

# The Occult Magazine :

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*Psychical and Philosophical Research.*

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

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### Omnia Vincit Veritas.

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

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

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

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

### EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

#### DISCOURSE ON INITIATION, OR ASCLEPIUS.

##### CHAPTER XI.

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

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

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

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

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

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

#### CHAPTER XII.

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

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

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

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

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

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

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

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

(To be Continued.)

### THE VEIL OF ISIS.—Part VII.

By ZANONI.

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

*Louis Figuier.*

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

*Profr. A. Wilder.*

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

*William Godwin.*

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

*Isis Unveiled, Vol. 1.*

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

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

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

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

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

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

A little further on, the learned author adds:—

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

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

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

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

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

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

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

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

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

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

(*End of First Series.*)

### THE PROPOSED COLONY.

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

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

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

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

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

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

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

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

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

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

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

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

A San Francisco Brother writes us:—

"To commence with, I should say 20 cows, a few hundred young fowls, several horses, sheep, goats, hay, and sufficient provisions to sustain life, a few houses, tents if wished—even with the latter one could live pleasantly and prepare the land for crops before the rainy season. I am acquainted with most of the nurserymen in this state, and can obtain the best and most profitable kind of trees, implements, etc., some even on credit. . . . Should some Brother be impatient, and wish to start right away, they can camp on my ranche, until they found a suitable place to colonise on. . . . Allow me to state that the proper time for Colonisation is from July to October, this is the best time to examine land and its possibilities—not from December to May, when all California blooms like a garden. In the valley of the San Joaquin, with rich soil and irrigation, a Caledonian, and many an Englishman, would feel ill at ease—I know it from experience—besides there is the question of chills, fevers, mosquitoes, and gnats, which is important. . . . My collection of Books and Agricultural Papers are at your disposal. The question is, Can we, the Colonists, raise a Capital of ten or fifteen thousand Dollars?"

