of facts, which having taken place for thousands of years, could be renewed as well as the facts themselves. We will now see whether these confirm the foregoing theory. I will quote more particularly for this investigation from a book lately published, an impartial collection of a quantity of well-authenticated Occult

phenomena, compiled by a scholar who is independent of any particular school: "*De l'Humanité Posthume, par d'Assier*," edited in 1883.

We find, in the first place, numerous instances of visible and tangible apparitions of living individuals, and the author beautifully brings out whatever may be observable, with reference to both the individual and the apparition. The living subject is in most cases unconscious, similar to those cases mentioned in the "*Livre des Mediums*." Otherwise his consciousness of the double state is an infirmity with which he is afflicted, as may be seen by the confession of a certain Anson F. Clements, of Philadelphia. His young wife, notwithstanding a happy union, claimed the divorce against him in 1883, as a result of repeated cases of this double state, of which he was conscious, but over which he had no control. This does not look much like a divine exceptional permission. For the most part, in ordinary cases, the body falls asleep; also the apparition borrows nothing from a medium, nor do those who witness it experience anything peculiar to mediumism. The spectre is generally silent, or speaks very little, but its acts are most expressive. These are exclusively either most commonplace, and characteristic of the person who appears—in the same manner as in natural somnambulism—or, which is oftener the case, actions occur that are not peculiar to the person, shortly after which the apparition disappears, having sought after a loved one, warned against some impending danger, or, what is much more serious, exercised revenge, which it is possible, as we shall see, may extend to murder.

Thus, whatsoever passions, provided they are sufficiently intense, or, what is not so often the case, a most inveterate habit, are the ordinary causes of spontaneous apparitions of living persons. It matters, therefore, very little, whether these causes are moral or otherwise; they are quite unconnected with virtue, nor can we suppose them to be any particular result of purity. This appears very different from that "dematerialisation by virtue of the soul's elevation towards God."

There is more than this, animals themselves appear by virtue of the same impulse; nothing can be more instructive, or more touching, than the adventures of that unfortunate donkey, which d'Assier relates. He was found one evening straying in a meadow, and was led back with his halter to the stable door, where he disappears; this victim of human egoism had no other means of satisfying the dream of his miserable life. Next morning the clover was found to be intact. Another instance, is the case of a mule, which being surprised in the same manner, disappears while fighting its way in the midst of the villagers who were assembled in its pursuit.

The relation between the apparition and the real body is such, that the power of the former is proportionate to the proximity, and also to the weakness of the latter, which already shows that the

one forms part of the other. See D'Assier's remarkable account of the school-teacher, "*Emilie*," who assumed the double state unconsciously, in the presence of her pupils.

The spectre, moreover, is material, as it offers a certain resistance to the touch, analogous to that of gauze, or of muslin, according to the same account. It is likewise capable of acting upon material objects, even upon ourselves; indeed so much so, as to be in most cases recognised as a spectre, only at the moment of its disappearance. Further, according to D'Assier, it has been observed that a glass of water taken by the spectre, is really absorbed by the body; other proofs will be adduced later, more striking even than the above, relating to this intimacy. All this differs very much from a dematerialised spirit, or from a simple appearance.

Although material, the spectre is penetrable, as has been particularly proved by observations in the case of "*Emilie*"; it can also penetrate any material, for upon most occasions it is found to appear in closed rooms. These two properties do not destroy each other; we daily witness masses of liquid, or even solid matter, in the shape of dust, penetrating dense bodies; again, we find our gases filtering through the most compact material. Finally, if spectres usually assume the appearance of a person known, it is because the producing passion does not urge them to assume any other form, nevertheless we shall presently show that they are susceptible of assuming even the forms of animals.

So much concerning the spontaneous apparitions of the living, and these can also be induced in various ways, one of which is, by Magnetic, or Hypnotic sleep. By the internal or external absorption of certain agents—more especially narcotics—the juridical history of Witchcraft teaches that Hemlock, Henbane, Aconite, and Belladonna were used in composing an ointment with which Sorcerers anointed themselves. It established no less clearly, by substantial proofs confirmed in their enforced confessions, that they often accomplished that which they intended. In short, will-power may suffice in rare cases in producing the same results. The proceedings of the spectre are in these cases similar to those in the case of spontaneous apparitions, with this difference, however, that they seem endowed with more vigour and intelligence. This would appear to result from the influence of the original body, which is more completely weakened by the inducing power. Nevertheless, it has often been ascertained that the apparition borrows part of its energy from those persons upon whom it acts. It is in cases of ubiquity induced by will-power, that apparitions in the shape of animals are produced, as stated by D'Assier. He mentions in particular the case of a miller, who, wishing to frighten his wife, appeared to her, in full day-light, in the shape of a wolf, having formerly informed her of his intention. Here

let us notice this peculiarity, that the woman having struck the wolf across the eye, found afterwards that her husband was suffering from a similar wound. This is far from being an isolated fact; not only do the records of witchcraft prove that serious wounds, inflicted upon the spectre, by the persons who were assailed, were identically reproduced upon the body of the sorcerer, who, not being able to account for them, was often obliged to confess; but sometimes the spectre who can thus be wounded, can also, on its own part, not only wound, but even cause death itself. In short, the difference between induced and spontaneous apparitions is this, that the former are susceptible, as it were, of gathering more life, under the influence of the passionnal desire, or the will-power, either of the operator, or of those upon whom he acts.

We have still another order of apparitions, which we are enabled to observe fully; it is that of dying persons, or of those whose death is sufficiently recent to enable us to witness both the corpse and the spectre at the same time. Cases of this class of apparitions are quite as numerous as those of others. D'Assier mentions a great many, showing that they are perfectly identical to the living persons, for the dying are often conscious of this, and have been able to relate it before expiring. The spectre can almost instantaneously move away to any distance; it is usually silent, clothed in the ordinary appearance, acting in its own peculiar manner, or trying to accomplish some unsatisfied desire; copying the actions of some living persons, so far as to be even taken for them, and often producing a sensible contact. It has also been demonstrated that the interval between the decease and the apparition is usually very short (a few days); that, nevertheless, this duration is proportionate to the force of the passions manifested by the apparition, and by which they are evidently induced, therefore the apparitions are prolonged in proportion to the inferiority of the individual. Besides, in the case of the same spectre, the nearer the time of death, the more intense is the manifestation. In a word, they are more powerful and more lasting in cases of violent death, when the being, having been cut off in all the fulness of life, struggles against the disconnection by which he has been overtaken.

(To be Continued.)

SEVERAL important matters in connection with the Proposed Colony must lie over until our next issue.

PROLONGED HUMAN LIFE.—A negro who had been a slave for a century, died in Texas the other day, at the age of one hundred and twenty-five. The record of his birth had been authenticated, and his case may be taken as one of many that go to show that the span of human life is being gradually lengthened. Centenarians are no longer rare.—*Herald of Health.*

A FOSSILISED GIANT.

THIS wood engraving is from a photograph taken from the figure which I saw in Manchester, January, 1876. Its history, so far as I could gather, is as follows:—An American Prospector, named Mr. L. L. Dyer, discovered it in a bed of hematite clay while roaming over the country near the Giant's Causeway in Ireland. It was found, so he said, eight feet below the surface. He took it to Coleraine, and laid it out in front of the hotel there, in which place and position it was photographed. I wrote to the landlady of the hotel, who replied, saying, "that one morning on opening the doors they were all surprised to see the strange figure laid out on the lawn in front of the hotel. The owner, a Mr. Dyer, an American gentleman, declined to give any further particulars beyond the fact that he discovered it about eight miles distant from the Causeway, and how he transported it from thence they could not ascertain." Mr. Dyer exhibited it in all the large towns in the north of Ireland, and then in Dublin, from whence he brought it, *via* Liverpool, to Manchester, and had it here on exhibition for a fortnight. He told me that he intended to take it to London and offer it to the British Museum for £2000, and if they declined to purchase it he would take it to New York. At this point I lost the clue, and have not been able to learn what became of it.

The mystery surrounding its discovery does not, however, detract from its value as a genuine fossilised human being, and this is the interesting part of the affair; and its being found in the neighbourhood of the Giant's Causeway seems to lend some modicum of truth to the legends connected with that wonderful natural formation. Whether this was a unique specimen, or one of a race that must have lived in a long, far back age, can only be determined by further discoveries. We may dismiss all notions of its being a sculptured statue, as it is easier to accept the idea of its being, what it undoubtedly is, a fossilised human corpse than a piece of sculpture. The only feasible explanation that will account for its extreme naturalness, is, that the man was killed (there is a mark, I think, just under the left shoulder as if he had been stabbed by a pointed shaft), and the body was either thrown into a morass or, perhaps, buried. The pose of the figure shows that the head had slightly inclined to the right, and the skull is worn away where it came in contact with the ground. The fall of the abdomen is exactly what follows death; and what is most singular, a certain part had been cut off, and adheres to the belly about four inches from its natural position, evidently betokening that the man had been the victim of some foul play. The figure is pitted all over with small indents, or depressions filled with hematite red clay, some of which I picked out. The feet are perfectly formed, and, strange to say, there are



six toes on the right foot, but only five on the left one. The nails are also well defined.

I took the following measurements, and guarantee their correctness:—

Extreme length over all, 12 feet 2½ inches.

Width across the shoulders, 3 feet.

Length of foot, 21 inches.

The head is well formed, with a deep depression at the back, but the neck is very thick. The weight of the fossil is over a ton, and white in colour.

It excited a good deal of interest at the time of its exhibition, and the mystery surrounding its discovery gave rise to doubts, and some pronounced it a smart Yankee swindle; but from the numerous printed testimonials by well known sculptors and artists it is clear that they, as experts, were unable and unwilling to accept such an explanation, and in order to prevent the knowledge of such a remarkable archaeological specimen being lost I have had it engraved, and send above particulars for insertion in the *Occult Magazine*, trusting that it may lead to further explorations, and perchance some light may be thrown upon this extraordinary and interesting find.

WILLIAM OXLEY.

HIGHER BROUGHTON, MANCHESTER,

December, 1885.

[The above article we insert with pleasure, and every student of Occultism will realise its import—not, however, from the mere fact of its being solely in itself any logical or palpable proof that the ancient gigantic races once peopled our earth, for that the Occultist already knows, without having to refer to any fossilised remains, to prop up a vague credence—but it is, nevertheless, of great value to him, as being an objective fact, cognisable by the only touch-stone of truth conceded by modern materialistic science, which accepts nothing but tangible, material evidence. Such a fact herein presents itself, but still the old stereotyped story will assert itself, viz., that man has sprung from the Darwinian ape! instead of this gigantic race having been the descendants of the Titans, and the children of the Biblical Anak. The belief in the antiquity of man is built on a rather surer basis than materialists would suppose. Mr. Calvert, in the vicinity of the Dardanelles, finds traces of man's existence in drift, two or three hundred feet thick, underlying four or five hundred feet of stratified rocks, and the well-known geological writer, M. de Tschihatcheff confirms it. Let the unacquainted reader peruse Geikie's "*Ice Age, and its Relation to the Antiquity of Man.*" But old Mother Earth supplies us with strange specimens, for we find whales 30 feet under the soil of d'Anvers, and in Norway we discover them at a depth of 300 feet under the level of the sea. She also furnishes us with Mammoths and Mastodons, over 30 feet in height; the Lion of Brazil, 15 feet long; the *Felis Smilodon*, 84 feet in length; the *Diornis*, a bird as large as an elephant; the *Ornitichnites*, a still larger bird, judging from its strides of over 9 feet; Tortoises, 18 feet in length; Crocodiles, 75; Lizards, 120 feet; *Plesiosaurii*, and *Pterodactyl* Dragons, of which Apollonius of Tyana still saw, in the Caucasus, the last degenerate representatives.

We are herein reminded of a somewhat similar instance, which took place several years ago, either in California or Arizona, we forget in which country

the event occurred. A party of prospectors discovered gigantic footprints impressed to a depth of 2 or 3 inches, in a ledge of hard limestone rock, which extended to some distance. The imprints of those giant feet were very distinct, the impression of every toe being very accurately defined. Each footprint was of a uniform length of 26 inches, the distance between the footprints being 18 feet. Now-a-days our footsteps have dwindled down to from 24 to 30 inches, so that a giant stepping 18 feet is exactly proportionate to the specimen referred to. The circumstance was reported in the American newspapers at the time, a statement having also appeared that those remarkable impressions were to be detached from the rocky ledge, and exhibited. Can any of our American readers send us a newspaper "cutting" of the incident, or any other particulars relative to it?

But we must confess that we are rather dubious of this fossil having been found in Ireland, and it certainly seems strange that an American gentleman should be digging 8 feet below the surface of a clay bed, upon the mere faith of discovering a fossil. He points to no exact place where he found it, nor to the means by which he had it conveyed to the Hotel. May it not rather have been an American speculator, who discovered the fossil in America, brought it over quietly to Ireland, had it conveyed and unpacked near by the Hotel, by his own agents, and failing to make a successful bargain in this country, may he not have conveyed it back again to America, as an "Irish Fossilised Giant," and effected a sale at some of the Museums or otherwise? If any of our American readers can furnish us with any reliable details as to this interesting fossil, we shall be pleased to hear from them.—E.D.]

A SENSATIONAL BOY.

A child who can see what is going on hundreds of miles off is a very useful acquisition; and if the boy at Pekin, alleged to be thus gifted, is only half as clever as he is described, he certainly deserves all the sensation he is creating. He was brought to Pekin from a distant province, and presented to Prince Chun, the father of the youthful Emperor, who immediately took him under his protection. His hand serves him as a wonderful mirror, it appears; on the palm of it he sees reflected what is going forward at an enormous distance. One day, for instance, it is related that the child was asked at the Palace what was taking place in Annam. He consulted his hand, and replied, "I see fighting; the Imperial dragon is victorious; the tri-coloured flag is trodden down in the dust." And of course three days later a despatch brought to Pekin the news of a Chinese victory in Tonquin. To be quite sure the boy was not an impostor, Prince Chun, at the first interview he had with him, inquired what the family of a Mandarin were doing whose residence was a couple of leagues distant from the Palace. "They are all eating macaroni," replied this remarkable child. Immediately the Prince sent one of his attendants to the house in question, and on his return he corroborated the boy's statement, the family being, as he said, engaged in the interesting occupation of eating macaroni in honour of the Mandarin's birthday. Since then Prince Chun has been a firm believer in the boy's gift of second sight, and makes much of him accordingly.—*Evening Standard*, July, 1885.

[Who would have imagined that from the many pretensions lately made in connection with the naturally psychological, or mediumistic capabilities of the Eastern ascetics, such a thing as simple Clairvoyance would be treated with phenomenal veneration by the ruler of a vast Oriental empire, a potentate who also holds under his imperial sway the sacred province of Thibet? Such, however, appears to be the fact, and real Clairvoyance seems to be a far more precious and uncommon faculty in the Celestial empire, than even in our Western lands. China is pre-eminently the country of grand Lamas and Buddhist priests, and the social condition of her sons appears to perfectly correspond with her priestly people, who, had they but one-tithe of the Occult powers which they are alleged to possess, such a circumstance as the fact of an unknown child, would never have been considered as an uncommon and phenomenal rarity, upon the mere score of its possessing the clairvoyant faculty. One consolation, however, remains for us, and that is, that the Buddhism of China may not be the Buddhism of India and Ceylon, and it is even more gratifying to think that the Buddhism of the latter countries is not to be confounded with "Esoteric" Buddhism; but herein we must pause, or we shall perhaps be informed that the "Esoteric" Buddhism is but one of the branches of Occult Philosophy, and must not be mistaken for the sublime profundities of Adwaitism, &c. Well may the poet remark, "What's in a name?"—ED.]

"THE THEOSOPHIST" and the H. B. of L.

(To the Editor of the Occult Magazine.)

Sir,—Allow me to say a few words in reply to the curt remarks contained in the Supplement of the December *Theosophist*. I was not aware that any specially private information relative to the Founders of the Exterior Circle of our Order would have been required, naturally thinking that such had been at least by this time in their possession, from a *higher source* than the Council of a purely outward ring, as it were, but it seems I am mistaken. As to not liking to have any connection with "masked allies," I think the less said about "mask" matters the better, seeing that perhaps in no other Fraternity, saving the Theosophical Society, has the *real* Directors been more completely "masked." The Exterior Circle of the H. B. of L. is purely a secret organisation, and no information can be given except to its *Members*, and NOT EVEN TO THEM, UNTIL THEY HAVE PROVED BY THEIR CONDUCT AND LOYALTY that they *deserve* such, for we only teach *freely* and *without reserve* those whom we find *worthy to receive*. Yours fraternally,

THE PRIVATE SECRETARY.

[The ungenerous paragraphs alluded to are the following:—"The directors of our movement have certainly no wish to dissuade their colleagues from joining other bodies, so far as such bodies have a right to public confidence (1). And had the letter from the H.B. of L. contained some definite information—given in confidence even, if that were deemed indispensable—as to the conductors and plans of the secret sister society, we should have been happy to have printed it at length. *No one likes to deal with masked allies.*"—*Theosophist*, December.

The italics are ours, and we must herein remark that, even at the menace of being finally "snuffed out," we are more than surprised at such statements appearing from those whom we imagined would have known that which they apparently do not, however; *Magna est Veritas, et prevalebit.*—ED.]

HISTORY REPEATS ITSELF.

(To the Editor of the Occult Magazine.)

Dear Sir,—I find that it is necessary to inform all the Members and Neophytes of the Exterior Circle of the H.B. of L., that they will confer upon the venerated Order to which they belong—as well as upon the cause of truth and progress generally—a signal service, by indignantly repelling the vituperative charges against the Order that are now so profusely circulated by parties who *ought* to know better, perceiving as we do, that our grossest calumniators are the very people who *profess* the most to be students of the Ancient Sages. Only about ten years have elapsed since the Founders and Members of the Theosophical Society, at New York, were publicly charged with being evil-minded Jesuits, and teachers of Witchcraft and other forbidden rites in the category of the Black Art. The parties who made those monstrous charges, and who used every means to vilify the reputation of noble Members—men and women who had the moral courage to leave the beaten path of society—those vilifiers were the cowardly and dishonest souls who clog the skirts of respectable communities, waiting and watching for any *unfashionable victim*, upon whom they may vent the malicious spleen of their depraved nature. In their visionary knowledge, and *sai-disant* superior attainments, they spit forth their venomous abuse upon all who chance to belong to the mediocre sphere of the humble, for the most innocent and pure-minded of God's fair creatures are in no greater safety from the assaults of these indiscriminate traducers, than the wild dove is from the talons of the eagle.

The disclosure of the identity of base-minded calumniators is at all times a disagreeable task, but should those grossly false and vile charges be continued against us by those metaphysical aristocrats, hailing from the neighbourhood of Boston, New York and Rochester, &c., we shall publish their names, along with extracts from their letters, in order to prove to our readers the *just necessity* which compels us to insert this letter. I am yours, &c.,

T.H.B.,

Secretary of the Exterior Circle.

To Correspondents.

HERMES, BOSTON, U.S.—APOLLONIUS OF TYANA visited the various Temples of the world in order to bring back to a Divine union the degenerated priests of the Græco-Latin and other Sanctuaries. He introduces an initiation amongst the Roman emperors that they might increase and extend their measures of public utility, and protect, as far as possible, the Pythagorean, the Israelitish, the Egyptian, and the Asiatic Orders. In Nineveh, Athens, Corinth, Rome, and, above all, wherever depravity inundates the land, we see this great Epopt, or Adept, traversing the world, and revisiting the Temples of India, Persia, Egypt, etc. He corrects the morals, preaches reform, and accomplishes that which we ignorantly term "miracles." Vespasian perceives him at Memphis. Knowing his intellectual and social purpose, Domitian tries to persecute him, but the son, or man, of God makes his escape by a marvel familiar to the Initiates of the grand, old Hermetic Science. We can easily trace his energy throughout all the original movement of Christianity, and several proofs of his adherence may be discovered in the Gospels. Alexander Severus placed in his oratory the portrait of this grand Adept along with that of Christ. Vopiscus, in his "*Life of Aurelian*," speaks with veneration of the exalted Pythagorean, and until the fifth century the Christians preserved the utmost respect for the name of Apollonius. The Bishop of Auvergne, in his letter to Leo, bestows the highest eulogy upon this last visible representative of the Ancient Universal Brotherhood of the Dorian Temples. We are, however, nowise astonished to find, upon the subject of Apollonius, the following absurdities:—"Whilst Paul preached with fervency the name of Jesus Christ, the *Infernal* wished to place a rival against him,

etc.," and many malicious clergymen, in their selfish ignorance and pious vanity, have vilely defamed this august personage, amongst others the Abbé Bérault.

W. T., FRANCE. GNOMES.—You will find many instances of those strange noises, or knocks, having been heard in mines. Mr. Lewis Morris, a gentleman of character and probity in South Wales, wrote the following to the *Gentleman's Magazine*, testifying to his belief in the existence of those vigilant friends of the mines. He says:—"People who know very little of arts or sciences, or the *Powers of Nature*, will laugh at us Cardiganshire miners, who maintain the existence of knockers in mines, a kind of good-natured, impalpable people, not to be seen but heard, and who seem to us to work in the mines; that is to say, they are types or forerunners of working in the mines, as dreams are of some accidents which happen to us. Before the discovery of the Esgair y Mwyn mine these little people worked hard through day and night, and there are abundance of sober, honest people who have heard them. But after the discovery of the great mine they were heard no more. When I began to work at Lwyn Lwyd they worked so fresh there for a considerable time that they frightened away some young workmen. This is when they were driving levels, and before we had got any ore, but when we came to the ore they then gave over, and I heard no more of them. We have now, October, 1874, very good ore at Lwyn Lwyd, where the knockers were heard to work. But they have now yielded up the place, and are heard no more. Let who will, laugh, we have the greatest reason to rejoice and thank the knockers, or rather God, who sends these notices."

GEORGE, LONDON. MYTHS.—The Myths of Prometheus and Tantalus are symbols of the dangers and punishments which await the imprudent neophyte, if he reveals the Secrets before the time intended by the Divinity.

HERCULES, CHICAGO, U.S.—It would be easily proved that fire-arms, and the art of Pyrotechny, were perfectly known amongst the ancients. Porphyry, in his book upon the "*Administration of the Empire*," describes such; in the book of Leo the Philosopher, "*Military Institutions*," Lib. ii., you will find a description of Muskefry; Ammianus Marcellinus, Lib. xxiii., ch. 6, and Pliny, Lib. ii., ch. 104, indicate very clearly that the Persians possessed fire-arms; Valerianus, in his *Life of Alexander*, tells us of the bronze cannons of the Indians; in Ctesias we read of the famous Greek Fire, a mixture of Nitre, Sulphur, and a Hydrocarbon, employed long before Ninus in Chalea, also in India under the name of the fire of Bharava; Servius, Valerius Flaccus, Julius Africanus, and Marcus Græcus describe gunpowder according to the ancient traditions, and the latter, making it no secret, gives us its component proportions as used to-day. Claudian describes artificial fires, burning suns, etc., the antique amusements of Egypt, China, and the rest of Asia.

S.W.X., ILLINOIS, U.S. ACTION OF METALS.—The same metals act differently upon different somnambulists. Many cannot bear iron, others gold or silver. Generally gold acts beneficially, although in some cases its action is exciting. Bochart in Heilbronn, could not put a girl, eight years old, affected with Choreia, into the magnetic sleep when he forgot to remove the two gold rings he wore from his fingers. Silver, placed on the region of the heart of Dr. Haddock's somnambulist, Emma, demagnetised her. Dr. Haddock could not mesmerise her as long as she had a piece of silver on her head. A looking-glass held before the somnambulist Peterson gave rise to muscular contractions, which terminated in spasmodic actions; spasms were also induced by her holding zinc or iron in her hand. Silver had a calming effect; copper produced no result. The somnambulist Kachler magnetised by passes a piece of steel which attracted large needles, whereas before it only attracted iron filings. This subject was so sensitive to the influence

of mineral magnetism that she felt the presence of a magnetic needle from afar, and could act upon it with the finger, and even by her mere look and will, according to the statement of Bahr and Kohlschuler. From a distance of half a yard she, by her look, made the magnetic needle decline 4° to the west, and a like result recurred three times by the influence of her mere will; on one occasion the needle turned to 7°, always westward. A similar fact is confirmed by the Countess R., who, by approximating her breast to the needle, set it in a trembling motion. Prudence Bernard, of Paris, by moving her head to and fro, made the needle follow these movements (*Galignani's Messenger*, October 31, 1851). Count Szapery records a similar phenomenon as occurring in a somnambulist.

D.D., EDINBURGH. THEOLOGY.—The stereotyped patchwork of the "dead letter" essays upon Biblical theology will do no longer for a progressive people. The second book of the *Sepher* will inform you that the ancient Hebrews were in Egypt for four hundred and thirty years. It is perfectly clear, then, that they spoke Egyptian, and that Moses wrote his books in that language, or rather in the *ideographic* language of the Egyptian priests. The Hebrew people, a group of men of different provinces, collected into a national body by Moses, lost in Babylonia their Egypto-Phœnician language, and were obliged to change it for Aramæan Syriac, a Chaldaic dialect. The hieratic books contained allusions to the Great Mysteries, and special sciences, such as Cosmogony, Theogony, &c. Apuleius in Lib. xi., Porphyry, Eusebius, &c., inform us that the Egyptian priesthood had several sorts of writing, corresponding to the different degrees of the Mysteries, that they were all written hieroglyphically, that is, scientifically composed after positive principles, which only the initiated could understand. The hieroglyphics, a kind of scriptural semi-ideographic algebra, were employed for the first portion of the Mysteries, and only their phonetic sense was known to the common people. The second portion of the Mysteries was guarded by writings still more secret, and the third, exterior portion appertained to ideographic characters, corresponding to a very ancient phonetic language, with the accents above and below. This latter language, the most secret of all, was consecrated to the Sacred Science, and remained incomprehensible without a key. It is thus that the opening word of the Cosmogony of Moses, in Gen. i. 1, *Be-Rash-Ith*, signifies the *Principle* for the initiated, and the *Commencement*, or *Beginning*, for the ignorant. In the root of the word will be found its real signification. *Rash*, the head, the chief, the prince, Principle, &c., and this root will be found in all languages, *Rex*, *Richt*, *Right*, &c.

NEO, INVERNESS. INITIATION.—A passage of an ancient writer, preserved by Stobæus, contains the following remarkable words: "The mind is affected in *Death*, just as it is in the *Initiation* into the Mysteries. And word answers to word, as well as thing to thing; for *τελευτα* is, *to die*; and *εἰς αὐτὴν*, *to be initiated*."

G. WATT, GLASGOW. NO RETROGRESSION.—You will find in ancient writings many exhortations to the followers of the Hermetic Science to pass honorably through every degree of the system. Pythagoras says, in the usual mystic manner: "Travelling from home, *turn not back*, for the furies will go back with you;" and Jesus observes, "No man having put his hand to the plough, and *looking back*, is fit for the Kingdom of Heaven." "Remember Lot's wife," is an old and a trite saying. Pythagoras had no sooner established himself at Crotona, than in a very short time he had six hundred candidates for Initiation and "soon all Italy was filled with his disciples; and though before obscure, it was afterwards, in compliment to Pythagoras, denominated Magna Græcia." (*Jambl.*: ch. vi.)

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TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
Notice to the H. B. of L.	17	Science and Solar Worship. By Zanoni,	19	Fragments on Occultism. By Glyn-	
Important Notice: Change of Address,	17	The Part of Fortune in Astrology,	21	don,	22
Extracts from the Hermetic Writings		The Twenty-two Rules regarding the		"Black Magic," etc.,	23
of the Ancient Sages—Chap. I.,	17	Will. From Hermes,	22	To Correspondents,	24

Omnia Vincit Veritas.

NOTICE TO THE H.B. OF L.

THOSE Members and Neophytes of the Exterior Circle, who possess the copy of "*La Clef*," or Key to the work of the Abbé Trithemius, are requested to cancel the following erroneous paragraph, referring to Jesus the Jewish Reformer, as contained in the latter part of *Note IV.* in the *Appendix* :—

... "And (Jesus) lived over a century previous to the popular A.D. 1, the supposed year of his birth."

The above passage is entirely erroneous, for the *Appendix*, having been written by a "Student," is quite a distinct treatise from "*La Clef*," and hitherto, unfortunately, the error had escaped my observation.

THE PRIVATE SECRETARY.

IMPORTANT NOTICE.—CHANGE OF ADDRESS.

ON and after the 14th of March, and until further notice, let our American Correspondents address the Editor of this Magazine as follows :—

To the Editor of "THE OCCULT MAGAZINE,"

Care of G. BLAKE, ESQ.,

LOUDSVILLE, WHITE CO.,

GEORGIA, U.S.A.

Note also that our British, European, and Continental Correspondents may address as usual to Glasgow until the 20th instant, after that to the above address in America. Also, all letters for P. Davidson, Banchoory, N.B., are in like manner to be addressed to LOUDSVILLE, WHITE CO., GEORGIA, U.S.A., as above.

Our departure for America will make no difference as regards *The Occult Magazine*, which will be regularly sent out from Glasgow in the usual manner to the subscribers.

WE expected to have had our *Colony Prospectus* in the hands of our readers along with this number of our Magazine, but owing to an unforeseen delay in the final reply of the American Proprietor, we

have been prevented from completing it. His reply, however, has just reached us as we go to press; in a few days we shall post a copy of the Prospectus to each of our readers, and we trust that those who are interested in such a highly important undertaking, will cordially assist us in the establishment of this, our first Colony. If the capital can be raised, *we are certain of its being a grand financial success*; therefore we hope that every reader who can afford such, will subscribe for at least *one share*.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS OF THE SACRED BOOK, ENTITLED THE VIRGIN OF THE WORLD.

CHAPTER I.—(continued).

HAVING spoken thus, the God, my Master, mingled the rest of the congenerate elements—the earth and the water—and pronouncing a few mystical and puissant words, although differing from the first, He breathed in the liquid mixture motion and life, made it thicker and more plastic, and from this He brought forth living beings with human forms. That which remained of the mixture, He gave to the higher souls, who inhabit the realms of the Gods, in the vicinity of the stars, and who are called the Sacred Demons.

"Work ye, my children," said He, "offspring of my nature, receive ye the residue of my works, and let each form beings in his own image; I will give you the models." And taking the Zodiac, He adjusted the world in conformity with the vital motions, and placed the signs of animals after those of human form. After having provided the creative forces and the generative breath, for the universality of beings to come, He retired, promising to unite with the works that were visible, a breath invisible, and a principle of reproduction,

in order that each being might generate its kind, without the necessity for always creating anew.*

And what did the Souls, O my mother?

And Isis answered:—"They took the mixture of matter, O my son Horus, and began to reflect upon, and to adore this combination, the work of the Father; then they sought to discover how it was composed, but the task was difficult. Fearing, therefore, that this inquiry might excite the wrath of the Father, they began to execute His orders. Taking, therefore, the superior covering of this matter, that which was the lightest, they formed from it the different races of birds. The combination becoming thicker and more compact, they used this for the creation of quadrupeds. From one part which was heavier, and which required an average moisture in which to swim, they made the fishes. The residue being cold and heavy, was employed by the Souls for the formation of reptiles. Therefore, O my son, being proud of their works, they feared not to transgress the law, and notwithstanding the defence, they wandered from the prescribed limits. Unwilling to remain in the same place, they became restless, and repose to them, seemed like death. But, O my son, as Hermes has informed me, their conduct could not escape the eyes of God, the Sovereign Lord of all things; He thought of punishing them, and He prepared for them a hard bondage. The Chief Master of the Universe resolved, therefore, to create the human organism, for the punishment of souls; and having called me unto Him, said Hermes, He spoke thus:—"O soul of my soul, sacred thought of my thought, how long shall lower nature remain in sadness? How long shall the creatures that are already born remain in inactivity and without praise? Bring them unto me, all the Gods of Heaven." "Thus God spoke," said Hermes, "and all obeyed His command." "Look down upon the earth," said He unto them, "and consider all the things below."

They forthwith looked, and understood the will of the Prince, and when He spoke unto them concerning the creation of man, He demanded what each was able to give to the beings that were

* This account of the Creation of Souls recalls to our mind the *Timæus* of Plato. "After all the Gods had been born, those who glitter in their circular courses, and those who manifest when it pleaseth them—the Generator of the Universe addressed them thus:—"Gods of the Gods, of whom I am the Creator and the Father, ye who being born of me, are indissoluble, by my will . . . hear ye my commands, which I make known unto you. . . . In order that there might be mortal beings, and that the Universe might be truly universal, turn ye according to Nature, towards the creation of animals, imitating the power which I employed in your generation." . . . And in the same cup in which he had blended and combined the Soul of the Universe, he poured forth the residue, and mingled it in the same manner, but in combinations less pure, of a second and third order. And having constituted the Universe, he divided the Souls among the Stars, in equal numbers, distributing each to each, and causing them to ascend thereto, as in a chariot. He also showed them the nature of the Universe, and taught them the Laws of Destiny."

† Ruling Ministers, Archangels.

about to be born. The Sun replied:—"I will lavish upon them my light." The Moon promised its light, which was next to that of the Sun, adding that she had already created Fear, Silence, and Sleep, as well as Memory, which must have been useless to man. Kronos* announced himself as the father of Justice and of Necessity. Zeus† spoke thus:—"In order to save the future race from perpetual warfare, I have begotten Fortune, Hope, and Peace." Arius‡ said, that he was the father of Wrestling, of Impetuous Passion, and of Emulation. Aphrodite§ was not dilatory:—"As for me, O Master," he said, "I will give them Desire, to which I will add Pleasure, and Smiles, in order to soften the punishment intended for the souls, our sisters." Those words of Aphrodite were received with gladness, O my son. "And I," said Hermes,|| "will bestow upon human nature Wisdom, Temperance, Persuasion, and Truth.¶ I will for ever unite with Invention. I will be a constant protector of the mortal lives of those who are born under my signs; for the Creator and the Father has allotted unto me in the Zodiac, signs of wisdom and intelligence, chiefly when the motion that bringeth the return of the stars, harmonises itself with the physical operation of each."

The God who ruled the World rejoiced when He heard these things, and commanded that the human race should be produced. "As for me," said Hermes, "I sought for the material which should be employed, and I therefore invoked the Monarch. He commanded the souls to deliver up the residue of the mixture. Having therefore employed an ample superabundance of water, in order that the combination of the material should be renewed, as it was found to be absolutely dry, the product became resolvable, weak, and impotent, in order that strength might not be added unto intelligence. I completed my workmanship, it was comely, and I rejoiced to behold it; and from beneath I called for the Monarch, that He also might contemplate it. He saw and was well pleased. He commanded that the souls should be embodied. And they were struck with horror when they heard of their condemnation."

I was amazed at their words. Harken, Horus my son, for I will unfold unto thee a mystery. Kamephes our ancestor, holds it from Hermes, who writes the narrative of all things, and I hold it from the antique Kamephes, when he admitted me to the veiled Initiation; ** receive it from me in thy turn, O marvellous and illustrious child.

* Saturn. † Jupiter. ‡ Mars. § Venus. || Mercury.

¶ Heeren seems to perceive in the preceding allegories a reference to the creation of Pandora, in "*Hesiod.*" They can also be compared with certain passages in the "*Pymander*," where the Governors of the Seven Planets make man to partake of their nature; this idea is also developed by Macrobius, in his Commentary on the *Dream of Scipio*, Book I., Chap. XII.

** Canter translates by "atramentum;" this therefore would be Initiation by writing, but the passage alludes to the Veil of Isis.

The souls having been imprisoned in bodies, some were groaning, others were lamenting, as when wild animals, accustomed to be free, are chained and made to undergo cruel bondage, and quit the cherished abodes of the desert, they struggle and rebel, refusing to follow those, by whom they have been subdued, and if they had the opportunity, would put them to death. The greater portion hissed like serpents, others cried out in anguish and spoke words of grief, looking in perplexity from heaven to earth. "Great Heavens," they cried, "origin of our birth, ether, pure air, sacred hands and breath of the Sovereign God; and you, O glittering stars, eyes of the Gods, unremitting light of the Sun and Moon, our original estate, what heartbreaking, what grief! That we should quit these grand abodes of light, the sacred spheres, all the splendours of the pole, and the blessed commonwealth of the Gods, in order to be hurled into these vile and unhappy abodes! What crime have we committed, O unhappy beings! How have we deserved, miserable sinners, the punishment which awaits us. Such is the sad future which is reserved for us, that we should supply the needs of a moist and dissoluble body. Our eyes will no longer perceive the Souls Divine. Barely, through these humid bonds, shall we be able, amidst our groaning, to discern the Heaven, our ancestor; at intervals it will even be hidden from our view. (It is the light which causeth us to see; the eyes of themselves cannot see, saith Orpheus.)*

By our fatal condemnation, we are refused the direct vision, for now, we can only perceive by the aid of light; we are now only provided with windows, and not with eyes. It will also be a punishment for us when we hear the fraternal breathings of the winds, not to be able to blend our own therewith, who instead of dwelling in this world sublime, will have to sojourn in the narrow prison of the breast. But thou, who sendest us away, who causeth us who were so exalted, to descend so low, be pleased to set bounds unto our punishment, Lord and Father; hast thou so soon become unconcerned about thy workmanship? assign us a limit, and bestow upon us a few parting words, while we can yet perceive the collective beauties of this world of light."

* This quotation has been interpolated in the text by some copyist.

(To be Continued.)

SCIENCE AND SOLAR WORSHIP.

By ZANONI.

(Continued from page 5.)

STILL continuing his truly inspired thoughts upon the glorious Sun as being the abode of the blest souls, who have finally escaped from the bonds of matter, our author, Charles Bonnet, observes:—

"In this eternal dwelling, in the bosom of light, of perfection, and happiness, we shall read the general and particular history of Providence.* Initiated to a certain extent into the profound mysteries of His government, His laws, His dispensation, we shall admiringly recognise the secret reasons of the many general and particular events which astonish us. . . . We shall ceaselessly meditate upon the great book of the Destinies of the World. We shall dwell particularly on the pages which concern this little planet—the cradle of our infancy, and the first monument of the paternal goodness of the Creator towards man. We shall discover, with astonishment, the numerous revolutions which this little globe has undergone before it assumed its actual form; and we shall follow with our gaze those which it is destined to undergo in the course of ages. One line on this page will contain our own history, and will develop to our view the why and the how of those calamities, trials, and privations, which in this world try the patience of the just man, purify his soul, and enhance his virtues, while they crush and destroy the weak. When we have reached so elevated a degree of knowledge, the origin of physical and moral evil will no longer embarrass us; we shall confront them distinctly at their source, and in their most distant effects, and we shall acknowledge, from the evidence before us, that all which God does is well done.

"In this world we see effects only, and we even observe them in a very superficial manner: all the causes are hidden from us. Then, we shall see effects in their causes, consequences in their principles, the history of the individual in that of the species, the history of the species in that of the globe, the history of the globe in that of the worlds, etc. Now, we see things only confusedly, and in a glass darkly; but then we shall see face to face, and shall know in some sort as we have been known. In short, because we shall have an infinitely more complete and distinct knowledge of the work, we shall also acquire an incomparably deeper sense of the perfections of the Workman. And this Knowledge, the most sublime, the most vast, the most desirable of all, will be incessantly perfected by intimate intercourse with the eternal source of all perfection. I cannot express this sufficiently, I do but stammer over it; words are wanting; would that I could know the language of the angels. If it were possible to a finite intelligence ever to exhaust the Universe, it would still find the treasures of truth from eternity to eternity in contemplation of its Author; and after a thousand myriads of ages consumed in such meditation, it would only have touched the edges of that science, of which it may be even the highest Intelligences possess no more than the rudiments. There is no true reality except in Him who *is*, for all which is,

* See the Hermetic Doctrine of Providence in "*Hermetic Philosophy*."

is by Him, before being out of Him; there is but one existence, because there is but one Being whose essence it is to exist; and all which bears the inappropriate name of being, had remained shut up in necessary existence, as the consequence in the principle."

So close does this Genoese naturalist approach to the very key-note of Occult Philosophy, that many will vindicate the writer if he ventures to affirm that Charles Bonnet was a deep student of the mediæval mystics, and consequently that he must have known vastly more than he dared to write in that age of priestly tyranny. Before concluding this paper, we shall herein remark, that the deductions of science, concerning the sovereign part played by the Sun in the general economy of Nature, are in perfect harmony with the religious conceptions of the most ancient nations. The worship of the Sun and Fire predominantly reigned throughout both the Orient and the Occident—from the burning plains of distant Hindostan to the verdant slopes of the Pacific Coast. In Asia, and in ancient Persia particularly, are the traces and remains of this universal theology the most significant. Dupuis, Flammarion, and others have recorded their scientific testimony to this fact. Agreeably to the records of various learned Societies, Sun and Fire worship formed the first religion of ancient Asia, from the soil of which sprang the Aryan race. M. Bournouf dwells upon this fact in his *Etudes sur la Science des Religions*, from which we quote the following:—

"The men of that time (the Aryas) perceived that all the movements of inanimate things, which take place on the earth's surface, proceed from heat, which manifests itself either under the form of fire which burns, or under the form of thunder, or under the form of wind: but the thunder is fire hidden in the cloud, and rises with it into the air; fire which burns is, before it manifests itself, shut up in the vegetable matters which supply it with aliment; wind is produced when the air is stirred by heat, which rarifies it, or condenses it, on its withdrawal. Vegetables, in their turn, derive their combustibility from the Sun, which makes them grow by storing up his heat in them, and the air is warmed by the rays of the Sun, the same rays which reduced the terrestrial waters to invisible vapours, and then to thunder-bearing clouds. The clouds spread the rain, make the rivers, feed the sea which the agitated winds trouble. Thus all the mobility, which animates Nature around us, is the work of heat, and heat proceeds from the Sun, which is, at the same time, the 'celestial traveller,' and the universal motor."

