

# 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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READERS at home or abroad who are about to purchase any books on Occultism, or other kindred subjects, may obtain such through the *Occult Magazine*. We are always benefitted by the patronage.

IN speaking of the *Occult Magazine*, our Californian (Oakland) contemporary, *The Carrier Dove*, says :—"Spiritualists, as well as others who may be interested in such studies, will find much that will be of interest and value to them in the columns of this Monthly."

WE regret to have to state that the Secretary of our Order is again ill, and we trust that his correspondents will, under this painful circumstance, exercise patience for a few weeks, until he is perfectly convalescent.

## The Occult Magazine.

JULY, 1885.

WE are anxious to have one thousand more subscribers. This is an absolute necessity, and we hope to obtain such ere Christmas comes round. It is a favourite pastime to build "castles in the air," and often have we wished for the necessary means wherewith our Magazine might be made to approach nearer to our ideal of an occult paper, for we may herein observe that the *Occult Magazine* is by no means yet an embodiment of our conception of what such a paper should be—of what such a Magazine easily can be. A little more exertion on the part of our readers at home and abroad would secure for us a number of subscribers, and if all our readers were actuated by a fraternal feeling in this matter, we would soon enlarge it to double its present size, and finish several of the articles which we are as yet obliged to insert in sections.


THERE appear to be a few over-zealous Members of the Theosophical Society, in the neighbourhood of New York, who labour under a very erroneous, but dominant impression, viz.: that the H. B. of L. is but a *new* Order, and founded in consequence of the popularity of the Theosophical Society. We observe that the *Banner of Light*, in its notice of our Monthly, also makes the same mistake. For the information of all parties concerned, we herein distinctly state that the H. B. of L. is based upon no mushroom existence of yesterday, for its origin is almost lost in the depths of time. The present writer has been a Member of such for upwards of fourteen years. Our noble and exalted Order gives special attention to Practical Occultism, whilst the Theosophical Society has hitherto only presented the great majority of its members with volumes of Theories, and has taken, if we mistake not, but very little trouble to give instructions to those who are naturally adapted for developing in themselves



the only means by which such theories can be tested and verified, as well as thoroughly comprehended. Relative to the article in the *May "Theosophist"*—referred to in our last number—the most charitable conclusion at which we can arrive, is, that the writer has been labouring under a gross misapprehension as regards our ancient Order, though otherwise writing perhaps with a perfectly good intention, and upon a generally sound basis, recognising that *all* the Members of the Theosophical Society are *not* adapted for instructions in Practical Occultism. But we would say, in all good faith, that in our humble opinion the Theosophical Society errs in not taking valid means to find out amongst its aspirants those who are really qualified for practical study, and even those few who are eligible for such, have learned quite enough of theory from the Society to make them sadly feel the want of something more. All historical facts pertaining to the ancient Schools of Occultism, plainly demonstrate that self-development is a necessary means for comprehending "cosmic" laws, and the writer of the article in question—as the essay plainly evinces—is well aware of this fact, yet strenuously endeavours to repress it, and again stultifies his doing so by endeavouring to support himself by a quotation from Hermes to the effect that "the way is hard and difficult for the soul that is in the body."

LIMITED space compels us to hold over several interesting articles, including "*Veil of Isis*," "*Mighty Giants of the Past*," etc., the continuation of which will be issued as soon as possible.

### SAINT PAUL AN INITIATE.—Part III.

By 

"Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that *Jesus Christ* IS IN YOU, except ye be reprobates."—2 COR. xiii. 5.

IN order to conclude our present article, we shall briefly turn our attention to the *Thrones, Principalities, and Powers*, etc. The Seraphim, says S. Dionysius the Areopagite, contemplate in God supreme goodness; the Cherubim, absolute truth; the Thrones, justice. It is through the Seraphim that God inspires us to the love of all perfection; it is through the Cherubim that is communicated to us spiritual and moral truth; it is through the Thrones that justice is exercised to us. The Dominations govern the offices which the Angels discharge towards us. The Principalities watch over the rulers of the people. The Powers arrest the efforts of the demons who would overthrow the world. By the Dominations are manifested the majesty of God; by the Principalities, his rule; by the Powers, his tutelary providence. The Virtues effect the marvels of creation; the Archangels are the messengers of the Divine decrees, and the Angels accompany

us—invisible, but ever present—until the termination of our course.

