

The Occult Magazine :

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Psychical and Philosophical Research.

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

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Omnia vincit Veritas.

TO OUR READERS.

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The Occult Magazine.

JUNE, 1885.

We are grateful for the many letters of sympathy and encouragement which have come to us from all quarters of the world. If our little Monthly has done one quarter of the good expressed in these congratulatory epistles, we have already cause to be thankful. At present our columns are full of interesting reading, which will compare in quality with any that is published; nevertheless, we are compelled to hold over much valuable matter, owing to limited space. If our Subscribers would only aid us a little by extending our circulation, we should be at once in a position to issue a *double number* now and again.

Just as we are going to Press, we observe in the pages of our respected contemporary—*The Theosophist* (for May)—a very uncourteous, uncalled for, and malicious article, by some irritated and anonymous writer. He is becoming alarmed at the increased energies of "*Sham Societies*" devoted to the study of Occultism, apart from the fact that all these "*sham societies*" are (according to his own statements) in India. Not satisfied with giving a *false* quotation of the notice of our Noble Order, he immediately treats his readers to an extract from *Hermes*, but if *honesty*

is an indispensable condition in Occult truth, then verily we must indeed "*look warily to such kind of people*." We know nothing of the *Oriental individual* who requires the "*eight men and women, etc.*," nor of "*the amount of pay he would require*." But let our Eastern friends remember that *other people exist*—quite as capable and honourable as they themselves are, and who are as much interested in the welfare of the human family as they can be, aye, and it may be, who are doing as much in this respect for the Western race as they are for the Eastern, but with much less pretension and ostentation. We shall, however, reply more distinctly in our next issue, to this ill-natured attack upon us.

THE MIGHTY GIANTS OF THE PAST.

PART I.

By MEJNOUR.

Stand for the right ! though falsehood rail,
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.
Stand for the right ! and with clean hands
Exalt the Truth on high,
Thou'lt find warm, sympathising hearts,
Among the passers by.

MODERN quarrelling hypothesists arraign as vastly ignorant and superstitious those mighty intellectual giants of the past, Sages who eclipsed our modern thinkers as much as the Himalayas overtop the Alps. There is no modern discovery scarcely which we cannot find the prototype of in ancient history, be it force-correlations, natural selection, atomic polarity, or evolution. Let us turn to the Book of *Manu*, written thousands of years ago, and we find :—

"The first germ of life was developed by water and heat. . . . Water ascends towards the sky in vapours; from the sky it descends in rain; from the rain are born the plants, and from the plants animals. . . . Each being acquires the qualities of the one which immediately precedes it, in such a manner that the farther a being gets away from the primal atom of its series, the more he is possessed of qualities and perfections. . . . Man will traverse the Universe, gradually ascending, and

passing through the rocks, the plants, the worms, insects, fish, serpents, tortoises, wild animals, cattle and higher animals. Such is the inferior degree. . . . These are the transformations declared from the plant up to Brahma, which have to take place in this world" (*Manu, Books 1 and 3*).

As Jacolliot truthfully observes: "Pheidias and Praxiteles have studied in Asia the *chefs d'œuvre* of Daonthia, Ramana, and Aryavosta. Plato disappears before Dgeminy and Vedas Vyasa, whom he literally copies. Aristotle is thrown into the shade by the *Pourva-Mimansa* and the *Outtara-Mimansa*, in which one finds all the systems of philosophy, which we are now occupied in re-editing, from the Spiritualism of Socrates and his school, the scepticism of Pyrrho, Montaigne, and Kant, down to the Positivism of Littré."

Ptolemy, the Egyptian King-astronomer, possessed at Babylon record of Eclipses, going back 747 years before our era, and as Professor Draper observes: "The Babylonians had fixed the length of a tropical year within 25 seconds of the truth; their estimate of the sidereal year was barely two minutes in excess. They had detected the precession of the equinoxes, they knew the causes of eclipses, and by the aid of their cycle, called *Saros*, could predict them. . . . They had made a catalogue of the stars, had divided the Zodiac into twelve signs, they had parted the day into 12 hours, the night into 12. . . . They also had correct views of the Solar System, and knew the order of the emplacement of the planets."

