

The Occult Magazine :

A MONTHLY JOURNAL OF

Psychical and Philosophical Research.

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

VOL. I. No. 3.]

GLASGOW, APRIL, 1885.

[PRICE ONE PENNY.]

TABLE OF CONTENTS.

	PAGE		PAGE		PAGE
Introductory.....	17	Saint Paul an Initiate—Part I.....	21	Astral Influences.....	22
Occult Psychological Phenomena, or		The Chariot of the Soul.....	22	Occult Notes.....	23
Strange Facts in Nature—Part II. 18		GENERAL ITEMS—		To Correspondents.....	23
The Book of the King of Ammon,....	20	Theological Imbecility.....	22	Advertisements.....	24

Omnia vincit Veritas.

TO OUR READERS.

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

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

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

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To stimulate and satisfy the desire for information upon subjects of a Psychological nature, it is desirable to place "THE OCCULT MAGAZINE" on the Tables of Reading-Rooms, in Clubs, Mechanics' Institutions, etc.; and when such consent is obtained, the Editor will post copies for public use for 1s. annually. We hope that many of our friends will assist in this direction.

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

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

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

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

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

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

OCCULT PSYCHOLOGICAL PHENOMENA, OR STRANGE FACTS IN NATURE.

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

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

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

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

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

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

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

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

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

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

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

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

EDITOR.

(To be Continued.)

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

THE BOOK OF THE KING OF AMMON.

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

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

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

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

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

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

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

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

FINIS.

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

SAINT PAUL AN INITIATE.—Part I.

By

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

A KNOWLEDGE of the Occult powers of Nature not only opens the *Spiritual* sight of man, but it enlarges his intellectual faculties, and leads him on unerringly to a more profound veneration for the Creator; whilst, on the other hand, blind ignorance, dogmatic narrow-mindedness, selfishness, and a childish fear of looking to the bottom of things, invariably leads to stupid fetish-worship and gross superstition. That the Apostle Paul had been initiated into the theurgic Mysteries, admits of no doubt whatsoever. The very language used by him, the phraseology so peculiar to the philosophers of ancient Greece, certain expressions only used by Initiates, are so many sure and certain earmarks to this statement. In the *Epistle to the Corinthians*, we find Paul abounding with expressions suggested by the Initiations of Sabazius and Eleusis, and the lectures of the Greek philosophers. The Apostle designates himself an *idiotes*—one unskilful in the Word, but not in the *Gnosis*, or philosophical learning. "We speak Wisdom among the *Perfect*, or *Initiated*," he writes, "not the Wisdom of this world, but Divine Wisdom in a Mystery, secret—which none of the *Archons* of this world knew." What can the Apostle mean by those unequivocal words, but that he himself, as belonging to the *MYSTÆ* (*Initiated*), spoke of things known and taught only in the Mysteries? The "Divine Wisdom in a Mystery, which none of the *Archons* of this world knew," bears reference to the Basileus of the Eleusinian Initiation, who *did know*. The Basileus belonged to the staff of the great Hierophant, and was an Archon of Athens; and was necessarily one of the chief *Mystæ*, belonging to the *inner* Mysteries, to which a very select and small number gained admission. The magistrates supervising the Eleusinians were termed *Archons*.

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

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

"He maketh the wind His messengers, flaming Fire His servants," says the *Sepher Jezirah*, the Kabalistic Book of Creation (*Mishna* ix. 10) shewing the cosmical character of the later euhemerised angels, and that the Spirit permeates every minute atom of the Cosmos. Now, let our readers turn to *Hebrews* i. 7, in connection with the above passages. "Who maketh his angels (messengers) spirits, and his ministers (servants, those who minister) a flame of fire." The similarity is too obvious for any one to avoid the conclusion that the author of "Hebrews" was as well acquainted with the "*Kabala*" as Adepts are in general.

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

Paul, fully believing in Occult powers throughout the world "unseen," but always "present," says:—"Ye walked according to the *Æon* of this world, according to the *Archon* (Ilda-Baoth—the Demiurge) that has the domination of the air," and "We wrestle not against flesh and blood, but against the *dominations* and the *powers*; the lords of darkness, the mischievousness of spirits in the upper regions." The sentence, "Ye were dead in sin and error," for "ye walked according to the *Archon*," or Ilda-

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

(To be Continued.)

THE CHARIOT OF THE SOUL.

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

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

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

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

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

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

E. ARNOLD.

GENERAL ITEMS.

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

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

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

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

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

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

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

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

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

OCCULT NOTES.

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

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

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

KABALISTIC (Jewish and Pagan).

Exorcism of Salt.

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

ROMAN CATHOLIC.

Exorcism of Salt.

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

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

To Correspondents.

MRS. S. W., HENLEY-IN-ARDEN. JAPANESE MIRRORS.—

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

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

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

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

MYSTIC, PARIS.—The ASTRAL LIGHT of the Universe keeps an unmutated record of all that was, that is, or in fact that ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. This is the Book which we see opened by the Angel in the *Revelations*, "which is the Book of life, and out of which the dead are judged according to *their works*" (not their faith).

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

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