Life also seemed to them to be closely allied to the idea of fire. The grand phenomenon, which science has since elucidated, was early perceived by the ancients. It is frequently pointed out in the *Vedas* in expressive terms. When they lighted the wood on the hearth, they knew that they only 'forced' it to give out the fire, which it had received

from the Sun. When their attention was directed to animals, the close bond which exists between heat and life struck them in all its force; heat maintains life, they found no living animals in whom was life without heat; on the contrary, they saw that vital energy displayed itself in the proportion in which the animals shared in heat, and diminished in the same proportion. Life exists and perpetuates itself on the earth in three conditions only, that fire should penetrate the body under its three forms, of which one resides in the Sun's rays, one in the ignited aliments, and the third in respiration, which is air renewed by motion. Now these two latter proceed, each after its own fashion, from the Sun (*Sûrya*); his celestial force is the universal motor, and the father of life; that which he first engendered is the fire here below (*Agni*), born of his rays, and his second eternal co-operator is air put in motion, which is also called wind, or spirit (*Vayû*).

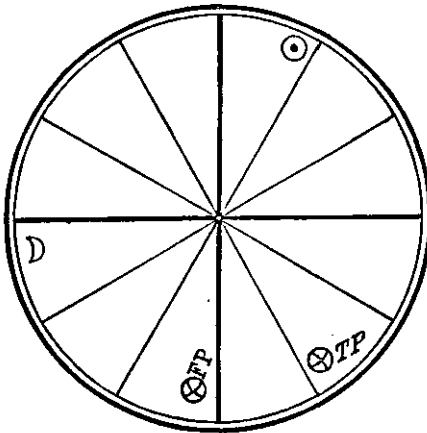
Amongst all the Negro tribes which inhabit the dark continent, the worship of the Sun still exists, but in a grossly degenerated form. It may even be said that it, along with "Devil Worship," are the only forms of religion which these surviving descendants of the Third Race possess, and this has existed amongst them from the dim pre-historic ages of the past, until now. The ancient inhabitants of the New World had no other worship save that of the Sun and Stars. That the Sabeian system was predominant in their midst, and that the bright mansions of the Sun were the final abodes of the souls of their departed chiefs and heroes, is fully established by the remnants of the historical archives which we possess of the Indian races, the *Aztec*s, or ancient Mexicans, and the *Incas*, or ancient Peruvians. Mancocapac, who subjugated Peru, and who imposed his own laws upon the country, passed for a "child of the Sun," whilst Cortes palmed himself upon the credence of Montezuma and the Mexicans as being the envoy of Quetzalcoatl. Did not all these people—whose customs extend back to the very cradle of humanity, by their religious homage to the Sun—obey the sublime intuitions of the Human Soul? and did not their initiated Priesthood—responding to that secret voice of the Soul—confer upon earth's simple inhabitants the greatest blessing, by directing their exterior forms of worship to the glorious symbol of the Deity, the life-giving Sun? That such principles were not formulated in "benighted ignorance," is clearly established by the reality, that their religious conceptions and teachings are in complete harmony with the most recent, and most authoritative, deductions of MODERN SCIENCE.

WE have just received, from one of our Brother-Members, a rather interesting rejoinder to the letter on the "*Fossilised Giant*," which appeared in our last number, which we will insert in our next issue. It seems the "*Giant*" was a gross imposition.

THE PART OF FORTUNE IN ASTROLOGY.

A. R. OF M. C.

273° 22'



93° 22'

	Lat.	Dec.	A. R.	M. D.	S. A.
☉	—	22° 54' S	256° 35'	16° 47'	57° 53' D
☾	5° 11' S	2 30 S	7 15	86 7	93 9 N
F.P. ☉	—	2 30 S	127 24	33 42	93 9 N
T.P. ☉	—	2 30 S	81 55	11 27	93 9 N

The above figure contains the Mundane position of the Sun, Moon, True Part of Fortune in the 5th House, and False Part of Fortune in the 3rd House, in the nativity of Ada, Lord Byron's Daughter, whose nativity was given by Zadkiel in his *Grammar of Astrology*.

Every student in Astrology knows what a subject of argument the *Part of Fortune* was with Astrologers, both prior to the time of Placidus, who, when giving to Astrologers the formula he had received for placing it, said that hitherto he had laboured long regarding it, but could find no truth in it; and since then in spite of his formula most Astrologers have given it up as having no effect.

The fact is that where Placidus erred in his formula for taking the place of the *Part of Fortune*, and where the followers of his system err also, is that his formula makes the Moon the same actual number of degrees distant from the *Part of Fortune* as the Sun is from the *Ascendant*, whereas it should be the same distance from it *in proportion to its Semi-Arc*. This is what Ptolemy meant in Book iii. c. xiii. of his *Tetrabiblos*, when he wrote "It (the *Part of Fortune*) is in all cases both by night and day to be so computed and set down, that the Moon may hold with it the same relation as that which the Sun may hold with the *Ascendant*, and it thus becomes as it were a "Lunar Horoscope," or "Ascendant." He evidently means by this, that it is a Mundane position, and that the *Mundane* distance between the Moon and *Part of Fortune* should be the same as that between the Sun and the *Ascendant*.

Now in Ada's nativity above (given in Zadkiel's *Grammar*) the Sun (as may be seen) is approaching the cusp of the 9th House, and a little less than a Mundane Trine, or four Houses from the *Ascendant*, and as the Moon is 7°, or so, below the *Ascendant* the *Part of Fortune* to be the same distance from it, or nearly a Mundane Trine, should be nearly 7°, or so, inside the cusp of the 5th House; but in following the formula of Placidus it falls in the 3rd, 11° 27' from the lower Meridian, where Zadkiel has put it, and where it may be seen in the figure marked F.P., or false Part of Fortune, the true place inside the cusp of the 5th House being marked T.P., or true Part of Fortune; the formula for finding the latter suggests itself.

The distance of the Sun from the Asc being 74° 40' then:

Semi-Arc ☉ 57° 53' Log A.C. 9° 5073
 ☉ Dist. from Asc. 74° 40', 3821
 Semi-Arc ☾ 93° 9', 2861

Dist. ☉ from ☾ 120° 9', 01755

To A.R. of ☾ 7° 15' add the distance of ☉ from it or 120° 9', the sum is 127° 24' which is the A.R. of ☉. The A.R. of the lower Meridian being 93° 22' the Meridian distance of the *Part of Fortune* is 33° 42', and its Semi-Arc being the same as that of the Moon (both being under the earth), or 93° 9'; one-third of its Semi-Arc is 31° 3', which deducted from the Meridian distance 33° 42', leaves the *Part of Fortune* 2° 39', inside the cusp of the 5th House, or nearly a Mundane Trine from the Moon, as the *Ascendant* is from the Sun. The formula of Placidus followed by Zadkiel, which places the *Part of Fortune* in the 3rd House, is given in his *Grammar*, so it is needless to reproduce it here.

H. BRADFORD, Windsor.

REMARKS ON THE ABOVE ARTICLE.

BY STELLA.

THE "Part of Fortune," or "Lunar Horoscope," is, as all students (who are familiar with the true mathematical principles of Astrology) are well aware, that point in the Heavens where the rays of the Sun and Moon are concentrated, or brought to a focus, and, as truly observed by the above writer, is but very imperfectly understood even now, by the generality of Astrologers. In all probability Placidus perfectly comprehended Ptolemy's ideas, although he expressed himself upon this subject in almost as obscure a manner as did the great father of modern Astrology himself.

In Nature there is but one true motion that bears any important relationship with an Astrological Chart of the Heavens, and this is: THE DIURNAL MOTION OF THE EARTH UPON ITS AXIS, or the so-called Semi-Arc Motion. The Twelve Houses of the Heavens, and the various Angles, have no existence, except as proportionate parts of the Diurnal and Nocturnal Semi-Arcs, consequently such angles have no veritable basis, except their *apparent*, or Mundane position, as viewed from the geographical position of the place for which the Chart may have been erected. It therefore naturally follows that any point in space, the position of which is entirely dependant upon the relative positions of the Sun and Moon, in regard to the *Ascendant*, can only be correctly ascertained by having due regard to the proportions of the various Semi-Arcs; the degrees of the Zodiac having nothing to do with the Twelve Houses of a Celestial Figure. But in relation to practical Astrology, this true Mundane position of the "*Pars Fortune*" is of no consequence, as it is purely a phantom hatched in the figurative brain of Ptolemy, and does not possess the slightest influence. If the rays of the Sun and Moon were concentrated, or focussed, upon some *material body*, which was capable of reflecting such Luni-Solar magnetic force upon the atmosphere of this earth, the case would be widely different, and there would be good reasons for pondering over such mathematical problems, but perceiving that those rays generally converge upon some point in the heavens, where

neither a planet, nor the shadow of such exists, it is almost absurd to speak seriously of any such influence as that of the "Part of Fortune," which ought to be included in the same category as the Moon's *Nodes*, or "Dragon's Head," and "Tail." Those latter hold an important place in Mythology, and are quite deserving of careful study in this respect, but otherwise when brought forward as important factors in Judicial Astrology, they are extremely ridiculous.

THE TWENTY-TWO RULES REGARDING THE WILL.

FROM HERMES.

I.—LIFE, with its innumerable trials, has for its aim, in the order of eternal Wisdom, the training of the Will. To will not and to act not, is as fatal to man as to do evil. Man ought, like God, to work without ceasing.

II.—It is through the Will that the intelligence sees fit to display itself in the phases of life. If the Will is sacred, the perception is just.

III.—To affirm that which is true, and to will that which is just, is to create. To affirm and to will the contrary, is to destroy.

IV.—When man has discovered Truth and wills to work justice, nothing resists him.

V.—In order to affirm whether a man is, or has been happy or unhappy, discover the direction which his will pursues.*

VI.—A chain of flowers is more difficult to break in pieces than a chain of iron.

VII.—The will of the just man is the image of the will of God, and is a measure which fortifies itself, it commands in emergencies.

VIII.—Intelligences whose will is unbalanced are like the abortions of Nature.

IX.—Accept relative evil as a means of arriving at absolute good, but will it not, and never commit it.†

X.—In order to acquire the faculty of always commanding yourself, it is necessary that you will with patience for a length of time.

XI.—Brave the lion, and the lion will be afraid of you. Know how to govern sorrow, and sorrow will change to happiness.

XII.—Anticipate death by devotion. This is not suicide, it is the apotheosis of a sublime will, and the prize of the possession of eternal life.

XIII.—To pass thy lifetime in willing and seeking for perishable goods, is to dedicate yourself to the eternity of death.

XIV.—To wish good with violence is as unjust as to will evil. Violence creates disorder, and disorder is the foundation of all evil.

* Or in other words, ascertain the *natural impulse* that controls his mind, from the planetary positions at the moment of birth.

† This certainly corroborates the Spiritualistic theory, that *evil is but undeveloped good*.

XV.—To will evil is to enslave thyself to death. A perverse will is the commencement of suicide.

XVI.—To suffer is to work. All sorrow, accepted in obedience and resignation, is accomplished progress.

XVII.—The more the will surmounts obstacles, the more it gains in power. Hope may then unite itself unceasingly to faith.

XVIII.—Fear is but indolence of will. Perils frighten only premature natures.

XIX.—Light is an electric fire placed by Nature at the service of the Will. It illuminates those who know how to use it, it crushes those who abuse it.

XX.—Every will that strives against the Divine decrees is reproved by the eternal Judgment.

XXI.—When we create phantoms, we bring forth vampires; whosoever gives himself up to error becomes its prey.

XXII.—The Empire of the World appertains to the Empire of the Light, and the Empire of the Light is the Throne of the Will. Thus, in a measure, as man perfects his Will, may he arrive at seeing every thing, that is to say, at *knowing every thing* within an indefinite extensible circle. Happiness is for him the fruit of the knowledge of good and evil, knowledge symbolised by the central tree of Eden. But God permits not the gathering of this fruit, unless a man is complete master of himself, and can approach it without covetousness.

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

WE will now notice one of the causes of apparitions. From similar observations, gathered and confirmed during the past ages, the Occultists have drawn the following conclusions, which are also those of D'Assier. There enters into our constitution a principle which is, as it were, a counterpart of the ordinary body, and it is owing to its existence that persons with amputated limbs suffer therein all their lives. Being passive by nature, this principle only becomes actuated by the impulse of vital force; and when this force is impelled by the passions, or by artificial means derived from the body, or by will-power, or again when it is supplied by other beings, the impulse thus produced can enable this principle to become visible, tangible, and active, independently of the body, to which, however, it remains tied. Although capable of transporting itself very rapidly to great distances, and of penetrating solid substances, it is nevertheless essentially material, and never ceases to form an integral part of the ordinary body. It also dies with this body, although much more slowly; it can also, in certain exceptions, prolong its existence by Vampirism. As it abides in the vicinity of the

body, it can be actuated and made visible by the same passions which cause it to appear during life, and this possibility is the more persistent, in proportion as the deceased has less control over his passions, being thereby more imperfect. Similar manifestations are not uncommon at the period of death, and as time goes on they become rarer, but they can be induced by Mediums, who galvanise, so to speak, the spectre. This principle the Occultists call the *Astral*, or *Sideral Body*.

You will perceive, then, that this is something very different to the *Perispirit*. At any rate, here we have already the possibility that the apparitions may be nothing more than—

1st, Either the Astral Body of the deceased only; or

2nd, The Astral Body united with that of the Medium, which will be the most probable;

3rd, Even simply the Astral Body of the Medium.

In fact, a principle which, notwithstanding its apparent identity with a living person, has absolutely nothing in common with what is called a Spirit. This is far from being, no doubt, the only source of apparitions, but the above will suffice already to show how difficult it is to make the distinction. Moreover, it would be fortunate were this the only source, it being in itself perfectly harmless, but there are others, of which so much cannot be said. To relate the particulars of all the facts that have been brought forth would be impossible, but a better course than this is open for you. We have informed you of those facts, examine for yourselves whether you have a sincere desire for the truth; if so, a whole series of labours offer themselves for your investigation.

If you are sceptical, gather all the facts which relate to the apparitions of living persons, and take note scrupulously of all the conditions, not only with reference to the ordinary body, but also with reference to the Astral Body, and again of all the particulars characteristic of the persons, carefully noting all the facts, together with the testimony upon which they are based.

Gather also with equal accuracy all facts which relate to the spontaneous apparitions of persons recently deceased, adding thereto all possible observations, upon the corpse, the time, and conditions of death, &c.

These would be scientific investigations, wherein you would have recourse to no unknown or foreign intelligence, and by means of which you would get enlightened, after a long research, upon the nature of apparitions. I will add a series of very simple experiences, which would lead to a supposition that even inorganic substances possess an Astral Body, contrary to the assertions of the "*Livre des Mediums*." These are what constitute Psychometry. I have not dwelt upon this in my previous remarks, as it was rather beyond the scope of the article, but we shall now bestow our attention upon a few particulars of import for those who may feel an interest in such studies.

In order to appreciate the effects of death, we must complete the description of the human constitution, which we shall do in our forthcoming articles.

"BLACK MAGIC," &c.

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

Dear Sir and Brother,—Although it is quite superfluous upon my part to refute the malicious and preposterous charges of "*Black Magic*," &c., which have lately been issued against us by certain individuals, who presumptuously assume "omniscience," yet I consider the insertion of the following letter—addressed to me by M. Theon's Private Secy., from whom I have obtained special permission to publish it—to be highly necessary at the present time. It was written at the period when the Private Secy. of M. Theon was preparing "*La Clef Hermétique*," for the private use of the Exterior Circle, and I adapted it for the *Preface* contained therein. The sentiments contained in this Epistle are, and in fact have always been, the maxims of every honest and discreet Member of the H. B. of L. We are constantly warning all Neophytes—even after *Initiation*—against the terrific dangers of *Black Magic*, and its truly dreadful *penalty*, should they attempt to become Practical Occultists without due and proper caution. Further comment is entirely useless.—Fraternally yours, T. H. B., *Private Secy., Exterior Circle*.

[Copy of Letter from M. THEON's *Private Secretary*, addressed to the Private Secretary of the *Exterior Circle*.]

Esteemed Brother,—In attempting an explanation of the Esoteric Numbers of the Universe, there is a formidable difficulty to be encountered, viz., that of being Esoterically understood. Those students who are unable to comprehend the sublime import of the mighty system of Cycles and Periods, which we are about to reveal, would be preferably occupied in eschewing Occult studies for the adoption of others adapted to their sphere of thought, for their souls are insufficiently etherealised for those humanly-Divine attributes to awake into activity, and notwithstanding all merely ephemeral curiosity towards mystical researches, yet their advancement will only reach the portals of the Outer Temple. The fearful "Dweller on the Threshold" will debar their feeble footsteps, they will be unable to enter the inner "Holy of Holies," and they must remain contented, until the time arrives when conditions are evolved in the scale of the succeeding human races, conditions which will permit of the expansive budding and blossoming of their soul's now latent attributes.

But there are also numerous students who, although being in a condition suitable for the perception of truth, and for the true significance of Nature's grand Mysteries, are yet totally unqualified for the reception of this knowledge, owing to their natural but terrible Elemental Affinity. The result of this fearful Psychical condition is, as you are well aware, that the Occult powers which they might develop, would be used for purposes of a purely selfish and worldly nature, and it is needless to remark that such individuals would become a pestilent scourge to mankind. But even in this case, my worthy Brother, we know well that happily it is quite a minority of this class who can grasp any actual power, for upon the contrary they frequently become the very dupes and slaves of the powers they so ardently seek to control. To all such we FERVENTLY and SOLEMNLY say:—"Abandon all thoughts of spirit-intercourse, flee from Occultism, and Spiritualism, as you would from a pestilence, and may the Divine Guardians of the Human Race preserve your souls from the bottomless abyss, upon the brink of which you may possibly have been unconsciously reposing."

To those people who simply pry into the Occult from mere curiosity, we have nothing to say. They will obtain just as much as they deserve, and nothing more. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you" is equally as true to-day—in relation to Esoteric knowledge—as it was nineteen hundred years ago, but it invariably presupposes that the supplicator and the knocker are in real earnest, and that they seek only to satisfy the deep

yearnings of the immortal soul. The Doorkeeper, or Guardian of the Temple of Truth is as mute as a granite rock to all others, they may supplicate, they may shout and bawl until they are hoarse, they may knock and buffet the door until they rouse a nation with their clamour, and if they approach in any other spirit than that we have already represented, it is all to no purpose. We can never take the Kingdom of Heaven by storm. In the Scriptures it is fabled that Satan at one time attempted this method of obtaining power, but that he along with his assistants were hurled into the flames of Hell for their daring presumption. Instead of acquiring the Kingdom of Heaven, he obtained the Bottomless Pit as an apposite reward for his misdirected ambition and labour, and there is, as you know, my Brother, more real verity in this religious fable than Spiritualists even, dream of.

But to the true student of Nature's inner law, we say:—"Rest assured that you will receive a full measure of reward for each and every earnest endeavour, for Urania's dazzling lamp will ultimately illumine your dark and difficult path, and you shall indeed perceive the 'Living Light of the World,' which will enable you to draw aside the Veil of the mystic Isis, and behind her magic curtain, read the ever-burning truths of Nature, inscribed upon the unfading scrolls of Time."

To you then, my faithful and eternal Brother, I present those Esoteric Cycles, along with the Golden Key and Silver Locks that guard our Island Universe. In your possession I well know they will not only be valued at their true worth, but will also be utilised for their proper purpose. Trusting then that our Members and Neophytes may ever use their Psychic powers wisely, worthily, and well, and wishing you and them GOD-SPEED, upon the upward path of the soul's eternal destiny, with fraternal sympathy, and Brotherly regard,—I remain, very faithfully yours, H.B.C. (*Private Secy. of M. Theon*).

To Correspondents.

F. T. S., PARIS. CYCLICAL PERIODS.—The Archmagus, at the Persian Initiations, related to his Neophytes how one world had been seven times renewed and destroyed. In the *Desatir* we find:—"In the beginning of each Grand Period, a new order of things commenceth in the lower world. And, not indeed the very forms, and knowledge and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced. And every Grand Period that cometh, resembleth from beginning to end the Grand Period that is past. At the conclusion of a Grand Period, only two persons are left in the world, one man and one woman; all the rest of mankind perish; and hence mankind derive their origin from the woman and man who survive, and from whose loins numbers issue in the new Grand Period." (*Book of Abad, and Commentary*.) In the Mexican ancient writings we also find that a single pair, a man and a woman, were saved, who became the progenitors of the race in the next era. It may be herein noted that the teaching of the Nazarene is precisely similar: "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." (Matt. xxiv. 40, 41.)

G. R., EDINBURGH. THE ADEPT.—When you see and find—as you can do—a fellow-being, a man, who displays the most extraordinary and tremendous capabilities, who controls the *Forces of the Universe*, who opens up to your astonished vision the manifold world of spirit, you must be overwhelmed with the conviction, that there are still—as there ever were—strange powers existing in our fellow-beings. But mere "curiosity" will never find you the exalted souls we speak of. Travel in "the path," by "leading the life," and affiliating yourself with those who know the truths of these statements, then you are certain to see and find the elevated beings alluded to.

G. G., F. T. S., MYSTERIOUS VOICES.—Read about your own countryman, Mungo Park, who says that in crossing the Gobi Desert, where no human being now lives, but which was once a thickly peopled country:—"I have heard voices as of human beings talking, when no human being was within hundreds of miles of me." Marco Polo in his Travels often describes similar circumstances; Mantwalin, the Chinese historian, records the same; and Pliny and many other writers speak of the phantoms that appear and vanish in the deserts of Africa.

MEDICO, CHICAGO, U.S.—Epicurus was no materialist, although superficial critics may say so. "The Gods exist," says he, "but they are not what the rabble, *oi πολλοι*, suppose them to be."

F. S., BOSTON, U.S.—Here is the passage you refer to—

"Stoop not down, for a precipice lies below the earth,
Drawing under a descent of SEVEN steps, beneath which
Is the throne of dire necessity."

—Pelluss, "*Chaldean Oracles*."

ZENO, LONDON.—The scientists' "psychic" and "ectenic" forces, the "ideo-motor" and "electro-biological" powers, "latent thought" and "unconscious cerebration" theories, can all be concentrated into two simple words of the Kabbalist, the *Astral Light*.

NEO, LONDON.—SYMBOLS.—Every one of the ancient Egyptian symbols is an embodied idea, and combines the conception of the *Divine Invisible* with the *earthly and visible*.

S.S.H., PARIS.—LIGHT FROM THE HUMAN BODY.—Marsh, in an *Essay upon the Evolution of Light from the Human Subject*, brings forward the following statement made to him in these words:—"About an hour and a half before my sister's death, we were struck by luminous appearances proceeding from her head in a diagonal direction. She was at the time in a half recumbent position, and perfectly tranquil. The light was as pale as the moon, but quite evident to mamma, myself, and sisters, who were watching over her at the time. One of us at first thought it was lightning, till shortly afterwards we perceived a sort of *tremulous glitter* playing around the head of the bed; and then, recollecting that we had read something of a similar nature having been observed previous to dissolution, we had candles brought into the room, fearing our dear sister would perceive it, and that it might disturb the tranquillity of her last moments." In 1840, Donovan published, in the *Dublin Medical Press*, another very curious case of lights attendant upon one of his patients, "luminous fog or scintillations, like the sparkling phosphorescence exhibited by sea-infusoria."

O.A., CORFU. PHOTOGRAPHY, &c.—Your Athenian friend may feel "disgusted" as he pleases, at what he supposes to be errors, nevertheless what we stated as to Photography being known in *very ancient times*, we again distinctly repeat. The copy of Simonides proves nothing against Panselinus, nor against the antiquity of Heliotype. It only absolutely demonstrates that the Monks of Mount Athos do not upon every occasion permit curiosity-mongers to carry off the original writings, and in Russia several important documents of this nature may be found. But with Occultists such antique science is a matter of fact. In the pages of Cornelius Agrippa's 2nd Book on *Occult Philosophy*, you will find mention made of Optics being known in antique times. Many thousand years before our era, Uranography was a science, Heliotype pictures were produced in the ancient Temples, upon chemically prepared surfaces, not only during the day time, but at night as well, and in a certain University in the Himalayas, this still takes place. As to the name *Photographie*, or Photography, and its processes, you can find them at large in the antique text of the "*War of the Kurus and the Pandits*." The Sanskrit name AN-VAR-DDHA-KA signifies the *rotating, or spinning air, which gives the fixed form*.

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TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
Notice.—Change of Address.....	25	The Mythological Astronomy of the		The "Fossil Giant".....	32
The Kabala.....	25	Ancients. By Sampson Arnold		To Correspondents,.....	32
Extracts from the Hermetic Writings		Mackey.....	31	Fragments on Occultism. By Glyn-	
of the Ancient Sages—Chap. I.,... 27				don,.....	28

Omnia Vincit Veritas.

NOTICE.—CHANGE OF ADDRESS.

ON and after the 15th April, until further notice, let all correspondence for T. H. B., the *Secretary* of the Exterior Circle of the H. B. of L., be addressed as follows:—T. H. BURGOYNE, LOUDSVILLE, WHITE CO., GEORGIA, U.S.A.

ONE of our Greek brother-members, who possesses a collection of very valuable original letters connected with the ancient history of Greece, would be willing to dispose of them, on very favourable terms, to any purchaser who may have an interest in such literature. They can be had for inspection if necessary. Apply to the *Editor* of this magazine.

WE would particularly call the attention of our readers and Members to our intended publication—at a cheap rate, 3s. 6d.—of Mackey's "MYTHOLOGICAL ASTRONOMY," etc., illustrated and complete, and annotated by "*Zanoni*." Intending subscribers should forward their names, as early as possible, to the *Editor* of this Magazine, care of H. Nisbet & Co., 25 Jamaica Street, Glasgow.

THE KABALA.

No knowledge or discovery that is of any real practical benefit to the world, is ever long withheld from it by the discoverer. On the contrary, the tendency of all finders is to call out *Eureka* prematurely. Roger Bacon, when he invented the combination which makes gunpowder, apprehensive of the evils that might arise from its use, revealed, while he endeavoured to conceal, its materials, in an anagram. Esoteric doctrines exist necessarily, and not from any desire of philosophers to conceal their knowledge. All knowledge is esoteric to every one whose capacity and modes of thought render him incapable of comprehending, or caring to comprehend it. Just as surely as free

circulation of the blood through the body is a consequence of life, so surely does man communicate to man whatever truth he possesses that is worth knowing. Yet higher truths must ever be "mystical," or unintelligible to him who is on a lower plane of thought. As the unknown is taken for the great and desirable, the studied appearance of concealment of many so-called Hermetic writers was simply a clothing of their ill success, and waste of time and energy, in words without knowledge. Incommunicable knowledge is of that *Gnosis* which puffeth up, but cannot edify even its fancied possessor. The Jewish Kabala, which is taken as a synonym of all that is occult and magical, although it comprises what may be termed esoteric in Judaism, is not open to the charge of studied obscurity. Whatever the writers believed, they endeavoured to express in as clear language as they could command. The only attempt at deception, was in attributing the authorship of their books to eminent writers in previous eras. This, if not excusable, is explicable, on the ground that it is the tendency of men generally, and especially of the Jewish mind, to venerate what is ancient and authenticated, by the name of some eminent teacher. Certainly every truth must be older than the expression of it in writing, and it may have been maintained and handed down to posterity by the teacher, whose name is assumed by the compiler, or writer of the book, containing it. Thus, a partially conscientious scribe might excuse his practice. Whatever is true in itself is older than the world, although we may never have heard it expressed until to-day.

The *Sohar*, the chief book of the Kabala, was written at the end of the 13th century, and, both from external and internal evidence, is now known to have been written by a Spanish Jew, Moses de Leon, who put it forth as the work of Rabbi Simon ben Jochai, because, as his widow said, he told her "that if he were to publish it under his own name, nobody would buy it, whereas under the

name of Rabbi Simon it yielded him a large revenue." Rabbi Simon, ben Jochai, who lived A.D. 70-110, was regarded by the Jews as the embodiment of mystical knowledge.

The *Sohar* existed in manuscript only up to the year 1558, but it had many enthusiastic admirers and commentators, both Jewish and Christian, before that time. The other books are *Jetzira*, or *The Book of Creation*, and *The Commentary of the Ten Sephiroth*.

The former, which is the oldest of the books, bears evidence of having been written in the 9th century of the Christian era, although the writer ascribes it to the patriarch Abraham, of whom it pretends to be a monologue. It consists of six chapters, subdivided into thirty-three Mishnas (sections). A Jewish commentator, R. Jehudah Ha-Levi (born about 1086), gives the purport of the book, as "demonstrating the existence of the Deity and the Divine Unity, by things which are on the one hand manifold and multifarious, whilst on the other hand they converge and harmonise; and this harmony can only proceed from One who originated it."

The order of the Universe is explained by the analogy which subsists between visible objects and the letters of the Hebrew Alphabet, or signs of thought, used both as phonetic letters and as numerals. The twenty-two letters of the alphabet, and the ten fundamental numbers, are designated the thirty-two ways of Secret Wisdom. "By thirty-two paths of Secret Wisdom, the Eternal, the Lord of Hosts, hath created the world by means of numbers, phonetic language, and writing. At first nothing existed save the Divine substance, and Indivisible. One is the Spirit of the living God, blessed be His name, who liveth for ever—Voice, Spirit, and Word—this is the Holy Ghost." From this Spirit the whole Universe proceeds in the following successive emanations:—The creative *air*, represented by the number two, in which God engraved the twenty-two letters; *water*, represented by three; and *ether*, or *fire*, which emanated from the water, by four. "From these He formed His habitation; as it is written, 'He maketh the winds His messengers, flaming fire His servants.' The remaining six numbers respectively, represent space in the six directions, east, west, north, south, height and depth, in the centre of which is the holy temple, supporting the whole; lastly follow the twenty-two letters 'by means of which God, having drawn, hewn, and weighed them, and having variously changed and put them together, formed the souls of everything that has been made and that shall be made.' These letters are divided into three groups, viz., three mother or fundamental letters, seven double consonants, and twelve simple consonants, to deduce therefrom a triad of elements, a heptade of opposites, and a duodecimo of simple things. The system is elaborated and applied to the world, the solar system, the calendar, and to man and all his actions. The law of permuta-

tions is adduced, to show the almost infinite variety of creative objects which may be made from the twenty-two letters. Just as the twenty-two letters yield two hundred and thirty-one types, by combining *Aleph* with all the letters, and all the letters with *Aleph*, *Beth* with all the letters, and all the letters with *Beth*, so all the formations and all that is spoken proceed from one name. Two letters form two houses, three letters build six houses, four build twenty-four, and five build a hundred and twenty houses, and from thenceforward go out and think what the mouth cannot utter, and the ear cannot hear." "Accordingly," says Dr. Ginsburg, "the form of the spirit, represented by the letters of the alphabet, is the form of all existing beings. Apart from the three dominions—the macrocosm, time, and microcosm—it is only the Infinite who can be perceived, and of whom the triad testified, for which reason it is denominated 'the three true witnesses.' Each of this triad, notwithstanding its multifariousness, constitutes a system, having its own centre and dominion. Just as God is the centre of the Universe, the heavenly dragon is the centre of the macrocosm, the foundation of the year is the revolution of the zodiac, whilst the centre of the microcosm is the heart. . . One God is over the three, the three is over the seven, the seven over the twelve, and are internally connected with each other. Thus the whole creation is one connected whole; it is like a pyramid pointed at the top, which was its beginning, and exceedingly broad in its basis, which is its fullest development in all its multitudinous component parts. Throughout the whole are perceptible two opposites, with a reconciling medium. Thus, in the macrocosm, the ethereal fire is above, the water below, and the air is between these hostile elements, to reconcile them. The same is the case in the heaven, earth, and the atmosphere, as well as in the microcosm. But all the opposites in the cosmic, telluric, and organic sphere, as well as in the moral world, are designed to balance each other. 'God has placed in all things one to oppose the other; good to oppose evil; good proceeding from good, and evil from evil; good purifies evil, and evil purifies good; good is in store for the good, and evil is reserved for evil.'" (*Jetzira*, Chap. vi., sec. 2.) Whatever may be thought of the philosophy of the *Jetzira*, it was admirably adapted for a mnemonic system, or *memoria technica* of creation.

Although the Kabbalists claim this book as their oldest, it has, according to Dr. Ginsburg, nothing in common with their cardinal doctrines. These are embodied in the "*Commentary on the Ten Sephiroth*," written by Rabbi Azariel ben Menachem, who was born in Valladolid about 1160. This treats of (1) The Nature of God; (2) The Cosmogony; (3) The Creation of Angels and Men; (4) The Destiny of Man and of the Universe; and lastly (5) The Import of the Revealed Law.

(To be continued.)

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS OF THE SACRED BOOK, ENTITLED THE VIRGIN OF THE WORLD.

CHAPTER I.—(continued).

THIS petition of the souls was answered, O Horus, my son ; for the Monarch was present, and being seated upon the throne of Truth, He addressed them thus :—"O ye souls, you will be governed by Desire and by Necessity ; they will be, after me, your masters and your guides. Souls that submit to my sceptre which is never broken, know ye, that while ye remain without uncleanness, your habitations will be in the realms of heaven. If there be any among you deserving of reproach, they will inhabit the abodes which await them, in mortal organisms. If your faults are trifling, you will return to heaven, after being freed from the bonds of the flesh. If you are guilty of more serious crimes, if you turn aside from the end for which you have been formed, you will inhabit neither heaven, nor human bodies, but will henceforth migrate into those of irrational beings."

Having spoken these things, O my son Horus, He endowed them with breath, and spoke thus :—"It was not by accident that I ordered your destiny, it will be worse if your actions are evil ; it will be better if your actions are worthy of your being. It is I, and no other, who will be your witness and your judge. Know ye that it is for your previous faults, that you are punished, and imprisoned in bodies. Regeneration in different bodies will be dissimilar for you, as I have told you before. Resolution is a benefit, it is the blessing adverted to. But if your conduct is unworthy of me, your prudence having become blind, and guiding you contrariwise, will cause you to mistake for a benefit, that which is a chastisement, and to dread a better fate as though it were a cruel injury. Those that are most just amongst you will draw nearer to the Divine, in their transformations, and amongst men, they will become just kings, true philosophers, founders and legislators, truthful diviners, collectors of health-giving herbs, skilful musicians, intelligent astronomers, learned augurs, experienced ministrants, all employments that are good and beautiful ; like as among the birds, the eagles, who will neither pursue nor devour those of their own species, and do not allow those of a weaker kind to be attacked before their eyes, for justice shall dwell in the nature of the eagle ; and like as among the quadrupeds, lions, for the lion is strong, not easily overcome by sleep, which in a mortal body indulges in immortal travails, and which nothing can tire, nor cause to slumber ; amongst the reptiles, dragons, for they are mighty, long-lived, innocent, and friendly towards men, would be easily tamed, having no venom, and casting off old age, will

re-approach the nature of the Gods ; among the fishes, dolphins, for that animal, pitying those who fall into the sea, will take them to land if they are still alive, and although the most voracious of all aquatic animals, will abstain from eating them if they are dead." Having spoken thus, God became an incorruptible Intelligence.

After these things, Horus, my son, there arose from the earth a Spirit, endued with great power, disengaged from all bodily envelope, and mighty in wisdom, but fierce and dreadful.* Although he was not in ignorance concerning what he asked, seeing that the type of the human body was fair and of stately aspect, and perceiving that the souls were about to be embodied, "Who are these," he cried, "O Hermes, Secretary of the Gods?" "These are men," said Hermes. "This is a daring operation, to have made man, with these penetrating eyes, this tongue so subtle, this delicate ear, by which he can hear things which do not concern him, this subtle sense of smell, and in his hands this feeling of touch, by which he can appropriate all things to himself. O Generator, dost thou see it good that he should be free from care, this future explorer of the beautiful Mysteries of Nature? Wilt thou also exempt him from sorrow, he whose thoughts will reach the limits of the earth? Man will tear up the roots of plants, that he might study the properties of their natural juices, he will observe the nature of stones, will dissect not only animals, but also his own kind, in order to know how he was formed. He will stretch forth his daring hand even over the sea, and felling the trees from spontaneous forests, he will pass from one shore to another, that he might have intercourse with his fellow-being. The hidden secrets of Nature will he pursue, even in the superior altitudes, and will study the movement of the heavens. Not even then satisfied, he will try to discover the remotest parts of the earth, and therein find out the extreme limit of night. If he meet with no obstacles, if he live free from pain, and sheltered from cares or fear, heaven itself will be unable to suppress his daring, he will extend his power over the elements. Teach him, therefore, to desire and to hope, that he may learn to fear accidents, and become acquainted with difficulty, and feel the cruel sting of hope deferred. Let desire and fear, vain hopes and care, be a counterpoise to the inquisitiveness of his soul. Let him be a prey to mutual love, to hope and to divers desires, now satisfied, now deceived, in order that the very sweetness of success should allure him towards greater misfortunes. Let the weight of the fever overwhelm him, and crush within him all desire."

Thou art grieved, Horus, at hearing this account from thy mother ! Thou art astonished and amazed at the evils which bear down upon poor

* Several words have been interpolated in the text ; I have tried to restore the sense.

humanity. What you shall yet hear is even sadder still. These words of Mōmos pleased Hermes; he found the advice was good, and he followed it. "O Mōmos," said he, the nature of the Divine breath, which contains all things, will not be inactive. The Master of the Universe hath charged me to be His deputy and director. God, with an all-seeing eye, will observe and direct all things (Adraste*); and I will produce a mysterious instrument, an inflexible and insuperable law to which all will be subject, and which will be the bond of all things created. This instrument will rule that which is on the earth and all the rest." Thus, said Hermes, did I address Mōmos, the instrument, even then, being in operation. In the meantime the souls were embodied, and I was praised for my workmanship.

And the Monarch again called together the assembly of the Gods, who having assembled, he addressed them thus:—"Gods, who have received a sovereign and imperishable nature, and the government of the great eternity, ye whose duty it is to maintain for ever the mutual harmony of things, how long shall we govern an empire that is unknown? How long shall these things be concealed from the sun and moon? Let each of us do his part towards the creation. Let this inert cohesion be blotted out by the power of our might. Let chaos become an incredible fable to posterity. Begin the grand operations, and I will direct you."

He spoke, and forthwith the Cosmic Unity, as yet obscure, was divided, and in the altitudes appeared the heavens, with all their mysteries. The earth, still changeable, was consolidated by the light of the sun, and came forth adorned with all the riches which it contained. For all things are fair in the sight of God, even that which appears unseemly in the eyes of mortals, for all things are made according to His law. And God rejoiced when he saw His works in operation, and seizing the treasures of Nature liberally: "Receive them," He said, "O hallowed ground, receive them, O thou venerable, who wilt become the mother of all things, and henceforth let nothing fail thee!" He spoke, and opening His hands Divine, He scattered all his treasures throughout the universal storehouse. But they were still unknown; for the souls, being newly fettered, and not bearing their reproach, wished to rival with the celestial Gods, and proud of their noble origin, they gloried in having the same Creator, and rebelling, they took men for their instruments, setting them against each other, and creating intestine wars. And thus strength opposed weakness, the strong burned and massacred the feeble, and both the living and the dead were hurled from the sacred places.

* This word appears to me to be a marginal note interpolated into the text by some copyist. It seems to be an explanation of what follows: Adraste is the personification of that necessary law of which Hermes is about to speak.

(To be continued.)

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

(Continued from page 23.)

It is necessary for us to recognise an element common to all beings—that which enables them to hold mutual relationships. In order to acquire this knowledge, we shall consult facts alone; moreover, this will advance us one step towards the question which remains our principal object, viz.:—Are the phenomena of Spiritualism due solely to the spirits of the dead? The order of facts which we now take up, is that to which belong Clairvoyance, Thought-reading, and Impression. These facts, like apparitions, may be spontaneous, induced, or ordinary.

Spontaneous *Clairvoyance*, the most simple and the most general, as also the most confused, manifests itself by the *sympathy* or *antipathy* which we nearly all feel at the sight of a stranger. Beyond this feeling we would mention the habitual simultaneity of thought between two persons. Many feel this, although rarely; it is the ordinary result of a deep sympathy, which enables each of the two friends to anticipate the desires of the other. Next, we find *presentiments*. These embrace a far wider field of impressions, but the subjects with whom they are very clear, are also very few. Then, immediately beyond these presentiments, we have the first degrees of Clairvoyance, properly so called, or Second Sight, relative to which several writers give us instances. This faculty consists in perceiving spontaneously, and in the normal state, that which is taking place at great distances, or which is hidden from ordinary vision. Madame Lucie Grange, Directress of "*La Lumière*," who is thus clairvoyante, has shown it by two instances mentioned in her paper (Vol. i. p. 141, and Vol. iii. p. 9)—vision in Paris of a person living in the Eure, and vision of an internal disease in a person met at a soiree.)

To Clairvoyance, we must add *Clairaudience*, which consists in hearing words pronounced at a distance, or mentally. Instances of this sort are not wanting; nevertheless, they are fewer than those of Clairvoyance, probably because that part of the brain wherein terminates the auditory nerve, and which is intended to receive the strong vibrations of the air, is less sensitive than that of sight, which perceives the delicate vibrations of light. Let us also notice, as Allan Kardec observes, that certain animals, particularly the dog and the horse, are naturally clairvoyant, even more so than man, for they often perceive manifestations of invisible things which escape the notice of most of us. Let us not, therefore, make of this faculty a distinctive property of the human soul.