"We ought," says the same author, "to place ourselves in communion with the Angels by our obedience; with the Archangels, by our zeal in studying the Divine laws; with the Virtues, by our compassion for all those who are in suffering; with the Powers, by our resistance to temptation; with the Principalities, by our humility; with the Dominations, by our command over ourselves; with the Thrones, by our justice; with the Cherubim, by the elevation of our soul in the conception of the Divine Wisdom; and, finally, with the Seraphim, by our universal charity."—S. Dionysii Areopagitæ, *op. omn. (De Cœlesti Hierarchiâ.)*

The seven spirits of Egyptian theogony are the seven *Devas* of ancient India,—the seven *Amschaspands* of Persia,—the seven *Great Angels* of Chaldea,—the *Sephiroth* of the Hebrew Kabala,—the seven *Archangels*, who, in the Christian Apocalypse, are seen by St. John before the Ancient of Days. What is the import of those varied titles, according to the countries and their languages, seeing that the ideas are the same, in all antiquity?

Hermes observes:—"From this All-Powerful proceeded the Seven Spirits who operate within the seven circles; and within those circles are contained all the beings which comprise the Universe, and the operation of the Seven Spirits in the circles is named Destiny; and those circles themselves are enclosed within the Divine Thought which penetrates them eternally. God has committed to those Seven Spirits the empire of the *elements*, and the creation of their composition. But he has pre-created man in his own image—he has conceded to him the power to operate upon terrestrial nature. But man, having seen his Father in the Supreme Creator, conceived an ambition to equal the All-Powerful, and wished to penetrate within the circles, whose empire was not allowed to him. In troubling thus the Divine harmony, he rendered himself guilty, and his chastisement was that of becoming *the slave of his body*. Immortal by his soul, which is in the image of God, *it renders itself mortal* by the love of changeable and perishable things. Nevertheless liberty has been given to him, so that he can, by courageous effort, elevate himself to *his original attitude*, in liberating himself from *the servitude of his body, and regain his immortality*."

S. Dionysius, who was a pupil of St. Paul, and Bishop of Athens, has written upon the hierarchy of the celestial Spirits a book, which reconciles the Christian idea with the teachings of Hermes. He enumerates, in ascending progression, the *Angels, the Archangels, the Principalities, the Virtues, the Powers, the Dominations, the Thrones, the Cherubim, and the Seraphim*, who are, next to God, at the summit of the sacred ladder. In the Hermetic hierarchy, the earth is in the centre of ten circles of light, which are the crowns of the Divine Essence.

The first Circle, crown of the *Supreme Power*, contains the *Seraphim*, which extend throughout



the infinitude of the heavens, beyond the fixed stars, the veil behind which God conceals himself from our mortal gaze.

The second Circle, crown of the *Active and Eternal Intelligence*, contains the Cherubim, guardians of the fixed stars, upon which are engraved the archetypal ideas which precede the forms.

The third Circle, crown of *Absolute Wisdom*, contains the *Thrones*—an order of Spirits who have for their chief *Rempha*, genius of time, manifested by the planet *Saturn*, and which restores the dead to the bosom of God.

The fourth Circle, crown of *Infinite Love*, contains the *Dominions*, who have for their chief *Pi-Zebus*, manifested by the planet *Jupiter*, and who presides at the government of beings composed of spirit and matter.

The fifth Circle, crown of *Absolute Justice*, contains the *Powers*, an order of Spirits who have for their chief *Ertosi*, manifested by the planet *Mars*, and who presides at the chastisement of sinful beings.

The sixth Circle, crown of *Supreme Beauty*, contains the *Virtues*, an order of Spirits who have for their chief *Pi-Rhe*, manifested by the *Sun*, and who presides at the general combinations of matter.

The seventh Circle, crown of *Divine Rule*, contains the *Archangels*, an order of Spirits who have for their chief *Suroth*, manifested by the planet *Venus*, and who presides over the harmonies of vegetable nature.

The eighth Circle, the crown of *Eternity*, contains the *Archangels*, an order of Spirits who have for their chief *Pi-Hermes*, or *Thoth*, manifested by the planet *Mercury*, and who presides over the generation of animals.