At the time of Sosigenes, the Chaldean Astronomer, the Roman civil year was so erroneous that the summer months had run into the autumn, and the autumn into winter, but he unravels the confusion by putting back the 25th of March ninety days, making it agree with the vernal equinox; and the fact is, that to him are we indebted for the lengths of the months, as they now exist. In the year 1519 we find Europeans landing in Mexico, who were nearly eleven days in advance of the exact time according to the Indian Calendar, and by comparison we find from the Montezuma army in America, that the Calendar of the Aztecs gave an equal number of days and weeks to each month, and yet the accuracy of their astronomical calculations is such, that no error has been by subsequent verifications proved in their reckoning. The ancient Aryans fixed the Calendar, invented the Zodiac, calculated the Precession of the Equinoxes, discovered the general laws of the heavenly bodies, and predicted the eclipses.

If we turn to the ancient *Vedas* of India, we will find positive proof that 2000 years B.C. the Hindu sages were familiar with the Heliocentric System, and the rotundity of the earth. In order to leave no doubt upon the matter with our readers, let them peruse the *Aitareya Brahmanam*, where the Heliocentric System will be found, and described thus:—"The Agnishtoma is that one (that god) who burns. *The Sun never sets nor rises.* When

people think the Sun is setting, *it is not so*; they are mistaken. For after having arrived at the end of the day, it produces two opposite effects, making night to what is below, and day to what is on the other side. When they (the people) believe it rises in the morning, the Sun only does thus: having reached the end of the night, it makes itself produce two opposite effects, making day to what is below, and night to what is on the other side. In fact the Sun never sets, nor does it set for him who has such a knowledge" (*Book III. C. v. 44*). In the *Rig-Veda* (v. Ch. II. V. 23) we find:—"In the beginning, the earth (iyam) is described as having one head (round) without hair (bald), viz, vegetation," afterwards it "obtained a motley appearance; she became variegated, and able to produce any form she might like, *changing one form into another.*" Thus we have a description of the earth as being round and bald, that it was a *gelatinous mass* at first, and became hard only by "being breathed upon by the god Vayu," the lord of the air. We may well say,—"Is there anything whereof it may be said, See, *this is new*? it hath been already of old time, which was before us" (*Eccles. i. 10*). The knowledge of the distribution of heat and moisture, by means of ascending and descending currents, between the equator and the poles, is of recent origin, but let us turn to an ancient book, and we find that thousands of years ago, this philosophy was recognised by our ancient sages:—"The wind goeth toward the South, and turneth about unto the North; it *whirleth* about continually, and the wind returneth again according to his circuits. . . . All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, *thither they return again*" (*Eccles. i. 6, 7*).

Even our Free Masons have to thank our ancient forefathers, for they perpetuate the memory of the old obligations, in the penalties of throat-cutting, dismemberment, and disembowelling, which is threatened to the candidate. As the Master's Word is whispered at low breath, so do we find it in the Chaldean *Book of Numbers*, and the Jewish *Mercaba*. When Initiated, the Neophyte was taken by an *Ancient* to a retired place, where the latter whispered in his ear the great secret (See the *Kabala* of Franck). The Mason swears, under horrible oaths and penalties, that he will not divulge the secrets of any degree to a brother of an inferior degree, and in the ancient Indian *Agroushada Parikshai*, we observe:—"Any Initiate of the third degree, who reveals before the prescribed time, to the Initiates of the second degree, the superior truths, must be put to death." As the Mason Apprentice consents to having his tongue torn out by the roots, if he reveals anything to a profane, so in the same ancient volume we have alluded to, we find that any Initiate of the lowest, or first degree, who betrays the secrets of his Initiation to people of other castes, must have *his tongue cut out*, and suffer other dismemberments.


In the Ebers M.S., Chapters 65, 66, 79, and 89, show that Hair-Invigorators, Hair-dyes, Pain-killers, and flea-powders, were desiderata 3400 years ago! This M.S. is a beautiful roll of yellow-brown papyrus of 110 pages, which was purchased in Egypt from a "well-to-do Arab from Luxor," in 1872-73, by Ebers, the archæologist. It was written 1552 B.C., and is one of the Hermetic Books on Medicine, as mentioned by Clement of Alexandria. In surgery the ancient Indians were very remarkable, they operated for the stone, were highly successful in the operation for cataract, and Tcharaka describes with scientific accuracy very unusual and dangerous cases of the extraction of the fœtus. Hippocrates appropriated his system of medicine from the Sousruta and Tcharaka. Averroës constantly refers to the Hindu physicians, and speaks of them as being the teachers of the Greeks and Arabs.