Here we have already a series of phenomena,

with which almost every one is familiar, and to the first of which we often erroneously neglect to attribute sufficient importance. The generality of those we are about to speak of, gives them great authority, although they are not very conspicuous. In the same manner as apparitions, Clairvoyance can be facilitated by natural events, or by artificial processes. The faculty itself can be excited by the violence of those actions which actuate it, such as strong emotions, vivid impressions, which re-echo upon the Astral body, an appeal for help from some dear one in distress, his cry warning us of his share in some pressing danger. On the other hand, the physical senses can be thrown into a state of drowsiness, more or less deep, whereby the interior sense obtains more liberty. This lethargy varies in degree, from perfect calm to complete coma. In all cases, Clairvoyance is most clear and vivid, in proportion to the inducing cause being most powerful. This is expressed by the principle, the application of which we have already seen. *The more our physical senses become lethargic, the more our inward sense becomes quickened.* We may, therefore, expect the possibility of developing within ourselves this interior sense, by becoming masters of our physical senses; only let us endeavour to succeed in a less brutal fashion than that which is manifested by the properties of which we are about to speak. But let us not anticipate; these considerations will come forward in due time. Apart from emotions, the first process whereby Clairvoyance can be induced, is Psychometry. You may notice that Madame Grange produced a phenomenon of Psychometry, at least in the first case of Clairvoyance above quoted. It is by the holding of a letter that she perceives its author. You will remember that, in principle, Psychometry consists in observing, calmly and silently, the effect produced by the contact of an object with some part of the body, which is specially sensitive, such as the forehead or the fingers. You will also remember, that by this contact, one perceives that by which the body has been surrounded, or that which has contributed towards its formation; for instance, a monument of which one may hold a fragment, an author from whom one may hold a letter, etc. A Psychometrist can thus see, not only a person, but his character, his *past actions*, and sometimes even, although this is more rare, can he *foresee his future*. We have, then, a first proof that inanimate objects are *influenced by the realities which surround them, and of which they preserve a transmutable impression.*

Next to Psychometry, we find *Thought-reading*, induced *by contact*. The subject places himself in physical *rapproch* with the person whose thought he wishes to perceive, in the same manner as the Psychometrist, and the object which awakens his Clairvoyance. Here we recognise the experiments of Cumberland, etc., for they are nothing new. The London Society for the study of Psychology relate similar experiences, dating back to 1875.

A Dr. Cory, of America, could discover an object, by placing his hand on the forehead of the person who had hidden it. By the same process the subject can reproduce a painting, an object, a word, etc., imagined by the person whom he touches. Again, contact even can be dispensed with, for certain subjects only require perfect placidity, and attentive observation, to enable them to penetrate the mind of a willing operator. This is the superior degree of that sort of Clairvoyance which is induced without sleep, and which can be reached by *sympathy*.* Certain methods can be successfully employed to paralyse the physical senses, without inducing sleep however. These generally consist in diverting the attention, by fixing it on some particularly bright spot. What you call the *glass of water mediumism*, is an artifice of this category, which includes also the globe of water (analogous to the glass of water), the drop of ink which we gaze at steadily, and the *Magic Mirror*. These methods are intermediates between pure and simple placidity and hypnotism,† which they partly induce.

We must next have recourse to magnetic sleep, in order to attain to a more advanced state of Clairvoyance. You are, no doubt, acquainted with the powers of a *lucid* subject; he perceives the persons, the places, the objects upon which the magnetiser directs his attention; he can also often perceive their past belongings, and sometimes, though more rarely, the future. You are also aware, that the sleeper, like the Psychometrist, requires, in most cases, to be brought into contact, if not with the person to be examined, at least with some object belonging to him. It is useless to insist upon these well-known facts; let us note simply the precious advantages of Psychometry. In the first place, all the other methods are injurious in proportion to their efficiency; that alone which secures absolute serenity of soul is only inoffensive. It is also the safest. The sleeper having no control whatever over his imagination, a confusion of ideas takes place between his own thoughts and those of his magnetiser, as also those ideas which should be perceived singly. Spontaneous seers themselves are often subject to abnormal physical impressions, and a perfectly independent seer is so rare, that one scarcely expects to meet one in a life-time. On the other hand, the Psychometrist, preserved from all sensations, has better control over his thoughts and senses, and such can be found in almost every family.

The Will, whereby the Thought is perceived, may be either that of the person who Thinks, or

* I am not aware that any experiments have been tried with us, to establish *Clairaudience*, with or without contact, but these experiments are as easy as those relative to Clairvoyance, and recommend themselves to the attention of investigators.

† Hypnotism is the Magnetic Sleep, obtained by gazing at some bright spot.

that of the Seer. The first of these produces *Transmission of Thought*, or *Impression*, the other is *Thought-Reading*, properly so called. In *Impression*, the efforts of the operator's will are in inverse ratio to the resistance of the subject, and as the latter may be found to be in one of the above-detailed states, so have we to distinguish as many varieties in the transmission of Thought, viz. :—

Impression on a sleeper,

Impression on a subject in a state of quiet abstraction, but not asleep, and

Impression on an unconscious subject, or confused impression.

As so much has been said lately, even in our leading papers, concerning the experiments of Braid, of M. Liégeois, of Dr. Bernheim, and the Professors of the Paris Hospitals, one should be quite familiar with the subject of Impression by Magnetism or Hypnotism, upon a sleeper. It is, therefore, useless to repeat them. But let us note carefully the characteristics of this phenomenon. In the *Anti-Materialist*, the Director has shown its utility for moral development, but experience, far from confirming upon this point his generous views, has shown that the effects thus produced ceased with the influence of the controlling will; the natural state is only masked for the moment, but not modified. The children of a Penitentiary, who had received a transmission of moral sentiments, retained them whilst they were under their influence, but only to relapse again into their former vices, after being forsaken by their "guides." There can be no morality unless it be spontaneous. Upon the other hand, the *greatest crimes are suggested to persons of perfect honesty*, and they commit them *unavoidably without hesitation*. Some have been made to attempt *robbery, forgery, and murder*, and would have succeeded, had not precautionary measures been taken to neutralise these effects. (See *Figaro*, June 19, 1884.) Thus in this case, the subject is completely passive, constrained, unconscious, and we are here in presence of a most dreadful phenomenon, one bordering on Black Magic. We cannot draw the attention of Spiritualists too prominently to these forms of Impression, which reveal all the dangers of mediumship. Fortunately, in most cases, the subject must commence by abandoning his own will. (This is what Dr. Burque remarked in a communication to the Biological Society, *Gazette des Hopitaux*, page 524, 1884.) *The will once given up cannot be resumed*. Further, when the subject is well controlled, we read in the same document, "*Impression requires neither word, nor gesture, nor even contact*." Let us add, furthermore, that there are wills sufficiently strong to dominate other wills, and impress them in spite of all resistance. The public experiments of Donato have proved this superabundantly.

Then, what do the Mediums? *They abandon their Will to unknown intelligences*, thus exposing

themselves to be controlled, promptly surrendering themselves, inert and without any possible resistance, to influences which they are not in a position to appreciate exactly. Let them reflect well upon these facts, and also upon the following statistic of M. Liégeois :—"Out of 1,011 hypnotised persons, 27 only are absolutely refractory;" as also this extract from the communication of Dr. Burque :—"A consequence of Impression, let it be well known, is to aggravate more and more the pathologic state, but, on the other hand, the more that nervous disorders predominate, the better and easier do we obtain Impression." But let us return to the principal subject. We notice as a characteristic of Impression, aided by the somnambulist state, that the subject is *entirely passive, irresistibly subdued*. In the second place, is the essential fact, that the idea which is impressed, translates itself invincibly into action; *it produces, therefore, in the brain a material shock*, similar to that produced outwardly, as illustrated by one of the most curious experiments of Braid. In simply touching the skull of a hypnotised subject, he immediately produced an outward manifestation of the corresponding sentiment—according to Gall's system—to the region touched; the contact was produced, moreover, even by an *inert body*, for instance by a cork which no person held. Thus were produced in quick succession various sentiments of an opposite nature; excessive piety, implacable cruelty, laughter, and tears. And, again, Impression persists even till *after the waking state*; the idea subsists, latent and potential, so to speak, to be executed fatally at the instant which has been assigned for it, although at that time the subject may remain in the normal state, (see *La France*, May 13, 1884, relative to M. Liégeois' communication to the Academy), a fact, let us remember, which renders impression still more terrible.

Let us now see how Impression, aided by simple abstraction, is produced. This is one of the phenomena upon which the Psychological Society of London has hitherto chiefly occupied itself, and concerning which the Members have given undeniable proofs by their experiments. They have shown that certain persons are nearly always capable of guessing, in the waking state, a word, an object, imagined by another person present, or of reproducing, without the help of their eyes, a design executed by that other person. Naturally, all do not possess the faculty of transmitting, or of reading the thought, in the same degree. With some persons, this reading is only possible by contact with the operator; with others, on the contrary, this contact is useless. Besides, success depends as well upon the force of the will and thought of the operator, as upon the sensibility of the subject. Here must be quoted particularly, in support of these assertions, the experiments of M. Ch. Richet, Director of the *Revue Scientifique* (See *Revue Scientifique*, November, 1884). These are highly instructive to Spiritualists. A medium is placed

upon a table; an operator, whose movements the medium cannot see, touches in silence the letters of an alphabet in the order necessary to form words; the medium reproduces these words, unconsciously, by means of the table, by an appropriate mechanism, and in the majority of cases the reproduction is exact. This is a faithful image of communications by the table.

As to *confused impression*, we find numerous illustrations in every-day life. Everywhere the man with strong will-power, and positive mind, naturally imposes his resolutions, be they even criminal, upon those who have not the same degree of energy, or those who submit to him. The General *electrifies* his armies; the accomplice is *the tool* of his instigator. Do not these expressions alone point out all the characteristics of Impression?

Finally, we have yet to speak of *Thought-Reading*. This can be done with or without the contact of the party whose secrets are thus perceived, and at any moment which the Seer may desire. But, in whatever manner this is produced, it always constitutes a manifestation of Clairvoyance, infinitely more rare than any of the preceding. It is no more the result of a special physiological disposition, or the product of material artifices, but only the proof of an extraordinary spiritual superiority. Such is the case with the Adepts, who have attained that exalted degree of Initiation, whereby man, completely master of himself, is likewise the master of those Occult Forces of Nature, the proofs of which have always existed, but are now only being gradually recognised by the world. We have no right, therefore, to enlarge upon this subject of Thought-Reading; it is quite sufficient for us to be reminded that history presents it to us as the privilege of the most extraordinary minds amongst humanity, as Moses, the Prophets, Apollonius of Tyana, Christ, &c.

We have now to deduce conclusions from all these facts, and this will be the object of our next article. (To be continued.)

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

By SAMPSON ARNOLD MACKEY.

THE Zodiac, and most of the other Constellations, proved to be the work of the people of Egypt, at least 40,000 years ago; as they then agreed with their latitude, their agriculture, and their commerce.

Indulgent spirits! full before mine eyes,
I see the stage, where all your symbols rise.
Here stand the Muses (1),* guardians of your soil,
Whose admonitions governed every toil;
Told when the Paræ (2) were to weave, or spin,
And when the Furies' (3) vintage should begin;
Told when Tysiphone (3) should cask the wine,
And when Megara (3) made the liquor fine,
And when, from heaven's height, the radiant sun
Had through three watery constellations run;
Then Clio, (4) with her Compasses in hand,

Admonish'd men to measure out the land.
Meanwhile the woolly cattle graze around,
And in the Ram th' autumnal sun was found;
Above whose horns, within the starry sphere,
The Geometric Instruments (5) appear:
Which, used, Triptolemus (6) took the lead,
And hid, beneath the furrow'd soil, the seed.
Now Cerine Persephoneæ (7), lost from sight
In Pluto's realms, 'tis said, lay hid in night;
Meanwhile, that space of heaven the sun passed through,
Was called the Bull, because he drew the plough.
In the next month the Solar path was graced
With two young men most amicably placed;
Type of their social meetings; crowned with mirth,
For labour done and fruits received from earth.
'Twas Thalia's (8) reign, the third among the nine,
And now Megara (3) gave her sparkling wine.
Thus, the first quarter of the year went round,
And now, at noon, the sun was lowest found;
Whence, by an oblique progress in the sky,
He, back returning, blest each longing eye;
His backward-sideways path, the Crab bespoke,
And hence those stars that appellation took.
The next revolving moon, the Lions brought
Upon thy shores, O Nile! oppressed by drought.
The memory of which fact still fills the sky,
Where Hydra (3) and the Lion meet the eye;
By Leo's feet the Hydra still is trod,
And still the Crow stands picking on its mud.
The next moon's rising sun made longer days,
And ripened harvest with his warmer rays;
Then numerous Virgins culled each scattered blade,
For which, in heaven you placed the *gleaning maid*,
Thro' whose wide space the sun was seen to shine,
Till he had climbed the equinoctial line.
Now, whilst three wintry moons rolled round the earth,
They gave Minerva (3) and the Paræ (3) birth;
Which are but symbols of the *flaxen trade*,
Because in Winter flaxen cloth was made.
And when a Spider (Nature's weaver) graced
The symbol, which, for finest works was placed,
'Twas then Arachne (10) now Aranea named,
Which, equivocal of sound, has been by Ovid famed.
Now were the linen symbols cleared away,
And one was placed for cutting corn and hay,
This symbol held a scythe within its hand,
(A sign so simple all could understand);
Besides, to show the assizes very near,
That all "not guilty" might to work repair,
A beard and crown bespoke the grand affair.
Whence by the name of *Cronah* (11) he was known,
By which the splendour of your priests was shown;
While yet the double symbol stood in sight,
The sun had measured equal day and night;
Where night and day an equal distance run,
You put your Balances about the sun.
Now vernal blasts propel your sunburnt sands
Like scorpions' stings, against your face and hands;
And as an act of vengeance, on your part,
You placed within the sun a Scorpion's heart.
And now the last of all, the busy nine
Was spent in hunting; whilst a hunting sign
Is stretched along the bright ecliptic line,
Where Sagittarius' arm still bends the bow,
To show his sense of what you did below.

Mackey's "MYTHOLOGICAL ASTRONOMY" was published in *Norwich* over half a century ago. Although the work is now scarce, yet it can occasionally be picked up at the old book-stalls, for two or three shillings. The most valuable portions of Mackey's writings will be reprinted in the pages of our Magazine, at an early date. If we receive sufficient support, we shall also issue his works in book form—inclusive of the plates—complete, with Notes by "ZANONI," price 3s. 6d. Meanwhile intending subscribers can send us their names.

It may interest our Members to know that S. A. Mackey was the *Neophyte* of an *Initiate* of the H. B. of L., and it was from this source that he acquired his knowledge of the Ancient Astronomy, consequently we had active Outer workers, long antecedent to the establishment of our Exterior Circle.—Ed.

(To be continued.)

* Explanatory Notes relative to those numbered symbols will be appended at the termination of the poem.—Ed.

THE "FOSSIL GIANT."

(To the Editor of the Occult Magazine.)

Dear Sir,—As I have been very busy for some time, I have hitherto been unable to write earlier regarding the "Fossil Giant." During the time it was on exhibition here,—immediately after its alleged discovery by the Yankee prospector for iron-ore—I examined it minutely, in company with a Mr. Duff, a sculptor. I had a *real* fossil, the vertebra of a large fish, probably of the shark species, found in the limestone quarries near Glenarm, in the neighbourhood of the alleged "residence" of the "Giant." The difference was quite apparent, and that the "Giant" was hewn from a block of white limestone, there is not a shadow of a doubt. When on exhibition here, both legs were broken below the knees, but probably the breakage was repaired when it was being exhibited in England.

The absurdity of a prospector of iron-ore digging 8 feet below the surface of the ground, was so apparent, that I questioned the gentleman who found the "Giant," upon the subject, without receiving any satisfactory reply. I know the whole neighbourhood, and, as it is thickly peopled, it is practically impossible to dig at any part without being called on for an explanation by the occupiers of the land. However, the truth leaked out some time after, that the first attempt to manufacture a "giant" was a failure, and the second was more successful, but the six toes on one foot was attributed to the freaks of "John Barleycorn," and not to Mother-Nature.

Had it been a genuine fossil, it would not have so soon been consigned to the oblivion such a gross imposition so richly deserved.

Hoping you will allow me space for this letter in your columns, I remain, yours truly,
GEO. ELLIOTT.
Haypark Avenue, Belfast.

To Correspondents.

INTERESTED, FRANCE. INITIATE.—An Initiate is one—whether male or female—who either in ancient times had been initiated into the arcane wisdom, as taught by the ancient guardians, or hierophants of the Mysteries, or is nowadays one who has been initiated by the Adepts of the Sacred Science into the mysterious knowledge which, in spite of dogmatic creeds and the lapse of ages, still finds a few real votaries on earth.

NOVICE, ROSS-SHIRE. OCCULTISM.—Occultism embraces in its wide scope the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena.

H. W. P., BALTIMORE, U.S. ABSTINENCE, ETC.—See "*Select Works*," p. 159, wherein Porphyry says:—

"Whoever is acquainted with the nature of *divinely luminous appearances*, knows also why it is requisite to abstain from all animal food, and especially for him who hastens to be liberated from terrestrial concerns, and to be established with the celestial gods."

SCPTIC, LONDON. OLD FACTS.—If we accept the testimony of Strabo as to Nineveh being 47 miles in circumference, why should we deny him, when he testifies to the accomplishment of Sibylline prophecies? Is it justice, or even common sense, to term Herodotus the "*Father of History*," and then immediately accuse him of gross falsehood or childish perversity, when he affirms to us the marvellous manifestations of which he was a very eye-witness?

J. H. W., DUNDEE.—Read the works of J. Boehmè, the ignorant but inspired shoemaker, or those of A. J. Davis.

STUDENT, LOS ANGELES, U.S. MYTHS.—Symbolical myths, at one time supposed to be meaningless fables, are now found to be the cleverest, and at the same time the most profound expressions of strictly scientifically-defined truths of Nature.

R. H., MANCHESTER. MATTER.—Matter without the spirit, which animates or vivifies it, is but the "gross purgation," the soulless corpse, whose limbs must have an intelligent operator at the fountain of *Life* to move them into predetermined actions.

P. P., MICHIGAN, U.S. SORCERY, ETC.—The difference between Sorcery and Magic was, as T. Wright tells us (*Sorcery and Magic*, vol. iii.) that—"The magician differed from the witch in this, that while the latter was an ignorant instrument in the hands of the demons, the former had become their master by the POWERFUL INTER-MEDIATION OF SCIENCE, which was only within reach of the few, and which these beings were unable to disobey."

W. Y., CHICAGO, U.S. ANCIENT EGYPTIANS.—After having devoted their whole lives to the study of the records of the Old Egyptian Wisdom, both the Champollions publicly declare, that the *Books of Hermes* "truly contain a mass of Egyptian traditions, which are constantly corroborated by the most authentic records and monuments of Egypt." Closing up his voluminous summary of the psychological doctrines of the Egyptians, the sublime teachings of the sacred Hermetic books, and the attainments of the Initiated Priests in Metaphysical, as well as Practical Philosophy, Champollion-Figeac inquires, with good reason:—"whether there ever was in the world another Association or Caste of Men which could equal them in credit, power, learning, and capability, in the same degree of good or evil? No, never! And this caste was subsequently *curled* and stigmatised only by those who, under I know not what kind of modern influences, have considered it as the enemy of men and science." (*Champ. Egypt.*)

FOUR MEMBERS OF THE H.B. OF L. COLONY.—Our American Brothers joining us will be a great advantage, and would still further improve the price of the lands, as well as the advantage of an assimilation and companionship peculiar to the country. Amongst a considerable proportion of the middle and poorer classes, the means of obtaining a comfortable living in this country for themselves and their families are steadily drifting beyond their grasp. By a Colonial Fraternity they have the means of having reliable information as to the locality. They will also learn whether such lands are perfectly adapted to their wants, and there will be a united effort on foot, by which they can emigrate together, whereas in separate emigration, every family would have to go alone, and occupy an isolated position in a strange country.

G. R. R., ST. PAUL, U.S. NUMBERS.—The cosmological theory of numerals, which Pythagoras learned from the Egyptian Hierophants, is alone able to reconcile the two units—spirit and matter, and cause each to demonstrate the other mathematically. The sacred numbers of the Universe, in their hidden combination, solve the problem, and explain the theory of radiation, and the cycle of the emanations. The lower orders, before they develop into the higher ones, must emanate from the higher spiritual ones, and when arrived at the turning point, be re-absorbed again into the Infinite.

SCPTIC, BOSTON, U.S.—The "Orb of Evil," or "Dark Satellite" of our earth, is in reality a "Moon," but an *invisible*, magnetic orb, it is the Magnetic Vampire of the earth—the *Eighth Sphere*. This dreary and fatal sphere is the abode of the utterly depraved souls, who have lost their Immortality, and who thus become annihilated. See "*Hermetic Philosophy*."

O. R., PARIS.—Exactly; it is truly "*ignorance and malice*," which the *Editress of La Lumière* (?) has so spitefully shewn against us, for which we candidly pity her, but she will find her mistake yet, for she is only preparing for herself ridicule and humiliation.

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TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
The Kabala,.....	33	Fragments on Occultism. By Glyn-		The Mythological Astronomy of the	
Extracts from the Hermetic Writings		don, ...	36	Ancients. By Sampson A. Mackey, 39	
of the Ancient Sages—Chap. I.,....	35	The "Word." By Mejnour,.....	38	To Correspondents, ...	40

Omnia Vincit Veritas.

THE KABALA.

(Continued from page 26.)

THE Commentary on the Ten Sephiroth (intelligences) is written in the form of questions and answers. An analysis of it, according to Spinoza's form of ethics, as given by Dr. Ginsburg from Jellinck, we give in a condensed form.

1. By the Being who is the cause and governor of all things is to be understood the *En Soph* (the Boundless), i.e., a Being infinite, boundless, absolutely identical with itself, united in itself, without attributes, will, intention, desire, thought, word or deed.

2. The *Sephiroth* are the potencies which emanated from the absolute *En Soph*, all entities limited by quantity, which, like the will, without changing its nature, wills diverse objects that are the possibilities of multifarious things. As the primary cause of the world is infinite, nothing can exist *without* (extra) Him. The *Sephiroth* are the medium between the absolute *En Soph* and the visible creation. As the real world is limited and not perfect, it cannot directly proceed from the *En Soph*, still he must exercise his influence over it or his perfection would cease. Hence the *Sephiroth*, which, in their intimate connection with the *En Soph*, are perfect, and in their severance are imperfect, must be the medium. There are ten intermediate *Sephiroth*, who are emanations, not creatures. The first *Sephira* was in the *En Soph* as a power before it became a reality; then the second emanated as a potency for the intellectual world; and afterwards the others emanated for the sensuous and material world. This, however, does not imply a *prius* and *posterius*, or a gradation in the *En Soph*, but just as a light, whose kindled lights which shine sooner and later and variously, so it embraces all in a unity. The *Sephiroth* are both active and passive; each one must receive

from its predecessor and impart to its successor, i.e., be receptive and imparting. The first *Sephira* is called *Inscrutable Height*; the second, *Wisdom*; the third, *Intelligence*; the fourth, *Love*; the fifth, *Justice*; the sixth, *Beauty*; the seventh, *Firmness*; the eighth, *Splendour*; the ninth, the *Righteous is the Foundation of the world*; and the tenth, *Righteousness*. The first three *Sephiroth* form the world of thought; the second three, the world of soul; and the last four, the world of body, corresponding to the intellectual, moral, and material worlds.

The *Sohar*, regarded by Kabalists as their chief book, is the most modern. It consists of several separate treatises. The *Sohar* proper is a commentary on the Pentateuch, according to the division into Sabbatic sections. The name *Sohar* (light or splendour) was probably derived from the principal word in the verse, "Let there be *Light*," with the exposition of which it commences. The writer was acquainted with the doctrine of the Ten *Sephiroth*, of which it is in part a commentary, and pre-supposes such an acquaintance in the reader.

One book, *Hechaloth*, or *The Mansions and Abodes*, describes the topography and nature of Paradise and of Hell. The mansions and palaces of the former, seven in number, were at first the habitation of the earthly Adam, but, after the fall, were re-arranged to form the abode of the saints. The seven words in Gen. i. 2 are explained to describe those seven mansions. Corresponding to these are seven Hells for the wicked.

In other books, various passages of the Scriptures, which are held by all the Kabalists to have spiritual meanings, which the letter is designed to conceal from the unworthy, are explained mystically. Thus, Abraham's prayer for Sodom is explained as an intercession by the congregated souls of the saints in behalf of the sinners about to be punished. Lot's two daughters are the two proclivities in man—good and evil. The Mosaic commandments and prohibitions are also interpreted spiritually.

Siphra Deitaniutha (the Book of Secrets or Mysteries) treats of the questions involved in the creation, as the transition from the infinite to the finite, from absolute unity to diversity, from pure intelligence to matter; the dual principle of masculine and feminine expressed in the Tetragrammaton, or the four letters of the word יהוה: the Demonology concealed in the letters of Scripture, as seen in Gen. vi. 2, Josh. ii. 1, 1 Kings viii. 3-16; the mysteries contained in Isaiah i. 4, and the doctrine of the Sephiroth concealed in Gen. i.; as well as showing the import of the letters composing the Tetragrammaton, which were the principal agents in the creation.

Idra Rabba, or the Great Assembly, describes the form and various members of the Deity, with a disquisition on His relation to the universe in His two aspects of the Aged and the Youthful; it also contains a dissertation on pneumatology and demonology.

Believers in the Kabala, whether Jews or Christians, in order to exalt the occult senses of the letter of Scripture, depreciate the value of the literal sense in a way which would delight the minds of unbelievers in a written revelation. "If the Law," says the *Sohar*, "simply consisted of ordinary expressions and narratives, as the words of Esau, Hagar, Laban, the ass of Balaam, or of Balaam himself, why should it be called the Law of truth, the perfect Law, the true worship of God? Each word contains a sublime source; each narrative points not only to the single instance in question, but also to generals. Woe be to the son of man who says that the *Tora* (Pentateuch) contains common sayings and ordinary narratives. For if this were the case, we might in the present day compose a code of doctrines from profane writings which should excite greater respect. If the Law contains ordinary matter, then there are nobler sentiments in profane codes. Let us go and make a selection from them and we shall be able to compile a far superior code. When it descended on earth, the Law had to put on an earthly garment to be understood by us, and the narratives are its garment. There are some who think that this garment is the real Law, and not the spirit which it clothed, but these have no portion in the world to come; and it is for this reason that David prayed, 'Open thou mine eyes, that I may behold the wondrous things out of the Law.'

"Those who have mere understanding do not look at the garment, but at the body beneath it (i.e., the moral sense); whilst the wisest, the servants of the Heavenly King, those who dwell at Mount Sinai, look at nothing else but the soul (i.e., the secret doctrine), which is the root of all the real Law, and these are destined in the world to come to behold the *Soul of this Soul* (i.e., the Deity), which breathes in the Law" (*Sohar* III. 152a).

These fourfold senses comprehended within the letter of Scripture are attempted to be evolved by

curious hermeneutical rules, the chief of which is called *Gematria*, a metathesis of the Greek word, γράμματα. By this every letter is reduced to its numerical value, and the word is explained by another of the same quantity. Thus the three angels who appeared to Abraham are discovered to have been *Michael*, *Gabriel*, and *Raphael*, because these names are of the same numerical value as the words, "Lo! three men stood by him."

By other methods, every letter of a word is taken as an initial of other words; two words in the same verse are joined together to form a third, etc., etc. All most literal and unspiritual means of attaining to the knowledge of spiritual meanings. Of the genesis and destiny of the human spirit, the teaching of the Kabala is, that all souls are pre-existent, occupying a spiritual hall in the upper world of spirits, and there decide whether they will pursue a good or a bad course in their temporary return to the Archetypal image. It is an absolute condition of the soul to return to the Infinite Source whence it emanated, after developing all those perfections, the germs of which are indelibly inherent in it. If it fails to develop these germs, it must migrate into another body; and in case it is still too weak to acquire the virtues for which it is sent to this earth, it is united to another and a stronger soul, which, occupying the same human body with it, aids its weaker companion in obtaining the object for which it came down from the world of spirits.

"When all pre-existent souls shall have passed their probationary period, the restitution of all things will take place; Satan will be restored as an angel of light, hell will disappear, and all souls will return into the bosom of the Deity whence they emanated. The creature shall not then be distinguished from the Creator. Like God, the Soul will rule the universe—she shall command, and God obey."

The above summary of the Kabala and its doctrines, from Dr. Ginsburg's learned and comprehensive treatise, is derived from Neo-Platonism. This may be true, as it is undoubtedly true that its various books are none of them older than the 9th century of the Christian era, and are the work of individual Jewish writers. But unless those writers had given expression to the thoughts which had arisen, and were dawning, in many minds, the writings would not have been reserved and transmitted by both Jews and Christians. The Kabala is an expression of the mysticism, or spirituality, of the Jewish mind struggling through inherited materialistic tendencies. Its defects result from the clouds through which the inner light strives to emerge; and that light, imperfect as it may be, reveals the Divine purpose of universal redemption, which many who profess to be enlightened by the clearer truths of Christianity fail to apprehend.

J. W. F.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS OF THE SACRED BOOK, ENTITLED
THE VIRGIN OF THE WORLD.

CHAPTER I.—(Continued.)

THEREFORE the elements resolved that they should complain before the Monarch, concerning the savage state of man. And the evil being already very great, the elements, advancing towards God the Creator, complained in these terms.* The Fire was the first who was allowed to speak—"O Master," said he, "Artificer of this newly-made world, Thou whose name, mysterious among the Gods, hath been hitherto venerated by all men, O Deity, hast Thou decided to leave humanity without a God? Reveal Thyself to the world which calleth upon Thee, ameliorate their savage life by the introduction of peace; grant laws for life, and oracles for night; let all be filled with blessed hopes; let men fear the judgment of the Gods, and they will sin no more. Let crimes receive their just punishment, and they will abstain from injustice. They will be afraid to violate the oaths, and folly will have an end. Teach them the acknowledgment of benefits, that I might add my flame to the offerings and the libations, and that sweet-smelling smoke might ascend from the altar. For now I am polluted, O Master, and, by the impious rashness of man, I am constrained to consume the flesh. They will not leave me in my nature, but alter and destroy my purity."

The Air said, in its turn—"I am corrupted by the exhalation from the dead bodies, O Master; I am becoming pestilential and unwholesome, and I behold, from on high, things which ought not to be seen."

The Water came next, O my magnanimous son, and spoke thus: "O Father, Thou the marvellous Creator of all things, Deity not made, Artificer of Nature, which begetteth all things through Thee, command the waters of the rivers to be for ever pure, for at present the rivers and the seas wash the murderers and receive the victims."

The Earth at last appeared, O my glorious son, and spoke thus: "O King, Chief of the celestial choirs and Lord of the orbits, Master and Father of the elements, by whom all things are made to

increase and also to decrease, to which all will have to return, I am covered, O Venerable, by an impious and senseless crowd of men, for I am, by Thy command, the asylum of all beings; I bear them all, and receive in my bosom all that which is destroyed. Such is now my reproach. Thy terrestrial world, which containeth all, is deprived of God. As they have nothing that can make them afraid, they transgress all law, and cause me to bear all manner of works which are evil. In my bosom returneth, to my shame, O Lord, all that which produceth the corruption of bodies. As I receive all things, I would also receive God. Grant unto the earth this favour, and if thou dost not come Thyself—for I cannot contain Thee—let me, at least, receive Thy sacred effluence. Let the earth become the most glorious element, and, as it giveth all things to all, may it be honoured by the reception of Thy gifts."

Thus spake the elements, and the sacred voice of God, filling the universe, said,—“Go forth, blessed children, worthy of the Paternal greatness; attempt no innovation, and refuse not to my creation your ministry. I will send you an efflux of Myself, a pure Being, who will inspect all actions, who will be the dreadful and incorruptible judge of the living; sovereign justice will extend even below the earth, and each man will receive his just reward.” And thus the elements ceased their complaint, each one resuming his duties and his empire.

And afterwards, O my mother, said Horus, how did the earth obtain this efflux of God? I will not relate an account of this birth, said Isis; I dare not, O mighty Horus, expose the origin of thy race, for fear that, in the future, men should understand the generation of the Gods. I shall only say, that the Sovereign God, the Creator and Architect of the world, granted unto them, for a time, thy father Osiris, and the great Goddess Isis, that they might lend the desired help. Through their life developed to its fulness—fierce and murderous wars came to an end; they consecrated temples to the Gods, their ancestors, and instituted oblations. They gave unto mortals law, food, and raiment. “They will read,” said Hermes, “my mysterious writings, and, dividing them into two parts, they will keep the one, and the other, being useful to men, they will engrave it upon columns and obelisks.” Having instituted the first tribunals, they made order and peace to reign supreme. To them is due the respect of treaties, and the grand religious oath they introduced among mankind. They taught them how to bury the dead. They have examined the horrors of death; they have found out that the outer breath loves to return into human bodies, and if the means of return is cut off, it produceth dissolution. Being taught by Hermes, they wrote on hidden columns that the air is filled with demons. Taught by Hermes concerning the secret laws of God, they alone have been the preceptors and the legislators

* There is a similar passage in the *Book of Enoch*. “The Giants turned against the men to devour them, and they began to do harm unto the birds, the wild animals, the reptiles, and the . . . fishes, and they devoured each other's flesh and drank the blood thereof. The earth, therefore, raised up its complaint against the unjust. . . . And because of the wickedness of man a great cry arose, and it reached unto heaven. Therefore, Michael, Gabriel, Souryan, and Ouryan looked down from heaven, and saw the abundance of blood which was shed upon the earth, and all the iniquity which was performed, and they spoke together and said:—“Their cry hath gone up, the clamour of the earth hath reached the gates of heaven; and before you, O ye saints, do the souls of men complain, saying:—Give us justice before the Most High” (vii. 14, 15; viii. 8, 9; ix. 1, 2, 3).

of mankind, instructing them in the arts, the sciences, and the benefits of civilised life. Instructed by Hermes concerning the sympathetic bonds established by the Creator between heaven and earth, they have instituted the religious representations and the celestial mysteries. Considering the corruptible nature of all bodies, they have ordained Prophetic Initiations, so that the prophet who uplifteth his hands towards the Gods might be instructed in all things, and that philosophy and magic might be employed for the education of the soul, and that medicine might heal the ailments of the body.

Having accomplished all these things, O my son, and the world having arrived at its plenitude, Osiris and I were recalled by the inhabitants of heaven. But we could not return, without having first praised the Monarch, in order that this vision might replenish the expanse, and that the blessed way of ascension might be opened for us, for God loveth the hymns.—O my mother, said Horus, teach me this hymn, that I also might be instructed therein.—Hear, my son, said Isis.

(To be continued.)

FRAGMENTS ON OCCULTISM.

BY GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

LET us recapitulate the proofs we have obtained. Instructive sympathy, simultaneity of thought, pre-sentiments, are only confused and common manifestations of a particular faculty—*Clairvoyance*, or *Second Sight*. This faculty may be exercised spontaneously, but in most cases it needs to be aided, either by contact of objects or of persons related to that which has to be perceived; this constitutes *Psychometry*; or

By contact of the thinker, as in the experiments of Dr. Corey, Cumberland, &c.; or

By extinction, more or less complete, of the physical senses, and particularly by the Magnetic Sleep; such is *Lucid Somnambulism*; or again

By the will of the thinker whose thought appears to, or is imposed upon the subject.

This is impression produced, which in proportion to the psychic force of the operator, and, the sensibility of the subject has to be aided by Somnambulist sleep, or simply by a state of tranquility, and even foreign aid may be dispensed with. From these well known facts, Occultists have drawn the conclusion that thought is reproduced—we might say photographed—upon an invisible element where it can be perceived by the inner sense, that is to say, by the Astral Body. This is not a mere figure of speech.

Let us consider well in what consists photography. Light—that is to say, the undulation produced by a certain motion of that subtile matter

scattered throughout the spaces, or according to the scientists that which they call Ether,* the light being reflected upon the chemical substance of the sensitised plate. There its vibrations combine with those of the atoms of this substance,† producing others which correspond with the chemical modifications of the plate, another chemical body, more or less tinted. This new body remains so long as other vibrations do not transform it. Now, it is absolutely the same with our thoughts, each thought produces a vibration which transmits itself to a substance, which differs as much from our matter as the Ether of the scientists; there it begets a new rhythm of vibrations, a new body more or less persistent, according to its relations with the ambient motion. This explanation might be objected to as being only a hypothesis established by induction, not a conclusion vigorously deduced. We will answer that there is not one of our natural sciences that is not based upon hypothesis. To the human mind therefore hypothesis is inevitable; it may be said that it is alone abundant, only in order that it might be admitted it should vigorously fulfil one condition, one *sine quâ non*, that is to explain all or nearly all the facts that are known. Let us see if it is so with ours.

1st. Sympathy, simultaneity of thoughts is understood to be produced by the vibrations of ideas in harmony, if not in unison;‡ antipathy by vibrations which are dissonant. Should these sentiments be confused it is because our organisms for the most part cannot perceive distinctly such subtile vibrations. These are masked by our physical senses which are only adapted to the grosser vibrations of the matter in which we live, like the song of the linnet which is lost in the roar of the tempest. Nevertheless, owing to the immense diversity of our constitutions, some are in this case very much more sensible than others to these fine vibrations; this is *Seership*.

2nd. Moreover the most subtile are not without influence upon the grosser vibrations—all things in nature are intimately related. Thus it is that we find the light producing a chemical action, as we have just perceived. It is therefore natural to suppose that the vibrations of this substance of which we speak being reperculated upon all our bodies, consequently transmit thereto something of themselves, so as to be photographed therein. Hence Psychometry. The Psychometrist and that which he perceives are related to one another by a train of atomic vibrations—that which in physical science is termed a *wave*—as the two extremities

* It is well known that the ether admitted by the scientists, differs from ordinary matter, it being invisible, intangible, imponderable, and penetrating all our bodies.

† Scientists also admit that the atoms of each of our bodies are in perpetual vibration; the experiments of Crookes on the *radiant light* supply a visible proof of these atomic movements.

‡ Harmony is the result of two kinds of aerial vibrations, whose numbers are in simple relation to one another; identical numbers produce unison.

of an electric current. A Psychometrist can therefore perceive me by following the wave which reaches up to my letter. We might even conceive the possibility of his perceiving the future, which is only the distant effect of vibrations created from this time forth; only it requires in these cases an extreme nicety of perception.

3rd. On the other hand, if the vibrations of our physical senses conceal those of the ideas, we can readily understand how the latter may appear when a sufficient degree of passion enables them to dominate for a moment: it is the result of strong emotions, of a desperate mental appeal. In this way the apparition may present itself even without the participation of the Astral Body, by simple impression. This refers to an apparition seen by one person only. Upon the other hand vibrations of thought can again appear by the extinction of the physical senses, by abstraction, such as a pure melody which can only be heard in silence, or as the photographic image which can only appear under the shelter of certain rays. Hence the effects of the Magnetic sleep and its Lucidity.

4th. Finally, impression is produced by the action of energetic vibrations upon an organisation rendered completely passive. This is the ray of light in the dark chamber of the photographer. The experiments of Braid, as before mentioned, sufficiently demonstrate to what extent the impressibility of a subject may reach, who is thus a super-sensitive. We can also understand that the decreed action shall take place at a given moment, as soon as impression is produced the idea is engrafted into the subject; henceforth he cannot put it aside; therefore this idea consists precisely in the obligation of doing some particular thing at some particular time; it is as a virus having its obligatory period of incubation. Let us note by the way this terrible property of ideas upon man: *every idea to which we give access determines irresistibly the act with which it corresponds*; in other words, if we can create ideas, it is impossible for us to destroy them. This is what we are taught by the Marquis de St. Yves, in his lucid manner (*La Mission des Fuifs*, pp. 793, 794). Thus the hypothesis of this substance which can thus photograph the ideas, even if it should be but pure hypothesis, explains all the phenomena which have been enumerated.* But here we have a few particulars hitherto omitted which give a new authority to this subject. The first consists in the remark constantly made by Lucid Somnambulists, telling us that they see the ideas; the unanimity of this expression makes it difficult to suspect its accuracy. The second particularity is *introversion*. The subject who, by the inner sense, perceives an object designed by the operator, sees this object reversed, that is to say, that which is its right for the opera-

tor is its left for the subject, and so on reciprocally. The latter, facing the operator, perceives the design as it were through the paper upon which it is sketched; he does not therefore see as the operator sees, nor does he assist him in his ideas; he only sees the image thereof as upon a mirror, and this he cannot rectify by lack of experience of the inner sense. This has been fully demonstrated by the Psychological Society of London. In order to repeat the experiment, an object should be designed, having a fixed direction; an arrow, for instance.

In the third place, the transmission of ideas is facilitated, if the operator wishing to design an object mentally, is careful to look at it, *after setting it upon a white background*. The effect of contrast, by vividly impressing his retina, gives more force to the idea which he transmits, and renders it more visible. This action of matter upon the mind proves sufficiently the materiality of the latter. Further, we have yet to state a very curious experiment, which is still unfortunately too rare, but can be easily repeated. This demands a few short preliminary explanations. *You are well acquainted with the fact, that undulations produced by vibrations*, such as those of water, of air, of heat, and light, which cross without destroying one another. Another effect is also produced, which is, that instead of combining or superposing, they may annul each other. This takes place by the clashing of two vibrations of equal force from opposite directions, as two balls of the same bulk meeting with the same velocity will stop one another. This stoppage of vibrations, which neutralise each other, is called by scientists, *interference*; and they have verified interferences of sound, of heat, and of light, thus showing that these three kinds of phenomena have one common cause—vibrations from an ambient centre. The persistency of ideas, sympathy and antipathy, have already shown us the consonant and dissonant crossing of the undulations. Does interference exist here also?

According to Dr. Salzer, if, instead of a well-defined thought, the operator mentally asks a question, the subject usually gives an appropriate reply, but never perceives the question that is asked—it remains unknown to him. The author of this interesting experiment gives no explanation, but, I presume, it can be understood as follows: A question in the mind of the querist is the result of a number, more or less great, of positive ideas, unconscious perhaps, or at least confused, and which exclude one another; this is the intersecting point of several undulations which neutralise each other, truly an *interference*.*

* The vibrations still justify other facts of an inferior order, of which we need not speak just now, like Magic words, the pronunciation of which must be known; the talismans which are so nearly related to Burquism, etc.

* This experiment, which offers various developments, would be particularly interesting as a question of fact. For instance, the result of an arithmetical operation upon given numbers. The idea of these numbers must produce vibrations, which, by their combinations, include all the results which are required; the subject therefore, if sufficiently clairvoyant, is able to read them. This would explain the pheno-

The result of this is, as it were, a dark spot upon the Astral Light, wherein the question does not appear to be reproduced, but the subject perceives therein—at least, one of the clashing ideas—the clearest, no doubt, and to which he gives expression. At any rate, these experiences will be particularly important to Spiritualists, as they show one of the possible causes of the replies given through the Planchette.