The ninth Circle, crown of *Universal Fecundity*, contains the *Angels*, an order of Spirits who have for their chief *Pi-Ioh*, manifested by the *Moon*, and who presides at the increase and decrease over the renewal of superhuman beings.

The tenth Circle, crown of *Humanity*, image of God, contains the tribunal of the human conscience, and the altars dedicated to the Supreme Being, through religion.

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

### DISCOURSE ON INITIATION, OR ASCLEPIUS.

#### CHAPTER I.

(THIS Asclepius I believe to be the Sun.\*) It is a God that bringeth thee hither, O Asclepius, that thou mightst be present at a Divine Discourse, at that which will be the most truly Religious of all those which we have hitherto delivered, or which have been inspired to us from above. By the

understanding thereof, thou wilt be in possession of all the blessings—if, however, there be many blessings—and if it be not more true that there be but one blessing, which containeth them all. For each one is united with the other, all being derived from one only, and forming one only, so much so, that their reciprocal bonds render their separation impossible. These things thou wilt understand by giving attention to what we are about to say. But first, Asclepius, withdraw for a moment, and seek thou for another hearer of our speeches.

Asclepius suggested that Ammon should be called.

There is nothing to oppose, said Trismegistus, the presence of Ammon amongst us. I have not forgotten that to him, as to a cherished son, I have dedicated many writings on Nature, and others relative to Esoteric teaching. But I will inscribe thy name, Asclepius, at the head of the present treatise; and let no one but Ammon be brought in, for a Discourse on the most sacred subjects concerning Religion would be profaned by too numerous an audience; it would be impious, to submit to the knowledge of the multitude, a discourse filled with the Divine Majesty.

Ammon entered the Sanctuary, and completed the sacred Quatuor, filled by the presence of the Supreme. The invitation to religious silence proceeded from the mouth of Hermes, and in presence of attentive and expectant souls, the Divine Love\* commenced in these terms.

*Hermes*.—O Asclepius, all Human Souls are Immortal, but this immortality is not uniform, it varieth both in mode and in time.

*Asclepius*.—Because the Souls, O Trismegistus, are not all of the one same quality.

*Hermes*.—How quick thou art in understanding the sense of things, Asclepius! I have not yet said that all is One, and that Unity is All, for all things existed in the Creator before creation, and they can be called the Whole, as all things are His Members. Remember then, throughout this discourse, He who is One and All, the Creator of all things. All cometh down from Heaven upon the earth, in the water and in the air. Fire alone is vivifying, because it inclines upwards; that which inclineth downwards is its subordinate; that which cometh from above is the Generator; that which emanateth and goeth upwards is the Sustainer. The earth alone, borne upon itself, is the receptacle of all things, and it reconstituteth the kinds which it receiveth. This Whole, which containeth All, and which is All, setteth in motion the Soul and the World, all that is included in Nature. In the multiple Unity of universal Life, the innumerable species, distinguished by their differences, are nevertheless united in such a manner, that the Whole is One, and that all proceedeth from Unity.

\* This sentence is evidently a note inserted in the text by a copyist.

\* The assimilation of Hermes with Eros is in keeping with their theological characters; nevertheless I have not met with it elsewhere.



Therefore this Whole, which constituteth the World, is formed of four elements—fire, water, earth, air; one World only, one only Soul, one only God. Now give me all the power and all the penetration of thy thoughts, for the idea of the Divinity, which can only be conceived by Divine help, is like unto a great and rapid river, which floweth swiftly and with vehemence; also doth it often go beyond the attention of the hearer, as well as that of him who instructeth.

#### CHAPTER II.

THE Heavens (God visible), govern all the bodies; their increase and decrease are ruled by the Sun and by the Moon; but He who ruleth the Heavens, the Soul itself, and all that which existeth in the World, is the God-Creator Himself. From the heights where He reigns descend numerous effluences, which are scattered throughout the world, in all the Souls, general and special, and in the nature of things. The world hath been prepared by God to receive all the particular forms. Realising these forms by Nature, He hath led up the world unto the Heavens by the four elements. All is in conformity with the ideas of God, but that which dependeth from above hath been divided into species in the following manner:—The Kinds of all things follow after their species, so that the Kind is all, the species is a part of the Kind. Thus the Gods form a Kind, the demons likewise. Also the men, the birds, and all the beings which the world containeth, constitute Kinds, producing species similar to themselves.\* There is another Kind, destitute of sensation, but not of Soul;† it is that of all those beings, whose life is sustained by means of roots fixed in the earth; the species of this Kind are scattered everywhere.