In the preparation of Mummies, the skill of our ancient forefathers is manifested in the highest degree. When those remains are left in the dry climate of Egypt, they appear to be practically imperishable, for after an epoch of several thousands of years, they betray no signs of change. The marvellous covering that shrouds the embalmed body is so artistically executed, that modern professional bandagers are lost in admiration at its excellency. Dr. Grandville observes:—"There is not a single bandage known to *modern surgery*, of which *far better and cleverer examples* are not seen in the swathings of Egyptian Mummies. The strips of linen are formed without one single joint, extending to *one thousand yards* in length. No fracture in the human frame exists but what those ancient priestly physicians could repair with the utmost success, and Rossellini gives obvious testimony to the extraordinary variety and skill with which those bandages have been applied and interlaced."

Franklin's pointed metallic lightning-rod is only a *re-discovery*, for if we refer to ancient medals, we will find that the principle was known at a very early date. The temple of Juno had its roof covered with a quantity of pointed sword-blades. Tarchon, who lived anterior to the siege of Troy, in order to preserve his house from lightning, planted a hedge of white Bryony around it. This climbing plant is averred to have the property of averting thunderbolts. By referring to *Ovid (Fast. lib. iii. v. 285, 346)*, we find that Numa is instructed in the secret of forcing Jupiter, the Thunderer, to descend upon earth, and Tullus Hostilius appears to be the first victim of the dangerous "heavenly guest," for Titus, Livy, and Pliny record that this Prince, in consequence of making a mistake in the secret sacrifice offered to Jupiter Elicius, is struck by lightning and consumed in his own palace. Servius informs us that the first inhabitants of the earth never carried fire to their altars, but by their prayers they brought down the heavenly fire, and Prometheus discovers and reveals to man the art of bringing down lightning.

(To be Continued.)

SAINT PAUL AN INITIATE.—Part II.

By 

"For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—GAL. vi. 8.

WE again resume by remarking that the Apostle Paul belonged to the Order of Initiates, for at Cenchrea he had his head shorn, by reason of his "having a vow"; and this was also the place where Apuleius was Initiated. The Nazars wore their hair long, but always cut it at Initiation. The sect of the Nazarenes existed many years before Christ, and lived on the banks of the Jordan, and on the eastern shore of the Dead Sea. (See *Pliny* and *Josephus*.) If we carefully trace the terms *Nazar* and *Nazaret*, throughout the best works of our ancient authors, we will find them in connection with "Pagan" as well as Jewish Adepts; and Polyhistor observes of Pythagoras, that he was a disciple of the Assyrian *Nazaret*. The Nazarite who separated himself unto the Lord, allowed "no razor to come upon his head." "He shall be holy, and shall let the locks of the hair of his head grow," says *Numbers* (vi. 5). Samson was a Nazarite, that is, he vowed himself to the service of God, and in his hair was his strength. "No razor shall come upon his head; the child shall be a Nazarite with God from the womb." (*Judges* xiii. 5.) It was not, then, because Jesus was an inhabitant of Nazareth—for they never wore their hair long—that he was called a Nazarene, but simply from the fact of his having belonged to the *sect* called *Nazaria*. The unknown Editor of *Acts* knew but very little about the Apostle Paul, since he makes him say: "Doth not nature teach you, that if a man have long hair, it is a shame unto him?" (*1 Cor.* xi. 14)—for certainly Paul could never have made such a statement, thus *shaming* his Lord and Master. For the best of reasons we give far more credence to the genuineness of certain Epistles of the Apostles, now dismissed as apocryphal, than to many suspicious portions of the *Acts*. In the *Epistle of Paul to Seneca*, we find another of the numerous passages which proclaim Paul as an Initiate. In this message, Paul styles Seneca "my respected Master;" while Seneca terms Paul simply "Brother." But it would be superfluous to point out the many passages in the writings of this apostle, which so plainly demonstrate the mystic doctrine, "If any man is in *Christ*, he is a *new creature*," he observes, that is, *he is reborn*, as after Initiation, for the Lord is the *Spirit* of man. "The first man is of the earth earthy; the *second man is from heaven*. . . . Behold I show you a *mystery*." (*1 Cor.* xv. 47, etc.) In the Mysteries, the third portion of the venerated rites was termed *Epopteia*—revelation, or reception into the secrets, or divine clairvoyance. Theon of Smyrna divides the mystic rites into five parts:—"The first is the previous purification; for *neither are the Mysteries communicated to all who are willing*