(To be continued.)

THE "WORD."

By MEJNOUR.

"Is not my Word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"—Jer. xxiii. 29.

"HEALING by Words, that is, by the direct expression of the mental power," says Van Helmont, "was common in the early ages, particularly in the Church, and was not only used against the devil and magic arts, but also against all diseases." The early Christians healed by words, and the ancient magicians performed their wonders by such. The Egyptians also believe in the magic power of words. Plotinus cured Porphyry, who lay dangerously ill in Sicily, by wonder-working words; and the latter healed the sick in the same manner. The Greeks were also well acquainted with the power of words, and give frequent testimony of this in their poems. Orpheus calmed the storm by song; and Ulysses stopped the bleeding of wounds by the use of certain words. Healing by words was so common in Athens that it was strictly forbidden, and a woman was stoned for even using them (*See Leonard: Var: de fascino, Paris, 1587, lib. ii., p. 147*). Cato is said to have cured sprains by certain words; Marcus Varro cured humours; and Servilius Nonianus cured affections of the eyes by causing an inscription to be worn, suspended round the neck, consisting of the letters A and L; but the greatest celebrity was gained by Serenus Samonicus, by his wonder-working hieroglyphics, the "ABRACADABRA," of which more anon.

The living "Word" illuminating mankind through all ages showed its Divine power over diseases, and its true disciples can perform wonders by the power of this Word. What is this Word which is "sharper than a two-edged sword"? It may not be an idle fancy—the sublime declaration, that "The Word made all things," and the axiom of ancient wisdom, that "All is composed and hidden in man." Bœhme declares that he could not, without the peril of his soul's safety, disclose the original name of Lucifer, as its influence would be horrible. David is strengthened by the word of the angel (*Ezek. x. 19*); Amos remarks that the

Word came to him two years before the earthquake (i. 1); Micah speaks of the Word of the Lord, which he saw (i. 1); and St. John observes—"And I saw heaven open and beheld a white horse, and he that sat upon him was called Faithful and True, . . . and he had a name written that no man knew but he himself; . . . his name is called the Word of God; . . . out of his mouth goeth a sharp sword, which sword proceedeth out of his mouth; . . . and on his thigh a name written KING OF KINGS and LORD OF LORDS (*Rev. xix. 11, et seq.*).

In the "*Tella Ignea Satanae*," we find a description of a cubical stone, upon which are sculptured the holy characters, the combinations of which give the Ineffable Name; and the learned author, as well as Arnobius, tells us that Jesus had copied those characters, and hid them in his thigh. But it must be remembered this is quite allegorical, and, like most of such writings, must be read *inside and outside*. Origen distinctly informs us that the Brahmins were always celebrated for the extraordinary cures which they performed by certain words (Origen, "*Contra Celsium*"); and even at the present day, we find a learned corresponding member of the French Institute, Orioli (*Fatti relativi al Memerismo*, pp. 88, 93), corroborating the statements made by Origen, in the third century, and that of Leonard de Vair, of the sixteenth, in which the latter wrote:—

"There are also certain persons who, upon pronouncing a certain sentence—a *charm*—walk barefooted on red-burning coals, and on the points of sharp *knives* stuck in the ground; and, once poised on them, on one toe, they will lift up in the air a heavy man, or any other burden of considerable weight. They will tame wild horses likewise, and the most furious bulls, with a single word" (*Leon. de Vair, l. ii., ch. 11; La Magie au 19me Siecle, p. 332*).

The erudite Orientals inform us that this word is to be found in the *Mantras* of the *Vedas*, and, as far as human evidence goes, it would appear that such words do exist: but it could easily be demonstrated that the *real word*, or "Ineffable Name," belongs not to *recent* Freemasons, for the *modern word* "*Jehovah*"—the substitute—will never be identical with the lost "*Mirific Name*." The word is the symbol of power, and its efficacy, as hitherto remarked, was well known to the Persians, the Egyptians, Greeks, and early Christians. Many Anglo-Saxon references to such may be found in the MS. collection of the Bodleian Library and the British Museum. We may also read the opinions of the late Platonists on the subject, as Iamblichus (*De Myst.*), Proclus (*Theo. Platon.*), Theocritus "*Pharmaceutria*," Virgil's *8th Eclogue*, etc., but the belief was current in every nation under heaven.

NOTICE.—CHANGE OF ADDRESS.

ON and after the 15th April, until further notice, let all correspondence for T. H. B., the Secretary of the Exterior Circle of the H. B. of L., be addressed as follows:—T. H. BURGOYNE, LOUDSVILLE, WHITE CO., GEORGIA, U.S.A.

mena so often reproduced of the "*Fête Mathématique*." Each subject, moreover, may be particularly impressible to a special kind of vibration. Here we have, it may be seen, quite a field of research to explore.

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

BY SAMPSON ARNOLD MACKEY.

(Continued from page 31.)

[Explanatory Notes relative to those numbered symbols will be appended at the termination of the poem.—ED.]

Thus the nine months of labour have rolled by,
And named nine Constellations in the sky;
Three moons remain, and now above your head
The noon-tide Sun casts no distinguished shade;
But with descending fires he drinks the Nile,
And casts your dials' shadows on your soil.
And, as each day he's lower seen to fall,
Your dials' shadows seem to climb the wall,
Just as the goats are seen to climb the hills;
And hence the Goat the next division fills.
But soon, in pity to your sun-burnt woes,
From Ethiopic rains your Nile o'erflows;
And lest the memory of these things should fail,
You gave your Solar Goat a Fish's tail.
Such wash of waters down your cataracts pour,
That Delta hears the thundering torrents roar;
The watery monster all your boundaries sweep,
As weird Leviathan (12) rushes to the deep.
Your sense of this is registered above,
Just where Aquarius whelms the cup of Jove.
Now, where your land the Virgin's bounty gave
A shoal of Fishes swells the rising wave;
And still the Fishes 'midst the stars appear,
About that space which terminates the year.

The floating Syrens (13) saw the liquid sky,
Where watery Constellations met the eye,
And far above, and far below the Line,
Which guides the Sun's bright chariot through each Sign,
They show the extent of commerce by the sea,
Where the two horses Plough (14) their liquid way,
Between the Dolphin and the monstrous Whale,
And 'tween the Northern Fish and Caprine tail.
Thus were the times of all your labour shown,
And thus the Houses of the Sun were known.
From Virgo's house he gave you yearly grains,
And every year Aquarius' pitcher drains,
To bless Niobe (15) with her father's rains.
From Scorpio's house his harpy winds devour
Your herbs and trees, and every blooming flower;
And every house had constant seasons given
Till Time, who alters all things, altered heaven.
For, in two thousand years, the Virgin's gift
Was to the stars of Leo seen to shift;
And now the Vernal, Equinoctial Sun
Was through the stars of Virgo seen to run;
And from the Ram he sees your ploughing done.
Now all your seasons different stars dispense,
As if each star had changed its influence.
This to succeeding sons you handed down,
By placing heads on bodies not their own;
The butting Bull upon the Ram was placed,
The bashful Virgin furious Leo graced;
And every head, the heavenly dial round,
Was on his next-door neighbour's body found.
And in thy land such huge chimeric forms
Have stood, and still will stand, ten thousand storms;
Their two-fold bodies gave their forms a name;
From whence the epithet of Sphinxes (16) came.

Had this the pristine state of heaven been,
The *Ear of Corn* in *Leo* had been seen;
Then *Cor Lemis* had been *Spica* named,
And then *Denab* the *Virgin's foot* had seemed,
And *Spica* had been *Fulcrum* to the *Beam*,
That balanced night against the Solar flame.

Now, with more vigilance each star you view,
And heaven with new-formed Constellations strew.

Now, all the stars that look directly down
To view your land, by proper names were known.
See I round the circle, by the Zenith traced,
A second round of Constellations placed;
Which stand as tallies 'tween the Pole and Sun,
And register therein what work was done;
As every year they measured out their land,
Above their heads the Trigrams took their stand;
And every day, about the noontide hour,
They blessed their land-surveyors with their power,
From Taurine Suns they saw Medusa's head (17),
Begirt with snakes, about their Zenith spread,
Whose name declares the pressing of the fruits,
And still the *Wheel* the name of *Algol* (18) suits.

From the three noontide wintry signs appear
No cheering Constellations in the sphere,
But o'er their Zenith prowls the Shaggy Bear,
Whose cub still stretches onward to the Poles,
Where stiff in ice the frozen Dragon rolls.
Now, when the Sun the Virgin's blessing sheds,
The Harvestman is seen above their heads.
And as the Sun still gains upon the sky,
Beneath his scorching beams the Titans fry.
They stack the mud and scour the stenchy Nile,
Where Mons Menelaus shows his lofty pile,
Near which the Titan (19) on the Scorpion stands,
Grasping the great red Dragon in his hands.
But when the Sun's bright chariot passed their land,
And in their utmost Zenith made his stand,
Then would their hunting parties sally forth,
While noontide suns were flaming in the North.
Hence Sagittarius (their hunting sign)
Was scarce admitted in the Solar line,
Because he graced the second circling zone
Where both the circles blended into one.
Next on the line where equal hours rise,
The altar's fragrant incense filled the skies,
Whose distance from the Solar path agrees
To show its angle thirty full degrees.
Bright Vega then was never seen to rove,
But circled daily round the throne of Jove,
As a prime minister to mortal's eye,
He seemed the great vice-regent of the sky.
And as his highness was not seen to rest,
A Tortoise well his tardy pace exprest.
But as each member of the heavenly host
By turns is guardian of the sacred post,
To Hercules (20) the mighty task is given,
Whose power extends thro' half the polar heaven.
See where he eyes the tree with mellow fruit,
And holds the trunk bereft of branch and root!
See where his foot with vengeance seems to tread
With all his weight upon the Serpent's head!
See where, in equal distance from the Pole,
The mellow fruit and monstrous Dragon roll!
This to the wintry side as much inclines
As that extends to meet the sultry lines.
And still the wintry Dragon shows his spite,
And strives the summer symbol's heel to bite.
And, still in heaven, they show their ancient spleen,
Which twice six thousand rolling years have seen—
Perhaps as many ages, for I see
A thousand Sphinxes; where the heads agree
With every body all the dial round,
On every body every head is found,
And many times each head is to each body bound.

But here a new discovery was made,
Each time the heads had made a grand parade,
The Pole returned not to her former place,
But seemed to seek the other Pole's embrace,
And by a spiral roadway round the skies,
At four degrees each step was seen to rise;
And having reached her husband's longing arms,
And blest him with her long-divided charms,
All then was joy—all nature seemed to sing
And breathe on earth one everlasting Spring.

Nor storms nor hurricanes were known to rage,
Which time was truly called the "Golden Age."

'Twas Nature's honeymoon—a time divine
When Axikersa (21) Axieros join.
The circles then which Heaven and Earth divide
No longer cross, in friendship coincide.
Lampetie, then, to neither side inclines,
But measures equal day through all the Signs.
No tropics, then, marked that distinctive year,
Nor Sphinxes seen to show the writhing sphere.
Nile had no dog to show its rise and fall,
For one unbounded Spring encircled all!

(To be continued.)

THE SOUL.—When God created the human Soul, he imparted to her essential and original knowledge. The Soul is the mirror of the universe, and stands in relationship to all living things. She is illuminated by an inward light; but the tempest of passions, the multitude of sensual impressions, the dissipations, darkens the light, whose glory only diffuses itself when it burns alone, and all is peace and harmony within us. When we know ourselves to be separated from all outward influences, and desire only to be guided by this Universal Light, then only do we find in ourselves pure and certain knowledge. In this state of concentration, the Soul analyses all objects on which her attention rests. She can unite herself with them, penetrate through their substance, penetrating even to God Himself (Divine Spirit), and feeling him in the most important truths.
—*Van Helmont.*

THE MAGNET, ETC.—Aristotle informs us that Thales, who lived six hundred years before Christ, ascribed the curative properties of the Magnet to a soul, with which he also supposed it to be endowed, and without which he supposed no kind of motion could take place. Pliny also affirms the Magnet to be useful in curing diseases of the eyes, scalds, and burns; and Celsus, a philosopher of the first century after Christ, speaks of a physician by the name of Asclepiades, who soothed the raving of the insane by manipulations; and he adds that his manual operations, when continued for some time, produced a degree of sleep, or lethargy. Readers unacquainted with such subjects might do well to peruse the works of Baron Reichenbach on the Magnetic forces.

To Correspondents.

REV. G. F., ABERDEEN.—See *Deut. iv. 33 et seq.*:—"Did ever people hear the voice of God, speaking out of the midst of the Fire, as thou hast heard, and live? Out of heaven He made thee to hear His voice, that He might instruct thee; and upon earth He shewed thee His great Fire; and thou heardest His words out of the midst of the Fire." See also *Levit. ix. 23, 24.* This Divine Fire, this Empyrean, as Orpheus termed it; this Fire of all ancient Orthodoxy, from the Giborim to

Numa; this Fire of which Horace speaks as belonging to certain mysteries, Moses plainly informs us whence it emanates—from the "*Height of Heaven.*" It is the characteristic Fire of the Male Principle, or pure Spirit, and as to the action which this *living Fire* exercised upon Moses, it is no less remarkable, for he informs us (*Exod. xxxiv. 33, 34, 35*):—"And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord, to speak with Him, he took the veil off until he came out. . . . And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went into speak with Him." Such was the Power of Wisdom and of Antique Science in the zenith of the Dorian Initiation.

IOTA, LOS ANGELES, CALIFORNIA.—In the hierogram of IEVE, written in the Egyptian form from right to left, the right is IOD, the Male, or Masculine Principle, the left is He-Vau-Hé, EVE, the Female, or Feminine Principle, and this sacred Name was cried in the ancient Mysteries of Dio-ny-sos, of Bacchus, etc.—Iaô-Hévaühé, and we find it still even in Y-King in the writing of Lao-tsé.

AZOTH, NEW YORK.—"To know the real nature of Fire of the light of the Sun, of the Magnetism of the Moon, of the atmosphere and telluric Electricity, is three parts of the Sacred Science," says the *Oupnekhat*, and the *Zend Avesta* adds:—"Evoke and comprehend the Celestial Fire."

K. K., ROME. SACRED SCIENCE.—Moses acquired his knowledge of the Sacred Science in the Temples of Egypt and Ethiopia. He recorded a portion in his *Cosmogony*. The five books, written in Egyptian, as the Dorian priests wrote, formed that which the translators termed the *Genesis*, and its fifty chapters. The high priests wrote such in a peculiar manner, and as Herodotus informs us (*Lib. ii. ch. 36*):—"The Greeks wrote their letters and calculated from left to right; the Egyptians, upon the contrary, from right to left. They had two sorts of writing, the one termed *sacred*, the other *demotic*, or vulgar." Clement of Alexandria tells us of forty-two books of Hermes reserved amongst the priesthood; he declares that ten of those books were termed *Hieratic*, and formed the particular study of the Sovereign Pontiff.

MEMBER OF THE H. B. OF L., SAN FRANCISCO. CANDIDATESHIP.—Whilst you are upon the arduous and difficult path which you have undertaken to travel, you will of course receive the Instructions of your Teacher, or Guru, but your own personal earnestness of purpose, and strength of will, is the chief thing. Probationership is a severe test of will-power and *unselfishness*, and if you lack those you may be almost certain of failure. Your progress depends upon several conditions, which if generally complied with will secure you a reasonable hope of success, and, as already stated, the impelling force must be within you, for without this you have nothing to hope for. The Adepts leave each and all to "try," or make the attempt induced by the lofty example which they themselves furnish.

NEOPHYTE, X., PARIS.—*Self, self*, is your most powerful enemy, your own selfish earthly nature which you have undertaken to discipline, and the strength and dominance of which hitherto you have had no conception, but now that you have commenced the work of purification, as you rightly observe, you "begin to see such."

F. G. AND A. S. PHILADELPHIA COLONY.—Pay not the slightest attention to the "*gossip*" you mention; it is a cruel and spiteful slander got up by *gossips* to damp our Colony steps, but they will not succeed, as you will yet perceive.

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

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TABLE OF CONTENTS.

Announcement.

The Signs of the Zodiac: a Concise Account of Several of their Concealed or Hidden Meanings. By Mejnour.

Fragments on Occultism: the Astral or Sidereal Body. By Glyndon.

The Thirty-two Ways of Wisdom.

The Mighty Giants of the Past. Part II. By Mejnour.

The Mythological Astronomy of the Ancients. By S. A. Mackay.

On Number. Part I. By Balzac.

The Harbinger of Light; or, the Star of Bethlehem.

The Golden Book of Venus.

St. George and the Dragon. By Zanoni.

Stray Thoughts. By a Student.

Brahm.

To Correspondents.

ANNOUNCEMENT.

WE must herein apologise to our Readers and Correspondents for the delay caused in the publication of the Magazine, as well as our having up till now been unable to reply to several Letters, which shall have our due attention, as soon as opportunity permits. Several of our MSS. have been lost in transmission from this country to the Printer and Publisher, in Glasgow, which have entailed no end of trouble. Our Readers must also recognise that owing to incidental difficulties in locating here, in Georgia, the Magazine has had to be edited as time would now and again permit, and this literary work has almost all been done "out of doors," our rural and temporary "Home!" being too "confined" for such a purpose. Hence during this year it must be issued as a *Quarterly*, the next Number appearing in *December*. We are much disappointed that this has to be the case, but those difficulties have arisen from circumstances over which we have had no control, and we have endeavoured, under a weight of trouble, to do our best, and to make the Contents as interesting as possible, therefore we trust our Readers will be prepared to make all due allowance for the delay and the anxiety which they have sustained, but which really has been unavoidable, and totally independent of any direct fault of ours. We shall soon however be in a more favorable position, whereby we shall be able to meet all Correspondential demands, as well as carry on the literary work in a more suitable manner. To those childish enemies who have so zealously and maliciously abused and vilified us to their heart's content, whom all charity and benevolence hath fled from, and who are jealous of the very *praise* their own lips uttered, whose choice epithets towards us are "*Black Magicians*," "*Rogues and Swindlers*," &c., &c., we can only say: "*We sincerely*

wish them well," and our desire towards them is that of our poetical countryman, when addressing his dusky Reverence, viz.: that they may

"*Tak a thoct an' men!*"

CONVERSANT as we now are with the prices of Land—since we have become acquainted with this country—we found out that the property intended for a Colony of the Hermetic Brotherhood was, for many reasons, quite unsuitable for such, the contiguous lands being lower in price, and equally, if not better adapted for agricultural and other purposes; that also owing to an error in the Colony Prospectus, we discovered it could not be carried out strictly according to law, but the Colony will in all probability be established upon a still more favorable and satisfactory footing, than if subject to the interest of Shareholders. This Colony will not be formed however upon any portion of the "*Blake Property*"—in which we have not the slightest interest whatsoever—neither will it have any connection with "*Gold Mines*"! or such like risky, or speculating ventures. Intending Members who may be desirous of settling upon a small home in this locality—where the climate is perfection, and Nature so beautiful in her products—the Editor will be glad to correspond with. Let them address us as in next paragraph.

IMPORTANT NOTICE.

As many Correspondents and *Exchange* Managers have overlooked the short paragraph in our last issue, relative to our *Change of Residence*, and have addressed us to Glasgow, causing unnecessary delay and trouble, we again beg to call the attention of all Correspondents, &c., to our present, and per-

manent address. Let such therefore in future address us as follows:—

TO THE EDITOR
OF THE "OCCULT MAGAZINE,"
LOUDSVILLE,
WHITE CO.,
GEORGIA,
U.S.A.

IN consequence of the MS. of "*The Virgin of the World*" being lost in transit to the Printer, the continuation of such must stand over until our December issue.

THE SIGNS OF THE ZODIAC.

A CONCISE ACCOUNT OF SEVERAL OF THEIR
CONCEALED OR HIDDEN MEANINGS.

BY MEJNOUR.

First the bright *Ram* Sol's languid ray improves,
Next, glaring wat'ry, through the *Bull* he moves;
The am'rous *Taurus* next admits his genial ray,
Now, burning, through the *Crab* he takes his way;
The *Lion*, flaming, bears the Solar power,
The *Virgin* faints beneath the sultry shower;
Now the just *Balance* weighs his equal force,
The slimy *Serpent* swelters in his course;
The sable *Archer* clouds his languid face,
The *Goat* with tempests urges on his race;
Now, in the *Water* his faint beams appear,
And the cold *Fishes* end the circling year.

AT what precise era or period of time, early man first commenced to map out the gorgeous spangled canopy of the over-arching heavens; or, in what nation the germ was first planted of that stupendous system which overlaid the earth with vast temples, and survived all the wrecks of chance, change, and time, none can say. Tradition, with its eloquent and impressive tongue, is in many cases as authoritative as graven Scriptures; but we find the manifestation of its completeness only when humanity acquired the art of recording its opinions in picture writings, and other hieroglyphical and alphabetical Scriptures. Maps of the heavens, and perfected charts of astral motions involving intricate calculations, which must have required thousands of years to arrive at, were all handed down from pre-historic to the commencement of historic times, and that with an accuracy and completeness which fully sustains the enormous claims of the Hindus for the existence of their dynasty during cycles of time which baffle the human mind to conceive of. How often have the silent, but nevertheless eloquent catacombs of old mother earth in the form of upheaved plains, the beds of rivers, the depths of artesian wells, and the recesses of recently discovered caverns, brought to light conclusive testimony that man existed, laboured in clay, stone, pottery, and metals, tens of thousands of years ago on the face of the earth.

Many years ago the colossal forms of the mystic Sphinx might have been found in long and majestic

rows, decorating the temples of old India; and be it remembered this mystery of the Sphinx could only be solved by a people who correctly understood the precession of the equinoxes. A period of 2160 years must take place ere the Sun's path in the Zodiac is changed from one sign to another; yet such changes had occurred, been accurately calculated and recorded in the astronomical puzzle of the Sphinx, a composite emblem celebrating the Sun's passage from the sign of Virgo to that of Leo, at a period when the Jews were unknown as a nation.

The following is a necessarily brief and imperfect compendium of what may be termed the *gross* religious belief, for within the limits of a short essay, space will only permit of a few and general observations upon such a vast subject. Our early forefathers failed not to observe that every change on the face of nature was in accordance with certain solar and astral phenomena. The path of the Sun in the Ecliptic was by ancient astronomers defined as being between two parallel lines, each 16 degrees apart, the Sun's march being between them. This space was, and still is, termed the Zodiac, and is divided into 360 degrees; those into four right angles of 90 degrees each, and the whole into 12 signs of 30 degrees each. In January, now termed the first month of the year, the Sun passed through Aquarius (♒), the Washer, or the Greek Baptizo—the seasons of storms and heavy rains. In February, he enters Pisces (♓) or the Fishes, a period of famine, dearth, and distress, when fruits, roots, and fishes are consumed, and little is left to the primitive man but the waste and spoil of the accumulating waters—the season when Lent begins. In March the Sun enters the sign of Aries (♈), or the Lamb—symbolical of the young and tender products of spring. In April, when the vitality and energy of the vegetable world is to be typified, the sign through which the Sun passes is termed Taurus (♉) the Bull. In May, when Summer and Winter are reconciled, and the sweet and lovely period of flowers and bloom harmonise over the opposing seasons in fraternal concord, the sign which now prevails in the Solar path is called Gemini (♊), the Twins. In June, the Sun apparently undergoes a retrograde motion, and the sign now journeyed through is termed Cancer (♋), the Crab. In July, his raging heat symbolises the sign of Leo (♌), the Lion; whilst Virgo (♍), the Virgin of August, with her ears of corn, the Scorpion (♏), or Dragon of October, the Archer (♐) of November, and the Goat (♑), of December, have more direct references to esoteric or hidden doctrines than to the climatic changes on earth.

When the Light-God in March entered the sign of ♈, or the Lamb, he crossed the vernal equinox, redeeming the world from the sufferings and privations of Winter. Here the Sol-Saviour brought the earth from darkness to light, fed the starving multitudes, and filled the world with blessings. In July and August, at one time symbolically termed

the betrothal of the Virgin, at another the marriage feast of the Lion of July and the Virgin of August, comes the grape and harvest season, when the Sun had by his radiant heat changed the wintry waters of earth into the luscious wine of the vintage. Then was the annual solar miracle performed. At the sign Libra, the Sun was kept in an even path, which was hailed with feasts and rejoicings, until the dark and dismal period when Scorpio—the great Dragon of October—appeared in the Ascendant. Weeping and sorrow now took place, for the Solar God must cross the autumnal equinox and descend into Hades, Sheol, or the Pit (Ezekiel xxxi. 15; Joel i.; Micah vii. 1). Afterwards he is cast into the power of the two evil months, November and December, who are crucified with him upon the autumnal equinox. Now the Goat or Capricorn—the Renewer of Life—of Winter, shares the Sun-God's evil fate, but becomes repentant and favourable to him in the hour of his new birth, for all the nations of antiquity throughout the East unite in celebrating the Nativity of their God on the 25th of December, when the Sun passes through Capricorn or the Renewer of Life; but endless indeed are the fantasies interwoven with the religious Zodiacal legend.

In order that the reader may understand the symbolism of the Zodiac in its *inner, hidden, or esoteric* aspects, we must turn to the Hindu conceptions of cosmogony, as the origin of the Zodiac lies buried in the obscurity of many thousands of years. The Hindu ideas may be condensed thus—1st, The Universe is an outcome from pre-existent matter, and not a spontaneous creation; 2nd, It is only one of an endless series of Universes; 3rd, Eternity is pointed off into great cycles, in each of which *twelve* changes or transformations of our world take place, following its partial dissolution by fire and water alternately, and when a new period sets in, the earth is so much geologically altered as to be practically a new world; 4th, In these twelve transformations, the earth, after each of the first six is grosser, man and everything on it being more material than the preceding one, whilst after the other six the contrary is the case, man and earth being more refined and spiritualised with each terrestrial change; 5th, When the top of the cycle is attained, a gradual dissolution takes place, and every living being and material object is destroyed, for humanity has now become fitted to exist subjectively as well as objectively. Those conceptions our ancient philosophers pictured forth for the public instruction in a single pictorial emblem—the Zodiac. Originally there were but ten signs known to the common people—viz., Aries (♈), Taurus (♉), Gemini (♊), Cancer (♋), Leo (♌), and Virgo-Scorpio (♍), these being *exoteric*; but in addition to these there were two mystical secret signs inserted which were hidden, and only comprehended by the Initiates—viz., the middle or junction point where we now find Libra (♎), and at the sign now termed Scorpio (♏),

which follows Virgo (♍). They were added under the present names as blinds to conceal the true names which formed the Key which unlocked the whole secret of creation, and explained the origin of "Good and Evil." The sign ♎ is attributed to the Greeks, but the Grecian Initiates only made a change of name which conveyed the same idea as the secret name to those who knew, leaving the common people as unwise as ever.

The first six up to ♎ were called the *ascending* signs of the Zodiac, or the line of Macrocosm, the great spiritual world representing Heaven and the Good, the ascent of the human soul, the Universe or Macrocosm; whilst the latter six were termed *descending* signs, the Microcosm, embracing the opposite principle of evil, malign and material, the Fall of Man, the descent of the Spirit into Matter, etc., and in this consists all the mystery of Cabalism. The first six ascending signs are also represented by the celestial perpendicular, descending or male ray: |, spirit; and the last six descending signs by the terrestrial ground line, horizontal, female ray: —, matter; whilst the union of both at the intersecting rays, junction or middle point, forms the well known cross, thus +.

According to the Gnostic and Rosicrucian mediæval doctrine, the creation of woman was unintended originally, for the evolution of Man's second companion was the offspring of his own impure fancy, but possessing his own share of Spirituality, and she became his *Saviour* from the snares of Eve—Lilith, the *first* Eve, or wife of Adam, before he *married* Eve, from whom "he begat nothing but devils," as the philosophical allegory so mystically teaches. One of the Targums says that נחש, a serpent, tempted Adam, or the first man, and not חוה, Eve, his wife, and here we have the Ophitic religious object, for before the carnal fall the snake was Ophis, the Divine Wisdom, which needed no matter for the procreation of man, humanity being totally spiritual, and hence the war between the snake and the woman, or between Spirit and Matter, for enmity has been placed between the snake and the woman only in this material mortal world of man as *born of woman*. As in the material aspect the "Old Serpent" represents matter, the Ophiomorphos, so in its spiritual signification does the snake represent Ophichristos, and in the magic of the ancient Syro-Chaldeans both are joined in the Zodiacal sign of the dual Virgo-Scorpio, and may be divided or separated when required. From the *left* side of the second Adam—of dust, matter—the pure Virgo, woman, is separated, and falling into Generation, or the descending downward cycle, she becomes Scorpio, symbol of sin and matter, the sign which, *astrologically speaking*, rules over the organs of reproduction. The student must carefully understand that the present rendering of Gen. i. 2, 27 is anything but correct, for the meaning stands within brackets as follows:—1. "And God [*Elohim*] created man in his [*their*] own

image male and female created he them [him]. 2. Male and female created he them [him] and called their [his] name Adam," as any Hermetic student well knows. Thus, according to Gen. i., we find man created male and female, or double-sexed, and in the image of God, whilst in the 2nd chapter, according to verse 7, we find man formed from *the dust of the ground*, and after the Lord God had breathed into his nostrils the breath of life he became a living soul, and this man or Adam was a male existence, for in verse 20 we are plainly told there was not found an helpmeet for him. So long as the first Adam or Godman, symbolising the two first principles of creation, the dual male and female element, had no desire or thought of *good and evil* he could not call forth "*woman*," for being male and female she was in him as he was in her. Now only at the instigation of the serpent—matter—it recoils and condenses itself on the spiritual man in its contact with the elements, the fruits of the man-tree appear to his view, for he alone is that tree of knowledge, and from the moment when this male and female—dual unity—ceased, man evolved out of himself the woman as an individual and separate entity, for now the thread between pure spirit and pure matter was sundered; therefore, no more will man create spiritually by his will, for he has become a physical creator, and the kingdom of spirit can be only now reached by a long imprisonment in matter, and as the Hermetic Book of the Keys faithfully records, "Woe to the soul which prefers to her Divine husband (Spirit) the earthly wedlock with her terrestrial body." Man from being in his present position living in the *ruins* of his former existence, is necessarily himself "*a ruin*," for being in his nature and capacities *fallen*, he is sunk from the Supernatural into the Natural, from the ethereal world of Spirit into the gross world of Matter. As formerly observed, the second Adam is created out of the dust, for matter has become so gross that it reigns supreme, and out of its lusts has woman been evoked, for Lilith has the best of spirit. The Lord God walketh through the garden *in the cool of the day*, when Divine Light was obscured by the dark shadows of matter, when the Divine Spirit in man was at its sunset, curses not only the guilty parties but the very ground itself and every living existence—the material serpent-tempting-matter in particular, for the curse truly inheres in matter itself; and

The *very elements*, though each be meant
The minister of man, to serve his wants,
Conspire against him. With his breath he draws
A plague into his blood; and cannot use
Life's necessary means but he must die.

The foregoing hidden or secret hints which I have briefly alluded to as to the origin and introduction of Woman in the scheme of Creation, are found mystically in the original Zodiacal sign Virgo-Scorpio, double-sided at first, but afterwards divided, for the ancient Sabean as well as the

veiled Hermetic doctrines taught that within this double sign lay concealed the hidden explanation of the gradual transformation of the world, from its spiritual and subjective, into the double or two-sexed sublunary state—hence the Twelve signs were divided into Ten groups. The Ten Hebrew Æons emitted by Logos and Zoe, the Ten Babylonian Æons ending with Anos (Enoch), the Ten Hebrew Patriarchs ending with Noh (Noah), the Ten Babylonian mythic kings or gods ruling down to the Flood—all point to the Zodiacal signs, and show plainly their connection with the Genesis of the Bible; and, in their manifold aspects, emblematically shadow forth the spiritual and physical conditions of human races, of ages, and of divisions of time.

Woman stands in relation to *matter*, or the *great deep*, as the Virgin of the Sea, who crushes under her foot the Serpent or Dragon, and, in symbolical phraseology, the Flood is emblematical of the same great Dragon. The Virgin Mary is not only amongst Catholics the acknowledged patroness of sailors, but is also the Virgin of the Sea; and, as Mar, the sea, is the root of the name Mary, for a similar mythical reason does the word Mat(ter) mean Mother in almost all languages. Maria, Mary, Mare, Mar, Mara, all mean the *bitterness* or *saltiness* of the sea. The Celestial Virgin pursued by the Dragon seeking to devour her child, was not only depicted in the constellations of heaven, but was represented in the secret worship of the temples, for it was the mystery of the god Sol, and inscribed on a black image of Isis. The Divine Boy was chased by the cruel Typhon, and in the Egyptian legend the Dragon pursues Thuesis (Isis) whilst she is endeavouring to protect her son. Ovid describes Dionè, mother of Venus, flying from Typhon to the Euphrates, but this myth belongs to all countries where the mysteries were celebrated.

This sign of the Mother and Child was known thousands of years anterior to the Christian era, and Albumazar, the Arabian, indicates the identity of the several myths as follows:—"In the first Decan of the Virgin rises a maid, called in Arabic, Aderenosa (Adha-Nari), that is pure, immaculate Virgin, graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne nursing a boy, and rightly feeding him in the place called Hebræa; a boy, I say, named Jesus by certain nations, which signifies Issa, whom they also call Christ in Greek." Students in Egyptian lore will easily perceive Isis as "the woman with child," clothed with the Sun, and with the Moon under her feet, whom the great fiery Dragon persecuted, and "to whom were given two wings of the Great Eagle that she might fly into the wilderness."

In a character of the temple of Philæ the god Ammon is represented with a Ram's head, ♀, Aries, or Adam Kadmon, turning a potter's wheel,

moulding the mortal part of Osiris, the father of men, the sensual principle, out of a lump of clay; and in his duplication therefrom is the Adam of dust, the Aries, Ammon, standing at the head of his generation, for he fabricates mortals after his own likeness. The name of the second son of Noah was **ON HM**, called Ham, Hm, or Om, or Ammon, each mystically typifying the second Zodiacal sign. In Hebrew, Adam means *Red*, as well as *Man*, and the Hindu god Agni, represented as mounted on a Ram, with a tiara surmounted with a cross, who presides at the sign of Pisces—next Aries in relation to the two months of February and March—is painted of a deep *red* colour, with two faces, double-sexed, three legs and seven arms—the whole forming the number twelve. Let the reader compare Isaiah lxiv. 8, and observe that the Egyptians always painted their figures of themselves *red*. Red was the evil genius of the Egyptians—Typhon—red-skinned, or the opposing principle, and, as Manetho mentions, the Egyptians sacrificed red men on the altar of Osiris. The red dragon of the Apocalypse, the red horse of the same book, and the red heifer of the Pentateuch, are other cases in point; for the two brothers, the good and evil principles, appear in all the Biblical narratives, as well as those of the Gentiles, and in Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, &c. Esau or Osu is represented when born as “red all over, like as a hairy garment.” Enoch, Libra, Hermes, are the same, the Seventh sign, $\asymp$, half divine, half terrestrial, the *balance* of universal harmony, the central point of justice and equilibrium, and ever sensitive at the intersection point; for it causes planets and living souls to pursue a double diagonal line in their journey through the Zodiac and Life.

Thus Noah, Nuah, the universal Mother (Pisces), who in the generation appears as the Twelfth Patriarch, including Cain and Abel, is Adam again under another name, for he is the forefather of a new race, with three sons, one good, one bad, and one partaking of both qualities, the terrestrial reflection or repetition of the super-terrestrial Adam and his three sons. This statement of the story of Noah being a duplication of Adam in its hidden meaning is fully proved in every page in Genesis. Adam falls by his eating of the forbidden fruit of celestial knowledge; Noah falls by partaking of the terrestrial fruit, the juice of the grape and its effects—drunkenness, representing the abuse of true knowledge, and its gross sensual and material abuses, or the pure spirit becoming intoxicated by its imprisonment in matter. Adam is naked, gets stripped of his spiritual covering—a garment of Light—and is clothed with coats of skin; Noah gets stripped of his earthly clothing, is covered with a garment, and the nakedness of both causes them to feel ashamed. The wickedness of Cain repeats itself in Ham. Noah, the Spirit, floats on the waters—for “darkness was upon the face of the deep, and the Spirit of God moved upon the face

of the waters”—in his ark, the latter symbolising the Argha or Moon, the feminine principle; but again we learn “that the waters prevailed, and the ark went with Noah upon the face of the waters.” The waters typify the turbulent chaos, or matter, termed the Great Dragon, the old serpent, over which the ark safely crosses on its way to the Mount of Salvation, whilst the animals shut up therein are the human passions typifying certain mysterious ordeals of Initiation amongst many ancient nations.

The letters of all languages are very significant symbols which have the original Ten signs of the Zodiac for their origin. Amongst these letters there is a certain group which, in the symbolical characters of all languages, has a hieroglyphical reference to the original single, and afterwards duplicated, sign of Virgo-Scorpio. Those letters are S, Z, L, M, etc., for the serpentine or snake-like disguise invests itself, and significantly curves and projects through not only the forms of these letters in all languages, but a quick ear closely perceives such snake symbolism in their sound. The *Sigma* shows its origin plainly, to the recognising student in the Hebrew, Sanscrit, Persian, Arabic, Coptic, Old Gothic, Georgian or Iberian, ancient Armenian, Ethiopic, Greek, Latin, Etruscan, all of which alphabets and their numerals can be easily shown to prove the identity of the sign Virgo-Scorpio and its ciphers. These letters have an intimate mystical connection with all the signs which mean the Sea, Great Deep, Abstract Matter, the personified receptive female principle, which eventually is the conqueror of the Dragon, Snake, or Enemy. The Hebrew letter ψ “Shin,” is the secret and important symbol assigned in the formal Zodiacs of all countries. The marks or symbols of the sign Virgo-Scorpio are closely similar to each other, but with certain differences which will afford judicious consideration to the early students of Occultism. Herewith are the representations, Ψ ($\asymp$) $\mathcal{M}$. The letters S S and Z Z have always been interchangeable, and if we find the S S on Talismans, and other signs denoting evil or serpentine influences, upon others we find the double S S on the Sacramental or Communion Cups of the Church, indicating the presence of the Holy Ghost, or Pure Wisdom. Again, the letter M was peculiarly sacred in all languages and religions, for it is a symbol of waves or waters, M. It is the monogram of Maya, Maria, Mary, Mare, Minerva, Mercury, Manu, Messias, Moon, Mater, Matrix, Matter, Mamma, Mother, and an immense variety of words bearing refined and subtle meanings, this letter being pre-eminently mystic.

In conclusion, like the Sun's path in the Ecliptic, now ascending on the Royal Arch of the Northern hemisphere, now descending into the Southern bow, but ever moving in gyrating circles upward or ascending, typifying the march of planets, nations, ages of time, and human souls, so that those who study one part may comprehend the

whole, all these stupendous witnesses figure out the law by which cycles of civilisation are born, grow, ascend to their culminating point of splendour, then turn the hill of time, descend lower and lower into engulfing depths, lower and lower into corruption, degradation, and death. But this ceaseless movement, heard in the echoing feet of the tramping ages, is due to that same Life-Spirit, burning up and shrivelling to ashes the forms of the past, in order that they may rise again, Phoenix-like from their pyre, to be re-born fresher and fairer in the forms of the ages that are yet to be.

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

(Continued from page 38.)

Let us recapitulate the proofs we have obtained. Instinctive sympathy, simultaneity of thought, presentiments, are only confused and common manifestations of a particular faculty—*Clairvoyance*, or *Second Sight*. This faculty may be exercised spontaneously, but in most cases it requires to be aided, either by contact of objects, or of persons related to that which has to be perceived; this constitutes *Psychometry*, or development.

By contact of the thinker, as in the experiments of Dr. Corey, Cumberland, etc.; or

By the extinction, more or less complete, of the physical senses, and particularly by the Magnetic sleep—such is *Lucid Somnambulism*; or again,

By the will of the thinker, whose thought appears to, or is imposed upon, the subject.

Thus is impression produced, which, in proportion to the psychic force of the operator, and the sensibility of the subject, has to be aided by Somnambule sleep, or simply by a state of tranquility, and even foreign aid may be dispensed with. From these well-known facts, Occultists have drawn the conclusion that thought is reproduced—we might say photographed—upon an invisible element, where it can be perceived by the inner sense—that is to say, by the Astral Body. This is not a mere figure of speech.

Let us consider well, in what consists Photography? Light—that is to say, the undulation produced by a certain motion of that subtle matter scattered throughout the spaces, or, according to the scientists, that which they call Ether,* the light being reflected upon the chemical substance of the sensitive plate. There, its vibrations combine with

those of the atoms of this substance,* producing others which correspond with the chemical modifications of the plate—another chemical body, more or less tinted. This new body remains so long as other vibrations do not transform it. Now, it is absolutely the same with our thoughts, each thought produces a vibration, which transmits itself to a substance, that differs as much from our matter as the ether of the scientists; there it begets a new rhythm of vibrations, a new body more or less persistent, according to its relation with the ambient motion. This explanation might be objected to as being only an hypothesis established by induction, not a conclusion rigorously deduced. We will answer that there is not one of our natural sciences that is not based upon hypothesis. To the human mind therefore hypothesis is inevitable; it may be said that it is alone abundant; only in order that it might be ordained, it should rigorously fulfil one condition, one *sine qua non*—that is, to explain all, or nearly all the facts that are known. Let us see if it is so with ours.

1st. Sympathy, simultaneity of thoughts is understood to be produced by the vibration of ideas in harmony, if not in unison;† antipathy, by vibrations which are dissonant. Should these sentiments be confused, it is because our organisms for the most part cannot perceive distinctly such subtle vibrations. These are masked by our physical senses, which are only adapted to the grosser vibrations of the matter in which we live—like the song of the linnet, which is lost in the roar of the tempest. Nevertheless, owing to the immense diversity of our constitutions, some are in this case very much more sensible than others to these fine vibrations; this is *Seership*.