The Heavens are full of God. The kinds of which we have spoken dwell even unto the abodes of those beings whose species are immortal. For the species is a part of the kind—for instance, man of humanity—and each followeth the quality of its kind. Hence, although all the kinds are immortal, the species are not all immortal. The Divinity formeth a kind, of which all the species are immortal as itself. Among all the other beings, Eternity belongeth only to kind; it dieth in its species, and is preserved by the reproductive fecundity. There are then species that are Mortal: thus man is Mortal, humanity is Immortal. Nevertheless, the species of all the kinds mingle with all the kinds. Some are primitive; others are produced by these, by the Gods, by demons, by man, and all are similar to their respective species. For the bodies can only be formed by the Divine Will; the species cannot be produced without the aid of the demons; the education and maintenance of the animals can-

not take place without man. All the demons who, forsaking their kind, have by chance united in species with a species from the Divine kind, are regarded as neighbours and consorts of the Gods. The species of the demons who preserve the character of their kind, and who are properly called the Demons, love that which relates to man. The human species is equal, or even superior; for the species of humanity is multiple and various, and is produced by the concourse of which we have treated previously. It is the necessary bond for the most part of the other species, and of nearly all of them. Man, who uniteth with the Gods by his intelligence, which he shareth with them, and also by his piety, is a neighbour of God. He who uniteth with the Demons draweth nearer unto them. They who are content with human mediocrity remain part of humanity; the other species of men will be neighbours of the kinds, to the species of which they will have united.

#### CHAPTER. III.

Mankind is then, O Asclepius! a grand marvel a creature worthy of respect and of adoration. For he passeth in the Divine Nature, as if he himself were God, he knoweth the race of the demons, and knowing that he is related to the same origin, he despiseth the human part of his being, attaching himself only to the Divine element. How human nature is happily constituted by its nearness to the Gods! In uniting with the Divine, man disdains that within him which is terrestrial, he is bound by a bond of charity to all the other beings, and thus feels that he is necessary to universal order. He contemplates the heavens, and in this happy medium in which he is placed, he loveth that which is beneath him, and is beloved by that which is above him. He tilleth the land, he borroweth the rapidity of the elements; his penetrative mind reacheth the very depths of the sea. All for him is plain; the heavens do not seem for him too high, for science bringeth them near unto him; the lucidity of his mind is not darkened by the thick vapours of the atmosphere, the density of the earth is no obstacle to his labours, the profundity of the deep water troubleth not his sight; he embraceth all things, and remaineth ever the same.

All beings that belong to the animal class have (members which are like) roots, proceeding from the top downwards; inanimate bodies, on the contrary, have but one root, proceeding from the bottom upwards, and bearing a whole forest of branches. Certain beings are sustained by two elements, others by one only. There are two sorts of food for the two parts of the animal—for the soul and for the body. The soul of the world is sustained by a perpetual agitation. The bodies develop by means of the water and of the earth, which are the food of the inferior world. The breath, which filleth everything, mingleth with all, and vivifieth all—addeth the sentiment to the intellect, which, by a special privilege, man borroweth from the fifth ele-

\* In the French language, although the *species* is a subdivision of the *kind*, these two words are, in ordinary language, often used for one another. Here, however, the *kind* is collective, the *species* is individual.

† He calls *Soul* what is ordinarily termed *Life*.



ment, the ether. In man, the sentiment reacheth up to a knowledge of the Divine order.

Being led to speak on the sentiment, I will explain to you shortly what are its functions, which are as great and as sacred as those of Divinity itself. But let us first conclude the explanations which we have just commenced. I spoke of that Union with the Gods, a privilege which they have granted to humanity alone. Few men only have the felicity of exalting themselves unto a perception of the Divine, which existeth only in God, and in the human intelligence.

*Asclepius*: Men, therefore, have not all the same feelings, O Trismegistus!