to receive them ; . . . there are certain persons who are prevented by the voice of the cryer. . . . The third part is denominated *epopteia*, or reception. And the fourth, which is the end and design of the revelation, is *the binding of the head and fixing of the crown*. . . . But the fifth, which is produced from all these, is *friendship and interior communion with God*." (*Mathematicon*.) This is the last and most awful of all the Mysteries. Pythagoras, when describing his feelings after Initiation, tells us that he was crowned by the gods, in whose presence he had drunk "*the waters of Life*." As Taylor correctly observes, the "most sublime part of the *epopteia*, . . . consisted in beholding the gods themselves, invested with a resplendent light," or the highest Planetary Spirits. Proclus, writing upon this subject, observes thus:—"In all the Initiations and Mysteries, the gods exhibit many forms of themselves, and appear in a *variety of shapes*, and sometimes indeed a *formless light* of themselves is held forth to the view ; sometimes this light is according to a *human form*, and sometimes it proceeds into a different shape." (*Cicero on the Republic of Plato*, p. 380.) Thus the Mystæ are brought into close union with those whom Proclus calls "mystical natures," "resplendent gods," because, as Plato says (*Phædrus*, p. 64):—"We were ourselves pure and immaculate, being *liberated* from this *surrounding vestment*, which we denominate body, and to which we are now bound like the oyster to its shell."

The word *Epopteia* is compounded from *Επι*, upon, and *ὁπτομαι*, to look,—an inspector, overseer, or master-builder. The Masonic title of *Master-Mason* is derived from this, in the really Mystical sense. This expression of Master-Builder is used but *once* in the Bible, and signifies a whole revelation. Paul says, "According to the grace of God which is given unto me, as a wise *master-builder*, I have laid the foundation." (1 Cor. iii. 10.) Thus Paul uses a word pre-eminently Kabalistic, Theurgic and Masonic, and one which no one of the other Apostles uses. He thus plainly and unequivocally declares himself an Adept, having by rights the claim to *Initiate* others. In the next issue, we shall turn our attention to the *Thrones, Principalities, and Powers*, etc.

(To be continued.)

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

FRAGMENTS FROM THE BOOKS OF HERMES
TO AMMON.

CHAP. VII.—ON THE GENERAL ECONOMY.

THE Soul is Immortal and always in Motion. For we have said that Motion proceedeth either from the Energies or from the Bodies. We have also said that the Soul, being incorporeal, cometh not

from Matter, but from an Essence which is incorporeal as itself. All that which is Born is necessarily the product of Something. All those things, the Generation of which is followed by Dissolution, are necessarily attended by two Motions—that of the Soul, which causeth them to Act, and that of the Body, which increaseth, diminisheth, and dissolveth them, at the same time decomposing itself. Thus do I define the Motion of those Bodies that are Corruptible. But the Soul is always Active, ever Moving, and producing Motion. Every Soul is therefore Immortal and always Active, its Motion being its own Activity. The Souls are of three kinds—Divine, Human, and Irrational. The Divine Soul belongs to a Divine Body, wherein it hath its energy, moveth, and is moved. When it separates from those beings that are mortal, it casteth off those parts which are Irrational and entereth into the Divine Body, and, being ever active, it is carried into Universal Motion. The Human Soul hath also something which is Divine, but it is attached to Elements which are Irrational, Desire and Passion. These Elements are Immortal, for they are Energies, but they are the Energies of Bodies which are Mortal ; they are also remote from that part of the Soul which is Divine, and which exists in the Divine Body. When the latter entereth a Mortal Body, and meeteth those Elements that are Irrational, by their presence it becometh a Human Soul. Passion and Desire constitute the Soul of animals, wherefore they are called brutes, their Souls being deprived of Reason. The fourth kind of Souls is that of inanimate beings, which is placed outside of the bodies which they energise. It Moveth and is Moved in the Divine Body.

VIII.

The Soul, therefore, is an Essence that is Eternal and Intelligent, the Idea of which is its own Mind. It associates itself with the Idea of Harmony. Severed from the Physical Body, it stands by itself, and is independent in the Ideal World. It ruleth its own mind, and bringeth to each Being that enters into Life a Motion analogous to its own Idea, and which we call Life ; for the natural disposition of the Soul is to assimilate all other things to its Nature. There are two kinds of vital Motion, the one according to the Essence of the Soul, the other according to the Nature of the Body. The first is General, the second Particular ; the one is independent, the other subject to Necessity. For all that is Movable is subject to the necessary Law of the Mover. But primary Motion is united by Love with the Intelligent Essence. The Soul therefore must be incorporeal, its Essence being foreign to the Physical Body ; if it had a Body, it could have neither Mind nor Idea. All Bodies are Unintelligent, but having received the Essence they become animals, having the Breath of Life. The Breath is of the Body, the Mind contemplates the beauty of the Essence. The Breath that is sensible discerneth appearances. It is divided

into organic sensations, and Spiritual Vision is a part of itself; likewise the sense of hearing, of smelling, of tasting, and of feeling. This Breath, attracted by the Idea, discerneth all sensations, otherwise it createth only shadows, for it is of the Body, and is receptive of all things. The Mind of the Essence is Judgment. The Knowledge of that which is honourable relates to the Mind, Opinion relates to the Breath. The latter hath its energy from the circumambient World, the Mind hath it from Itself.