2nd. Moreover, the most subtle are not without influence upon the grosser vibrations—all things in Nature are intimately related. Thus it is that we find light producing a chemical action, as we have just perceived. It is, therefore, natural to suppose that the vibrations of this substance of which we speak, being reperculated upon all our bodies, consequently transmit thereto something of themselves, so as to be photographed therein; hence Psychometry. The Psychometrist and that which he perceives are related to one another by a train of atomic vibrations—that which in physical science is termed a *wave*—as the two extremities of an electric current. A Psychometrist can therefore perceive me by following the wave which reaches up to my letter. We might even conceive the possibility of his perceiving the future, which is only the distant effect of vibrations created from this time forth—only it requires in these cases an extreme nicety of perception.

* Scientists also admit that the atoms of each of our bodies are in perpetual vibration, the experiments of Crookes on the radiant light supply a visible proof of the atomic movements.

† Harmony is the result of two kinds of aerial vibrations, whose numbers are in simple relation to one another; identical numbers produce unison.

* It is well known that the ether admitted by the scientists differs from ordinary matter, it being invisible, intangible, imponderable, and penetrating all our bodies.

3rd. On the other hand, if the vibration of our physical senses conceal those of the ideas, we can readily understand how the latter may appear when a sufficient degree of passion enables them to dominate for a moment; it is the result of strong emotions, of a desperate mental appeal. In this way the apparition may present itself even without the participation of the Astral Body, by simple impression. This refers to an apparition seen by one person only. Upon the other hand, vibration of thought can again appear by the extinction of the physical senses, by abstraction, such as a pure melody, which can only be heard in silence, or as the photographic image, which can only appear under the shelter of certain rays. Hence the effects of the Magnetic Sleep and its Lucidity.

4th. Finally, impression is produced by the action of energetic vibrations upon an organisation rendered completely passive. This is the ray of light in the dark chamber of the Photographer. The experiments of Braid, as before mentioned, sufficiently demonstrate to what extent the impressibility of a subject may reach, who is thus a super-sensitive. We can also understand that the decreed action should take place at a given moment; as soon as impression is produced, the idea is engrafted into the subject; henceforth he cannot put it aside; therefore this idea consists precisely in the obligation of doing some particular thing at some particular time; it is as a virus having its obligatory period of incubation.

(To be continued.)

THE THIRTY-TWO WAYS OF WISDOM.

THE 1st Way means the common understanding (the supreme crown), the original light of consciousness, and it is the first glory, whose existence no created being can comprehend.

2nd Is the enlightening understanding, it is the crown of the creation, and the splendour of the equal unity that is exalted above all as head, and means, according to the Kabalists, the 2nd Glory.

3rd Means the sanctifying understanding, and is the foundation of the original wisdom that is said to be the certain truth and her roots, and is the father of truth, because from his force is the source of truth.

4th Means the permanent wisdom, because it is the source of all spiritual forces in the subtlety of force, which issue one from the other in force of the original source (the supreme crown).

5th Means the rooted understanding, and is so named because it is the essence of the equal unity, and is united with the essence of Binah—understanding which issues from the limit of the original Chochmah (Wisdom).

6th Means the understanding of the different streams, and is so named because in it multiply the streams of issue, and he causes such streams to flow to all pools that are united with it.

7th Means the occult understanding, and is so named because he is the splendour resplendent upon all powers of understanding that are beheld with the eye of understanding, and with a contemplation of faith.

8th Means the perfect understanding, and is so named because it is the preparation of the original, which has no root to rest upon, but in the chambers of patience which issue from his own existence.

9th Means the pure understanding, and is so named because it purifies the numbers, and clears and transfigures the form of its images, and balances its unity, that they are united without break or division.

10th Means the radiant understanding, and is so named because it rises and sets upon the throne of Binah (understanding) and shines in the radiance of all lights, and vitalises the current, the multitude upon the prince of the countenance.

11th Is named the scintillating understanding, and is thus named, as it is the essence of the veil, which is ordained according to the order of disposition, and is the dignity given to stand before the Cause of Causes.

12th Is named the clear understanding, and is thus named, as it is the essence of the wheel of greatness, which is named Chachasit—viz., the point of issue of seeing of the seer and the seen.

13th Is named the uniting understanding, and is so named, as it is the essence of wisdom and the perfection of truth of the isolated spiritual things.

14th Is named the shining understanding, and is so named, as it is the essence of the Chasmal, and teacher of the Mysteries, and of the reasons of the Saints, and their preparations.

15th Is the effecting understanding, as it effects the essence of creation in pure darkness, and the men of contemplation say that he is Darkness, as it says—"Darkness was his development."

16th Is the Eternal Understanding, and is so named, as it is the bliss of glory, and there is no glory that can be compared to it; it is named the Garden of Eden, which is prepared for the pious.

17th Is the understanding of perception, and is prepared for the pious, the faith that, through it, they are clothed with the Holy Spirit; and it is named the foundation of Tiphereth in the region of the superior things.

18th Is the understanding of the House of Currents, and from the midst of its searchings are drawn the secret and riddle, that dwell in its shadow, and that pertain to the searching of its essence from the Cause of Causes.

19th Is the understanding of the mystery of all spiritual causes, and is so named from the currents that stream into it from the highest pool and the sublime glory.

20th Is the understanding of delight, and is so named, as it is the preparation of all and everything that is created, and by this understanding is revealed all existence of the original Wisdom.

21st Is the understanding of the desire of the

searched, and is so named, as it receives the current of God to stream forth from its blessing upon all and everything that is in existence.

22nd Is the certain understanding, and is so named, as in it, multiply the spiritual forces to be near to all that dwell under its shadow.

23rd Is the permanent understanding, and is so named, because it is the power of permanence for all numbers.

24th Is the forming understanding, and is so named from its giving form to everything formed, which are created in their form, according to their elegance.

25th Is the temptation understanding, and is so named, as it is the original temptation wherewith the Creator tempts all the pious.

26th Is the renewing understanding, and is so named, as through it the Holy One renews all anew that has been renewed in the Creation of the world.

27th Is the Sensual understanding, and is so named, as from it is created the understanding of all Creation under the upper circle, and its senses.

28th Is the natural understanding, and is so named, as through it has been perfected the nature of all that is in existence under the circle of the Sun in perfection.

29th Is the bodily understanding, and is so named, as it forms all bodies which are embodied under the preparation.

30th Is called the gathering understanding, and is so called, because thereby gathers the Celestial Adepts' judgments of the stars and celestial signs, and their observations of the orbits in the perfection of science.

31st Is called the permanent understanding, and why is it so called? Because it guides the course of the Sun and Moon, according to the preparation, each in the allotted circle.

32nd Is called the serving understanding, and is so called, because it is a disposer of all those that are serving in the work of the Seven Planets, according to their hosts.

THE MIGHTY GIANTS OF THE PAST.

PART II.

BY MEJNOUR.—(Continued from page 34, vol. 1.)

Time rolls his ceaseless course. The race of yore,
Who danced our infancy upon their knee,
And told our marvelling boyhood legends store
Of their strange ventures happ'd by land and sea,
How are they blotted from the things that be!
How few, and lone, but powerful, of their force,
Wait on the sphere of dark eternity,
Like giants old, the tide returning hoarse,
In vain attempts submersion. Time rolls his ceaseless course.

THE ancients were well acquainted with optics. The convex lens found at Nimroud plainly shows that they were familiar with magnifying instruments. Cicero informs us that he had observed the whole Iliad written upon such a small space that the skin

containing it could be easily rolled up and inserted in a nutshell. According to Pliny, Nero's ring embodied a small, but powerful opera-glass, by which he watched the achievements of the gladiators at a distance. With an instrument termed Nauscopite Mauritius could observe the entire sea to the African coast from the promontory of Sicily. Wendell Phillips informs us that a friend of his possesses an extraordinary ring, about three-quarters of an inch in diameter, upon which is represented the naked figure of the god Hercules. With a magnifying glass you can discern the interlacing muscles, and count every separate hair on the eyebrows. In Dr. Abbot's museum there is a ring of Cheops, which is assigned by Bunsen to a date of 500 years B.C. The ring signet is about the size of a quarter of a dollar, but the engraving is invisible without the aid of a magnifying glass. At Parma is a ring-brilliant, once worn by Michael Angelo, 2,000 years old, yet, by using powerful lenses, you can distinguish the representation of the figures of seven women. Rawlinson brought home with him a stone about 20 inches long, by 10 wide, bearing a whole treatise on mathematics, but which is quite illegible without the aid of magnifying glasses.

In the ancient ornamental arts we find that the cutting, polishing, and setting of brilliants was executed with the utmost perfection, and in the London Exhibition of 1851, the finger ring from an Egyptian mummy was pronounced the richest and most artistic example of jewelled work. The celebrated vase of the Genoa Cathedral was for long centuries admitted to be a solid emerald, the traditionary legend being that it formed one of the royal treasures which the Queen of Sheba presented to Solomon, and that subsequently it was the identical cup used by Christ at his last supper, but now it is found to be an imitation emerald, the French Institute confessing that it is not a stone. About two centuries ago Catholic priests, who broke into China, relate that they were shown a transparent and colourless glass, which was filled with a native liquor which appeared to be colourless like water. This liquid was emptied into the glass, and by looking through it it seemed to be swarming with fishes. They turned it out and repeated the experiment, and again it appeared filled with fishes. In Rome is to be seen a piece of transparent glass which, on being lighted up, shows you there is nothing concealed, but in the centre of the glass appears a drop of coloured glass, about as large as a pea, mottled like a duck, which a microscopical pencil could not do with greater perfection. This drop of liquid glass must have been poured, for there is no joint, and must have been done at a greater heat than the annealing process, because the process shows breaks. The ancient Egyptians cut and engraved their own glass, introducing gold between the surfaces and with the greatest perfection; they imitated with glass, pearls, emeralds, and other precious stones (see the works of Sir Gardner Wilkinson).

In chemistry our ancient forefathers knew the composition of water, and formulated for gases the famous law, which we know only from yesterday, that the volumes of gas are in an inverse ratio to the pressure that they support. In Airy's Dissertations, we find that Asclepiadotus chemically reproduced the gases, or vapours of the Sacred Grotto, which, similar to those of Cumæ, threw the Sibyl, or Pythoness, into ecstatic frenzy.

According to Bunsen, the construction of the first Egyptian pyramid took place over 20,000 years ago (we should say "rather"), yet ages anterior to this iron was known, for the proof of this is to be found in the pyramid of Cheops, for Colonel Howard Vysi saw in one of the joints a piece of iron, where it evidently had been inserted at the time the pyramid was building. Metallurgy and Chemistry was then known as Alchemy, and Moses plainly indicates his familiarity with Alchemical Chemistry, by powdering the golden calf and strewing it upon the water. Egyptologists set forward many proofs of the ancients having been acquainted with Metallurgy, and even now heaps of scoræ, the product of smelting, are to be found at Sinai. If the ancients of the remote ages were unacquainted with steel, and the art of tempering it, or were not possessed of some better metallic substitute, how were they enabled to chisel and carve such sculptures as those found wrought in syenite, granite, and basalt. Professor Albrecht Müller observes:—"We may ascribe the introduction of bronze manufacture into Egypt to a great race, immigrant from Asia, some 6,000 years ago, called Aryas or Aryans. . . . Bronze was yet in use, but iron as well. . . . Manufactures in glass, gold, and silver are found for the first time. In lonely mountain places are yet found dross, and the remains of iron furnaces. . . . To be sure this dross is sometimes ascribed to volcanic action, but it is met with where volcanoes never could have existed." European travellers amongst the interior African tribes admit that the natives supply them with better razors than those of home manufacture. A feat is often witnessed in the East of a native throwing a handful of floss silk into the air, whilst another severs it to pieces with a sabre of local steel. When the English plundered the Summer Palace of the Emperor of China, the European artists were surprised at seeing the curiously-wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe.

The Phœnicians visited the Arctic regions, giving us accounts of eternal days having no night, which Homer describes to us in the *Odyssey*. The supposed Greek origin of Etruscan vases and decorations is at once disproved by the existence of those figures on the walls of a tomb of Amenoph I., at a time when Greece was not even in existence. Egypt is the cradle of Chemistry, for, as Kenrick shows, the very root of the word is *Chemi*, or *Chem*, the name given to the country (see Psalms cv. 27). It can be proved upon the highest authorities that

Necho II. sent out for exploration, a fleet of shipping from the Red Sea, which was absent for over two years, but instead of returning by the Straits of Babelmandeb, they sailed back by the Straits of Gibraltar. They stated that, returning homewards, they had the sunrise on their right hand, an incredible assertion to Herodotus, but an incontestable fact to any one who has doubled the Cape of Good Hope. They anchored twice on their way; sowed corn, reaped it, and sailing away, steered in triumph through the Pillars of Hercules, and eastward along the Mediterranean. Thus those ancient people performed a feat which was attributed to Columbus, many years later.

Although the name, *Artesian* well, has been derived from the French province of Artois, yet the name is misapplied, for if we turn to Chinese history we will find that well engineering of this nature had been in common use, long, long before the Christian era. Our ancient forefathers also invented the decimal system, algebra, the differential, integral, and infinitesimal calculi; they discovered geometry and trigonometry, and in those two sciences they constructed and proved theorems, which were only discovered in Europe as late as the seventeenth and eighteenth centuries. They were the first to deduce the superficial measure of a triangle from the calculation of its three sides, and they also calculated the relations of the circumference to the diameter of the circle, and we must restore to them the square of the hypotenuse, and the table so improperly misrepresented as Pythagorean, which is to be found engraved in the *gôparama* of the greater number of the great pagodas. Hydrostatics, even at the present day, in some of its branches, is more imperfect than it was ages ago. It was only by seeking out a remedy for such imperfections, amongst the Egyptian Museums, that the engineers of Lesseps succeeded in giving to the banks of the Suez Canal such a slope as to give it sufficient strength to form a navigable water-way. The teacher of Plato, Archytas of Tarentum, who lived 400 B.C., was a mathematician of the utmost sagacity, having also invented the screw, the crane, and various hydraulic machines. He constructed a wooden dove, a machine of extraordinary ingenuity, as it flew, fluttered its wings, and for a considerable time sustained itself in mid-air. Italy erects a statue to Panfilo Castaldi, mis-naming him the inventor of movable type, whereas Marco Polo, and hundreds of other travellers, have brought home from China and Thibet movable wooden types, and specimens of Asiatic books, which had been preserved there as curiosities, at a period long before our Christian era, for some of the former had been abandoned contemporaneously with the earliest traces of Buddhistic Lamaism, or Priesthood. Geologists now find that man antedates the last glaciation of Europe over 250,000 years ago, instead of being co-eval with the tertiary period. Theology may well hold up its arms in astonishment over this, and the thread-bare

six thousand years of human existence. Every schoolboy now knows that instead of gunpowder being invented by Bacon and Schwartz, it had been used for blasting rocks by the Chinese long before our era, and any well-read student must acknowledge that the ancients possessed a knowledge of natural philosophy, and especially Psychological science, to a degree quite unknown to our present schools. It is from such a source, then, that all ancient creeds are derived, including even the Books of Moses, for the East was the parent of all other nations, and the reservoir of all the lost arts and sciences of antiquity.

(To be continued.)

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

By SAMSON ARNOLD MACKAY.

(Continued from page 40.)

[Explanatory Notes relative to those numbered symbols will be appended at the termination of the poem.—ED.]

But ah ! propell'd by fate, again
The central circle quits the happy plane ;
And rising to the North in Summer signs,
As far in Winter to the South declines.
The Signs again anticipate the Sun,
And all step forward ere his round has run :
The Virgin, Leo ; Leo, Cancer grac'd ;
And Cancer's time in Gemini's was placed,
And, that in order all the rest were trac'd ;
Till, in two thousand years, another change
I see express'd, where different Sphinxes range.
The Virgins, now, their scanty pittance glean,
Whilst the Sun's car in Cancer's house is seen :
In Gemini's the Lions drink the Nile ;
In all the rest he gives anticipated toil,
Till the great year is round ; and then, again
The Virgin is the mother of the grain.

In such a year see how the Tropics fly,
And cut a wider section in the sky.
Oft as the Sun's bright circle sweeps the Line,
Where equal hours are always seen to shine,
So oft earth's axis, round the heavens twine ;
Whose motions well your Cabirim express'd ; (21)
Which shows the Poles like man and woman dress'd :
Firm as the Pole of heaven is fixed by fate,
(Round which the earth's is seen to undulate,)
So, as a man thy Axikersa stands,
Shaking his circling Axikersa's hands ;
Who, for some thousand years, fac'd to his face ;
But trembl'd still, tho' in his close embrace ;
Now his right shoulder presses on her breast,
And now his back is by her bosom press'd ;
Now at his left she whispers in his ear,
And Axieros seems inclined to hear ;
Now at his front she dodges at his lips,
And seems rejoic'd as she the nectar sips ;
Now round again, and passing by his right,
Keeps Axieros always in her sight ;
She eyes his back, and left, and coming round,
Is in the front of Axieros found,
Where she, in passing, strives to snatch a kiss ;
But fate, opposing, robs her of the bliss ;
For now twice four degrees of space divide
The rooted husband and the moving bride,
Whose head moves round, descending as it goes,
And trembles at anticipated woes :—

Thus on, till near two dozen rounds had thrown
The woman's head into the burning zone
Of twelve bright houses ; which Urania plac'd,
Enrich'd with flaming gems, around the husband's waist.
Now on her back see Axikersa spread,
Whilst the Sun's chariot rolls above her head,
And now her bosom, erst as white as snow,
Scorched by the solar flame is seen to glow ;
And when her head is freed from Phœbus' heat,
It falls with vengeance on her frozen feet ;
But, here, the Signs their constant order kept ;
And, by the same recession backward crept,
Till every Sign had held the flaming torch,
With rays direct, her head and feet to scorch.
Now as a guide to regulate your time,
You Aldebaran chose to mark each clime, (22)
And when the woman's head, which now is burned,
Had kiss'd her husband's feet, and back returned
From this, the guide star then, it took its rise,
By which you regulated earth and skies.
See now, sad Axikersa grovelling spread,
While Taurine Suns are burning o'er her head ;
Which she avoids ; for in two thousand years,
The Ram above her shifting head appears ;
From which the bearer of the golden bow,
Around her head, lets all his arrows flow.
Then she the Fishes tried, then Ganymede ;
But both in one conspiracy agreed :—
The thirsty monster his great pitcher drain'd,
As thus to Axieros she complain'd :—
" Oh ! Axieros (whose extremes I shun,
Though in our centres we are ever one)—
Oh ! raise me up ; behold how I'm distress'd !
With heat and cold, alternately oppress'd.
Whilst frost and fire deform my outward skin,
Think how the passions operate within ;
The happy, equal hours, that grac'd the Spring,
No longer can thy Axikersa bring ;
But now, with monsters foul I curse the earth,
That every year renew their horrid birth.
In pity to mankind, then, let us meet ;
And as our centres—join our heads and feet."
She said—and Axieros thus replied :—
" Oh ! Axikersa ! Oh ! my constant bride ;
Think not that I can give the wish'd for joy,—
Besides, eternal sameness soon would cloy ;
And half the children round about thee spread,
Would die of cold, or want their daily bread ;
For that great orb which circles round my belt,
Could not, by half our progeny, be felt,
Amongst whose numerous forms there's one called man,
Whose blind ambition sees the mighty plan ;
Or thinks he sees, and reads the book of fate ;
And gives the rod to Axikersa's mate,
How blind ! how weak ! for we, as well as they,
Some Mightier Power for ever must obey.
Submit ! and, to that Mightier Power yield,
Nor think that I that mighty sceptre wield,
By spirally ascending, rise to view,
And then thou'lt find thy Axieros true."
He spoke—and Axikersa journeyed round,
When o'er her head Aldebaran was found ;
But not directly so ; for it was seen
To rise obliquely from the Ecliptic's plane.
Meanwhile her feet in the same order go,
And trace a *volute* in the space below,
As if a serpent, writhing through the air,
Had stretch'd his oblique body round the sphere ;
From out whose mouth another seems to creep,
Circling the heavens with a length of sweep,
And as her feet twine round the nether skies,
Just so, above, her head is seen to rise,
Each round receding from the Bull's bright eye,
Till it is seen to reach the Polar sky.
But with such tardy pace she gains her goal,
(Her feet the South, her head the Northern Pole)
That twice two hundred thousand years were spent,

Before her head had reach'd her high ascent.
Now the two Poles in unison are joined,
And men on earth their equal seasons find.

Continual Spring has left few traits behind,
While the reverse distracts the labouring mind,
In this dread time Chimera had her birth, (23)
In this dread time the Cyclops curs'd the earth (24)
And giants huge, of horrid, monstrous form,
Who ravag'd earth, and strove even heaven to storm. (25)
This was the "*Iron Age*"—'twas Python's reign,
When Polar Suns burnt up the golden grain,
And sudden thaws inundate every plain.
Hence towers, and walls, and pyramids arose,
Whose ponderous bulk might all their rage oppose.
Assyrian chiefs bade Babel's tower arise
On Shinar's plain, aspiring to the skies;
Whose *eight volved Dragon* twining round the whole, (26)
Shews, that *eight Cycles* round the Northern Pole,
At *four degrees* asunder, clos'd their view,
Which prove its latitude was thirty-two.
And still in thirty-two, the starry host,
And eight-coiled Dragon moulder in the dust—
By Cyrus overthrown, who razed the pile,
Round which the stars and Dragon used to coil,
But still its *form*, in history declares
A run of twice two hundred thousand years.

Not so Cambyses thy great works o'erthrew;
They brav'd the fury of his hostile crew,
And still their number and their bulk oppose
The utmost rage of truth's malignant foes.
While ancient legends mystic truths enfold,
Where wars of elements and Polar Suns are told.

I see, *trisected* by the horizon bound,
The *three great realms*, which *three great Brothers* crown'd,
Enthron'd in majesty, o'erlooking all,
Great *Jove* was placed above the rolling ball;
Where from the Polar hill and Northern sky,
The deeds of erring mortals meet his eye.
His feet trod *Tartarus*; his throne the Pole,
Round which his ministers would daily roll.
Below the South as large an empire quite,
Is ever hid from erring mortals' sight;
Where Pluto and his demons ever sit,
And rule the dark *unfathomable* pit.
The rest, from north to south (a wondrous space)
Submit to Neptune's briny arms' embrace.
And though the Sun is monarch of the day,
Each night he yields to Posiedon's sway.

But, once, we are told the Sun forsook *his* reign;
Scorning to dip his chariot in the main,
He storm'd the Pole and fired the frozen sky;
Melted each mountain; suck'd each ocean dry,
Till in the mud the dolphins seem'd to fry.
Despoil'd of ice, the mountains seem'd to flow
In liquid fire upon the plains below.

(To be continued).

ON NUMBER.

PART I.

BY BALZAC.

THE beings which are below you have not the intelligence of the superior worlds, and you have.

Wherefore, then, should there not be found above you beings more intelligent than you? Before employing his force to measure God, ought not man to be more instructed than he is as to himself? Before braving the Stars, before attack-

ing elevated certainties, ought he not to establish the certainties which relate to himself? You firmly believe as to things which act, and which are not beings, which engender thought, and yet are not spirits, in living abstractions which the understanding cannot lay hold of under any form, which belong to no especial part, but which you find everywhere, which are without any possible name, and yet which you have named, which perish under the inexplicable, the incomprehensible, and the absurd. And I will ask you how you, adopting all these things, reserve your doubts for Sacred Mysteries? . . .

You believe, for example, in Number as the foundation on which you place the edifice of the sciences which you call exact. Without Number, there would be no mathematics. That being so, what mysterious being, to whom should be accorded the faculty of living always, would be able to accomplish the pronouncing, and in what language sufficiently ready would he tell the Number, which should contain the infinite numbers whose existence is demonstrated to you by your thoughts? Ask it of the most transcendent specimen of human genius: he would be seated a thousand years at his writing-table, his head between his hands, and what would he answer you? . . . You know neither where Number begins nor where it stops, nor when it will finish. Here you call it time, there you call it space; nothing exists but by it; without it, all would be one and the same substance only, for it alone differentiates and qualifies.

Number is to your Spirit that which it is to Matter, an incomprehensible agent. Is it a Being, is it a breath emanating from God to organise the material Universe, where nothing obtains its form except by means of the Divinity, which is an effect of Number? Are not the very smallest as well as the most immense creations distinguished amongst themselves by their quantities, by their qualities, by their dimensions, by their force, all attributes born of Number? The infinity of numbers is a fact proved by your Spirit, of which no material proof can be given. The mathematician will tell you that infinity of numbers exists, and does not demonstrate itself. Like Unity, it commences by numbers with which it has nothing in common. The existence of Number depends upon the Unity, which, without a number, engenders them all. God is a magnificent Unity, Who has nothing in common with His creations, and Who, nevertheless, engenders them.

Wherefore, if you believe in Number, do you doubt as to God? Is not Creation placed between the infinitude of inorganised substances and the infinitude of divine spheres, as Unity is found between the infinity of fractions which we call Decimals, and the infinity of numbers which we call Integers. You alone upon the earth comprehend Number, that first advance of the peristyle, which leads to God, and already your reason has stumbled.

Well, truly, you can neither measure nor compre-

hend the first abstraction which God has delivered to you, and you would subject to our measure the Mystery of the Secret Sciences which emanate from God? . . . How would it be, then, if I were to plunge you into the abysses of Movement, that force which Number organises? How would it be, if I added that Movement and Number are engendered by the Word, the Supreme Reason of the Seers and the Prophets, who formerly heard this powerful Breath of God, under which St. Paul fell to the ground? . . . In this you make a jest of yourselves, you, men, of whom, nevertheless, all the visible works, the societies, the monuments, the acts, the passions, proceed from your feeble word, and who, without language, would resemble monkeys.

You believe, then, in Number and in Movement, force, and inexplicable, incomprehensible result? Let us proceed. You have appropriated to yourselves a place in the infinite of Number. You have accommodated it to your own size, in creating (if indeed you can create anything) Arithmetic, the base on which everything reposes, even your Societies. In the same way that Number, the only thing in which your self-styled Atheists have believed, organises physical creations, in the very same way does Arithmetic, the employment of Number, organise the moral world. This numeration ought to be absolute, as everything which is true in itself; but it is purely relative, it does not exist absolutely; you cannot give any proof of its reality.

At first, if this numeration is capable of numbering organised substances, it is relatively impotent with regard to organising forces, the first being finite and the latter infinite. The man who conceives the Infinite by his intelligence cannot handle it in its entirety, or he would be God. Your numeration, applied to finite things and not to the Infinite, is then true in relation to the details which you perceive, but false in relation to the whole which you perceive not. Thus, you will nowhere in nature meet with two identical objects. In the natural order *two* and *two* can then never make *four*, for it would be necessary to put together unities exactly alike, and you know that it is impossible to find two leaves exactly alike on the same tree, nor two specimens exactly alike among the same species of trees. This axiom of your numeration, false in visible nature, is equally false in the invisible Universe of your abstractions, where the same variety has place in your ideas, which are the things of the visible world but extended by their relations. Assuredly, if man has been able to create unities, is it not in giving an equal weight and standard to pieces of gold? Well, then, you may add the ducat of the poor to the ducat of the rich, and declare at the counter of the public treasury that these are two equal quantities; but, to the eyes of the thinker, the one is certainly, morally, more considerable than the other; the one represents a month of maintenance, the other represents a merely passing

caprice. *Two* and *two* do not then make four but by a false abstraction. The fraction does not exist at all in nature, where that which you call a fragment is a finite thing in itself. Number with its infinitely little and its infinite totalities, is then a power of which a feeble part is known to you, and of which the extent escapes you. You have constructed for yourself a cottage in the infinity of numbers, you have ornamented it with hieroglyphs learnedly arranged and painted, and you have cried out: All is there! . . .

From pure Number, let us pass on to number corporified. Your Geometry establishes that a straight line is the shortest road from one point to another, but your Astronomy demonstrates to you that God has proceeded only by curves. Behold, then, in the same science, two verities equally proved: the one by the evidence of your senses, enlarged by the telescope; the other by the testimony of your spirit, but of which the one contradicts the other. Man, subject to error, affirms the one, and the Architect of the Universe gives it the lie. Who, then, shall pronounce between rectilinear Geometry and curvilinear Geometry, between the theory of the straight line, and the theory of the curved line? If, in his work, the mysterious artist, who knows how to arrive miraculously quick at his ends, employs the straight line only to cut the right angle in order to obtain a curve, man, operating on matter, also arrives at his end only by the curve. The bullet which he wishes to direct in a straight line, proceeds by the curve, and when you wish surely to reach a point in space, you ordain that the bomb shall pursue its homicidal parabola. Not one of your learned men has drawn this simple induction, that the curve is the law of the Material Worlds, that the Straight Line is that of the Spiritual Worlds: the one is the theory of finite creations, the other is the theory of the Infinite. Between these lines there is an abyss, as between the Finite and the Infinite, as between Matter and Spirit, as between the Body and the Idea, between Movement and the Object moved, between the Creature and God.

Nature has only bodies, and your science only combines the appearances of them. Also, does not Nature, at each step, give the lie to all your laws: do you find a single one which is not disproved by a fact? . . .

The laws of your Statics are slapped in the face by a thousand accidents of physics, for a fluid throws over the heaviest mountains, and thus proves to you that the heaviest substances can be heaved up by imponderable forces.

Your laws upon Acoustics and Optics are annulled by the sounds which you hear in yourselves during sleep, and by the light of an electric Sun whose rays often overpower you. Neither do you know how Light becomes Intelligence in you, nor are you acquainted with the simple and natural proceeding which changes it into rubies, into the sapphire, into the opal, into the emerald on the neck

of an Indian bird, while it remains grey and brown upon that of the same bird living under the cloudy sky of Europe, nor how it remains white on the breast of polar nature. You cannot decide whether colour is a faculty with which bodies are endowed, or whether it is an effect produced by the affusion of Light.

You have recognised the existence of many substances which traverse what you believe to be the void; substances which cannot be grasped under any of the forms which are assumed by Matter, and which place themselves in harmony with it despite all obstacles. Such being the case, you believe in the results of Chemistry, although neither does it know any method of estimating the changes effected by the flux or reflux of those substances which go or come across your crystals and your machines upon the impalpable waves of heat and of light, conducted, carried out by the affinities of the metal or of the vitrified flint. You obtain only dead substances, from which you have driven away the unknown force which opposes itself to this, that all here below becomes decomposed, and of which the attraction, the vibration, the cohesion and the polarity are nothing but phenomena.

Life is the thought of Bodies. They are but the means of fixing it, of keeping it in its path. If bodies were beings living by means of themselves, they would be causes and would not die. When a man proves the results of the general movement which all creations partake of according to their faculty of absorption, you proclaim him eminently learned, as if genius consisted in explaining that which is. Genius must cast its eyes beyond effects. All your learned men would laugh if you were to tell them: "There are relations so certain between two beings, of whom one should be at Paris, the other at Java, that they could at the same instant experience the same sensation, be conscious of it, ask one another questions, and answer one another without error!" Nevertheless, there are mineral substances which shew sympathies at distances as great as those of which I speak. You believe in the power of electricity fixed in the magnet, and you deny the power of that which disengages the soul. According to you, the Moon, whose influence upon the tides seems to you to be very evident, has none upon the winds, nor upon navigation nor upon men; it moves the sea and corrodes glass, but it must respect the sick; it has certain relations with one moiety of Humanity, but it is powerless upon the other. These are your fullest certainties.

Let us go further! . . . You believe in Physics [Natural Philosophy]? But your Physics commence like the Roman Catholic Religion, by an act of faith. Does it not recognise an external force, distinct from the bodies, and to which it communicates movement? You see the effects of it, but what is it? where is it? what is its essence, its life? has it any limits? . . . You can tell nothing about it.

Thus the greater part of your scientific axioms, true as to relation to man, are false with regard to the whole of the Worlds. Science is one, and you have partaken of it. In order to know the true sense of the phenomenal laws, must we not know the correlations which exist between phenomena and the law of uniformity? In everything, there is an appearance which strikes your senses; under this appearance a soul acts: there is there the Body and the Faculty. Where do you learn the study of the relations which mutually bind things? Nowhere! You have then nothing of the absolute. Your most certain themes repose upon the analysis of the material Forms of which the Spirit is constantly neglected by you.

There is, however, a lofty science, which certain men get a glimpse of too late, without daring to avow it. These men have understood the necessity of considering bodies not only in their mathematical properties, but also in their whole, in their OCCULT AFFINITIES. The greatest of these men, Newton, divined, towards the end of his life, that everything was reciprocally *cause* and *effect*; that the VISIBLE WORLDS were *co-ordinated amongst themselves* and were under *subjection to the INVISIBLE WORLDS*. He sighed to have attempted to establish absolute principles. In counting his Worlds, like grapes scattered in the ether, he had explained their coherence by the laws of planetary and molecular attraction. You have saluted this man. . . . Very well, I tell you, he died in despair! . . . In supposing to be *equal* the *centrifugal* and *centripetal* forces which he had invented to shew the law of the Universe, the Universe stood still; and in supposing these forces *unequal*, the confusion of the Worlds also followed. The laws imagined by Newton were not then absolute. There existed a yet further problem more elevated than the principle on which this false glory rests. The connection of the stars among themselves, and the centripetal action of their internal movement, has not then prevented him from searching for the stem from which hung his bunch of grapes! Unlucky man! the more he enlarged Space, the heavier became his burden. He has told you how there was equilibrium between the parts; but where went the whole? . . . He contemplated the Expanse, infinite to the eyes of man, filled with those groups of Worlds of which one very small portion is scarcely seen by our telescope, but of which the immensity is revealed by the rapidity of its light. This sublime contemplation gave him the perception of infinite Worlds, which, planted in these spaces like flowers in a field, are born like infants, increase like men, die like old men, live by assimilating to themselves the substances in their atmosphere proper to nourish them; which have a centre and a principle of life which guarantee the one against the other by an area, which, like unto plants, absorb and are absorbed, which compose a whole endowed with life, having its destiny. At this aspect, this man trembled! He knew that life is produced by

the union of the thing with its principle ; that death is inertia, that finally, weight is produced by a rupture between the object and the movement which is proper to it ; then he had a presentiment of the breaking up of these worlds, destroyed if God withdrew from them His Word. He set to work to search in the Apocalypse the traces of this Word ! You thought him mad : know then : he searched to make himself pardon his genius.

Let us not seek to explain everything ; and when the explanation fails us, let us not cast the anathema of ignorance upon truths which escape us ; let us wait till the light is given us, or exhausted ; instead of denying, let us seek it ; it is behind or before us. The Magic rod belongs to all, but it has to be found. Neither Moses, nor Jacob, nor Zoroaster, nor Pythagoras, nor St. Paul, nor St. John, nor Swedenborg, nor the most obscure messengers, nor the most signal prophets of God, were superior to what you may be. Only, they had Faith in the *supernatural world*, that faith which is a Gift of God, and which human science does not teach.

Know then, there are the Sciences of *Matter*, and the Sciences of *Spirit*. There, where you see *Bodies*, celestial or terrestrial, I see Forces, which tend the one towards the other by a generative movement. For me, the character of bodies is the indication of their principles and the sign of their properties. These principles engender *Affinities* which escape you and which are bound to *Centres*. All these affinities are bound by contiguous *Similitudes*, and the life of the Worlds is attracted towards the Centres by a craving aspiration, as you are urged by hunger to take food. To give you an example of Affinities bound to Similitudes, a secondary law upon which the creations of your thought repose, *Music*, celestial art, is the working of this principle : is it not an assemblage of sounds harmonised by Number ? Is not sound a modification of air, compressed, dilated, reverberated ? You know the composition of air : azote, oxygen, and carbon. As you do not obtain sound in a vacuum, it is clear that music and the human voice are the result of organised chemical substances which put themselves in unison with the same substances prepared in you by your thought, arranged properly by means of Light, the great nourisher of the earth ? Have you been able to contemplate the masses of nitre deposited by snow, have you been able to see the discharges of lightning, and plants breathing into the air the metals they contain, without concluding that the Sun puts into a state of fusion and distributes the subtle essence which nourishes everything here below ? . . . Why, then, do not the stars, and each of the stars according to its special essence, produce upon man effects regulated by a providential law ? . . . Our sciences, which make you so great in your own eyes, are mere trifles in comparison with the shining lights which inundate the *Seers* who have guarded the deposi-

tory of the Occult Sciences. The *Seer* and the *Believer* find in them eyes more piercing than are those which are applied to the things of earth ; they perceive a dawn. Hear this truth : your most exact sciences, your boldest meditations, your most brilliant lights, are only clouds. Above is the sanctuary, whence the true Light springs out.

Spirit crushes *Matter* at the foot of the mystic ladder of the SEVEN SPIRITUAL WORLDS, arrested one upon another in Space, and revealing itself by the brilliant waves which fall in cascades on the approaches to the gates of Heaven. Spirit lifts man above the earth, raises for him the seas, causes him to see the depths of them, shews him the beings which have disappeared, reanimates for him the dry bones which store the great valley with their powder : the Apostle writes the Revelation. But what signifies it to the pride of the free-thinkers, and to the indifference of the ignorant masses ? The mass of mankind continues to live as it lived yesterday, as it lived at the first Olympiad, as it lived on the eve of the Deluge. Doubt covers the whole of its uncertainty. The same waves, by the same movement, beat against the human granite which serves for limits to the ocean of Intelligence. After having asked himself if he has seen that which he has seen, if he has well understood the Words uttered, if the Fact was a fact, if the Idea was an idea, the man resumes his old habits, he thinks of his business, he obeys, I know not what kind of valet who follows Death, he obeys Forgetfulness, which with its black mantle covers an ancient Humanity, of which the new has no recollection. Man ceases not to go, to walk, to sprout like a vegetable, till the day when the axe lays him low. Spirits prepared by Faith amongst superior beings, alone perceive the mysterious ladder of Jacob.

THE HARBINGER OF LIGHT ;

OR, STAR OF BETHLEHEM.

It is a well-known saying that modern scientific research has in many instances arrived almost within the very boundary-lines of the "*Occult World*," unwittingly even, and this saying has been often verified in the case of their astronomical calculations, in order to test the truth and reality of certain historical statements made in reference to Astronomical Science. Those of our Members who possess a copy of "*The Key to Trithemius*" will now be in a better position of judging regarding those Cycles therein revealed, by learning that a certain *Starry Messenger*, known to Initiates as "*The Harbinger*," always appears when certain mutations are about to transpire. In the year 1572, the year that the Angel *Zachariel* (the Angel of Jupiter) resigned his sceptre to *Samael* (the genius of Mars) this Harbinger appeared. Every student cannot but recall the awful crash of empires and revolutions which

then happened throughout Europe, neither can he forget the prominent part taken by our own Oliver Cromwell. This most remarkable star was then observed in the heavens, and at the time of its appearance it was the general topic of their schools of science. Mr. Whiston, the well-known editor of "*Josephus*," thus describes the occurrence in his "Astronomical Lectures:"—

"There shone a *new Star in Cassiopeia's Chair*, which was a very notable one indeed, and was much celebrated by Tycho, and other astronomers. This star appeared first about the middle of November, 1572 A.D., and continued for the space of sixteen months and upwards, even until May 1574, when it utterly disappeared, and it abode all the time in the same place. This star was of a perfectly round form. It was without any hair or tail, and twinkled more than the rest of the stars. The apparent magnitude of it at the beginning exceeded that of *Lyra* and *Sirius*, the greatest of the fixed stars, yea *Jupiter* himself, which at that time was in opposition to the Sun, and consequently nearest to the earth and brightest. Nay, it seemed once like *Venus* herself when she is in *Perigee*, in so much that it was by some seen even in the day time, through the thick clouds, when no other through the thick clouds could be seen, until at length it gradually diminished, at length wholly disappeared, and has never from that time to this been discovered in the heavens. Its colour at the beginning was clear, whitish, and splendid, it afterwards grew yellow, and then red like *Mars* or *Aldebaran*. After that it put on a certain wan whiteness, such as that of *Saturn*, and retained the same, which yet became gradually more dull, until both the colour and the star itself vanished out of sight. A great and stupendous celestial wonder this, and such as must be transmitted to future ages, without further solution here."

Such is the description given by the learned Mr. Whiston, of this the "Harbinger of Light," or "Star of Bethlehem," which, as we shall eventually demonstrate, really was the next great phenomenon of the heavens in the category of the so-called "Lost Stars," as recorded in the year 1264 A.D., and another in the year 945 A.D. These particular stars, or "lost orbs," have, more than any other phenomena, been a stumbling-block and perplexity for modern science, for it cannot trace them, and has lost all chance, as *it imagines* of ever being able to discover them. It is of course with historians a well known verity that prior to the fifteenth century there was no such thing as *dates*, all MSS. *were datless*, so that little wonder can arise of the matter, if some of the historical dates are a year or so apart from the actual facts, therefore chronology, unless subjected to some infallible test, such as an eclipse, can be seldom relied upon. The years, therefore, 1264 and 945 A.D., being prior to the era of dated documentary chronicles, must be held open to this suspicion, which data we shall show to be *incorrect*.