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

## To Correspondents.

- R. S. M'K., CANDLERIGGS, GLASGOW.—GEOLOGICAL PERIODS AND MAN.—Note well that Geologists and Anthropologists are quite unable, from the few fragments they have as yet discovered, to construct the complete skeleton of the triple man—physical, intellectual, and spiritual. Is it not rather extraordinary logic, that because Geologists, as they penetrate deeper into mother-earth and find the fossil implements of humanity rougher and more uncouth, that they should prove to their own contentment, that the nearer we approach to the origin of man, he should be the more savage and brute-like! But what do the remains in the cave of Devon prove? In many future centuries, when our present race will be extinct, if Geologists unearth the implements of our Andaman Islanders, will this be a proof that the present civilised nations were just emerging from the Stone age? It would be well for you to study even the *Avatars of Vishnu* of "heathen" India. If you do so, you will find the origin of the stories of the gradual evolution and change of all species out of the ante-Silurian mud of Darwin, and the *ilus* of Sanconia-thon and Berosus. Take the Azoic period corresponding to the *ilus*, in which Brahma instils the creative germ; pass on to the Paleozoic and Mesozoic times of the first and second incarnations, as the fish and tortoise; then to the Cenozoic, embracing the incarnations in the animal and semi-human forms of the boar and man-lion; then to the fifth and crowning geological period, symbolised by the Hindu dwarf—the first of Nature's attempts at the creation of man. But do you really imagine there never was a period—aye, periods—when man existed without being an organic being, when he could leave no tangible skeletons, or fossils, for exact science to amuse itself with; for *spirit* leaves no fossilised bones to grace the shelves of Museums? You must take a widely different plan of study from that you have apparently adopted, if you wish to understand the *descent of spirit into matter*.
- L. L. D., ETC., LONDON.—RAM.—As to *Ram*, it would occupy too much space; in the meantime let the following brief hints suffice. The *ancient* European Pontiff, *Ram*, emigrated into Asia by the Caucasus. He also made the conquest of Egypt, and established the religious and social constitution, known under the name of *Ammon*—or the *Law of Ram*, as well as the culte of *O-Sir-is*, or *Intellectual Lord*, which remained intact until about 3,200 years before the birth of Christ. He also established *Koush* (note the Biblical *Cush* herein), with its recurring imperial order, which extended from the depths of India to Gaul, Spain, Portugal, etc., which is still indicated in the Greek mythology by the legend of *Bacchus*—a name which, expressed by its roots, becomes *Back-Koush*. The Standard of *Aries* was that of *Ram*, which became *Agnus*, *Lamb*, or *Lam*, from which the degenerated image of the Catholic Pontiffs has descended. The grand *Lama* of Thibet still adopts the ancient and venerated echo. *Ram* chose a tranquil and benign territory wherein to end his days, which was called *Paradesa*. It is from this that have arisen the many strange notions about *Paradise*. *Ram* also established the festival of Christmas, *Noël*, *New Heyl*, *Yule*, etc., upon the 25th of December. Note also the Oriental terms, *Rama-Chandra*, *Ramayana*, etc. *Lam* announced that he would re-appear upon earth at a fitting time, when it would be necessary for him to undergo a re-incarnation. This tradition still exists amongst the *Lamas* (priests) of Thibet; and, if you turn to the New Testament, you will find the name of the first *Lama* upon the lips of the expiring martyr of Calvary—"Eli, Eli, Lama, Sabathani" (Matt. xxvii. 46; Mark xv. 34), says the Nazarene. There are good reasons for the many conflicting and gross statements relative to its translation, rather strangely showing that God "had forsaken" the cruci-
- fied martyr. You will find the same text in Psalms xxiii. 1, and the third Gospel makes no mention of such, but gives instead, "Father, into thy hands I commend my spirit." Herewith compare the words Elijah, Elisha, etc, and note that *Elihu* was the Hierophant of Job, and was of the kindred of *Ram*, or an Aramæan. Jesus—Initiate of the Sacred Science—came to restore the moral, social, and *exoteric* scheme of the ancient Initiations of the early religion of the *Lamb*, and it was in allusion to this that "Jesus travelled through all Galilee, teaching in the synagogues, and preaching the Gospel of the Kingdom" (Matt. iv. 23). Adam (Kadmon), or Aries (*Ram*), is the same as the Egyptian ram-headed Amun. The Hindu god *Agni* is represented mounted on a *Ram*, with a tiara surmounted by a *cross*; and in the Catholic Church, etc., we have the *Lamb—Agnus*—bearing the *cross*. This "*Agnus Dei*," you cannot fail to perceive, has a far deeper meaning than you suppose. Although the works of Krishna, Zoroaster, Fo-Hi, Moses, Cadmus, Orpheus, Sakyamuni, and Jesus, may differ in superficial or external appearance, yet the *inner depths* of their principles will always be found to be identical, and to teach uniformly one grand result to be achieved.
- FREE-MASON, ROYAL ARCH, ABERDEEN.—The following is part of the tradition to which you refer. There has existed from time immemorial, in the country of Mizraim, Egypt, amongst the Priests of Moph (which the Greeks call Memphis), and their successors, the tradition of a book composed of 78 movable plates, upon which its author, Hermes-Thoth, has engraved certain mysterious characters. This *souvenir* of Hermes lies buried in one of the Pyramids, being as mysterious as their shadow, and as mute as their granite walls. Those grand old monuments of the past leave for posterity neither name nor date of this forgotten work. Each plate of gold, comprising a leaf of this Hermetic book, contains a scale of numbers and letters in Occult relationship with man, and of the Universe of which he is a part, and constitutes an Arcanum, or Secret, designated a Key. Between every letter and number, the sacred artist has traced a combination of symbolic figures, relating to the visible and invisible things of heaven and earth. The "Ineffable Name," or "Omnific Word," traced by Enoch on the two deltas of purest gold, may perhaps be also found in the land of Mizraim, to which the grandson of Ham is supposed to have carried them.
- F. A. S., GLASGOW.—Refer to Bailly, who says that in Siberia, under latitude 50°, and between longitude 80° to 131°, are found the vestiges of a civilised people, the ruins of many cities, once flourishing, manuscripts on silver paper, in characters of China ink, in gold, in silver; pyramids, which are tombstones for the dead, and inscriptions in a language that is unknown. A possession of scientific knowledge, as also of the order of the heavens—which a modern age always so erroneously claims for itself—most undoubtedly was the privilege of many of those *very ancient* nations—a supreme intelligence drawn from the purest and highest sources.
- FRATER, BOSTON, U.S.—TACITUS.—No, his writings are not so much "lost" as you imagine. Even in far away Tartary, in the library in Samarcand, belonging to the Mahwee, or Temple of the Mysteries, there exists a complete M.S. of "Tacitus," containing that historian's 30 books. If you refer to the *Standard* newspaper of January 25, 1866, you will find a letter alluding to this.
- G. R. S., READING.—"CYCLE OF NECESSITY."—Esoterically combined, the sacred Numbers of the Universe fully solve and explain the great problem of the emanation cycles. According to Hermetic Philosophy, the living human race must, according to cyclic law, inevitably return to the very point from which they emanated, or become *physically* spiritualised. No human being completes its grand cycle, or "Circle of Necessity," until his Divine Spirit illuminates and blends with facility his *inner* man. The "Circle of Necessity" also explains

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

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

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

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

G. L., NEOPHYTE.—All the ancient Initiates who had arrived at that grade to which Moses belonged, although they are generally represented as having "died," yet there were never any traces of their bodies left upon earth. In our Hebrew Bible it is Enoch, or *Anak*, the patriarch who walks with, and being taken up by God, "was no more," and who according to the Kabala, as well as the Ritual of the Free Masons, was the first possessor of the "Mirific Name"—the "Lost Word." In the Semitic tablets it is Xisuthrus or Hasisadra, who is "translated to the company of the gods for his piety." Moses "lays his hands" upon his Initiate, Joshua, 'midst the silence of Nebo, disappears, and is "buried by the Lord," for "no man knoweth his sepulchre until this day"; Aaron Initiates Eleazar on Mount Hor, and lays aside the burden of his earthly existence; Elijah hears the "small voice," or "Ineffable Name," in the cave of Horeb—the Mount of God—and Elisha ascends to heaven; Apollonius of Tyana "dies" not, but disappears from the earth; and the body of Jesus disappears from the sepulchre.

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

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

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

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

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

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

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

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