(To be followed by the Hermetic work, entitled, ASCLEPIUS; OR, THE MYSTICAL DISCOURSE UPON INITIATION.)

FLASHES OF LIGHT.

BY EOS.

PART I.—MEDIUMSHIP.

"BEING! uncreated, eternal, alone! It is impossible to ascend the measureless height of the conception, impossible to compass the illimitable breadth, impossible to fathom the unfathomable. GOD, the uncreated, is MENTAL BEING. There must be an original fountain, from which all the intelligence diffused throughout the Universe has issued. . . . *The thinking beings that people all worlds, with their marvellous and manifold endowments, once were not.* The Supreme willed, and they rayed forth—gleams of Light—from the uncreated Sun."—THE CREATOR AND THE CREATION, by John Young, LL.D.

"GOD, who is the living fountain from whence proceed all things, in the moment appointed by his Divine Wisdom, gave the first being to the world. Three distinct orders of Natures he formed, the one purely Spiritual, the other purely Material, and between both, one Mixed, which unites the extremes in itself. This is MAN—the abridgement of the Universe; allied to the Angels in his Soul, and to Material things in his body, and capable of the happiness of both."—Dr. Bates.

REACHING throughout the vast infinitude of our Universe, the Spiritual and the Material are so interblended, and their relations are so intimate, that to attempt to classify and separate them, or to account for phenomena on the simple basis of each alone, would be like erecting an edifice without a foundation, or building upon a groundwork, whose stability is as infirm as the sinking quicksands. Modern science commences with Matter, and strictly confines its researches within the domain of material forms and forces; it terminates at the very moment when its path impinges upon the borders of the imponderable—the "unknowable," whereas the real starting-point of all true science is in the spiritual alone. From this state its vast orbit sweeps downwards throughout the whole universe of Matter, recognising but the different attributes and manifestations of the one Divine Force, in every form of creation, its decisions again ultimating in the realm of Spirit. *Divinity is Unity*, and the two great attributes of the Divine Soul coalesce as Matter and SPIRIT in the universe of manifested being. Matter is visible, solidified spirit, that is, the *passive*, or *negative principle*, in a

condensed, concrete, or material form. SPIRIT is the *invisible, ever-active positive principle, in motion*, and between these two opposite states there ramifies every grade of being. Matter ranges and transforms itself from the lower and denser state—that of the mineral—upwards to the ærial and invisible gases, terminating in the "Universal Ether." In this refined condition, the active and passive principles of Divinity are united, and become creative force. This energy is known to the Occultist as the *Akasa*, and the *Astral Light*, and it must herein be apparent to the contemplative student that this "Universal Ether" of science contains within itself everything that was, that is, or, in fact, that ever can be, in the true Occult sense of the term.

The Universe, then, is one mighty, inconceivable Medium, and Deity the controlling Spirit. Love becomes the medium of Wisdom, the passive is the medium of the active state, consequently Matter *must be*, and *is*, the impotent medium of Mind. The passive nature of the Divine Soul is the only means whereby the active Spirit of the Divinity can manifest itself, and upon this basis rest all the Mysteries of the Cosmos, hence the imperial Will of Man is alone the centre of true Magical power, for the laws controlling Matter are subservient to the Human Will. But it is only at the period when this Will can ascend beyond the attractions of Matter, and penetrate its own Divine sphere, that it is able to direct at pleasure the mighty currents of the Astral Light. In this state man becomes the *Adept*, or in other words, he is "*a child of God, and an heir to the Kingdom of Heaven.*"

It is absolutely necessary for us to impress those fundamental verities upon the minds of our readers, in order that they may be better prepared to understand the actual principles which underlie the reality of Mediumship, a subject which modern Spiritualism has now brought so prominently into notice. "Spirit Mediumship" is an expression which is applied to that state of *sensibility* which has been developed in certain persons, whereby they are enabled to come *en rapport* with spiritual intelligences, and *other forces*, both physical and mental. They have reached a degree compatible to their becoming a medium of communication for such forces, as, for example, between spiritual beings and the material world. The term is a well-chosen one, however, and conveys precisely the idea expressed in the phenomena. A Medium is, properly speaking, a person in whom the capacity of acting as a "go-between"—or an intervening instrument between the two states—is so intensified as to become of practical value in eliciting phenomena. That all human beings in their natural state are mediumistic—some in excess of others—must, after what has been stated, appear perfectly plain, especially when we comprehend the relationship of Humanity to Deity. In a similar manner all material substances are "mediumistic" in this sense of the term, viz., in the degree in which they are capable of transmitting force. Occult Science

