

The Occult Magazine :

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

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Omnia vincit Veritas.

TO OUR READERS.

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The Occult Magazine.

MARCH, 1885.

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

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

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

THE VEIL OF ISIS.—Part II.*

BY ZANONI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be Continued.)

ROSICRUCIA.—Part II.

By MEJNOUR.

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

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

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

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

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

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

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

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

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

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

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

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

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

EXTRACTS FROM THE HERMETIC WRITINGS
OF THE ANCIENT SAGES.

THE BOOK OF THE KING OF AMMON.

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

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

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

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

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

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

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

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

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

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

(To be Continued.)

ANCIENT MYTHS AND THEIR MEANING.

PART II.

By MEJNOUR.

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

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

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

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

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

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

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

The above fables are, of course, ingenious alle-

gories, and were never intended to be taken literally. The Lord—or Cupid—in the allegory is the *Spirit or Logos*, and Psyche is the *Soul*. In the beautiful poem of Psyche, the great magical secret here re-appears under the guise of the *mysterious marriage*—the Marriage-Supper of the Lamb—between a God and a feeble girl, abandoned, alone, and naked, on a rock. Let us now compare the beautiful allegory of the "*Wanderings of Ulysses*," his trials and woes, until the final goal is reached. This union is occultly signified by Ulysses first *beholding*, and afterwards embracing, his *Father*, with ecstatic delight. (Note here also the similar parable of the Prodigal Son.) With the most admirable propriety is he represented as proceeding, in order to effect this union, by himself *alone* to his *father*, who is also *alone*.

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

and afterwards the Soul's unity is accomplished with its Father—*Spirit*, as it is said:—

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

The student will also remember in the *Sohar*, and other Eastern works, that the Supreme is designated "The Aged of the Aged," the "Ancient of the Ancient," etc. In the *Revelation* of John, it is also said—"I turned and saw in the midst of the seven candlesticks one like unto the Son of Man. . . . his head and his hairs were white like wool, as white as snow" (i. 13, 14); but John only here repeats, as is well known, the words of *Daniel* and *Ezekiel*—"The Ancient of Days . . . whose hair was white as wool," etc. This is also the "White Head" of the *Sohar*, in whom the Kabalistic Trinity is united.

Strange, but true, the prophecies of *Ezekiel* and the *Apocalypse* are the *sealed* books for the churches, for they are closed with seven seals for Mother Orthodoxy, but transparently clear to every "heathen" (?) initiated into the Occult Sciences. The seven gates of Thebes, defended and attacked by seven chiefs, who have sworn upon the blood of victims, signify precisely the same as the seven seals of the sacred book, explained by seven genii, and attacked by a seven-headed monster, after it has been opened by a Lamb—living, though immolated—in the allegorical *Revelation* of St. John.

(To be Continued.)

BOOK REVIEW.

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

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

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

GENERAL ITEMS.

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

To Correspondents.

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

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

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

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