*Hermes*: All have not, O Asclepius, the true knowledge. They are deceived when they allow themselves to be led away by the appearance of things without seeking to discover their genuine cause. It is thus that the evil is produced in man, and that the highest among all the beings descendeth almost to a level with the brutes. But I will speak on the sentiment, and all that relates thereto, when I give my explanations on the Spirit; for man alone is a double creature. One of the two parts of which he is composed is simple, and, as the Greeks would say, essential—that is to say, formed in the Divine image. That part which the Greeks call cosmic—that is to say, belonging to the world—is quadruple and constituteth the body, which, in man, formeth a covering for the Divine element. This Divine element which is related thereto, these senses of pure Intelligence, are sheltered behind this bulwark of the body.

(To be continued.)

## FLASHES OF LIGHT.

By EOS.

### PART II.—MEDIUMSHIP.

THE flower that blooms in beauty, breathing forth to the air its fragrance, which is at once grateful to the senses, and stimulating to the nerves, is a perfect and beautiful emblem of Nature's faultless Mediumship. The flower is a medium for the transmission to the human body, of those finer essences, and its spiritual portion to the soul, for the aroma of the flower is spiritualised to such a degree as to act upon the life-currents of the system, imparting to the spiritual body a nutriment of the finest quality that physical substance can afford. For this simple reason alone, is it necessary for those who wish to develop their spiritual possibilities, to live upon a purely vegetable diet, whilst, at the same time, it demonstrates to the thinking mind, that a life spent amidst the flowery fields and balmy glades, along with food consisting *entirely of fruit*, is the highest form of material existence. Upon the contrary, those who live in close, unhealthy, and densely populated parts of a

town, and who are often surrounded by a group of sickly neighbours or relations, become subjected to the very lowest planes of spiritual activity, which are too often the very hotbeds of elementary obsession and spiritual delusion. Under such antagonistic conditions, progress is absolutely impossible, and those labouring under such unfavourable circumstances should avoid Spirit-mediumship, as they would a deadly reptile.

With this brief digression, we will once more return to our subject. The *sine qua non* of all Trance, or Physical Mediumship, is *Passivity*, and exactly in proportion to the degree of passivity attained, is the *power* or *strength* of a person's Mediumship increased. In this connection, however, we do not embrace the *highest* forms of Mediumship, such as Clairvoyance, Clairaudience, and Psychometry, for these are due to sensitiveness alone. The question as to whether a person will develop as a Trance-speaker, or as a Physical Medium, depends upon the *brain-conformation*, and the *magnetic temperament* of the body. Some people, of course, would "develop" into either the one or the other stage of Mediumship, according to the united will of the developing circle, whilst with other Mediums differently constituted, only one phase is possible; but the important fact we wish to bring before our readers is, that both these forms of Mediumship are only attained in the passive state, and that the developing process is only a means towards destroying whatever amount of *will* a person may possess. This destruction, or as others would mildly term it, *subjection* of the Human Will to Spiritual forces, is one of the greatest curses that the majority of Mediums could inflict upon themselves, for they thus give up the possession of their soul and body, to powers and forces, regarding the nature of which they are entirely in ignorance, and blindly "rush in, where Angels fear to tread." Spiritualists as a body, and, particularly, Spirit-mediums, are, of all people, the most easily deceived and misled, not, however, because they lack either discernment or common sense, but because they lack *knowledge*, and attribute to the disembodied souls phenomena that could be equally the result of the living. A Medium that is fairly developed, stands upon the public platform, and is supposed to be controlled by some disembodied intelligence, but, in nine cases out of every ten, it is the *Psychological influence of the audience* which produces that peculiar magnetic state known as "Trance," for the lecture will harmonise with the majority of the minds present, and, in numberless cases, the exact thoughts of individuals in the audience are represented. But, with the ordinary Spiritualist, the oration will be accepted as inspirational teachings from the Spirit-world. Let the reader remember that a Medium that can be controlled by a Spirit, can just be as easily controlled by a living person, and, above all other places, the public platform is the least likely spot to be the centre of that spiritual inspiration which emanates