teaches, in reference to the interaction of the two planes of existence, that active Spirit inheres in every grade of matter as the instigator of life; being an attendant upon the ethereal forces that permeate all worlds, and every atom of space, for in proportion to the refinement of substance is the sphere vitalised by Spirit. In the brain and nervous system of the human being, the climax of Vitalisation is reached. Here Spirit blends with Matter in such requisite force and grades as are sufficient in constituting the magnetic link of connection between the two worlds of Matter and Spirit. Intelligence is ever vitalised from the Deific fountain of Wisdom; sympathy and affection are derived from the same Divine Soul of Love, no matter what the grade may be, whether that of Seraph basking in the very sunlight of Divinity, of man in his lowest estate, or that of the brute, raised but one degree above the plane of inanimate nature. That spark which vivifies the brute, and that radiant glory which lights up the brain of the highly spiritual human being, are alike lighted from the same eternal Flame, for it is the prerogative of each grade of being, differing in degree of evolution, to transmit what is first derived from Deity itself to the state immediately below it. From the glorious pulsating Soul of the Central Spiritual Sun, descending through every sphere of creation, deep down in the bowels of matter, midst strata of cold and hard granite rock, to mineral lodes of dense metal, one eternal and harmonious chain of Spirit Mediumship prevails, each plane depending upon the ascending one, and each in its grandly sequent rotation transmitting the grosser portions to the planes below.

(To be Continued.)

THE VEIL OF ISIS.—Part IV.

BY ZANONI.

"The FIRST CAUSE of all things is communicated to those who approach the TEMPLE OF ISIS with Prudence and Sanctity."—*Plutarch*.

"They worship the Supreme Being under the name of ESUS, or HESUS, and the symbol of the oak."—*Edinburgh Encyclop.: Druids*.

BEFORE we close our remarks upon the Naros, we would draw the students' attention to the following rather remarkable facts, as in some degree illustrating the progress of the Naronic cycles. Gautama Buddha was born about 600 years B.C., then after the expiration of the cycle came the Jewish Reformer, which begins our era A.D. 1; some 600 years later Mahomet, and his "Ism," appear upon the page of history. Another Naros, and the Reformation begins in Europe, and the Crusades commence to punish the infidel. This was the commencement of the *Eastern Question*, and now in the beginning of the fifth Naronic cycle, from the birth of Gautama Buddha, the nations are expecting a new Dispensation; the great prophetic year, 1881, is passed, and for the present, although

unnoticed by the masses, still the new religion is making rapid progress. LIGHT is fast dawning upon the national mind, and great events will shortly convulse *not only the East, but the whole of Europe*. We shall again recur to this interesting subject of Cycles during this series of papers; but for the present we must leave it, and take another bye-way amidst the hidden treasures of the past, for the Mysteries of Nature, concealed beneath the Veil of Isis, do not by any means consist solely of Astrological Secrets. The whole Arcana of Astral Science constitutes but one aspect, or department of the *Sacred Wisdom*, and is chiefly embraced within what are termed the "Lesser Mysteries"; the "Greater Mysteries" are imparted only to those Neophytes, who, having successfully passed their Probation, cease to be such, and gain admission to the solemn rites of the Higher Initiation. These Mysteries cannot be communicated to any who have not deserved them, and only to the meritorious during the performance of the Sacred Rites. Our readers may rest assured that the knowledge thus reserved is retained for the best and wisest of purposes. Knowledge is not *always beneficial*, but upon the contrary it is *often extremely dangerous*. It is chiefly owing to this latter reason that the Mystics of all ages have assumed such an allegorical style of writing, that their real meaning, though perfectly clear to the Initiated, is for others completely hidden, and consequently their works are worse than useless in this respect, for they only mislead them. "The profane," says a well-known mystic writer, "take as literal, that which is allegorical, and by the same rules of contraries, assign to the realms of allegory, that which is truly literal." As the student will begin to perceive, the Arcane doctrine taught by the Priests of the Temple, embraced an elaborate system of Occult Philosophy, for *Spiritualism* and *Magic* was with them a complete Science. They taught the Mysteries of Creation, and revealed to their devoted pupils the Grand Secrets of the Cosmos.