It is a well-known fact amongst Biblical chronologists, that they are about equally divided in opinion as to the actual data of the Nativity. The death of Herod the Great, which happened shortly after the birth of Christ, *has been verified* by the mention of a *Lunar Eclipse*. The incidental mention of this phenomenon, by the ancient Roman chronicles, forms a foundation of facts whereon to build. This visible Lunar Eclipse took place in March in the year 4 B.C., and thus proves that the chronology of the Greek and Roman Churches is three years *too late*. This data was adopted by the

churches simply as a matter of fact, and not as the result of any real proof of its authenticity. So far so good, and now for the outside testimony. Several amongst the Eastern Magi, and notably *Albumazar*, foretold the Nativity would occur when the Sun was in the sign *Virgo*, and *Sibylina Tiburtina*, one of the Sibyls of the time of Augustus, observed a new star, in the autumn of the year 4 B.C., pointed it out to the Emperor, and told him that it indicated the birth of a mighty man—a Saviour—and she therefore urged him to pay reverence to the child. Thus the period of the death of Herod is verified by the Lunar Eclipse of March 4 B.C.; the Sibyl of Rome saw a new star, and so made it a matter of history, in the autumn 4 B.C., and the New Testament, although giving *no date*, specially mentions the fact, that it was a new star that proclaimed the birth of the Son of God. "We have seen his star in the East," say the members of the Magi to King Herod. "And the star stood over where the young child lay," etc., which signifies in the technical terms of Astral Science, that it became *Stationary* in the Meridian of Bethlehem, previous to its becoming retrograde, as all planets apparently do, in the course of their orbits, to the observers on earth. The result of our investigations, thus far, are, that the Jewish Reformer, Jesus, was born 4 B.C., in the autumn, when the Sun, as Albumazar prophesied, was in the sign *Virgo*, because the 25th of December, although the correct date for the mythological Sun-God, and solely on this account adopted by the Greek and Roman Churches, is a most improbable date, because the winters in Palestine are often very severe, and it is rather unlikely that the Roman Governor would collect the Jews into their cities, to be enrolled, at this time of the year. It was whilst Joseph and Mary were on such a journey, that Jesus was born, according to Scriptural accounts; and also, is it all probable that the "Shepherds were watching their flocks by night," in the depth of winter, when all the cattle, sheep, etc., in Palestine, were safely in their folds, for the sake of both shelter and warmth?

During the conflict of the ages many appearances of this star may possibly have escaped notice, for its real or actual period is 315 years. We shall now consider how this agrees with actual history. The birth of Christ, 4 B.C.; the second appearance, A.D. 312; the third, in 627. About this latter date the Church of Rome assumed *temporal power*; the fourth appearance in A.D. 942 (only the error of three years from the recorded date, and the error in the date of A.D. 1 explains this); the fifth appearance in 1257—the recorded appearance is 1264, or a difference of only seven years, and, as before stated, modern chronology cannot be safely relied upon. The sixth appearance takes place precisely in 1572, the exact date of Whiston's star, and the *seventh* appearance *will take place in 1887*, the commencement of the new era. Let the student herein note the number *Seven*. And now, let our

Brother-Members compare the Cycles of the Seven Governors, in "*La Clef*," with these data, and they will at once perceive why it was called the "*Harbinger of Light*." If the Neophyte will turn to the pages of the above mentioned M.S., he will find it therein stated that the reign of the Archangel Michael terminated one Cycle in the year A.D. 29, and it is a well-known fact that all Christian authorities, whilst differing as to the exact year of the Nativity of Jesus, yet all agree that he died at the age of thirty-three. Further, in "*La Clef*" we find those words: "No sooner did the reign of Michael cease, than the numerous priestly enemies of the noble Reformer became triumphant, and cruelly murdered him." This is precisely as it should be. From 4 B.C., the exact date of birth, to 29 A.D., is *thirty-three* years, so that he died *exactly at the termination of the Sun-God's rule*.

In conclusion, let us add a few remarks, especially designed for those malicious souls, who have done their very utmost to bar the path of progress by dragging down their pseudo-sycophants to their own level, and by using every vile means to crush their nobler, but more exhausted and weary Brothers, in the rugged path of Duty. The dread time is fast approaching, when the evil Karma engendered will bear prolific fruits. May all be prepared for it. In the year 1887 let them commence "to watch and pray," if a prayer is left within, for strange times will be born into the world. Sacerdotalism, now tottering into ruins, and left without a leg to stand upon, will, along with many of its threadbare, clerical imbeciles, who "fare sumptuously every day" off their credulous flocks, will be assembled for a momentous reckoning—a true and honest account of their unjust stewardship; yea, even more than this, does this beautiful "*Harbinger of Light*" resplendently reveal to the eye of the Initiated Astrologer, significantly accompanied, as it is, by a total Eclipse.

R. A. STELLA.

THE GOLDEN BOOK OF VENUS;

Being a Sacred Discourse on the Communion of Souls; and of the value of Love between Creature and Creature.

1. Herein is Love's secret, and the mystery of the Communion of Souls.

2. Love redeemeth, Love lifteth up, Love enlighteneth, Love advanceth Souls.

3. Love dissolveth not, neither forgetteth, for she is of the Soul, and hath everlasting Remembrance.

4. Thou who lovest, giveth of thyself to thy Beloved, and he is dowered withal.

5. And if any creature whom thou lovest suffereth death, and departeth from thee,

6. Fain wouldst thou give of thine heart's blood to have him live always; to sweeten the changes before him, and to elevate him unto some happy place.

7. Thou droppest tears on the broken body of

thy Beloved, and thy Desire goeth after him, and thou criest unto his Ghost:

8. Oh! dearest, would God that I might be with thee, where now thou art; and know what thou doest.

9. Would God that I might still guard and protect thee; that I might defend thee from all pain, and wrong, and affliction.

10. But what manner of change is before thee I know not, neither can mine eyes follow thy steps.

11. Many are the lives set before thee, and the years, Oh! Beloved, are long and weary, that shall part us.

12. Shall I know thee again when I see thee, and will the Spirit of God say to thee, in that day: "This is my beloved?"

13. Oh! Soul of my Soul, would God that I were one with thee, even though it were in Death.

14. Thou hast all of my Love, my Desire, and my Sorrow, yea, my life is mingled with thine, and is gone forth with thee.

15. Visit me in dreams; comfort me in the night watches; let thy Ghost meet mine, in the land of shadows, and of sleep.

16. Every night with fervent longing will I seek thee, Persephone, and slumber shall give me back the past.

17. Yea Death shall not take thee wholly from me, for part of me is in thee, and where thou goest, dearest, there my heart followeth.

18. So, weepest thou and lamentest, because the Soul thou lovest is taken from thy sight,

19. And Life seemeth to thee a bitter thing; yea, thou curstest the destiny of all living creatures,

20. And thou deemest thy Love of no avail, and thy tears as idle drops.

21. Behold! Love is a ransom; and the Tears thereof are Prayers.

22. And if thou hast loved purely, thy fervent Desire shall be counted grace to the soul of thy dead.

23. For the burning and continual prayer of the just counteth much.

24. Yea, thy Love shall enfold the Soul which thou lovest, it shall be unto him a wedding-garment, and a vesture of blessing.

25. The Baptism of thy sorrow shall baptise thy dead, and he shall rejoice because of it.

26. Thy prayers shall lift him up, and thy tears shall encompass his steps; thy Love shall be to him a light shining upon the upward way.

27. And the Angels of God shall say unto him: Oh! happy soul, that art so well-beloved; that art so strong with all these tears and sighs.

28. Praise the Father of Spirits therefore; for this great Love shall save thee great suffering.

29. Thou art advanced thereby, thou art drawn aloft, and carried upwards, by chords of Love.

30. For in such wise do Souls profit one another, and have Communion, and receive and give Blessings, the departed of the living, and the living of the departed.

31. And so much the more as the heart within them is clean, and *their intuitions innocent* in the sight of God.

32. Yea, the pure Soul is a strong Redeemer, for the Spirit of God is potent within him.

33. God withstandeth not God, for. Love and God are one.

34. As the Love of the Spirit hath power with the Soul, so in its own degree hath the Love of Man power for his friend.

35. Yea even though the soul beloved be little and mean a creature, not formed in the image of men.

36. For in the eyes of Love, there is nothing little nor poor; nor unworthy of prayer.

37. Oh! little Soul, thou art mighty, if a Child of God love thee; yea, poor and simple soul, thou art possessed of great riches.

38. Better is thy portion than the portion of kings, whom the curse of the oppressed pursueth.

39. For as Love is strong to redeem and advance a soul, so is Hatred strong to torment and detain.

40. Blessed, therefore, is the Soul whom the Just commemorate before God, for whom the poor and the orphan, and the dumb creature, weep.

41. And thou, O righteous man, that with burning love bewaileth the death of the innocent, whom thou canst not save from the hands of the unjust.

42. Thou, who wouldst freely give of thine own blood to redeem thy Brother, and to loosen the bonds of his pain,

43. Know that in the hour of thy supreme desire God accepteth thine oblation,

44. And thy Love shall return unto thee empty, according to the greatness of her degree she shall accomplish thy will;

45. And thy sorrow and tears, and the travail of thy spirit, shall be grace and blessing unto the Soul thou wouldst redeem.

46. Count not as lost thy suffering on behalf of other souls, for every cry is a prayer, and all Prayer is Power.

47. That thou Willest to do, is done, thine intention is united to the Will of Divine Law.

48. Nothing is lost of that which thou layest for God and for thy Brother.

49. And it is Love alone who redeemeth, and Love hath nothing of her own.

[The above Fragment of the Hermetic Treasure, known as "*The Golden Book of Venus*," will well repay careful perusal. If our readers would only bestow a little time to meditate thereupon, they would soon perceive that it contains rich treasures of Esoteric knowledge. The action and interaction of the sympathies of Kindred Souls are beautifully described, as well as the powers of human sympathy, and the care for the lower creatures, which are in their Psychological effects inconceivable. As factors in *their evolution and future development* those souls never lose the effects of

their contact with Humanity. The mystic Angel of Venus is *Anael*—one of the "*Shining Seven*," and the reader will also notice that this Fragment contains exactly *seven times seven* verses or paragraphs.—EDITOR.]

ST. GEORGE AND THE DRAGON.

By ZANONI.

THE 23rd of April, or as it is familiarly termed, *St. George's Day*, is well known to all English and American people, for the "Patron Saint" of England, as he is called, was adopted as a war-cry in the British army, by Edward III., after the siege of Calais. The fabulous deeds of St. George, the chief hero of the "*Seven Champions of Christendom*," embrace, like most other popular myths, some deep truths, when understood in their true esoteric significance. The popular legend of "*St. George and the Fiery Dragon*" is generally given as follows:—

"There was in Lybia, nigh unto the city of Sienna, a stagnant lake, vast enough for a sea, wherein dwelt a Dragon so fierce and venomous, that he terrified and poisoned the people the whole country round. The people, therefore, assembled to slay him; but when they saw him, his appearance was so horrible, that they fled. Then the Dragon pursued them even to the city itself, and the inhabitants were almost destroyed by his very breath, and suffered so much that they had to give him two sheep every day to keep him from doing them any harm. At length they were obliged to give him a man instead. At last, in order to prevent the men from being devoured, a law was passed that they should draw lots, in order to give him the youths, and infants of all ranks, therefore the Dragon was fed with young gentlefolks, and the poor people's children, till the lot fell upon the king's daughter. Then the king was very sorry, and begged the people to take his gold and silver instead of his daughter, which the people would not accept, because it was according to his own law, and the king wept very much, and entreated the people to allow the Princess eight days before she should be given to the Dragon to be devoured, and the people consented. And when the eight days were gone, the King caused his daughter to be richly dressed, as if she were going to her bridal, and having kissed her, he gave her his blessing, and the people led her to where the Dragon was. St. George had just arrived; when he saw the Princess, he demanded why she was there, whereupon she answered:—'Go your way, fair young Knight, that you perish not also.' Then again St. George demanded the reason of her being there, and why she wept, and endeavoured to comfort her. And when she saw he could not be satisfied, she informed him. Upon this St. George promised to deliver her, but she would not believe he had the power to do her so great a service, and there-

fore again begged of him to fly from the danger. And whilst they were talking, the Dragon appeared, and began to run towards him, but St. George being on horseback, drew his sword and signed himself with the Cross, charged the Dragon valiantly, and smiting him with his spear, wounded him so sorely, that he threw him down. Then St. George called to the Princess to bind her girdle about the Dragon's neck, and not to be afraid; and when she had done so, the Dragon followed her like a meek lamb. She led him into the city, which when the people saw, they fled for fear to the mountains, till being assured by St. George, they returned, and he promised to slay the Dragon if they would believe in Christ and be baptised. Then the King was baptised, with over 15,000 men, besides women and children. Then St. George slew the Dragon, and *cut off his head*, and the people took *four caris* and drew the body with oxen out of the city, and they made merry with feasting and music to celebrate the Champion's victory, and his marriage with the beautiful Princess, while the King built a magnificent church, and dedicated it to the Holy Virgin and St. George."

As a matter of fact this myth can be found, with slight variations, amongst all ancient nations. All mythologies teach of some Divine martial champion who conquered the Fiery Dragon. Those whose understanding can penetrate below the mere external form of the myth, will discover many beautiful truths, in their purely esoteric aspect. It is the lesson of the Soul, in one stage of its history, passing through a probation of trial and purification. Leaving this aspect of the myth to those who are able to grasp the few hints we have given, we shall now briefly glance at it from its Astrological point of view, and from this standpoint alone we shall find much food for reflection, for it is truly surprising what an amount of scientific knowledge these old myths contain, when they are unlocked by those who possess "*Urania's Mystic Key*." With this key then in our possession—and which to fully reveal *must be turned seven times*—we give one turn of the lock, and find that the Sun and Moon have been, from time immemorial, among the ancient and even by some modern nations, associated with *war with the Great Dragon*, hence we find Michael the archangel, the Astrological Angel of the Sun, and of the first day of the week, or the day of the Sun, opposed to the Dragon, in the Scriptures. The nations of the Orient all considered that the Dragon in the heavens made frequent attempts to swallow both the Sun and the Moon, at the periods when these bodies were seen to be eclipsed, hence the ignorant masses did everything they could to frighten away the Celestial Dragon, by making all kinds of horrid noises, the beating of tom-toms, and by shouting and praying in vast numbers. A relic of this practice is now carried on by some of the Negro tribes of Africa. The Sun and Moon being the chief divinities of the Oriental nations, we can easily understand why

the people looked upon the Great Dragon, who attempted so frequently to destroy them, as an Enemy, or Adversary much to be dreaded. The word SATAN does not mean *Devil*, but simply *Adversary*, and the term is derived from שָׂטָן, *Ash*, a fire, and דָּרָגָן, *Tun*, a *Dragon*, meaning "The Fiery Dragon." Thence as the Great Dragon was the enemy of Apollo, the Sun, so Satan is represented as "the Adversary." Now upon all occasions the Sun overcomes the enemy—the Dragon, and emerges unscathed from his jaws, even when seemingly entirely swallowed up. So the legend represents St. George (the Sun) as always overcoming the Dragon, and rescuing the Princess, or Virgin (the Moon) from his clutches. *The Great Serpent* of the sphere extends from the 5th degree of *Leo*, to the 20th degree of *Scorpio*, as we see by examining a Celestial globe, and formerly *his head passed exactly under the Ecliptic line—the path of the Sun*. The Sun—St. George—who cuts off his head, the Crishna of the Hindus, is in many drawings and sculptures described as their great God Crishna, who "treads on the head of the Serpent." From this fact Moses—or rather the writers of the Book of *Genesis*—drew their first ideas of the precession of the Equinoxes, and knowing that *the Sun-God had once upon a time trod upon the Serpent's head*, they say,—"Thou shalt bruise his head, and he shall bruise thy heel," indicating the period when the Cycle should work round again, as it is a promise of the future. That this myth is exceedingly old, can easily be proved from the indisputable and unmutated records of *Urania—the silent Heavens*. From five degrees of the sign *Aries*, where the line of the Ecliptic would touch the head of *Hydra*, to five degrees of *Leo*, where that head is now, is ninety degrees, and the signs moving forward, *apparently* at the rate of one degree every seventy-two years, we have $90 \times 72 = 6480$ years ago since the Hindu Crishna *bruised the head of the great starry Dragon*, or, in other words, about 480 years before the orthodox Adam and Eve were turned out of the Garden! The ancient Priesthood of India were re-elaborating this myth in a new dress, to suit the times and people, at that return of the Cycle.

The path of the Moon was well known to the ancient Priesthood to be of a Serpentine form, then to clearly indicate that it was a *Celestial Serpent*, which was symbolised, they added to it *wings*, and changed the serpentine form into that of a *Dragon*. By the Initiated Druids, the Moon's orbit about the earth was known as the *Path of the Dragon*, and it was only in this path that the Dragon could devour any one. According to mythology the maiden was generally bound to a stake driven into the earth, and left for the monster to approach and satisfy his morbid appetite. So the Moon, which is magnetically bound to the earth, cannot save herself from the mouth of the Dragon (her North Node), until the Sun comes to her rescue, *by passing between her and the rest of the stars*.

Thus does he shield her with his body, triumphs over the foe, and saves her life. The actual, physical existence of the hero, St. George, is, of course, a myth. No man ever conquered a "Dragon," for no such Dragon ever existed. But when the Pagan Priests of Rome were *compelled* by Constantine to *adopt Christianity*, all the change they made was to alter names, and to adapt the old mythology of Paganism—which is based solely upon astrological principles—to their new faith. Had they not done so, the ignorant populace would have rejected the new religion! hence *they took the Sun in Aries*—where he is in his *Exaltation*—as a time of great rejoicing. The 19th degree of *Aries* is the *exalt degree* of the Sun's Exaltation, in Astrology, the Sun has therefore only *eleven* degrees left to complete the sign, he dies on earth to become exalted and glorified in heaven. In like manner, Jesus at his death has only *eleven* disciples left, the twelfth has already hung himself. The Sun reaches the 19th degree of *Aries* about the twenty-third of April, and this is the reason why the ancient priests gave this time as the *Natal-Day* of the hero and martyr, St. George.

In conclusion, we shall add a few remarks for "the wise." The path of the Fiery Dragon is, by Occult Initiates, divided into thirty-six parts, and the body of the Dragon is divided into the same number of pieces. Each of these parts is in reality only an occult term to denote certain mystic plants, stones, and chemicals, of great value in Practical Magic, and which are thus guarded. Each part of the body corresponds to a certain part of the path, and this path itself is the thirty-six great Decans of the twelve signs of the Zodiac, and indicates at what hour a certain plant must be gathered, or a chemical prepared, because the Moon must be passing through that part of the heavens at the time, therefore when the old Rosicrucians and Alchemical-Manuscript-Writers expressed, as they often did in vague terms, that a certain part of a Fiery Dragon should form one of the ingredients in their formulæ, it was then, and still is, perfectly plain to the Initiates, but sounds like sheer madness to others, for each particular part not only indicates the *substance*, but likewise the *time* and hour when such is to be either gathered or prepared.

BRAHM.

FIRE is the original cause of all things. The Sun is that; so is Air; so is the Moon; such, too, is that pure Brahm, and those Waters, and that Lord of Creatures. Moments and other measures of time, proceeded from that effulgent person, whom none can apprehend as an object of perception; above, around, or in the midst. Of Him whose glory is so great, there is no image; He it is who is celebrated in various holy strains, even He is the God who pervades all regions; He is the first-born; it is He who is in the womb; He who is born; and

He who will be produced. He severally and universally remains with all men; He, prior to whom nothing was born, and who became all things; Himself the Lord of Creatures, with a body composed of sixteen members. Being delighted by creation, He produced the three luminaries, the Sun, Moon, and Fire. To what God should we offer oblations but to Him who made the fluid sky and solid earth; who fixed the Solar Orb and Celestial Abode; who framed the drops of rain in the atmosphere? To what God shall we offer oblations but to Him whom heaven and earth mentally contemplate, while they are strengthened and embellished by offerings, and illuminated by the Sun rising above them. The wise man views that mysterious being in whom the Universe perpetually exists, resting on that sole support. In Him this world is absorbed; from Him it issues; in all creatures He is twined and wove with various Forms of existence. Let the wise man who is conversant with the import of revelation, promptly celebrate that immortal Being, the mysterious existing and various abode. He who knows its three states—CREATION, CONTINUANCE, and DESTRUCTION (change)—which are involved in mystery, is Father of the Father. That BRAHM, in whom the Gods attain to immortality, while they abide in the Third, or Celestial region, is our venerable Parent and the Providence which governs all Worlds.

YAJUR VEDA.

THE SONG OF BRAHM.

I RANGE with the Rudras, with the Vasus, with the Adityas, and Wiswa-Devas! I uphold both the Sun and the Ocean, the Firmament and Fire, and both the Aswins; I support the Moon—destroyer of foes—and the Sun, entitled Twashtri Preshawur Bhaga. I grant wealth to the honest votary who performs sacrifices, and offers oblations, and satisfies the deities; Me, who am Queen, the conferrer of wealth, the possessor of knowledge, and first of such as merit worship the Gods render, universally, present everywhere, and pervader of all things; He who eats food through me, as he who sees, who breathes, or who hears through me, yet knows me not, *is lost*. Hear, then, the faith which I pronounce, even I declare this self which is worshipped by Gods and men!

I make strong whom I choose; I make him Brahma, holy and wise. For Rudra I bend the bow to slay the demon, foe of Brahma; for the people I make war on their foes; and I pervade heaven and earth. I bore the father on the head of the UNIVERSAL MIND; and my origin is in the midst of the Ocean; and therefore do I pervade all things, and touch the heavens with my form. Originating all beings, I pass like the breeze; I AM above the heaven, beyond the earth, and what is the GREAT ONE, THAT AM I.

YAJUR VEDA.

from
PBR.
Hear
me
I know

To Correspondents.

W. S., KNOXVILLE, DRUIDS.—The Druids were the Judges, Priests, Physicians, Lawgivers, etc. Pomponius ascribes a 'High Science,' the "Wisdom-Religion," to the Druids. "These," he says, "profess to understand the size and shape of the earth and the Universe, the movements of the heavens and the stars, and all that the gods intend. They teach the highest class of the people secretly in caves, and in remote places. One of their chief doctrines, and which is also known to the common people, is the *Immortality of the Soul*." The Druids communicated their fundamental doctrines and customs *only to the Initiated*, whom they taught in sacred groves and remote places (*Cæsar, Lib. iii. c. 14*). In the exercise of their sacred services, they, like the Egyptians and Pythagoreans, were clad in a white robe (*Pliny xxx.*) They healed sickness and disease by Magical practices, they had intercourse with "the Gods," they proclaimed future events, and in what respect the prophetic Druidesses were held, is shown by the fact that even the Emperor Aurelian consulted them. (*Vopiscus Aurelian, c. 44.*) Sacred ceremonials were performed under sacred trees, for those trees do possess a Magical power (such as Laurel, Elder, etc.), and several of the woods had their strength increased by being magnetised by the Priests.

B. F., PARIS.—The practice and formula were carefully transmitted to the Initiated. The miraculous Fire, so carefully concealed from the uninitiated, was most assiduously maintained in the Vestal and Cabiric Mysteries; and they who did not know how to manage it, according to its nature, were destroyed by it.

G. F. S., EDINBURGH.—Here is the quotation from *Hesiod*, followed by that of Heywood, from his "*Hierarchy of Angels*," p. 500:—

"The Immortals first a Golden Race produced,
These lived when Saturn held the realms of heaven;
And passed their time like gods, without a care.
No toil they knew, nor felt solitude;
Not e'en the infirmities of age.
Soon as this race was sunk beneath the grave,
Jove raised them to be demons of the air,
Spirits benign, and guardians of mankind,
Who sternly right maintain, and sorely punish wrong."

Speaking of evil Demons, J. G. Heywood says:—

"And when their power on any wretch hath seized,
Persuade that with the sin God's not displeased.
Incredible it seems, believed by few,
And yet by ancient writers held for true,
That the bad spirits at their pleasure can
Assume the shape of woman, or of man.
Those that in masculine shape in women trade,
Called *Incubi*; the other that are said
To put on feminine features, and so be
Prostrate to man, are called *Succubæ*,
They assume the shape of such as are deceased,
And come to be counted gods at last. (?)"

REV. J. K., LONDON.—Ovid, in his "*Metamorphosis*," Book 4, from line 600 to the end, gives us his testimony in favour of the existence and site of *Atalis*, or *Atlantis*.

ISIS, CHICAGO.—If ever there was a time when it was necessary to display clerical Supremacy by abominable *Falschood*, the man who so vindictively and maliciously strives to defame and vilify his fellow-brothers, ought not to have recourse to *pious Falschoods*, for to utter lies in the name of God, though it be to obtain a temporary good and supremacy, even to those who are so sordidly, childishly, and senselessly deluded by such, is but a sure sign for vilely paving the way for *perpetual evil*.

ASTER, ROME.—The well-known riddle is as follows:—"What animal walks on four legs in the morning, two at noon, and three at night?" and the enigma was explained by *Ædipus*—"Man walks on his hands and feet in his infancy, or morning of life; at noon, or middle of life, he goes erect on two legs; and in the decline, or evening of life, he is supported by a cane in addition, or corresponding to the third leg."

F. R. S., LONDON.—The Chinese say:—"In the midst of chaos was a *subtle vivifying Principle*." The Hebrew words are, *וְהָיָה אֵחָד*, "Let Light be." "The Tao, the Supreme Reason, the Intelligent working power in Nature, is everywhere. It is the Igneous Principle of Life, the Luminous Principle of Intelligence, the Spirit, the Yang or Male Principle. The Supreme Tao circulated alone in the void and silent infinitude. The Absolute (*Tai Ky*, the 'highest point,' the Primal Power) was before any being had separated itself from it; from it proceeded the Resting and the Impulse-giving principle; all beings spring from it; and nevertheless it is in all beings. It is the One which divided itself. The Divine Essence is duality." The Chinese two Principles were the Yang, the Male, and the Yin, the Female.

The above "subtle vivifying Principle" was called the *Suprême Vérité*, similar to the "Spirit of Truth." (*John xiv. 17.*) The above philosophy is allied to the ideas in the *Pyramider*—"I demanded of him whence the elements of Nature emanate. From the Will of God, said he, which having taken its own perfection, has adorned with it all the other elements and vital seeds (principles of life) which he has created; for the INTELLIGENCE is God, possessing the double fecundity of the two sexes, which is the LIFE and the LIGHT of His Intelligence. He created with His word another operative Intelligence (operating as Creator); He is also God the Fire, and God the Spirit."—*Books of Hermes*.

The Hindu ideas are similar:—"Having divided his own substance, the mighty power became half male, half female, or Nature active and passive; and from that female he produced *Viraj*. Know me, O most excellent Brahmins, to be that person whom the male power *Viraj*, having performed austere devotions, becoming *androgynous*, produced by himself; *me* the secondary framer of all this visible world."

INQUIRER, NEW YORK.—How true are the words of Paracelsus, and how well might he have addressed these words to our modern pseudo-Brothers? He thus observes:—"Ye of Paris, Padua, Montpellier, Salerno, and Leipzig, ye are not teachers of the Truth, but confessors of lies, your philosophy is a lie. This is precisely the trouble and misery of the world; that all your acts are founded in lies. As you cannot yourselves prove your teachings from the Bible and the Revelations, then let your farces have an end. The Bible is the true key and interpreter. John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a *Magician, Kabalist, and Diviner*. If now all, or even any of those I have named, were yet living, I do not doubt that you would make an example of them in your miserable slaughter-house, and would annihilate them there, and if it were possible, the Creator of all things too."

D. G., PHILADELPHIA.—Declined with thanks, and we have no wish to revile them, they will yet see their indiscriminate and uncalled for tomfoolery.

* * Other Replies must stand over until our next issue.

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TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
Retrospect, etc.,	61	The Smaragdine Table. Annotated	71	Fragments on Occultism : the Astral	
Extracts from the Hermetic Writings		by "Styx,"		or Sidercal Body; the Astral Light;	
of the Ancient Sages,	63	The Mythological Astronomy of the		Vital Force, etc. By Glyndon,	74
Astrology and Buddhism. By R. H.		Ancients. By S. A. Mackey,	72	Practical Astrology. Part I,	77
Stella,	67	Epitaphium Chyrnicum,	73	To Correspondents,	79

REVIEW of "*Massollam*" must stand over until our next intended issue.

WE observe in last issue of "*Kneph*" the cordial, good wishes of the Editor towards our Magazine; this is, to say the least, refreshing, after the ungrateful fooleries which some of our contemporaries lately evinced.

To all Members and Correspondents—unless they are otherwise in special communication with him—the address of T. H. Burgoyne, the *Permanent Private Secretary* of the H. B. of L. will be care of the *Editor* of this Magazine.

WE will particularly impress upon the attention of our Readers and Correspondents the necessity for their united efforts in such a cause as that represented by us, and that intending subscribers should at once communicate with us in order that we may be able to decide as early as possible whether our future List of Subscribers may be of a likely magnitude to warrant us to carry on the future publication of the Magazine. We again call their notice to a careful perusal of our article "RETROSPECT."

WE have much pleasure in informing our Brother-Members and others who may be interested in our work of reform, that several respected Members of our Fraternity have decided to settle down on small "Homes" in this locality, in order to promote the developement of their psychic faculties, to which the country and climate, etc., are admirably suited, and to live in a congenial spot where Nature adapts itself so much to our daily wants. One of our esteemed friends has

already purchased a small farm adjoining us. Any of our foreign Members who may wish to know the prices of land or to learn of the nature of the country, or the easiest and most direct modes of transport, travelling, etc., we shall be happy to correspond with, and give them all the necessary information in our power.

RETROSPECT, &c.

IN drawing our labours to a close for the year, we heartily thank our Readers and Correspondents for their kind support and interesting contributions for the cause of *Sacred Truth*. We have now reached the close of our Second Volume, and though we are duly grateful to those who have sent in their names as Subscribers, yet we cannot fail in realising that our List ought to be far more extensive than it is. Such being the case, and having had to suffer considerable loss out of pocket in meeting the demands of publication, we are obliged to inform our Readers that for the future we are compelled to

INCREASE THE PRICE

of the Magazine, although much against our wishes. For the future it is our intention to *enlarge the size of the Magazine not less than 12 pp. per Number*, to print and publish it in *America* as a MONTHLY, at a Price of \$1.50 per annum, or 75 cents. for 6 months, in America, and 6s. per annum, or 3s. for 6 months, in Great Britain and the rest of Europe, post free, provided sufficient Subscribers come forward to warrant the issue of such. It should be always borne in mind that the best way to improve a serial—and particularly a Magazine of this nature—is to give it the means of commanding the best talent, uncrippled and unhampered by limited means. The way to

hasten the good work is not to lay too much stress upon every little error of judgment or taste which may manifest itself in our columns, but to encourage our honest efforts at TRUTH, eliminating all that is false, and lending such material aid as can be afforded towards extending our Circulation. We have many precious MSS. in hand which we would fain see published to the world. Amongst these are the following:—

A very valuable Translation of an ancient Arabic MS. of one of the GENUINE, but supposed "lost"?
BOOKS OF HERMES:

A very interesting series of papers upon Occultism, entitled "THE WISDOM OF THE AGES," by an advanced Initiate of our venerated Order:

A series of valuable articles by another Initiate, upon PRACTICAL ASTROLOGY, disclosing many arcane matters which have never hitherto been revealed:

A continuation of the excellent articles by "ZANONI," "MEJNOUR," "GLYNDON," &c., &c.

It rests then with our Readers whether they immediately send in their Names and Subscriptions in sufficient amount to warrant our future publication. If the List is insufficient the amount of their enclosed Orders, &c., for Subscription, will promptly be returned to them. American Subscribers can remit to the *Editor*, either by Dollar Bills and Stamps, or by P. O. Order upon *Gainesville, Hall Co., Ga.*; European and other foreign Subscribers, by P. O. order upon *Atlanta, Ga.* (see Notice on 1st page of cover of Magazine.)

And now a few words upon the dying year. The beautiful mantle that once draped Spring's vestal, laughing form, has passed away for the more brilliant and gorgeous array of the Summer, and as time has moved on, this too has been discarded for the well-developed and matured robes of Autumn, bringing out all the wealth that Nature, through her harmonious workings, could bestow upon man. The year has passed through the chain of its own natural laws, it has shone by its own light, and now as Winter comes upon us, bearing beneath its leaden sky the snowy pall to drape the body of the year when it shall have given up its spirit and sobbed its last sigh over the withered flowers of its Summer prime, have you, Reader, any reflections? Have you laboured with impatient resolution for TRUTH, and for the welfare of others? Have you cultivated that BROTHERLY LOVE, that Divine spirit which shone in the Nazarene, which blends energy and sweetness, which gives you the power of thoroughly understanding *yourself*, through your own *merits* and studies in the SACRED SCIENCE, until through your *work* you see clearly the great truth of *Immortal Life*, and your hope is strengthened by evidence given in all that you have found in Nature? But as the December gales sing us a requiem, sounding their weird and solemn notes through the skeleton branches of the woodlands, and the withered leaves scattered over the barren earth, we can slightly lift the pall that hides

its cold and time-worn face. Deep trials and troubles, sorrow and humiliation are plainly written there, earnest hopes for the fraternal progress and welfare of others had been for a time—but only for a time—blighted, but those who are lifted by faith and spiritual truth out of darkness and uncertainty into the light of surety, are better able to bear the burdens than those who have no resurrection out of the wintry chill of closing life, who see no spring-tide sunshine under the frozen hand of winter's cold and icy grasp. Let us—as heretofore remarked—slightly lift the pall, and beneath the trials of the past, find the beautiful spirit that gives the cause of law and effect, and with steadfast purpose, let us push on, rolling on the car of progression, and through good deeds done, lift the little burdens that year after year fall to those who are pioneers in the work of reform. Our enemies we wish well, we shall not even trouble by criticising their late "Circulars" (?) for no one is perfect, and we could easily find amidst the lesser shades of character, lines made by our own shortcomings, lines that would speak plainly to us of minor mistakes made as the year rolled on, and the brightest diadems that are worn in the next state of existence are those which have been tried, smelted, polished, and glorified, through the fiery furnace of tribulation. We seek not to know another's wrongs, save when it is to heal their sores, regeneration will come to them as to all, and then after the long, cold days of change, they will, through progression, be lifted up into the spring-time of a new life. Purification may not come until after death, for the laws of recompense must be satisfied, but it *will* come, and those who have acted wrongly will be lifted out of their lines of error into light that will bring them into the spring-time of a new existence. Every burden taken from those less favoured than yourselves lessens your own (for who can say that no cloud has ever crossed the sunshine of their existence). Let us ever remember that through all the vast arena of "heaven" no angel breathes a word of scorn, or contumely, or hatred, but only the one voice of conscience, that like a consuming fire, sweeps through the soul, and convinces it of its own unworthiness.

The old year has worked out its purposes, the next will be a more momentous one, and everything takes place in its own good time, as the law provides. Let love and hope fill our spirits—let us by good deeds aid in lifting the shroud from wintry hearts—let us look for the life that even under the frozen stream still lives, and but waits the warm rays of human sympathy to burst the frozen pall that hides it; then let every dawn of another morning be to us as the very beginning of life, and every setting of the sun be to us as its close; and let every one of those short lives leave its sure record of some goodly strength, or knowledge gained for ourselves, for even as the spring-time renews the birds and flowers that appear dead

in winter, so through death does the soul renew its life and add to its vitality the garments of eternity.

To each of our Readers, then, do we sincerely wish

A HAPPY AND PROSPEROUS NEW YEAR.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS OF THE SACRED BOOK, ENTITLED
THE VIRGIN OF THE WORLD.

CHAPTER II.—(Continued from page 36.)

O, my illustrious son, if thou wishest to know anything more, ask it. And Horus said: "Grateful Mother, I am anxious to know how royal souls are born." And Isis replied: "Herein, Horus my son, lies the distinctive character of royal souls. There are in the Universe four realms, governed by a fixed and unchangeable law; heaven, ether, the air, and the most sacred earth. In heaven above, dwell the Gods, governed as all the rest are, by the Maker of the Universe; in the ether are the stars, presided over by the great fire—the Sun; in the air are the souls of the Genii, ruled by the Moon; upon earth are men and other animals governed by the soul who is for the time being, their King. For the very Gods themselves beget those who shall be Kings suitable to the race of earth. Princes are the offspring of Kings, and he who is most regal, is a greater King than the rest. The Sun, which is nearer to God than the Moon, is greater and more powerful than she, and to him she is subject as much by grade as by might. The King is the last of Gods and the first of men. So long as he lives upon earth, his divinity is hidden, but he possesses something which distinguishes him from other people and draws him nearer to God. The soul in him comes from a more exalted region than that from which the souls of common people descend. Souls which are destined to reign upon earth descend thither for two causes. There are those who, in former lives, have lived faultless, and who deserve Union, for such as those royalty is but a stepping-stone to the divine state. Again there are sacred souls, who for some slight fault of the interior and divine law, receive in royalty a punishment, by which means the suffering and shame of incarnation are lessened. In taking a body the condition of these resembles not that of others, they are as much sanctified as when they were free. Regarding the characters of those Kings, the variety does not rest with the souls, for all are royal, but it is owing to the nature of the angels and souls who assist them. For souls destined for such offices are not without ministers and attendants. Celestial justice, even whilst banishing them from the abodes of the holy, treats them as their nature merits. When then, O my son Horus, the ministering angels and ap-

pointed genii are martial, the soul under their care takes that character, forgetting its own, or otherwise putting it aside until a future change of condition arises. If the protecting angels are of a peaceful nature, then the soul follows its path in repose; if they are friends of judgment, then the soul loves to judge; if they are musicians, then the soul attaches itself to music; if they love truth, the soul is that of a sage. Thus the souls necessarily follow the tuition of their guardians; descending into human bodies, they forego their proper sphere, and while banished from it they draw nigh to those intelligences who have embodied them."

"Thine explanation is perfect, my Mother," said Horus, "but thou hast not yet informed me the manner in which noble souls are born."

"Upon earth there are, O my son, different offices, and so is it amongst souls. They occupy different ranks, and that soul which issues from a higher sphere is nobler than the others, even as he who amongst men is free, is nobler than the slave. Exalted and royal souls are necessarily the masters of men."

"How are souls born male or female?"

"Souls, my son Horus, are all equal in nature, since they come from one sphere wherein the Creator has formed them. Males or females are not found amongst them, this distinction only exists between bodies, and not between the incorporeal. But some are more energetic, some are more amiable, and this belongs to the air in which is formed all things. An airy body envelopes the soul, and in it are the elements of earth, water, air, and fire. Amongst females this combination contains more of cold and moisture than of heat and dryness, and the soul which is enveloped therein is watery, and disposed to quietness. The contrary takes place amongst males, their envelope contains more dryness and heat, therefore in bodies thus formed the souls manifest greater spirit and energy."

"And how, O my Mother, are the souls of the wise born?"

And Isis answered: "The organ of sight is enveloped in coats. When these coats are thick and dense, the vision is dull, when they are fine and subtle, the sight is piercing, and so it is with the soul, for she likewise has her coats, or envelopes, incorporeal as herself. These envelopes are the interior airs; when they are subtle, clear, and transparent, then the soul is highly intelligent; when on the contrary they are dense, thick, and turgid, then she cannot see far; and perceives only as though in a cloudy atmosphere, that which immediately lies before her."

And Horus said: "For what reason, my Mother, are the minds of men, who are not of our sacred country, less open than the minds of those belonging to it?"

And Isis replied: "The earth is placed in the midst of the Universe like a man lying on his

back, looking towards heaven, and the various regions of earth correspond to the different members of the man. The earth turns her gaze towards heaven as towards her father; following in her changes the changes of the skies. Her head lies to the south, her right shoulder to the east, her left is turned towards the Libyan wind, her feet are under the Constellation of the Bear, the right beneath the tail, and the left beneath the head of the Bear; her loins are under the regions of heaven nearest to the Bear; the middle of her body is beneath the centre of heaven. Behold, as a proof of these things, how they who dwell in the South have a pretty countenance and plentiful hair, whilst the Orientals have hands hardy in war and ready with the bow, for they are right-handed; the Westerns are strong and fight with the left hand, attributing to the left side the functions which belong in others to the right; those who dwell beneath the Bear are distinguished by the attributes of their feet, and by the beauty of their legs; those who inhabit beyond the Bear in the climate of Italy and of Greece, are remarkable for the beauty of their loins, and hence their tendency to prefer males. This part of the body also, being whiter than the rest, produces men of a whiter colour. The hallowed region of our ancestors is in the midst of the earth, and since the midst of the human body is the seat of the heart, and the heart of the soul, this is why, my Son, the men of this land, besides the qualities which all men possess in common, have also a loftier intelligence and wisdom, because the heart of the earth brings them forth and nourishes them. Moreover, my Son, the South is the storehouse of the clouds, it is there they gather together, and thence, it is said, flows our river—the Nile—when the cold becomes abundant. Now, when the clouds descend, the air grows thick and is filled with vapours which spread themselves as a veil not only over the sight, but over the intelligence. The East, my son Horus, is continually disturbed and glowing under the sunrise as is the West under the sunset; therefore, those who dwell in those regions can scarcely have a clear perception. The North, on account of its icy temperature, thickens the mind even as it does the body. The central land alone, clear and serene, is favoured as are those who inhabit it. It brings forth in a constant tranquillity, it adorns and completes its offspring, it contends alone against all others, it triumphs, and like a worthy ruler, it partakes with the vanquished the fruits of victory."

"Describe to me further, my revered Mother, what it is that causes in men during long illnesses, an alteration of discernment, of reason, even of the soul itself."

And Isis answered:—"Amongst animals there are those who have affinity with fire, others with water, others with earth, others with air, others again with two or three elements, or with all the four. Thus, the locust, and all kinds of insects,

flee from the fire; the eagle, the hawk, and other birds of flight, fear the water; the fishes dread the air and earth; the serpent abhors the open air, and, like all crawling creatures, loves the ground; all fishes delight in the deep, the birds in the air, where they pass their lives; those who fly highest delight in the fire (solar), and sojourn in its vicinity. There are even certain creatures who enjoy themselves in the fire, such are the Salamanders, who have their abode in it. The elements envelop the body, and every soul inhabiting a body is weighed down and fettered by the four elements; wherefore it is natural that the soul shall have affinity with certain elements, and aversion for others, for which reason she cannot enjoy perfect happiness. Still, as the soul is of Divine origin, she struggles and meditates even beneath this earthly covering; but her thoughts are not what they would be if she was liberated from the body. If the body be disturbed by sickness or by fright, the soul itself is tossed about like a man amidst the waves of a mighty tempest."

CHAPTER III.