from the pure minds of ascended humanity. Indeed, very often it is quite the reverse, for the fact is, that it is the very concentrated *moral counterpart* of an average audience. Nevertheless, spirit-control, arising from the disembodied, is a well-known fact, but Mediums who are capable of being so entirely under the influence of their "Guides" (?), as to fully resist the reach of—and sufficiently adequate to withstand—the magnetic influence of their audiences, are not only extremely rare, but like all abnormal productions of a psychological nature, they seldom retain any permanency, but shine forth for a short time with a sudden and fitful brilliancy, to vanish and die out afterwards as a meteor. If the fearful dangers of Spirit-mediumship were fully realised by Modern Spiritualists, we should hear much less of both Mediums and their so-called Trance-addresses. The latter, as a rule, possess the same stereotyped, parrot-like uniformity, and have but little interest even for the intelligent Spiritualist, but much less for the student of Occult Science. The reason is a simple one, easily discovered, and, as formerly remarked, it is, as a rule, simply the odylic reflections from the audience, concentrated to a focus, by the negative condition of the Medium, mirrored forth in a semi-conscious state, and accompanied by that peculiar, dreamy, monotonous eloquence, so typical of the trance-speaker. The interaction of mind upon mind is beautifully expressed and defined by the author of "*Art-Magic*" and "*Ghost-Land*," and to these two works we would earnestly invite the attention of all young students. In our next issue we shall treat upon some of the special phases of Spirit-mediumship.

(To be continued.)

## ANCIENT MYTHS AND THEIR MEANING.

### PART III.

By MEJNOUR.

To resume our present paper, it may be observed that our Divines (?), instead of allowing the true interpretation to those who unequivocally *have the Key* to these seeming incongruities, have assumed to themselves the office and right, by *divine* proxy, to interpret these in their own thousand-and-one ways. Legends, myths, allegories, symbols, if they but belong to the ancient "pagan," "heathen," Chaldean, or Egyptian tradition, are all bundled into a heap of dire confusion, worse confounded by the clergy. But the same myths, *when mutilated*, are accepted by them as more or less the "Word of God." Is this impartial history? Is this justice either to the past, the present, or the future? There are, indeed, in any religious system but few myths which bear not an historical, as well as a scientific foundation. They are only fables just in proportion as we *misunderstand* them; but truth, in proportion as they are *understood*.

To many superficial thinkers the paragraph, "Ye

are Gods," is a meaningless jingle of absurdities. Every immortal Spirit from the Ocean of Light, that showers down its celestial radiance upon a human creature, is truly a *God*, a portion of the Unknown God—the Great First Cause—and possesseth all the tremendous attributes of its parentage. Endowed with those truly awful attributes, but curtailed from manifesting them, from its contact with the flesh; even though thus limited and circumscribed by the capabilities of physical nature, still this so chosen or divinely-inhabited Man may be a giant in Deific power and wisdom, for, be it strictly observed, *he has already become an Immortal whilst yet upon earth*, whilst the rest of his fellow-creatures are only overshadowed by their Divine Self, or Spirit. Jesus plainly states this: "If a man keep my saying, *he shall never see death*." Paul repeats this: "For if ye live after the flesh, *ye shall die*; but if ye *through the Spirit* mortify the deeds of the body, *ye shall live*." He that soweth to the flesh reapeth corruption (*Death*), but he that soweth to the *Spirit* shall reap *life everlasting (Immortality)*. And John adds: "He that overcometh and keepeth my words unto the end, *to him will I give power over the nations*," plainly alluding to the Planetary Spirits—the perfected types of humanity of a *former earth period*. "Ye are Gods," the King Psalmist tells us; and Jesus reminds the Scribes that the expression "Ye are Gods" was addressed to other mortal men (John x. 34, 35), claiming for himself the same privilege without any blasphemy; and, as a faithful echo, Paul adds that we are "the Temple of the living God." They were called "Gods" to whom *the Word of God came*.

This eternal and universal Essence, denominated the Universal Soul, or *Anima Mundi*, which pervades everything and everywhere, is recognised in the instincts of conscience, making man aspire to immortality, and leading him to it. This divine Spirit in man is the Indian *Ishwar*, and corresponds to the name *Adonai*—Lord—of the Kabalists, *i.e.*, the Lord *within* man. It is also the Jewish "I Am," the "Ego Sum," the "Ahmi," the Oriental "Atman," the "Nous," the "Augoeides" of the Neo-Platonist, the "Aggra" of the Buddhist, and the "Ferwer" of the Persians.