Our learned forefathers, the ancient Druids, formed one section of the same mighty Priesthood, who had penetrated the Veil of Nature. Pliny, the historian, devotes many a chapter to the "Wisdom" of the leaders of the Celts; and Pomponius ascribes to them "the Knowledge of the Highest Sciences." They, like their Oriental Brethren, the Brahmins of India, and the Hierophants of Egypt, taught the same doctrines: the worship of the one true God, and, above all, the Immortality of the Soul. "Into their sacred groves—natural academies, built by the hand of the invisible Architect—the Initiates assembled at the still hour of midnight, to learn about what man once was, and what he will be."* They needed no artificial illumination, nor life-drawing gas, to light up their Temples; for the chaste Goddess of Night beamed her most silvery rays on the oak-crowned heads of her white-robed Sacred Bards. But the descending arc in the

* Cæsar, III. 14.

great cycle of our mental evolution has removed both them and their sacred oracles from our midst. On the dead soil of the long bygone past, stand their sacred oaks, now dried up, and stripped of their spiritual meaning, by the venomous breath of Materialism. But for the student of Occult truth, their vegetation is still as verdant and luxuriant, and full of deep sacred truths, as at that hour when the great Arch-Druid performed his magical cures, or waving the branch of Mistletoe, severed with his *golden sickle* the green bough from its mother oak-tree, and crowned the triumphant Acolyte, who had safely passed the dreaded ordeal.[†] These, the venerated Priests of our early forefathers, are looked upon by the learned of to-day as ignorant dreamers. Christian historians and Royal Societies are alone contented in pointing out the fact, that the Druid Priesthood were superstitious to the last degree, and countenanced, if they did not institute, those cruel and bloody rites, which have stained the records of all "Pagan" history. We allude to the horrible practice of offering up human sacrifices, upon extraordinary occasions, during their religious ceremonies; but this charge, so far as the *real Druids* are concerned, is a monstrous falsehood. It was at a period *when Druidism was practically extinct*, that a corrupted and degenerate priesthood sanctioned such abominations, for the sake of temporal power. We might as well charge the beautiful and lovely teachings of the ideal Jesus and his humble disciples—who spent their lives in teaching others—as being instrumental in instituting all the horrors of the iniquitous Inquisition, and the cruel and religious persecution that disgraced the mediæval ages. These Christian acts of "Holy Wrath" far outweigh in ferocity the actions of a savage priesthood, who unjustly claimed the name of Druids—a name they were no more entitled to, than was the bloody Queen Mary to the epithet of Christian. History repeats itself as one cycle revolves into another. When the fires of Paganism had expended their living force, decay and corruption were the natural result, and the "Light" (?) of Christianity rose in its place, became dominant, and enjoyed its season of religious pomp and power; but this at last has passed its *zenith*, and has begun to wane, for the usual symptoms—a dogmatic and corrupted priesthood—are only too apparent; while, on the other hand, Psychology, Spiritualism, and Magic—the old religious Mysteries of the Divine Isis—are again rising upon the Ascendant of the Mental Horoscope.

To the student and truth-seeker, those unmistakable "signs of the times," are too significant to escape notice, and even the most superficial observer of Human Progress cannot fail to be impressed with such "strange coincidences." Our wish is that every reader would deeply cogitate upon those mystic laws which control the mental evolution of the human race. Herein the secret is already more than half-revealed; a key is placed

in the reader's possession, which, if only turned with a *wise hand*, will assuredly unlock the portal to the "Lesser Mysteries" in the Temple of Truth, and enable him unerringly to trace each mundane effect to its stellar cause. The "sweet singer" of Israel, responding to the inspiration of his poetic soul, exclaimed:—"The Heavens declare the Glory of God, and the Firmament sheweth His handiwork" (Psalms xix. 1). This paragraph, properly translated, and correctly rendered, should read: "*The Planets (or Stars) declare the power of God, and Heaven dispenseth the work of His hands.*" The student will readily perceive this, for in Genesis i. 8, we find that "*God called the Firmament Heaven*," and of course the only *Heavens* which can exist are the *Heavenly Bodies*—viz., the Stars, Planets, and Luminaries—consequently, the real meaning is only too apparent, viz., that the Sun, Moon, and Planets declare the power of God (Nature) and Heaven, or the Firmament—which is space—studded with its glittering constellations, showeth, or *dispenseth* the work of His hands (*His handiwork*). This passage is purely Astrological, and, by "the Firmament," showing God's handiwork, is indicated—that every portion of our earth is under the dominion of, or in sympathy with, some sign or constellation, which inevitably *shows*, or points out to the Initiate, the precise place where this *power* will become manifest.

