

The Occult Magazine :

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

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TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
Introductory,	1	Ancient Myths and their Meaning,	4	Occult Psychological Phenomena, or	
Important Announcement,	1	Who was Hypatia, and who are the		Strange Facts in Nature,	6
Explanatory,	2	Heretics?	5	General Items,	7
The Book of the King of Ammon,	2			To Correspondents,	8

Omnia vincit Veritas.

TO OUR READERS.

SUBSCRIPTION RATES.—Single Copies, post free, 1 $\frac{1}{2}$ d.; for Twelve Months, 1s. 6d.

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

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The Occult Magazine.

FEBRUARY, 1885.

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

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

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

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

The Ancient WISDOM-PHILOSOPHY, FOLK-LORE, MAGIC, CRYSTALLOMANCY, ASTROLOGY, MESMERISM, OCCULT SPIRITUALISM, and other branches of a kindred nature, will always find an appropriate place in our columns, and our policy amounts to a pledge that no facts shall be suppressed, nor tampering permitted with any communications in order to partially serve, or favour, the ends or purposes of any sectarian or biased creed whatsoever.

IMPORTANT ANNOUNCEMENT.

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

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

EXPLANATORY.

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

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

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

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

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

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

Ne'er mind though others grin and sneer,
And point Isaiah's text fu' clear,
Poor beggars to give rest;
That bids you warm them when they're cold,
And ope your door to young and old,
That's by misfortune press'd,—

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

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

EXTRACTS FROM THE HERMETIC WRITINGS
OF THE ANCIENT SAGES.

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

CHAP. I.—THE SUN AND THE DEMONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be Continued.)

ANCIENT MYTHS AND THEIR MEANING.

PART I.

BY MEJNOUR.

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

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

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

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

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

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

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

(To be Continued.)

WHO WAS HYPATIA, AND WHO ARE THE HERETICS?

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

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

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

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

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

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

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

OCCULT PSYCHOLOGICAL PHENOMENA, OR STRANGE FACTS IN NATURE.

PART I.

VISIONS IN THE ASTRAL LIGHT.

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

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

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

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

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

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

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

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

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

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

(To be Continued.)

GENERAL ITEMS.

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

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

To Correspondents.

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

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

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

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

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

S. W., ITALY.—*Demon*, or *Dæmon*. Do not make such a foolish mistake as to this word. The early Christians, in order to make the ancient Philosophy odious, were in the habit of attaching the very worst meanings to the designation. The appellation is often synonymous with that of angels and the immortal gods, although philosophers of the Alexandrian School applied it to all kinds of spirits, whether good or bad, human or otherwise. The later translation of *Devils* makes much of the opprobrious meaning. The *dæmonium* of Socrates was simply the *voûs*.

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