"THE explanations thou hast given me on the marvellous creation of the souls by God, are admirable, O most powerful Mother Isis, and I am filled with admiration; but thou hast not yet taught me what becomes of the souls, after their separation from the bodies; I would contemplate this mystery, and desire to thank none else but thee for this Initiation." And Isis said:—"Hear, my son, for this highly-necessary and most important enquiry cannot be put away; this is my reply:—

"Oh thou grand and marvellous offspring of the great Osiris, think not that the souls, after quitting the bodies, are scattered confusedly in space, or dispersed throughout the universality of the infinite breath, losing their individuality, and unable to return to the bodies, or even unto their former abodes. Water, when drawn from a vessel, cannot find again the place it occupied; it hath no place in particular, but mixeth up with the whole mass of water; but it is not so with souls, O most wise Horus. I am Initiated in the Mysteries of Immortal Nature. I tread the paths of Truth, and I will reveal all to thee, omitting nothing. I will tell you, in the first place, that water is a body without reason, composed of multitudes of fluid particles, whereas the soul, my son, is personal, a royal workmanship proceeding from the hands, and from the mind, of God, progressing of itself in intelligence. That which cometh from unity, and not from that which differs, cannot combine with another thing; and in order that the soul might unite with the body, this union of harmony is by God made subject to the law of Necessity. The souls, therefore, do not return confusedly, and at a venture, into one and the same place, but each

occupieth a place of its own. This is even determined by what it experienced while yet in the body, borne down by a burden contrary to its own nature. Hear this comparison, O most blessed Horus: imagine a prison, in which are confined a number of men, eagles, doves, also swans, hawks, swallows, sparrows, flies, serpents, lions, leopards, wolves, dogs, hares, bulls, sheep, and with these, some of the amphibious animals, such as hydras, tortoises, and our crocodiles; then let them all be set at liberty at the same time. They will escape together; the men will turn their steps towards their dwellings and the public places; the eagles will soar aloft in the ether, where it is their nature to dwell, the doves will fly in the lower air, the hawks to a higher region, the swallows towards the abodes of man, the sparrows towards the fruit-trees, the swans to places where they can sing, the flies near unto the earth, within reach of the odour of man, for the natural disposition of the fly is to live from man, and to remain near the earth's surface; the lions and the leopards would repair towards the mountains, the wolves to the solitudes; the dogs will follow the track of man, the hares will reach the woods, the oxen will go towards the fields and meadows, the sheep to the pastures, the serpents to the caverns of the earth, the tortoises and other amphibious animals will rejoin their kind in the gulfs and currents, that they may enjoy, in conformity with their nature, the vicinity of the earth, as well as that of the water. Each animal will return, guided by its instinct, towards that abode which is most suitable. Thus each soul knoweth its allotted place, whether it be humanised, or whether it inhabit the earth under other conditions, unless some son of Typhon should tell us that an ox can live in the water, or a tortoise in the air. If then, although plunged in flesh and blood, they do not depart from the rule, while they are being punished—for their union with the body is a penalty—how much more will they, when once delivered from their bondage and restored to liberty!

"Now, this is that most sacred law, which contendeth even towards the heavens, O most illustrious child: Consider the hierarchy of the souls. The space between the heights of heaven and the moon, is occupied by the Gods, the stars, and the powers of providence. That between the moon and ourselves, my son, is the abode of the souls. The immense atmosphere, which we call the wind, hath in itself a way of such dimensions that it can move therein, thereby refreshing the earth, as I will explain to thee later on. But this motion of the air upon itself doth in no wise trouble the souls, nor doth it place any obstacle to their ascent, or to their descent; they glide through the air, without mingling or confounding with it, as water glideth through oil. This space, my son, is divided into four parts, and also into sixty subdivisions. The first part, starting from the earth, compriseth four regions, and extendeth up to

certain summits and promontories, above which its nature preventeth it from rising. The second part compriseth eight regions, within which are produced the movements of the winds. Be attentive, my son, for thou hearest the unspeakable mysteries of the earth, of the heavens, and of the sacred fluid which existeth between. In the region of the winds the birds have their flight; above, there is no air that is moveable, nor doth there exist any animal. This air, nevertheless, hath the privilege of extending, with all its animals, over these regions for which it is appropriate, and also over the four regions of the earth, while the latter cannot raise itself into those of the air. The third part includes sixteen regions, filled with an atmosphere subtle and pure; the fourth includes thirty-two regions, in which the air is thoroughly subtle and transparent, and through which the igneous nature can be perceived. Such is the order established in a direct line from top to bottom, without confusion; four general divisions, twelve intervals, sixty regions, and in these sixty regions dwell the souls, each one according to its nature. They are constituted in the same manner, but there existeth among them an hierarchy. The further a region is removed from the earth, the more exalted in dignity are the souls that dwell therein. I have now to explain, O, most glorious Horus, what those souls are, that are scattered in each of these regions. This will I do, commencing with the most exalted.

"The space which extendeth between the earth and the heavens is divided into regions, my son, Horus, according to measure and harmony. These regions have had various names assigned to them by our ancestors, some calling them zones, others firmaments, and others envelopes. There dwell the souls that have been disengaged from the bodies, and those also that have not as yet been incorporated. The places which they occupy are in keeping with their dignity; in the higher region are the Divine and royal souls. The inferior souls, those that dwell nearest to the earth, are in the lower regions, the intermediate souls, in the intermediate regions. Thus, my son, the souls that are destined to command, proceed from the superior zones, to which they again return after being delivered; or they may ascend higher, unless they have acted contrary to the dignity of their nature, and to the laws of God. In this case, Providence causeth them to descend into inferior regions, according to the measure of their faults, as also other souls, inferior in power and dignity, are conducted from inferior zones towards a more exalted abode. For above are two ministers of Universal Providence; the one is the guardian of the souls, the other is their guide. It is he who sendeth and classifieth them in the bodies. The one keepeth them, the other releaseth them, according to the will of God.

Thus a law of equity presideth over the changes which are accomplished above, and, as upon earth,

it modelleth and constructeth the vessels, within which the souls are contained. It hath the assistance of two operations, memory and experience. Memory is watchful that each original type should be preserved and maintained by Nature, such as was established above. The duty of experience is to provide each soul that is embodied, with a body for which it is appropriate, in order that souls that are lively should have lively bodies; souls that are slow, slow bodies; souls that are active, active bodies; souls that are soft, soft bodies; souls that are powerful, powerful bodies; souls that are subtle, subtle bodies; finally, that each soul might have the body that is most appropriate, for it is not without a purpose, that winged animals are covered with feathers, that rational animals are endowed with superior and finer senses, that the quadrupeds are provided with horns, with teeth, claws, or other weapons, that the reptiles have received bodies that are undulating and flexible, and for fear that the moisture of their bodies might render them too weak, they are armed with teeth, or sharp scales, and they also resent death more than other animals. As for the fishes, they are timid, and have received for their abode an element wherein light is deprived of its double operation, for in the water fire can neither light nor burn. Each one swimming by means of scales or fins, fleeth wherever it wills, the opacity of the water being a defence against its weakness. Therefore the souls are enclosed in bodies after their own likeness; the souls of men are endowed with judgment, the souls of birds are wild, amongst the quadrupeds souls without judgment, whose only law is might; among the reptiles souls that are subtle, for they will not attack man to his face, but by lying in ambush; the fishes receive souls that are timid, and all that which is not qualified to enjoy the other elements. In each class of animals a few are to be found that transgress the laws of their nature."

"How is this, my Mother?" said Horus.

And Isis answered: "For instance, a man who acts against his reason; a quadruped that shaketh off the yoke of necessity; a reptile that forgetteth its coming; a fish that loseth its timidity; a bird that forsaketh its freedom. This is all for the present upon the hierarchy of the souls, on their descent, and on the creation of bodies.

"O my Son, a few royal souls are to be found in each of the classes; they appear with different characters, some are fiery, others are cold, some proud, others gentle, some clever, others awkward, some idle, and others active. This difference ariseth from the regions from whence they proceed, for their descent and incorporation. From the royal zone proceedeth royal souls; there are many royalties; that of the souls, that of the bodies, that of art, that of science, that of virtue."

"How," said Horus, "are these Kings designated?"

"O my son, the King of souls, who has existed hitherto, is thy father Osiris; he who is King over

the bodies is the Prince of each nation, he by whom it is governed. The King of wisdom is the Father of all things; he who Initiates is Hermes Trismegistus; over medicine presideth Asclepius, son of Hephaistos; might and power are under the empire of Osiris, and after him, under thine own, my son. Philosophy is subject to Arnebaskenis; poetry also to Asclepius, son of Imouthé. In general, if thou reflectest, thou wilt acknowledge that there are many empires, and also many Kings. But the supreme chief belongeth to the superior region, the partial royalties answer to the places from which they have proceeded. Those who proceed from the zone of fire, work with fire, those that proceed from the zone of moisture, dwell in moist places. From the artistic and learned sphere are born those that devote themselves to arts and sciences; from the inert sphere, those that live in inactivity and idleness. All that which is said and done upon earth hath its origin in the altitudes, whence the substances are dispensed unto us, with measure and equilibrium, and there is nothing but cometh from above, and returneth thither."

"Explain this unto me, O my Mother."

And Isis answered: "The most sacred nature hath set amongst animals an evident proof of these relations. The breath which we aspire from the higher air, we exhale, to aspire again, being provided with lungs to perform this labour. When the tubes, through which we breathe, are closed, we tarry no longer here below, but depart hence. There are still, O my glorious son, other accidents by which the equilibrium of our combination is destroyed."

"What then is this combination, O my Mother?"

"It is the union and the mingling of the four elements; a vapour is disengaged therefrom, which envelopeth the soul; it penetrates the body, and imparteth to both, its own character. Thus are produced the differences in the bodies, and in the souls. If fire predominates in the composition of the body, the soul, which is naturally ardent, receiveth thereby an increase of heat, which renders the animal more energetic and fiery, and the body quicker and more active. If air predominates, the body and soul of the animal are thereby light, changeable, and restless. An excess of water causeth the soul to be gentle, affable, facile, social, and easily moulded, for water mingleth and uniteth with all other objects, dissolving them, if abundant, diffusing and moistening them, if in small quantity. A body softened by too much moisture offereth but little resistance, a slight illness will dissolve it, and little by little it will be released from its bonds. If the earthy element is dominant, the soul is obtuse, for the body lacketh subtlety; the soul cannot manifest through the opacity of the organs, it remaineth within itself, fettered by the burden which it beareth; the body is solid, but inert and heavy; it can only move with an effort.

"But if the elements are in proper equilibrium,

the animal is ardent in its action, light in its movements, even-tempered and robust in its constitution. The birds are born from the predominancy of the air and fire, they also resemble these elements, from which they have issued. A great proportion of fire, mingled with a little air, and equal quantities of water and earth produce man; the excess of heat becometh sagacity, for our intellect is a species of flame, which burneth not, but is penetrative. From an excess of water and earth, with a sufficient quantity of air, and a little fire, the quadrupeds are formed; those which have most fire are also more courageous than the others. An equal proportion of water and of earth produceth reptiles, which lack audacity and truthfulness, because they are deprived of fire; the abundance of water maketh them cold, the abundance of earth maketh them heavy and slow, the want of air rendereth their motion difficult. From an excess of moisture, with a little earth, are born the fishes; the absence of fire and air maketh them timid, and inclined to conceal themselves, the excess of water and earth relateth them naturally to earth dissolved in water.

"The proportionate increase of the elements which compose the bodies, bringeth these up to their growth, and stayeth their development when the full measure is attained. Moreover, O most beloved son, so long as the equilibrium persisteth in the primitive combination, and in the vapour which is formed therefrom, that is to say, so long as the normal proportion of fire, air, earth, and water, is not disturbed, the animal remaineth in a state of health. But if the elements do not keep within the measure fixed at the origin—I do not here allude to an increase of activity, or to growth resulting from a change of condition, but to a rupture of the equilibrium, an excess or a decrease of fire, or any of the other elements—then, the animal becometh diseased; if the air or the fire, which are of the same nature as the soul, predominate, the animal forsaketh its normal state, by the superabundance of the elements which are destructive to the bodies. For the terrestrial element is the pabulum of the body, and the moisture which is diffused therein, maketh it compact; it is the airy element which giveth us motion, and general activity is due to the fire. This vapour, produced by the union and combination of the elements, is mingled with the soul by a sort of fusion, and as it draweth it along with itself, it stampeth it with its own character, be it good or bad. The soul keepeth its place, whilst it abideth in this natural association; but if a change is produced, either in the whole of the combination, or in one of its parts, or in its subdivision, the vapour, in altering, altereth the relations of the soul and of the body; the fire and the air, which have a tendency upward, draw the soul, which is congenerate with them, the aqueous and terrestrial parts weigh down the body, having in common with it, a tendency downwards.

(END OF THE VIRGIN OF THE WORLD.)

ASTROLOGY AND BUDDHISM.

By R. H. STELLA.

Soon as the evening shades prevail,
The moon takes up the wond'rous tale,
And nightly to the listening earth,
Repeats the story of her birth;
Whilst all the stars around her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

Addison.

A TRANSLATION of the Chinese version of the *Abhinish Kramana Sūtra* has been made by S. Beal, B.A., Professor of Chinese, University College, London. This valuable Buddhistical work was rendered into the Chinese language during the Tsnì dynasty, between the fifth and sixth centuries, by Djnanakuta, a Buddhist priest of Northern India. Such at least is the opinion of those best able to decide upon this matter. To Astrologers, Mythologists, and students of Occult Science, this work is one of the utmost interest. The wonderful agreement between the circumstances attending the birth of Bodhisatwa (Gautama Buddha) and the legendary, or apocryphal accounts of that of Christ, as given in Lindsay's *Christian Art* (Vol. I. p. 44) is truly remarkable. The account specified in the Christian legend describes a *date tree* as bending over the blessed Virgin, the Mahometan version relates to us the narrative of a *withered date tree*, under which the Virgin brought forth her son, whilst the Hindu legend reports that after Queen Maya had reached the Lumbini Garden, surrounded by all that was beautiful, she was attracted to the cool shade of a *Palasa Tree*, when lo! a marvel presents itself, the branches bend down, and *overshadow her*, and the infant Buddha is born. The peculiar marks upon Buddha's person also resemble those of Christ, as described in the apocryphal letter of Publius Lentulus to the senate of Rome. Speaking of these legendary accounts, Mr. Beal observes:—

"Many of the stories related in the following pages are found sculptured at Sanchi, and some, as I believe, at Barhut. If the date of these topos is to be placed between Asoka (about 300 B.C.) and the first century of the Christian era, it will be seen that the records of the books and of the stone sculptures are in agreement. If we could prove that they were unknown in the East for some centuries *after Christ*, the explanation would be easy. But all the evidence we have goes to prove the contrary. Nor can we dismiss this consideration in the way a late writer (Bastian) has done by saying that all these legends, wherever found, are equally truthless, that they are in fact exploded myths. How then may we explain the matter? It would be better at once to say, that in our present state of knowledge there is no complete explanation to offer. *We must wait until dates are finally and certainly fixed.* We cannot doubt, however, that there was a large admixture of Eastern tradition,

and perhaps Eastern teaching, running through Jewish literature, at the time of Christ's birth, and it is not unlikely that a certain amount of Hebrew folk-lore had found its way to the East. It will be enough for the present to denote this intercommunication of thought without entering further into minute comparisons. It would be out of place in a work like this, to enter into questions which seem to present such little reality to the numerous writers upon Buddhism, who, in their lectures and articles, tell us that it teaches *Atheism*, Annihilation, and the non-existence of the Soul. *These statements are more easily made than proved.* It would be better, at least, if they were not so frequently repeated in the face of contrary statements made by those well able to judge in the matter.*

One thing, however, that we are quite certain of is, Mr. Beal would have interpreted many passages of this beautiful legend to much more advantage had he been quite conversant with the sciences of Astrology and Occultism,† although there are many profound Occult truths concealed in those apparent legends which will well repay the investigation of the thoughtful student. We shall, however, leave that phase of our subject for another article, meanwhile confining our attention entirely to the *Astrological* aspect of both *Buddha* and *Buddhism*. The name *Buddha* is formed from *Budhuha*, or *Budahu*, the Hindu name for the planet *Mercury*. *Hermes* was the Greek appellation for Mercury, and we also find the term in the great *Hermes Trismegistus, der maximus*—thrice great—by reason of his virtues and great learning on the one hand, and because that Mercury, the "*Swift Messenger of the Gods*," in Astrology, holds the chief and principal rule over the brain, or intellectual faculties. In the Hebrew Kabala this Celestial Force is denominated *Raphael*, one of the *seven primary active angels*. To those who carefully appreciate our meaning, a significant fact reveals itself as to *why* the Hindus named their great social and religious reformer *Buddha*, for he was the outbirth of the intellectuality of the age, the *ideal man*, true for all ages and all time. In Greek the term *Hermes* also denotes "Interpreter of the Gods," and in the Astrological sense *Buddha* signifies precisely the same. He came upon earth to instil the law, that those who obeyed might free themselves from suffering, or in other words, *to teach the law of God*. *Hermes Trismegistus* was the founder of a certain school of thought, so the original *Buddha* was also the author of a new school, the modern *Gautama* being the restorer of the religion

* Compare, for instance, the remarks of the priest, Miget-watte, in the Buddhist Controversy, held at Pantura, Aug. 26th, 1873, respecting the existence of *individual soul*. Many writers place such implicit faith in the statements of M. Bart St. Hilaire as to adopt his clever epigrams as facts without enquiry.

† In reality those sciences are both one, or we should rather say that Astrology is one branch of Occultism, and a very important one to the writer.

of the Buddhas. Mr. E. Upham, in his "*History and Doctrines of Buddhism*," states:—

"The ignorance of European scholars respecting the contents of the Astrological works of the Orientals, causes the Author the more to regret that such imperfect hints as the preceding are all that can be put together; they are merely offered as proofs that these schemes *are not the jumble of fictions*, or the inventions of jugglers. Whatever there may be of idle revery in the phantasies of Astrology, we should reflect, that to these idle objects *we owe much of ancient Astronomy*, and that Sabaism, or Planetary worship is the most attractive of all idolatrous schemes. It is fair to conclude that the mass of emblems which these incantations exhibit, contain a body of Astronomical calculations in different juxtapositions of the planet.* A further acquaintance with the literature of the Singhalese guided by the valuable clue to their Astrological books, may fill up the void which at present unfortunately exists in the Astrological system."

One of the Hieroglyphics in Mr. Upham's work represents Buddha as born of a virgin, which is neither more nor less than a direct reference to the sign *Virgo*, the Celestial Virgin of the Zodiac, the chief seat and dignity of *Hermes*, which, Astrologically interpreted, signifies that the sign *Virgo* is governed, or ruled by the planet *Mercury*. No wonder that our learned Sages of the East say that the Divine Buddha was born in the height of dignity and power. Another Hieroglyphic exhibits the *twin-children* of Buddha, which is an allusion to the constellation of Gemini, or the *Twins*—the pair in Buddhist Astronomy—this being the other House of Mercury. The fact is that the further we explore, the more certain it is that we find indications to prove that the Hindu Buddha, the Greek *Hermes*, and the planet *Mercury* are identical, and to the earnest seeker for the hidden Wisdom of the Ancient Sages there is far more profit and real satisfaction in the study of this sublime Astro-Theological system which embraces within its mighty province the basic life-principles of every science and every religion under heaven, than in trying to assimilate the dry, old, musty, metaphysical, speculative dissertations of the dreamy ascetics upon the "attainment of Nirvana," or the "absorption of the Divine Soul into the bosom of Brahm."

The Hebrew "*Bud*," which signifies *alone, single, solitary*, agrees remarkably well with the character of Buddha, and also with the influence of Buddhism. In like manner we find as a chief characteristic of the people born *solely* under the rule of the planet Mercury to be, that they are lonely, fond of retirement from the busy haunts of men, they are studious and thoughtful, often dwelling alone, and

* The emblems which Mr. Upham entitles "Incantations" in his book, are chiefly Astrological Maps of the Heavens, with the Moon's Nodes, or *Dragon's Head and Tail* inserted.

always follow some sedentary and secluded employment. In our long experience in practical Astrology, we have found the following combinations of planetary influx to produce *invariably* the same class of people. To constitute the true Mystic, the solitary, meditative Hermit, *Saturn* must be well aspected, rising, and in trine aspect to Mercury in the Ninth House. The active, scientific Occultist, the potent Adept in Magic requires a similar combination of *Uranus* and Mercury; the quick, active, commercial man has a combination of *Mars* and the *Sun* to Mercury; whilst the one who succeeds and becomes famous as a writer takes that of Mercury, with aspects of Jupiter and Venus, that is to say, so far as the Brain-force alone is concerned. Every author writing upon Buddhism has agreed that the general sense of the word means *Wisdom*. Now this can only be satisfactorily explained by the fact that Astrology teaches, as hitherto explained, that Mercury or Buddh rules the *brain*, and in consonance therewith if that orb is powerful in a Nativity, the person then born will possess healthy, energetic mentality, and become renowned for wisdom. This ideal culmination can only rarely occur however, owing to the discordant influences of other bodies. With this slight digression from the main branch of our subject, we once more resume. At page 23 of Mr. Beal's "*Romantic History of Buddha*," we read that when Mahaprajapati (the youngest of all the daughters of *Su-(pra)-Buddha*—a wealthy member of the Sakya family) was born, all the Brahmin Astrologers remarked:—"This girl, if she has a son, will be the mother of a Chakravartin." The term *Chakravartin*, when freely rendered, means a universal Monarch, but the word in Sanskrit really signifies "*turners of the Wheel*," and is applied to kings who have great power and dominion over the people. This *Wheel*, or *Chakra*, so constantly introduced in the ancient Buddhistic and Brahminical religions, was the emblem of the great circles formed by the heavenly bodies. At page 32 we read that the time of Bodhisatwa's incarnation is, when the constellation Kwei (corresponding to the four stars in *Cancer*, γ , δ , η , θ) is in conjunction with the sun. His incarnation is next described. The queen Maya had a dream, which the Brahmins interpreted as a very propitious one. Addressing Suddhodana the King, they said:—"Your Majesty ought now to have a very special regard for the Queen, for the child born of her will certainly be a holy child and in after time arrive at perfect Wisdom. His name will be spread far and wide." The account of "Casting the Horoscope," as given on page 54, is specially interesting. According to Oriental custom, no sooner is a young heir born than the Astrologers cast the Horoscope, and delineate to the anxious parents the future of the young child. We read as follows:—

"Then Suddhodana Raja issued his commands that all the Astrologers and Fortune-tellers should

at once repair to the palace to examine the child and cast his Horoscope, and on their arrival he bade them look well to every sign, whether good or bad, and draw a true conclusion as to the child's destiny. On hearing this the Brahmins with earnest purpose examined well the child's appearance, and comparing what they saw with all that was explained in their Sacred Books, they finally drew their conclusions, and thus addressed the King. 'Maharaja, what great future is yours, and why? Because of the great dignity of this child, he has indeed been born a King of all that lives! For know, Oh King, that his body is marked by the thirty-two infallible signs of greatness.' Subsequently the old Sage, *Asita*, comes upon the scene, and in addition to the thirty-two superior signs, he mentions eighty-four inferior ones, none of which have any special interest for us, with the exception of one, viz., the sign of curly hair *turning to the right*, in imitation of the

Swastika, or "Mystic Cross," . Not only is

this Swastika a symbol of the Sun's *apparent* motion from left to right, but it is the fundamental, or root-idea of the termination of the soul's journey, and also of the last sign of the Zodiacal twelve, Pisces, or the Fishes, X . This sign was the symbol adopted by Fo, in the confines of Thibet, and was eventually introduced, 2,904 years ago, throughout the broad dominions of the vast Empire of China, under the title of the *Tao Tse*. Not only this emblem, but its Ancient Order as well, has ever since existed, aye, and still continues to exist, throughout India, China, and Ceylon.

The chief desire in the soul of Suddhodana was to behold his son become an earthly monarch; his Wise Men and the old Sage, *Asita*, however told him that he would become a Buddha, a Saviour of men, and thus redeem his people from spiritual death. This greatly alarmed the old monarch, who therefore determined that none of the presaging indications of spiritual exaltation should occur if he could by any human means prevent such. The whole legend is replete with beauty and rich gems of Occult truth. An earthly ruler possessing vast armies of warriors, wealth, women, and palaces, all that go to make up Oriental ideas of pomp and grandeur, were in the mind of Suddhodana something *substantial* and *tangible* whereby their power and value could be appreciated, but to be a Chakravartin upon the spiritual plane; to teach men how to live, so that they *may learn how to die*; to be humble and meek, to bear insult and hunger, and to become a mere Mendicant, was something outrageous in his carnal conceptions, hence the manifold precautions taken to guard the Prince against the fulfilment of the "*four presaging tokens*" which the Initiated Brahmins had revealed as the sign of a Buddha, or Spiritual Chakravartin. There is an import in these four tokens that all students of the Occult should well observe, and for this purpose we can-

not do better than give the legend in its proper form. Selecting the version given by Mr. Arthur Lillie in his "*Popular Life of Buddha*," in Chap. IV., page 48, he says:—

"Perhaps at this time the good King Suddhodana was more happy than even the Prince in the ecstasy of his honeymoon. He had found for that Prince the most beautiful wife in the world, he had built him palaces that were the talk of the whole world of Hindostan. No Indian Maharaja before had had such beautiful palaces, such lovely wives and hand-maidens, such dancing-girls, singers, jewels, luxuries. In his bowers of camphor and cinnamon, amid the enchanted perfumes of the tuberose and the santal-tree, his life must surely be one long bliss, a dream that has no awakening. But suddenly this exaltation was dashed to the ground. He dreamt that he saw his son in the russet cowl of the beggar hermit. Awaking in a fright, he called an eunuch. 'Is my son in the palace?' he asked abruptly. 'He is, O King.' The dream frightened the King very much, and he ordered five hundred guards to be placed at every corner of the walls of the palace."

Thus far it appears that matters had fared well with the would-be maker of an earthly Chakravartin, but before long the knell of earthly greatness sounded in the ears of the fond Suddhodana, for Gautama his son "had seen an old man."* Here is how the matter came about. The King had, by the advice of his most reliable counsellors, prepared a magnificent garden of delight, in which everything that could charm and captivate the senses was introduced, therefore judging that the Prince would be entirely satisfied, and that he would never leave such a Paradise of beauty, a time was arranged upon when the Prince was to visit it, and upon a certain day the Prince, mounted in his chariot, was driven thither. Great precautions had to be taken to keep all *old men*, sick men, corpses, and hermits from his sight. We need not herein describe the decorations, and the precautions taken for counteracting the destiny of Gautama Buddha; it is quite sufficient to state that he saw an "old man," that afterwards, he immediately turned back. When his next endeavour was made to visit the palace of immense delights, he met a sick man. Notwithstanding such miserable failures, with doubled precautions King Suddhodana attempts the third journey, but even guards, cordons of warriors, are powerless in preventing the Prince from seeing a corpse, for such was the destiny of the Buddha. Notwithstanding all this, however, King Suddhodana was just as determined as the Pharaohs of Moses, with this exception, perhaps, that we are not informed as to whether the Lord "hardened his heart." A fourth time, and under

quadrupled precautions, Prince Gautama was urged by his father to visit the garden of happiness. The chain of guards at this time was sixteen miles away, and the exit was by the *Northern Gate*. We are told that suddenly a calm man, of gentle mien, wearing an ochre-red cowl, was seen in the roadway. "Who is this?" said the Prince, "so rapt, so gentle, and so peaceful in mien? He looks as if his mind was far away, elsewhere; he carries a bowl in his hand." "Prince, this is the New Life," said the charioteer; "that man is of those whose thoughts are fixed on the Eternal Brahma." This, as may readily be supposed, was quite sufficient for the future Buddha, and he at once determines to make the painful, but "*GREAT RENUNCIATION*." At this point we must draw attention to the great, yet hidden, Astrological principle herein concealed. We are informed that the great journey which the Prince makes, was by the *Eastern Gate* of the palace, the second by the *Southern Gate*, the third by the *Western Gate*, and finally, the fourth journey was by the *Northern Gate*. Nothing else is requisite for the confirmation of this Astrological reference to the chart of the heavens—the four great Angels, so beautifully symbolised as Earth, Air, Fire, and Water, and in Astrology the plain inference is—the *Ascendant*, the *Mid-heaven*, the *Seventh House*, and the *Nadir*—the four Cardinal points, the Man, Beast, Lion, and Eagle.

Subsequently Gautama leaves his father's beautiful palace, and his still more beautiful young wife. We read at page 137 of Mr. Beal's work:—

"At this time Mara Raja of the Kama-Loka—the cruel and malignant Pisuna—seeing the Prince leaving his home, and fearing the consequences of his so doing, caused by his spiritual power all sorts of strange shrieks and voices to be heard, like the rolling of thunder in the air, or the crashing of things together. Again he made the appearance of a great torrent, reaching from a rock, right in front of the Prince; again he caused the appearance of a great and rugged mount, also a fiercely burning conflagration; but all those alarming appearances were overpowered and removed by the spiritual energy of the good Devas of the Buddha Heavens.

"Then the Prince having got beyond the city, turned round and looked at it, and with a lion's voice, he exclaimed:—'Rather would I have my body crushed by a rock; rather would I drink the deadliest poison, or starve myself to death, than not fulfil my vow to seek to save all flesh from the fearful Ocean of Birth and Death; I enter not the city again.'"

This Mara Raja, the wicked King of the Kama-Loka, reminds us of the Christian Herod, and is a distinct reference to the planet *Mars*, the letter *a* being merely a terminal in *Mar-a*, and if we substitute an *s* for the *a*, we have *Mars*, which shines of a *red* colour. The History of Buddha represents Mara as always inimical to him. Mars is represented with a battle-axe, or spear, in one hand,

* The four presaging tokens so prominent in the various romantic lives of Buddha are:—1st, an old man; 2nd, a sick man; 3rd a corpse; and 4th, a holy recluse. It is not at all difficult to reconcile these to the four cardinal points.

and a cock, or horned goat, in the other. This is only another indication that the Buddhist planetary Deity—Mara—is Mars, the "God of War." In fact, the whole character of the Buddhist King, Mara, and Mars, is exactly identical.

Passing over many other events so graphically portrayed in this interesting work, we find in chapter xv. the termination of his severe fast, the grand Finale in the solemn drama of the Souls' Initiation. During the six years penance which Bodhisatwa underwent, Mara Raja Pisuna had come at various times to try to tempt him to the commission of some small sin, but with no success, consequently the evil Mara assembled all his infernal hosts, a vast assembly of warriors, all carapisoned and armed for the struggle with the meek Bodhisatwa, and in chapter xxvii. the onslaught is described. Buddha's (Bodhisatwa's) reply to Mara's challenge is thus rendered:—

"Thou, although supreme in the world of Desire,
Hast no authority or power in the spiritual world;
Thou art only acquainted with the wretched beings in Hell,
And belong not to either of the three material worlds."

Afterwards Mara attempts to persuade Buddha to become a universal Monarch, and to abandon his present course. All his temptations, however, are equally fruitless. Then Mara, enraged with the greatest fury, summons all his hosts. Buddha, unmoved, and with perfect composure, addressed Mara thus:—"Oh! Mara Pisuna, I am born a Kshatriya, and therefore I scorn to lie, I tell thee that my determination is fixed. Do thy worst without delay." To this Mara rejoins:—"Even so; then I will grind thy body into fragments, prepare thyself for the fight." Buddha replies:—"I have neither bow nor sword wherewith to smite thee, nevertheless, O Mara, I will conquer thee ere I attain the aim of my life—*Supreme Enlightenment*." Mara hurried on his followers, and replied:—"Haste ye, use your utmost strength, show no pity for this child of the Sakya race, use every means in your power to fill him with affright," and herein it is well to observe that all the divers methods employed are those which pertain particularly to the influence of *Mars* and *Venus*, which planets in Astrology are *friendly* to one another. The attack fails, however. Space will not permit us in our brief article to follow out all the details of this most interesting legend. Suffice it to herein remark that the scene closes like that of a pantomime—*Vice is defeated and Virtue rewarded*, and there is vastly more than mere "coincidence" between this narrative and that of the Gospel of Christ. His early childhood, his pure life, his fasting and temptation in the desert, these points, and the strange resemblance in their teachings, not only arouse curiosity, but require full and complete investigation, which, when undertaken, will prove beyond question that neither the orthodox Christ, nor the legendary Buddha, ever had any physical existence as embodied men, but that they are ideal characters, true for all ages and for all

time; they are but the external forms of great truths, and as such, form the central characters of the great Astral Theology, which is the foundation of every great sacerdotal system under heaven. It is an indisputable fact that Buddhism * is closely allied to Sabaism, or planetary worship, which in itself was but a corruption of the ancient pure Astrology as taught and preached amongst the ancient Egyptians and Chaldeans. The wonderful Mythology of the Egyptians, Greeks, and Romans was originally but a complete system for the transmission of Astral truths, so as to be concealed from the vulgar. It is because our so-called learned *Savants* have paid so little attention to this inner life of the past, that they so grossly misjudge both its Philosophy and its Science. Be it so, and the old Sages, who have been vilified and scoffed at for thousands of years, can well afford to rest in calm contentment a few more years. The presumptive and arrogant dogmatism of nineteenth century Science and Theology has seen its *Zenith*, for the dawn is breaking on the mountain tops of the world's mentality, when Truth will soon burst the bonds that bind her, and may that time speedily arrive.

* In using the term "Bhuddism," we mean, of course, popular, orthodox Buddhism, and not any metaphysical elaboration, such as has been styled "*Esoteric Buddhism*."

THE SMARAGDINE TABLE.

OF THE DIVINE MIND THRICE GIFTED.

(Said to be found in the Valley of Meditation after the Generation, in the Regeneration of a Man.)

Annotated by "STYX."

1. I SPEAK not fiction, but what is certain and most true;
For that which I affirm can be proven to be true.
2. What is below is like that which is above, and what is above is like that which is below, for performing the miracle of one thing.

For the Cause which creates becomes *Imaged* in that which is created, as the Echo is the rebound or reflection of the Voice, or as the Wax bears the impress of that which is stamped into it.

3. And as all things are produced from one by the Meditation of one, so all things are produced from this one thing by adaptation.

For, as it was said,—The Great Power sat inactive (in the Mundane Egg), but in deep Meditation, over the *Depths* (*Yoni*) of the Infinite, a whole year of the Creator,—so it is below, when Man sits down to *think* in the Valley of Ebron. For in this Valley is the Well of the Emanations, and he drinks the *Water of Life*. (*Isis Unveiled*, vol. ii., p. 267.)

4. Its Father is the Sun, its Mother the Moon, the Wind carried it in its belly, its Nurse is the Earth. (*Hermetic Philosophy*, p. 36, Part I.)

For the Water which flows from this Well is an Essence of God Incorporeal, the SUN OF SUNS (Apollo), which descends upon Earth with SOPHIA, the Power of God. From this Power in the Earth arises the *Breath of Life*, carrying in its bosom the things that are (*Paradigms*), which are sown into and nursed by the Earth.

5. It is the cause of all perfection throughout the whole World.

For it is the Word of God having the perfection of Divinity in its Nature, and it is thus, through the transformation of things below, the perfection of all Nature.

6. Its power is perfect, if it be changed into Earth.

For it is always, and everywhere, one with and inseparable from, Perfection itself.

7. Separate the Earth from the Fire, the subtile from the gross, gently, and with judgment.

Such separation may be accomplished by Meditation, by *Silent Prayer*, and by self-purification, gently; or, it may be done by *Judgment of Fire*, in the *House of Fire*, which guards as a Flaming Sword, the Gates of Paradise.

8. It ascends from Earth to Heaven, and descends again to Earth; thus you will possess the glory of the whole World, and all obscurity will fly away.

The *Water of Life* is like the rain which is lifted by the Sun from the Sea into the clouds, thence, falling upon the earth runs back into the sea. The Life of Man, following the course of the Water of Life, is thus tossed up and down throughout the *Incarnations*, which becomes a Memory, and a Consciousness, and a glory of the whole World. From such Omniscience all obscurity will fly away.

9. This thing is the fortitude of all fortitude, because it overcomes all subtile things, and penetrates every solid thing.

For the Power of God is *Fortitude itself*, and the Wisdom of God which is the Good, is Simplicity itself, and the Essence of God is the existence of things.

10. Thus were all things created.

The Valley of Ebron contains the *genesis* of all creation, for it nourishes the *Tree of Life*, whose fruit is Immortality. On this *Stone* these truths are engraven.

11. Thence proceed wonderful adaptations which are produced in this way.

The *Image* of God, the *Paradigms* of Creative Thought, and the Scintillations of Divine Will, are everywhere.

12. Therefore am I called *Hermes Trismegistus*, possessing the three parts of the Philosophy of the whole World.

For the Mind which possesses Sense, *Understanding*, and WISDOM, is thrice-gifted, and Master of the World.

13. What I had to say concerning the operation of the Sun is complete.

What is the operation of the Sun, if it be not a manifestation of the Divine Energy?

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

BY SAMSON ARNOLD MACKEY.

(Continued from page 51.)

[Explanatory Notes relative to those numbered symbols will appear in next issue.]

The lower gods implored the power of Jove,
To save their fanes below, and thrones above,—
Jove heard: and with Cyclopien thunder hurled
The Car and driver on the nether world;
Their flaming limbs the Eridan receives;
Where, for her son's lost life, Climene grieves.
Thus from the throne of Jove Phaeton fell,
And now he wanders through the depths of hell;
But still each day he strives to rear his head,
Resisting still the Monarch of the Dead;
Till o'er the South we see the rising morn
Mix with the sunless noon and night's return.
Now in the dreadful pit the orb of day
Sinks more and more, till lost in every ray,
And morn and noon are swallowed up in night,
And all their land is one vast sheet of white.
The clouds dispersing show the spangled skies;
Whose type was Argus with an hundred eyes. (27)
Those eyes that sleep beneath the horizon move,
But those that watch are constantly above:
Those still relieve, by rising in the east,
Their weary fellows sinking in the west.
Now Orpheus for his Eurydice sighs; (28)
And Isis for her lost Osiris dies.
Now Venus, for her dear Adonis slain,
Flies on her swan's white wings to ease his pain;
Her swans too, seem a kindred grief to show
And shed their plumage in the form of snow.
All Nature mourns, for both her eyes are shut;
Both sunk to rest beneath the land of Phut.

But, though this son and daughter of great Jove
Are sunk to hell, and banished from above;
They shall not long be there (so fates decree);
Nor shall they ever, there, corruption see.
But when the sun and moon in *Virgo* rise,
Latona's Twins shall bless the Grecian eyes:
And *Eros* be, of *Aphrodite* born,—
(The Virgin of the sea, though once of corn);
Then shall Adonis rise again to life,
Born of chaste Myra, Cynaes' wife:
Then Bacchus, too, from Semele, shall spring,
And other *Virgins* other *Gods* shall bring;
Begot by Jove, great architect and king. (29)
Deluded mortals, rub your slumbering eyes,
See from what sacred truths your fables rise.
O, all ye matrons that these virgins own—
That worship, as your god, each new-born son;
Whether your virgin mother, Maræ be,
Or Myra, or Marina (of the sea);
Or Virgin Aphrodite (*born of froth*) (30)
'Tis plain they all were drawn from *Apheredoth*.
And, though each nation various emblems choose
Around their various godships to diffuse;
Yet all are typical of his bright ray,
Whom mortals call the Glorious Orb of day.
Whether your symbol bears the golden bow,
Or horns, or berried *Ivy* grace his brow;
Or, golden *ringlets* round his temple throw;
Or, whether, when re-risen from the dead,
You placed the "*Blaze of Glories*" round his head;
Or, clad in beryl robes you see him rise,
Till he has gained the summit of the skies,
'Tis still the Sun which thus you symbolise,
When he four hundred thousand years ago,
Made yearly visits to the *Pit* below.
When *Leo*, lost from sight, lay weltering there;
Whose back, then, served *Osiris* as a bier;

"WHAT man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman? I believe that every man must hold these things for images under which a *Hidden* sense lies concealed."—*Origin*.

Till he, by faith propelled, reared up his head,
 In joyful resurrection from the dead,—
 Sprung to new life and in the Virgin born,
 Whose name is *Apherodoth*, the Queen of Corn,
 These ancient truths on various symbols shine,
 Which other nations prove as well as thine;
 And e'en thy sculptured elements arise,
 To place these sacred truths before our eyes.
 See! where you paint your winter's white distress
 Three Albanoth your fields of snow express.
 And when these yielded to the new-born sun,
 Fair *Leucothea* (31) was by him undone—
 The days grew longer as he viewed her face,
 Till warmed by love she sunk in his embrace;
 Then in her father's waves she hid her foul disgrace.
Bandrosa and her sister *Erse* grew
 From vegetation dressed in morning dew.
 Thus, water changing form from cold or heat,
 Receives the names of beauteous virgins sweet.
 But when down rocks the sudden torrents pour,
 Giant *Enceladus* is heard to roar.
 When awful clouds, descending, drench the earth,
Mimas and *Nephalim* receive their birth.
 When these, in horrid warfare, joined their force,
 And following thy Nile's majestic course,
 Then *Hydra*, most terrific monster, rose,
 And flounced and floundered 'midst his conquer'd foes.
 As many fathoms as thy water flows,
 So many children still *Niobe* shows;
 Still as the water leaves the thirsty plain,
 Niobe mourns her fourteen children slain;
 Oft as the sun exposed thy land to view,
 So often Hercules the monstrous Hydra slew.