To the dull, secular, unspiritual mind, the foregoing will seem but the natural outcome of an excited imagination, and deserving of no more serious consideration than the chimerical "castles in the air," but to the spiritually-educated soul, and calm, contemplative thinker, this firmament of stars and planets has a more profound interest. Everything around us—with this sole exception—is in a constant state of transition. Apart from the fleeting changes which accompany the return of the seasons, the landscape around us is ever varying in its aspect, for all is mutation, save those gorgeous stellar blossoms of night's expanse, unsullied in brightness, and unchanged in grandeur, marching on with untiring pace and unvarying precision, in their diurnal, annual, and greater cycles, jewelled upon the brow of heaven then, precisely as we see it now—gemmed with the same planets and stars, upon which the first parents of our race gazed with wonder each night as they rested in their nomadic wanderings. Those identical constellations, galaxied in the blue of heaven—viz., Arcturus, Orion, and the Pleiades (Job. ix. 9)—had "sung together when the foundations of our earth were laid," and they coursed in their solemn grandeur through the fabled darkness over Calvary, when the loving and gentle Nazarene breathed forth in martyrdom his *Spirit* to its *Source*; they are truly the only objects in the Universe which all nations have witnessed, and which all people admired; they preside at the *Horoscope of our Birth*, and they will diffuse their pale radiance over the *green grassy mounds*, underneath which we are ultimately destined to *repose*.

(To be continued.)

[†] See Pliny, XXX.; also, "Isis Unveiled," vol. I, p. 18.

To Correspondents.

REV. J. L. G., LONDON.—No, the *Souls* of the horribly vicious, or utterly depraved, are by no means *immortal*. Even in that mixed-up medley—the Bible—you will find many allusions to this. "The Soul that sinneth, it shall die;" "What will it avail a man to gain the whole world, if he lose his own soul?" etc., etc. They are *lost souls*, for they have lost their Divine Guide—SPIRIT—and those souls can last no longer than the very essence of the elements, which compose their Astral bodies, can hold together; from "elements they came, and to elements they must return." Soul has to gain its Immortality by ascending towards the Unity—SPIRIT—with which, if successful, it is finally linked, and into which it is absorbed, so to say; and it is only by observing the law of harmony that future individual life can be obtained. This *soul*, or *spiritual-death*; as it is often termed, results from disobedience to the laws of *spiritual* life, which is followed by the same penalty as by the disobedience of the laws of *natural* life.

DR. F., AUSTRIA. ENERGY.—We see the flower slowly developing in all its beauty from a bud, and the bud from its seed. But whence *the latter*, with its pre-determined physical transformations and its invisible, therefore *spiritual* forces, which ripen into colour, form, and odour? The structure of lower animals is reproduced, with modifications in higher animals and in Man; the fine fibres of the leaf ramify like the branches of the tree, and the microscope follows such ramifications repeatedly beyond the reach of the naked eye. "As above, so below," says the Hermetic axiom, and grandly true it is: for, like the pulsating heart of Man, we have the great Central Heart—the *Sun*—whose dark spots are the immediate sources of the Solar light and heat, the *reservoirs* of Solar *vital* energy—the *vital* electricity that nourishes the whole system, in which it lives, breathes, and has its being. It generates its vital fluid itself, ever receiving as much as it gives out.

LADY AFFILIATE, U.S.A.—See our preceding reply to J. L. G. We may herein add that Nature is *triune*, for there is a visible objective nature—an invisible, indwelling, animating nature, the precise mould of the other, and its life-principle; and superior to these two, is SPIRIT, the source of all forces, eternal and imperishable. Man is in like manner *triune*, the objective body of flesh and blood, the animating astral soul, or body—the *true man*—and brooding over and illuminating him is the third—the Immortal Spirit—and it is only when the *real man*—or *Soul*—merges itself with the *Spirit*, that he becomes an Immortal entity. OCCULTISM is the Knowledge of those Principles, and of the manner whereby the omniscience and omnipotence of the Spirit, with its control over the forces of Nature, *may be learnt and acquired* whilst the individual *still lives upon earth as a man*. The possession of such a knowledge, and the capabilities of its application in practice, is the attribute of the *Adept*.

MODERN AFFILIATE, SAN FRANCISCO, U.S.—As to your query—"Are any of our young Members capable of projecting their Astral Double?"—we reply, Yes, undoubtedly so. Amidst a mass of correspondence upon this subject, we quote the following extract from a letter we have just received from a Continental Lady Member:—
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