The Winds I see in various forms express;
 Like giants some, and some like virgins dress.
 Light breezes these, but rending whirlwinds those,
 That like *Briareus* (32) disturbs repose;
 Whose hundred arms would ravage every grove,
 And hurl the shattered rocks, the clouds above,
 (As impious Greeks relate) to knock down Jove.
 When bursting through the fractured womb of earth
 With dreadful throes, it gives *Porphyrion* birth.
 When from its various points its current runs,
 (Propelled by summer or by winter suns)
 Wings of the hawk and whoop I see stand forth,
 These symbolise the south, and those the north.
 When from Arabia's wilds, a swarming host
 Of gnawing insects ravage all thy coast:
Three-feathered moons mark their destructive reign;
 Which your *three Harpies* happily explain.
 Opposed to Harpies, see the amorous dove,
 Proclaims the Western breezes fraught with love!
 Whose fructifying power all invades—
 Both man and beast, and birds, and sylvan shades;
 Such genial vigour melts the soul to love,
 When Zephyrette wantons through the grove,
 That (if 'tis true what Virgil's* verses state)
 Females increase their kind without a mate;
 Who sees (thus cheated of the rights of love,)
 The symbol of his rival in a Dove.
 Oh! ye chaste virgins! dove-like breezes shun
 Lest you to dove-like breezes bear a son;
 And chiefly thou, my Mary; lest, sweet maid!
 Thou by these ghost-like rivals be betrayed.
 And, yonder at a distance, in the rear,
 I see your social symbols (*Pluche's* care)
 Arranged in order,—in the proper place;
 Like son succeeding son—a numerous race.
 From father *Plough* descend the *furrow-sons*,
 Through whose rich loins a numerous issue runs.
 From parent blossoms, daughter's fruit succeed;
 As *Phorcus* comes before his numerous breed.
 Thy laws personified still rule the whole,

Of which thy *Minos* is the very soul.
 For *Minos* like *Menus* from *Manah* rise
 The *Law* which regulated earth and skies.
 What though the sign of sounds do not appear,
 The signs of various sightless things are here;
 Such as the winds, the hours, the month, and year,
 And live in sculptured rocks, in various forms,
 As well as hail, rain, snow, and thunderstorms.
 Such are the figures of thy sculptor's hand,
 With which the Grecians peopled every land,
 Filled thrones with kings, and heaven with fictitious gods,
 And hell with demons, wielding flaming rods.
 But such great truths my muse declines to sing,
 That she in prose, may double treasures bring,
 Come, Polyhymnia, then, and be my guide,
 And let the sweet *Urania* be my bride;
 And, oh! thou ancient genius of the Nile,
 Be thou her handmaid still to ease our toil,
 And bring thine eastern sisters all with thee,
 And in my lofty attic dwell with me.
 Till all the functions of my life be o'er;
 Then waft me with thee to thy learned shore;
 There let me join thy light and ærial bands,
 That watch the mighty labours of their hands.

EPITAPHIUM CHYMICUM.

THE following epitaph was written by a Dr. Godfrey,
 who died in Dublin in 1755:

Here lieth, to *digest macerate*, and *amalgamate*
 into clay,

In Balneo Arenæ,

Stratum super Stratum

The *Residuum, Terra damnata* and *Caput Mortuum*,
 Of BOYLE GODFREY, Chymist and M.D.

A man who in this Earthly Laboratory pursued
 various *Processes* to obtain *Arcanum Vitæ*,
 Or the Secret to Live;

Also *Aurum Vitæ*,

or the art of getting rather than making gold.

Alchemist-like, all his Labour and *Projection*,
 as *Mercury* in the Fire, *Evaporated* in *Fume* when he
Dissolved to his first principles.

He *departed* as poor

as the last drops of an *Alembic*; for Riches are not
 poured on the *Adepts* of this world.

Though fond of News, he carefully avoided the
Fermentation, Effervescence, and *Decrepitation* of this
 life. Full seventy years his *Exalted Essence*
 was *hermetically* sealed in its *Terrene Matress*; but
 the Radical Moisture being *exhausted*, the

Elixir Vitæ spent,

And *exsiccate* to a *Cutide*, he could not *suspend*
 longer in his *Vehicle*, but *precipitated Gradatim, per*
Campanam, to his original dust.

May that light, brighter than *Bolognian Phosphorus*,
 Preserve him from the *Athanor, Empyreuma*, and

Reverberatory Furnace of the other world,

Depurate him from the *Fæces* and *Scoria* of this,
 Highly *Rectify* and *Volatilize* his *æthereal* spirit,
 Bring it over the *Helm* of the *Retort* of this Globe,
 Place it in a proper *Recipient* or *Crystalline orb*,
 Among the elect of the *Flowers of Benjamin*; never
 to be *saturated* till the General *Resuscitation, Defla-*
gration, Calcination, and *Sublimation* of all things.

* Virgil's *Georgic*, 3rd.

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY; THE ASTRAL LIGHT; VITAL FORCE, ETC.

(Continued from page 47.)

WHAT is this substance which our ideas thus give motion to? Our sciences demonstrate that there is only one kind of matter in the Universe, and we have here no authority for a contrary hypothesis. Besides this would be useless for us, the substance which we seek to account for may be the ether of the physicists, in which the light is produced, the concentration of which constitutes, probably, electricity, of which our most compact bodies, with their greater density, are only another variety. We can only suppose it to be in a more subtle state, appropriate for the transmission of vibrations more delicate than those of light. Thus would we have a series of states, less and less coarse, for this universal substance, viz. :—

Our inorganic matter in the solid, liquid, gaseous, or radiant state—electricity—ether dilated (the vehicle of light,)—the animal magnetic fluid, or whatever other name by which one may wish to distinguish the cause from which Mesmeric effects are produced,—the state of which we speak, which the Occultists have called the *Astral Light*.

We have still other observations in support of this explanation. All our chemical, calorific, and luminous phenomena differ only by the intensity of the vibrations, inasmuch that one of them may produce the others, although we may not perceive it always; it is therefore natural to suppose that all vibrations of a superior order also produce light, invisible to our habitual senses, but visible to subjects which are particularly sensitive.* This is in fact what we find, with reference to all the states of the ether which we have just detailed.

1st. Besides the ordinary light and the electric spark, we have the phosphorescence, which all can see, then the light produced by magnets, which already can only be seen but by certain organisms, as has been proved by the experiments of Baron Reichenbach, and repeated quite recently with success by the Psychological Society of London.

2nd. That which is called the Magnetic Fluid of Mesmerism, is often perceived by somnambulists, or even by certain persons in the normal state, in the shape of luminous rays.

3rd. The *Theosophist* has published a letter of an Associate—an acquaintance of ours—who, according to his statement, perceives frequently, in a luminous form, the ideas of persons in whose presence he may happen to be, and this since childhood.

4th. The human brain is a centre of forces around which the Astral Light condenses, and this condensation forms what is called the *Aura*, which certain Seers are able to perceive. The Aura of infants is always of a milky whiteness; that of adults has the white tinted with various colours. As the colours correspond to differences of vibrations, so the aura of each one of us is modified, according to age and the generality of our thoughts, etc.

These observations will justify at the same time the foregoing explanations, and the name—*Astral Light*—which has been given to this primordial substance. Its superior degree, however, is not the *Astral Light*, there is still another, at least, known to the Occultists, and which the Indians call the *Akasa*. This is the Celestial Fire, the Elemental Fire of the ancients; from our standpoint, this would be a refinement of the *Astral Light*, this latter being a condensation of the *Akasa* into an atmosphere surrounding the worlds.

The importance of the *Akasa* and of the *Astral Light* is considerable; the material and moral consequences of the phenomena which we have detailed in these articles, are as numerous as they are important, but this is not yet the moment to shew what these are. It has been proved by all that has been said, that in Spiritual seances, the mediums have surrendered to all the influences of Astral vibrations, without being able to resist or control them, when once they have thus yielded.

That these vibrations may be the result of :—

Ideas originating with the medium himself, even without his actual consciousness thereof, or

With persons who are present, or

With persons at a distance, or even

Simply, ideas which may have existed for a long time, whose source is totally unknown at the time of their manifestation, “castles in the air,” according to a common expression.

These ideas, these vibrating material atoms are perfectly sufficient to produce upon the Astral Body of mediums, either images or sensations, which by re-action upon our physical senses, will produce irresistibly, as proved, amongst others, by the experiments of Braid, and Richet, the movements, the word, the act, in fact all the usual outward expressions of the idea which is perceived. Hence the answers of the table,* mediumistic writing, the discourses of entranced mediums, to whom, we perceive, the spirits of the dead may be perfect strangers.

Let us mention, by the way, that we can now understand the reserve which Adepts are commanded to observe in their teaching. Our physical senses are a precious shield by which Nature protects us against the thousand irresistible influences intersecting each other all around us; to remove

* Recent experiments have shewn that a hypnotised subject is able to perceive sounds in the shape of colours, and there are persons who, in the normal state, feel the impression of a certain colour at the same moment as that of a particular sound. (See *Revue des Journaux*, March 15, 1885, p. 428.)

* It is clear that a Magnetic action is here added, by which the movements of the table are produced, and also that there may be other sources whence proceed the answers obtained by typtology.

this protection, without being armed with science, or the most complete morality, is to expose oneself and others to the greatest dangers by which we can be threatened. Spirituality, or psychical development, may enable us to become masters of the Astral Light, that is to say, of those Forces of Nature which are the most powerful, the sources of electricity, and even of fire in the physical order, of invincible suggestion in the moral order. Therefore Spirituality does not at all imply Morality, they are both of a different order, and Black Magic and White Magic are not an idle fancy. The deepest science and the greatest virtue are therefore both necessary in order to handle these forces without danger, and it would be a momentous crime to teach their use to anyone who had not proved himself absolutely worthy thereof.

Let us conclude this article by summing up the experiments by which you may easily ascertain in your circles, the truth of all that we have just placed before you. They are numerous, and as follows:—

1st. Those of transmission of ideas to a subject in a state of tranquillity, but not asleep, with or without contact of the operator. A translation which will appear shortly will give you further details;

2nd. The same transmission to a sleeping subject;

3rd. The experiment of M. Richet, more particularly;

4th. Those which establish introversion;

5th. Those which consist in verifying the effect of mental questions;

6th. Those which shew the effect of a strong influence of the retina upon the power of emission of thought;

7th. The observation of the perception of colours as the effect of sounds upon a subject either asleep or otherwise.

All these experiments offer a variety of details which can only be perceived by investigation, only it is indispensable to remind you that none of them should be neglected, and notes should be scrupulously taken of the least circumstances, as well as of the results. It can only be by a comparison of patient investigation, that the truth can be made to appear with any amount of certainty.

VITAL FORCE.

Hitherto Magnetism has only been treated upon as an auxiliary; let us now attempt to characterise it in itself. The Magnetic Fluid is material. We will first verify the materiality of that which is called the Magnetic Fluid, a denomination which we will preserve provisionally.

In the first place, it neither proves nor characterises the human Soul, for we have a soul in common with the animals, even those of an inferior order. We are acquainted with the magnetic power of the serpent, itself fascinated by the stag; that of the toad, that of the spider, etc. Possibly traces of it might be found even amongst vegetables (*Physiologie du Magnetisme*, p. 369, Dr. Charpignon).

In the second place, the act of magnetising rapidly produces upon the magnetiser a feeling of bodily fatigue so far out of proportion with his movements that it implies a loss of substance.

Finally, many subjects perceive the Magnetic Fluid in the shape of a phosphorescent cloud. Let us mention on this point a capital experiment easily repeated, which consists in making a sleeping subject recognise, amongst several empty phials, one of them which has been magnetised; to him it will appear luminous. It is a particular state of the Astral Light. The materiality of the Magnetic Fluid being thus established, let us try to understand its nature. By attentive observation we will soon perceive that it manifests itself in the same manner as heat, light, and electricity. In fact, magnetisation generally produces heat, the latter being exceedingly favorable to it. The fluid, as we have just said, is luminous for certain persons. Like electricity it flows from the extremities, especially from the tips of the fingers, when they are brought together as in a bundle. Besides it influences bodies that are electrified, or susceptible of being so, and it is influenced by them. An ingenious experiment of the celebrated philosopher, Hartmann, shews it clearly. (See *Philosophie de l'Inconscient*, vol. i., p. 195.) He stretches a blanket upon an iron bedstead, and lies down upon it; his body being separated from the bed by the blanket, constitutes an electrical condenser similar to the Leyden jar; then, being magnetised in this situation, he finds himself much more susceptible to the effects of the fluid.*

Again, this fluid obeys those laws which govern the phenomena of heat and light. Mesmer affirms this in his *Découverte du Magnetism Animal*, published in 1779; Dr. Barety proves it completely by his splendid experiments (*Des Propriétés de la Force Neurique*, etc., 1882). He has shown that the Magnetic Fluid radiates in a straight line, is reflected and refracted in prisms and lenses, traverses, like heat and light, certain colours only, is hindered, on the other hand, by others; traverses also certain bodies, fixing itself upon others. By these properties it is distinguished from electricity, with which nevertheless we have found it in so many ways to be analogous; this is caused by the air which obstructs electricity, but through which the Magnetic Fluid passes, without being absorbed. Nor is this their only difference; while water is also a conductor of electricity, so that when electrified it loses its fluid, by its own vapour alone, on the other hand it retains perfectly well the Magnetic Fluid, ebullition does not take it away. Thus the Electric Fluid accumulated upon a glass will be removed by the slightest moisture, the Magnetic Fluid, on the contrary, remains fixed thereon, even after being washed with sulphuric acid, which is a better conductor than water. Nor do we see that

* With very few exceptions, it does not appear that any precise inquiries have been made hitherto, concerning the influences of heat, light, and electricity upon the Magnetic Fluid. This offers a field of investigation to be explored.

animal magnetism is analogous to mineral magnetism, which is besides only an effect of electricity, for water, being a diamagnetic body,* is not magnetised by a magnet which can with impunity float upon it, or plunge into it, while it can be magnetised as we have before stated. These observations shew us that the Magnetic Fluid is ether in vibratory motion, but ether in a particular state—condensed ether, like electricity, and in motion, as light.

It is Vital Force itself. Let us demand further elucidation from its action upon organised bodies. This action manifests itself chiefly in vital phenomena, muscular contraction and sensibility, either by stimulating them (hyperesthesia) or by obstructing them (anesthesia), even unto paralysis and catalepsy. Thus the fluid sometimes appears to combine with the forces of the living body, then at other times to neutralise them by a contrary action. Hence has it been likened to the nervous current—this is particularly the opinion of Baretty, who calls it "*Force Neurique*." This action upon life is not limited to the human body; the horse is a very easy subject; we have known M. Lafontaine cause lions to sleep; at the Royal Institution in London last year M. Langley produced, at one of his Friday night lectures, a hypnotised alligator. Even plants are sensible to the Magnetic Fluid. Everybody will be benefited in repeating the charming experiments by which M. Picard, from St. Quentin, stimulated, either by magnetised water, or by direct passes, the blossoming of his roses, and the ripening of his espaliers. The most inferior organisms appear to be particularly influenced, for it is well known that magnetised water is preserved infinitely longer than any other, and this implies that the organisms, which alone cause the corruption of the water, are at least cataleptised for a long time.

Another very important notice, the act of magnetisation is Anaphrodisiacal; Magnetisers are agreed in acknowledging that it blunts venereal desires, and that, on the other hand, the act of reproduction hinders magnetic power. Thus between the Magnetic Fluid and the Vital Force entrusted to the spermatozooids, which are especially commissioned for its transmission, there exists such an intimate bond, that if the one is lost the other disappears. Therefore we should not be astonished because most authors consider the Magnetic Fluid to be the cause of Vital Force itself. We shall be better convinced of the above by the account of Dr. Lancessant's devotion, by which he lost his life, almost immediately after having revived, by magnetising a young girl who had been asphyxiated by submersion (*Cours de Magnetisme par Crepieux, p. 134*). As the latter regained strength, the Doctor lost his own, nor could the cares of his patient snatch him from death: it seemed as if life had passed from one body to the other.

* A substance is said to be diamagnetic when, instead of being attracted by magnets, it is repelled by them: for instance, gold, silver, copper, coal, etc., etc.

The loss, therefore, of the Magnetic Fluid, which we shall now call the Vital Fluid, occasions death, just as its abundance and normal distribution give life and health. Hence the curative effect of magnetism; it restores a broken equilibrium. It animates the Astral Body and the Physical Body, and the latter by the former. We can go even further in trying to discover how the Vital Fluid acts upon the human being. Let us notice, in the first place, that it does not mingle with the Astral Body, and to that which has been shown previously with reference to the inertia, which is natural to the latter, might be added a direct observation which is most remarkable. It refers to a materialisation obtained in full light at a spirit-seance, as published in "*Light*" (28th Feby. last). In the first place the Astral Body was seen to proceed slowly from the left side of the medium, it showed animation only after it had resumed its ordinary form, and it is at this moment only that the medium gets weaker. After this remark let us return to facts that are known. By Magnetism the physical senses are annulled, and the will disappears, as does that of an animal deprived of its brain (see the experiments of Flourens); but at the same time, the inner sense acquires a sensibility to which it is foreign in the normal state. It seems, therefore, that the Vital Fluid is then driven, at least partly, from the physical body upon the Astral, while ordinarily it would appear to be distributed, and as it were in equilibrium with both. It appears, notwithstanding, to have its source in the Physical body, as a visible bond continues to unite it with the Astral body, as it has been particularly noted in the foregoing materialisation.* Hence we must draw the following conclusion. In taking into account the law that the smallest action, by virtue of which Nature produces everywhere the maximum of effect by the minimum of effort, it is plausible to suppose that the Vital Fluid, issuing from the Physical body, acts directly upon the Astral body; for the Astral body is that state of the ether which is most approximate to that which constitutes the Vital Fluid.

Being subject to the Will, it is its organ of transmission. Let us complete the characterising of the Vital Fluid by a particularity, the consequences of which it will be useful to point out just now. The Vital Fluid is entirely subject to the Will. It can thereby be projected from oneself, concentrated upon another, even at a great distance, or even directed into one's own body. An experiment which you will also verify with advantage is that which consists in annulling a sensation by the force of the Will only; by this method one often succeeds in healing oneself of many diseases, in the same manner as we heal others by magnetising them. For this purpose, it is necessary to concentrate one's mind upon the locality of the disease,

* Hence the extreme danger a medium incurs of losing his life; the least physical accident may produce sudden death; imprudent investigators cannot be too forcibly reminded of this.

as long and as often as it will be necessary, and this with perfect calm.

Let us now remember what relates to the transmission of thought. Is it not evident that, between the magnetiser and the subject, this takes place by means of the Vital Force controlled by the operator's Will? It impresses the Astral body of the subject, and through it the Physical body, if required. Let us advance a step further, and imagine the subject and the magnetiser combined into the same person, we shall then witness the transformation of the idea into action, in the normal state. The idea, being a material vibration, may be received passively (as in the case of a sleeping subject), or it can be set in motion by the Will (as in the case of the magnetiser); in either case the Vital Fluid will be required for its transmission unto the Astral body, and through it unto the Physical body, which translates it materially, either by word or by motion. Here we find the law of lesser action. It being seldom the case that the magnetiser has a complete control over his ideas, there are always a few transmitted by him unconsciously. All manner of magnetisation is therefore more or less mingled with suggestion, and a suggestion of ideas of an inferior order, which are generally the most difficult to repress. Moral purity, therefore, is one of the chief qualities required of the magnetiser, even if his only object is to produce certain results, on account of the disorder occasioned among the vibrations of the Astral Fluid by an evil thought. This assertion, of which experimental proof abounds, cannot be called to mind too often.

SUMMARY.—In short, the Magnetic Fluid is a particular state of the Astral Light, from which proceeds the Vital Force, which animates the Physical body, and also the Astral body, and probably the organ of transmission whereby the Will is transferred into action.

"The affinity of the Vital Fluid for matter and its coarsest state is such," says M. Sinnett ("Esoteric Buddhism," p. 22), "that it cannot be separated from any mass, or any particle of the latter, without instantaneously passing another mass, or another particle. When a man dies, having been forsaken by those superior elements, whereby he was made a living reality, the second element, or Vital Fluid, which in itself is not a unity, but which is still inherent to the particles of bodies in decomposition, attaches itself to other organisms, to which the process of decomposition gives birth. Bury the body, and the vital principle will attach itself to the vegetation which covers it. Burn the body, and the indestructible Vital Fluid returns instantaneously into the bulk of the planet itself, from which it was originally borrowed, and there it re-enters into some other combination according to its affinity.

CONCLUSION.—Constitution of the inferior part of the human being. All general conclusions hitherto acquired demonstrate, that that part of the human being ordinarily called the body, is com-

L. of C.

posed of three material elements. 1st. The Physical Body, inert matter, the most condensed state of the ether; 2nd. The Astral Body, more nearly related to the substance; 3rd. The Vital Fluid which quickens the two above noted, is a third form of the Astral Light.

Experiments that are recommended. In the next article, we shall proceed to an inquiry into the superior elements of the human being. We will not conclude this one without recalling as usual the simple experiments which we have noted therein.

1st. To recognise amongst others an empty phial previously magnetised.

2nd. To place the subject upon a blanket stretched over an iron bedstead, and to magnetise him while in this position, to ascertain that the force of the fluid is thereby increased.

3rd. To quicken and develope flowers and fruits by magnetisation.

4th. To verify the preservation of the properties of magnetised water, in spite of ebullition, or of time.

5th. To verify the incorruptibility of magnetised water, and to measure its duration.

6th. To verify the reflection and the refraction of the Magnetic Fluid.

7th. To verify the curative action of the patient's own will, by the concentration of his own mind upon the seat of the disease.

These are experiments which all may try, and which we recommend to our readers.

(To be continued.)

PRACTICAL ASTROLOGY.

PART I.

By .*

A QUAIN old author has remarked that:—"To all things in which there is Life, there occur three grand periods, Birth, Maturity, and Death." This is broadly correct, in a physical sense, for the great controlling force of these important periods is the Universal Life-Principle that permeates every atom throughout the vast Universe. In dealing with this Life-Principle we must ever remember that it is perpetually alternating between its minimum and maximum, or the rise and fall of its arc, and no matter upon what portion of the earth an event may take place, or an action be committed, it will receive the exact momentum of Life-Force in operation, at the precise moment that the Physic contact is formed. Nothing can

* Fully recognising the value of an expert Astrologer's opinions, we have induced our learned friend to contribute a series of Astrological articles for this Magazine, which will embrace many of the universal and practical benefits which are to be derived from a correct knowledge of Planetary influx. It is also gratifying to us to learn that the eminent skill of , as shown in the practical portion of the affairs of life, has been, and is still being, the valuable means whereby the absolute truth of Stellar influx is incontrovertibly demonstrated.—EDITOR.

materially alter it afterwards. It is this law which to a great extent explains the difference between two children, born of the same strong and healthy parents; one will be robust and live to a good old age, whilst the other will be a feeble and sickly object, and die young. The reason is because the Life-influx was *vitiating* at the moment of mortal birth. What is thus true of man is true of the animal and vegetable kingdoms, in a lesser degree. Many no doubt will smile and curl the lip of scorn at the idea of Peas, Beans, Cauliflowers, etc., being controlled, or influenced, by the Sun, Moon, and Planets, but laughter and ridicule are but poor arguments when met face to face with stern and indisputable facts. Let the reader turn to the pages of "*Isis Unveiled*," or "*Occultism in India*," and he will therein find accounts as to the "*modus operandi*" by which the Indian Fakir causes the seed so *quickly* to germinate, grow into a plant, and bear fruit before the astonished eyes of his spectators. It is this same Life-Principle, known by so many various names, that is the Magic Motor of Mother Nature. In order to be brief, it may be herein stated that all planetary influences are concentrated, so far as regards our earth, more or less upon the two Astrological Moderators—the Sun and Moon. Regarding vegetable life, the Moon is the great and primary factor, she being nearest to our earth, and also by reason of her rapid motion. She receives and transmits to us the influence of all the stars in space; she is, in short, the great Astral Medium of the skies, and upon her position depends the success or otherwise of all the efforts of the gardener and the farmer. It must be herein understood, however, that the condition of the soil, and the climatic changes along with the state of the weather, have much to do with success, for it is not to be supposed that a worn-out and worthless soil can by any means compensate for a rich one. What we assert is, that, given the proper conditions for natural growth and development, the actually good or bad crop will then depend upon Stellar influx. We can assist Nature, and what would be termed a fair crop might, under better influences, have been a most bounteous and plentiful one. Almost every year the most experienced agriculturists are deeply puzzled at the results of the ground, and often, very often indeed, the crop upon good ground is not equal to that sown upon much inferior soil. They sow their turnips in the morning, and are surprised to find that they are much better, or worse, as the case may be, than the produce of the same seed in the afternoon. How often do we find one half of a field yielding an abundant and healthy crop, whilst the other half, containing the same rich soil and seed, is a complete failure. Why is this, and what is the cause? Simply the very position which the Moon occupies at the time of planting the crops. The real key to this mystery being that the vital Life-giving force of the Stellar influx, or

Astral Light, increases from the *New* to the *Full*, and decreases from the *Full* until the *Luni-Solar conjunction* is again passed, or in other words, as the Moon increases in *light* so does the Vegetable Life-Principle. As a general rule, seed sown at the period of *New Moon*, has but meagre germinating power, and does not grow robustly, or thick enough, whilst that sown *near* the *Full* shoots up vigorously, and thrives abundantly. We have often personally made the following experiment:—Divide one portion of garden Peas, sow one half at the *Full Moon*, and the other half at the following *New Moon*; let them have the same soil and same treatment, and the latter will be, comparatively speaking, a complete failure. This offers an easy and simple method of testing Lunar influence on vegetation. In the natural order of things a man is just as likely to plant under favourable as under unfavourable influences, and his alternate successes and failures in various crops are the result. The wise one will, however, by working in strict accordance with Nature's harmonious law, which, to use the words of the Initiate, Solomon, is:—"That to everything there is a purpose, and a time for everything under the heavens; a time to plant, and a time to pluck that which is planted."

All gardeners and farmers who may be unacquainted with that elementary knowledge of Astronomy which would enable them to observe through which Sign of the Zodiac the Moon might be passing, will, in future, find such in the pages of the *Occult Magazine*, which will contain one month in advance the days and hours favourable for planting all kinds of crops. We shall thus endeavour to introduce a little Practical Occultism into our daily lives, which, we trust, will be attended with profit to all interested in the subject.

The general laws we have hitherto alluded to are, like everything else, subject to variation. Thus whilst the Life-force flows from the *New* to the *Full Moon*, and then begins to ebb, yet there are also special times suitable to the particular nature of special crops. For instance, Peas and Potatoes are, in their Psychic nature, the opposite to each other. One grows in the *Airy*, the other in the *Earthy* vortices of the Magnetic wave, so with all other kinds and qualities. For the special benefit of our readers we herein give the names and Astrological symbols of each Sign, divided into the proper Quadrants of Earth, Air, Fire, and Water. The *Fiery* signs are *Aries* (♈), *Leo* (♌), and *Sagittarius* (♐). When it is possible: all plants, which are in their nature hot and burning, should be planted or sown, when the Moon is passing through one of those Signs. The *Earthy* Signs are *Taurus* (♉), *Virgo* (♍), and *Capricorn* (♑). These are suitable for all sorts of root-crops, such as Turnips, Potatoes, etc. The *Airy* Signs are *Gemini* (♊), *Libra* (♎), and *Aquarius* (♒). These are adaptable for almost all crops that can be grown, with the exception of the root-crops. The *Watery* Signs are *Cancer* (♋), *Scorpio* (♏), and

Pisces (X). To those latter belong Water-Cress, Melons, Squashes, etc. There are other minor details, however, which cannot be herein explained, because without a complete knowledge of the Astro system our readers would not comprehend our meaning. From the foregoing remarks it will be plainly perceived that by a thorough system of working, man may obtain the greatest possible result from the least labour, by simply working in the manner which Nature intended him to do—in harmony with her—for she knows her true votaries, and rewards them in exact accordance with their works. In conclusion to this brief sketch we append a few practical remarks to those who may be interested in the subject.

Never sow Peas at the New Moon. If you sow them just before the Full Moon, they will yield well, but run light, and *continue blossoming*. The proper time is at the *Full* and the *succeeding day*. Beans, and all Pulse, should be sown about this time, without any exception. Cabbages, Lettuces, Cauliflowers, and other vegetables of a like nature, should be sown at the *Full*, and *transplanted two days before the Full*. If they are sown and transplanted in the *Wane* of the Moon, they will not do well, but become very *deficient in flavour*. As regards Fruits and Vines, if you wish the Vines to *spread*, plant them when the Moon is in the Watery Quadrant, and *prune* them in the increase of the Moon. Observe the above rules generally, and your success will be quite beyond your anticipations. As the Moon passes through all the Twelve Signs every month, it will not be difficult to select proper times for each operation.

Our next portion will be devoted to *Astrology and Medicine*, shewing the real cause of Disease, and the origin of the true art of Healing the Sick. For many years past we have made a special study of the Medical branch of Astral Science, and we have met with very remarkable success therein, especially in Nervous Disorders, and Blood Diseases arising from hereditary taint or otherwise. Such being the case, we fervently hope our readers will master the subject, and not only be the means of benefitting themselves, but likewise of relieving those of their fellow-creatures who may be afflicted and suffering.

(To be continued).

To Correspondents.

F.T.S., FRANCE.—AN OLD FRATERNITY.—Still to-day another likeness prevails, viz.—the Supreme Council of the University, which is composed of *Seventy* Members. We shall find this number applicable to the same object, in the Order of the Abramites, in the Order symbolised under the name of *Jacob*, in the Supreme College of laic Initiates, whereof Jethro consulted with Moses upon the Creation, and in the College of the Seventy Translators who gave their name to the *exoteric* version of the Seventy, as also the Seventy Messengers sent out by Jesus. (*Luke x. 1*; also *Matt.*)

ACOLYTE, NEW YORK.—ROSY CROSS.—Luther took for his coat of arms a *Cross* rising out of a *Rose*, a very mystical symbol. J. M., LONDON.—ANAGRAM.—Yes, it is anagrammatical, for we find *Manu* is *Numa*, and this read backwards is Amûn, or "the Hidden": you will also find Colonel Todd, in his "Annals of Rajasthan," speaks of a very antique place—*Jesulmer*, or anagrammatically, *Jerusalem*.

KRONOS, LOS ANGELES.—SECRET DOCTRINE.—It was for divulging the secret of the Phen that Phineus was blinded by Zeus. "Pitying the human race," he says (*Val. Flaccus* iv. 479), "with foolish tongue I divulged the destinies and the counsel of Jove, and the hidden designs about to fall suddenly on the earth, which He alone had prepared, hence this so great misfortune has fallen upon me, and I was stricken blind in the midst of my discourse."

"In our schools," says Rabbi Abondana, "Natural Philosophy is to be learned from the first Chapter of *Genesis*, upon which account it is called the Study of the Work of Creation; which being encumbered with great difficulties, is not wont to be publicly explained, but only in private to the party that deserves it."

It was for divulging the secret of the Gods that Tantalus was fabled to have been plunged into hell, and the guardian of the Sibylline Books was liable to the penalty of death if he revealed aught that they contained. In the temples were Sigillions, or images of Harpocrates, with a finger on his lips to indicate religious secrecy and silence. They had two species of disciples, the *esoteric*, or Brethren to whom they explained everything; the *exoteric*, or multitude to whom they spoke in riddles or parables, as Jesus did, and whom they left in ignorance as they do still. I cite the following passage from Varro:—"Quoniam in omnibus templis ubi Isis et Serapis, colebatur, erat etiam simulacrum quod digito labiis impresso, admonere videbatur ut silentia fierent." (In all the temples where Isis and Serapis were worshipped, there was also an image, which, with the finger impressed on the lips, seemed to admonish that silence should be maintained. P. 71.)

ASTOR, N.Y.—Pliny terms the Druids the *Magi* of the Gauls and Britain.

D.D., LONDON.—BIBLE LORE.—No, the ancient philosophers never disputed amongst themselves upon the question whether *anything was made out of nothing*! they all agreed that *that* was impossible. But though the eternity of matter was thus maintained, a frequent change of figure in that matter was fully acknowledged. Matter itself, they taught, is indeed eternal, but in addition to the changes of form which we daily witness, it successively undergoes at the end of certain vast periods, mutilation which are equivalent to the destruction of one mundane system, and to the production of another from its ruins. This point is argued by the philosopher, Sallust. (*De Dus. et Mund.*, C. viii. xvii.) In a similar manner Timæus, the Locrian, though he admits the creation, or rather the generation of the world by a Deity, yet he acknowledges nothing more than a production out of already existing materials. (*De Anim. Mund.*, p. 545.) Precisely the same language is held by Ocellus Lucanus (*De Univ.*, C. i., ii.); and accordingly it is on this identical principle that he undertakes to answer those writers who made the history of Greece commence with Inachus. "That epoch," says he, "was no real beginning, but only a change; for as Greece had been in a state of barbarism before the days of Inachus, so will it again relapse into a similar state at some future period." At the same time he intimates the existence of certain physical, as well as moral revolutions. The different parts

of the earth are liable to corruption and change, sometimes in consequence of a deluge, sometimes by the more silent operation of dissipating winds, or undermining waters. Such also is the doctrine of Macrobius (*In Somn. Scip., i. ro.*). Nothing can be properly said to perish, throughout the whole world. Those things which seem to be destroyed only change their appearance. The world itself remains, though the human race has often been almost totally swept away, either by inundation, or conflagration. In this tenet, with some smaller varieties, the Stoics, Epicureans, and Platonists were all agreed, for it is true *Occult* teachings.

NEO, PARIS.—**PYTHAGORAS.**—Under Hermodamus, under Thales, under Phérécydes of Syros, under Anaximander, Pythagoras flourished, and having exhausted all the doctrine of these masters he re-ascended to the sacred source where they had drank and dipped so deeply into the most profound Mysteries. Provided with letters to the Pharaonic Amasis, he was admitted to the formidable ordeals of the Sacred Science, in Memphis, within the temple of Neith-Isis. His Initiation lasted for twenty-two years, under the Pontificate of the High-Priest, Souchis. He arrived at the highest grade of Priesthood, at the very time when the infamous Cambyses invaded Egypt, this ravager of temples who plundered those of Thebes and Memphis and destroyed in his fury those of Ammon, in order to efface all remembrance of the ancient Law. Along with a portion of the Sacerdotal College, Pythagoras was conducted by a Persian brigade to Babylon, where his confinement under the surveillance of the imperial police lasted twelve years, he only having regained his liberty by the intervention of Democedus, physician of Darius the son of Hystaspes. He never returned to Samos, his native place, save once, to receive the "last supper" from his first master, and to convey back with him his aged mother. Wherever he passed, he visited the Temples, and was the head and the heart of the Antique Order. In Crete he was with Epimenides in the sanctuaries of Jupiter, at Elis he was at the Olympic Games, at Delphi we find him amongst the Amphiclytons, he confers a long time with the Priests of Apollo, he talks with the Pythias, at Eleusis he presides at the Mysteries. Finally, he settles at Crotona, and founds his Order, and at three score years we find this Epopt of Memphis marries one of his pupils, Theano, a young woman of great beauty, who had taken an enthusiastic passion for him, and for his work, which she directed after his death.

G.A.W., SAN FRANCISCO.—**THE WORD.**—Why does Orpheus write an esoteric book upon the Social Word, which is cited by the Fathers of the Church? Why does Plato pen an exoteric treatise upon the property and symbolism of names, and why does St. John—the beloved disciple—commence his Gospel in these words:—"In the *Principle* was the Word, etc.," repeating the first word of the *Sephira* of Moses—the term *Berashith*, Arké, Principle?

ACOLYTE, PARIS.—**THE MASS.**—The holy sacrifice of the Mass, orientally termed Avahna, Pouja, or Festival of the Real Presence, decomposes itself into the following Eastern rites:—Hassanah, from which is derived the invocation Hosanna; Sougatta, elevation; Arkia, consecration; Madon-Paika, communion in the chalice of gold; Atchamavia, ablution of the hands in the silver ewer; Doupa, the incensement of the altar and of the tabernacle; Niveddia, communion of the faithful; Asservadam, benediction of the faithful and aspersion with the lustral water. It is almost needless to add that those religious rites were instituted and practised for thousands of years anterior to the birth of the Roman Catholic Church.

IOLANTHE, LONDON.—**MONEY-MAKING.**—June *Theosophist*. A most atrocious and shameful falsehood, based upon the mere assumption of one or two *quasi* Theosophists. But, "Those who live in glass houses ought not to throw stones." Money! why, a Magazine which costs *One Penny*! and which does not pay its own expenses, *Hermetic Philosophy* at a paltry *Sixpence*, those are surely not the great speculations for "money-making" out of, but such spiteful slander can only emanate from spiteful people.

K. O. L., PARIS.—**SPHINX, ETC.**—Antique symbol of the *Red Race*, the enormous Sphinx of Giseh exists, as well as the primitive Temple of Ipsamboul. Many centuries ago, the entire Mediterranean was called the *Black Sea*, the Sea of the Tanned Skins, the *Black Race*, the Pelasks or Pelagos. To the North, upon the contrary, the sea took the general name of the Sea of the Whites, or the *White Sea*.

J. P., IRELAND.—"THE OCCULTIST."—As to the Editor of the *Occultist's* vindictive farrago in his July issue, we may herein state that we not only stipulated to make up any loss in the Printer's Bill, either from the publication of a double number, or otherwise, but, in addition to this, we agreed to increase his circulation, which latter alone would have more than repaid him for the trifling extra expenses. His statement that we attempted to "boycott" or to secretly injure him, is a *most deliberate falsehood*. Let him disprove it if he can.

O. A., CORFU, GREECE.—The proposed invention, as sent by you, is receiving due consideration, and in a few weeks you will be communicated with. Although a longer delay has occurred than we desired, still we have not forgotten your friend's valuable letters and discovery.

NAUTICUS, FRANCE.—Your letter received, thanks. Instructions have been forwarded to one of your French Brothers to meet your wishes as expressed in your letter. Probably ere this comes under your observation, you will hear from him, and in a week or so we shall communicate with you definitely upon the subject. Yes, mildness is better than wrath; frantic *personal* slanders, and mere whimsical assumptions, can never injure the stability of the Order, or find place in the heart of a really devoted and honest student of the Sacred Science, the true votaries of which never revile an ancient Occult Fraternity as a body, simply on account of mere vindictive *individual* animosities.

X.X.X., SAN FRANCISCO.—**TAROT TABLE.**—The finest and most valuable Tarot Tables have to be constructed in a very peculiar manner, and are prepared from very special woods, difficult to be obtained, except in localities appropriate for their growth and maturity. We can, however, put you into communication with those who will be able to furnish you with such Tables.

F. BAR SUR SEINE, FRANCE.—Very glad, indeed, that late *Anti-Materialiste* is so prosperous. Abbé Roca's new volume will be attended with rich results, and will add very much indeed to the *thinking* adherents of the R. C. Church, for the Esoteric Doctrine is the Key to the interpretation of all Religions. A letter will be mailed you very soon.—"G. L." and "A. M." received.

MONAS, LONDON.—**CELIBACY AND MARRIAGE.**—One of the greatest of the Divine Mysteries appertains to the *real* and *esoteric* interpretation of that which is commonly designated "*Marriage*." By this we mean a something of far more import than the mere formality. Every Initiate knows it, inclusive of St. Paul. See *Ephesians, chap. v., 31* and *32*.

E. M., LONDON.—"THE GOLDEN BOOK OF VENUS."—Your letter just to hand as we go to Press. Inquiry will be made and explanation sent you in due course.

INDEX.

1-80

	PAGE		PAGE
A FOSSILISED GIANT,	13	Orb of Evil,	32
A Misconception,	6	Ovid's " <i>Metamorphosis</i> ,"	60
A Sensational Boy,	14	Oxygen, early knowledge of,	8
An Old Fraternity,	79	PARACELSUS,	60
Abstinence, etc.,	32	Part of Fortune in Astrology,	22
Adam, etc.,	8	Photography, early knowledge of,	24
Alchemy,	8	Politics,	8
Anagram,	79	Practical Astrology,	77
Ancient Egyptians,	32	Probation,	40
Announcement,	41	Pyrotechny, early knowledge of,	16
Apollonius of Tyana,	15	Pythagoras,	80
Astrology and Buddhism, by <i>Stella</i> ,	67	Retrogression, Non,	16
BIBLE LORE,	79	Retrospect,	61
"Black Magic,"	23	Riddle, an Ancient,	60
Brahm,	59	Rosy Cross,	79
CELIBACY AND MARRIAGE,	80	Sacramental Wafer,	8
"Chaldean Oracles,"	24	Science and Solar Worship, by <i>Zanoni</i> ,	4, 19
Chance, Coincidence, or Planetary Influence, which?	6	Secret Doctrine,	79
Colony,	40	Sibylline Colleges,	8
Congratulatory,	7	Song of Brahm,	59
Cyclical Periods,	24	Sorcery, etc.,	3
DRUIDS,	66	Spectre,	8
EPICURUS,	24	Sphinx,	80
<i>Epitaphium Chymicum</i> ,	73	St. George and the Dragon, by <i>Zanoni</i> ,	57
GNOMES,	16	Sub-Mundanes, etc.,	8
HEATHENISM?	8	Symbols,	24
Hebrew Rite,	8	TAROT TABLE,	80
Hermetic Writings, Extracts from,	2, 9, 17, 27, 35, 63	"Temple of the Rosy Cross,"	7
Mesiod,	60	The Adept,	24
IEVE,	40	The Antique Science,	7
Important Notices,	17, 41	The Astral Light,	24
Initiate,	32	The Celestial Fire,	40
Initiation,	16	The Divine Fire,	40
LIBYA,	8	The "Fossil Giant,"	52
Light from the Human Body,	24	The Golden Book of Venus,	56
MATTER,	32	The Harbinger of Light; or, Star of Bethlehem,	54
Metals, action of,	16	The Kabala,	25, 33
Michael Scott's Works,	8	The Mass,	80
"Money-Making,"	80	The Mighty Giants of the Past, by <i>Meinour</i> ,	48
Mysterious Voices,	24	The Miraculous Fire,	60
Mythological Astronomy of the Ancients, by <i>Mackey</i> ,	31, 39	The " <i>Oculist</i> ,"	80
Myths,	16, 32	The Principle,	60
Notes of the H. B. of L.,	6, 72	The Proposed Colony,	6
Numbers,	32	The Sacred Science,	40
OCCULTISM,	32	The Signs of the Zodiac, by <i>Meinour</i> ,	42
Occultism, Fragments on, by <i>Glyndon</i> ,	11, 22, 26, 36, 66, 74	The Sumeragaine Table,	71
Old Facts,	32	The " <i>Theosophist</i> ," and the H. B. of L.,	15
On Number, by <i>Balsar</i> ,	57	The Thirty-two Ways of Wisdom,	47
		The Twenty-two Rules regarding the Will,	22
		The "Word," by <i>Meinour</i> ,	38
		The "Word,"	80
		Theology,	16