The "heathen" fables and traditions of every nation, if examined, incontrovertibly establish identity of origin and like results. Precluded limits forbid detail, but let us exemplify briefly a few legends of Scandinavia, Hindustan, and the Bible. In the Scandinavian legend of Voluspa, the Invisible blows a scorching wind upon the Ginnungagap—or cup of illusion—a void abyss, which thaws the frozen waters and clears the mist. Those waters—the Elivágar—distil in life-giving drops, which create the Earth and the Giant, *Ymir* (the male principle). With this giant is created *Audhumla*, the cow (female principle), from whose udder flow *four* streams of milk, diffusing themselves through space. In Eden the



river was parted, "and became into *four heads*" (Gen. ii. 10). *Ymir*, the giant, falls asleep and sweats abundantly. From the perspiration a man and woman generate from his *left arm*, whilst from his *foot* a son arises. Whilst the fabulous cow begets a superior race of spiritual men, *Ymir* begets a race of evil and depraved men, the frost-giants, or *Hrimthursen*. Now, compare the above with the Hindu Vedas. *Bhagaveda*, the Supreme, endows *Brahma* with creative faculties, who begets wholly spiritual beings at first. The *Dejotas*, inhabitants of the celestial region, are unfitted for earth, hence *Brahma* creates the *Daints* (giants), dwellers in the lower regions of space, who are also unfitted to live on *Mirtlok* (the earth). To remedy the evil the creative power, from *his mouth*, evolves the first *Brahman*, who becomes progenitor of our race; from his *right arm* *Brahma* creates *Raettris*, the warrior, and from his *left* *Shaternay*, the wife of *Raettris*. Then their son *Bais* springs from the *right foot* of the creator, and his wife, *Basany*, from the *left*. While in the Scandinavian legend *Bur* (the son of the cow *Audhumla*), a *superior* being, marries *Besla*, a daughter of the depraved race of giants, in the Hindu tradition the first *Brahman* marries *Daintary*, also a daughter of the race of the giants; and in *Genesis* we see the sons of God taking for wives the daughters of men, and likewise producing mighty men of old. Again, in the Scandinavian legend, *Ymir*, the giant, is slain by the sons of *Bur*, and his blood drowns the whole race of ice and frost-giants, and *Bergelmir* alone is saved with his wife, who take refuge in a bark, which permits him to transmit a new branch of giants from the old stock, for all the sons of *Bur* remain untouched by the flood. The foregoing establishes an unquestionable identity of origin between the Bible and the "heathen fables" of Scandinavia and Hindustan.

Primeval man, *inversely* to the theory of Darwin, was far wiser, purer, and more spiritual, as shown by the above myths, than the present Adamic race, and became *despiritualised*, or tainted by matter, and for the first time was then given him the *fleshy body*, as typified in *Gen.*: "The Lord *made coats of skin*, and clothed them." Contrary to all nonsensical commentaries, the above italicised words simply mean that the spiritual man had reached, through the course of involution, to that stage where matter, predominating and conquering spirit, had transformed him into the physical man, or the second Adam of the 2nd chap. of *Genesis*, for the "Man" of chap. i. is radically different from the "Adam" of chap. ii., the former being "male and female," or bi-sexual, and in the image of God, whereas the latter was formed of the dust of the ground, became a "living soul," after the Lord God had "breathed into his nostrils the breath of life," and was a male being, for "there was not found a helpmeet for him." The god-like physical form became grosser and grosser, until the bottom

of what might be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then commenced an uninterrupted series of cycles, the precise number of years of which are known—but only to Initiates. With each successive age man grew more refined, until the acme of perfection in that cycle was attained; then it wanes with the receding wave of time, cycle succeeds cycle by slow transitions, and nations wax in power, attain their climax of development, to wane again, become extinct, and be followed by others

(To be continued.)

## To Correspondents.

NOVICE, ABERDEEN.—As to the ancient clergy not having similar ideas as to the nature of the Sun, etc., to the knowledge now being given out by the Adepts, you are in error, for many of them did possess a little of this knowledge. Space forbids details; you might, however, peruse the "*Iter Exstaticum*," by the Jesuit, Kircher, who died in 1680. Referring to the Sun, he says:—"The orb of day is peopled with spirits of Light, who bask themselves in an ocean of brilliancy. . . . From a fiery abyss emanate myriads of meteors, without ceasing, which *dissipate into star-dust, each atom of which is a germ of universal life*." Again, a reverend Doctor of the third century, Origen, writes thus:—"Occult influences incline, but they do not compel us to a blind fatality. Heaven is an open book, on which are traced *the signs of the past, the present, and the future*. This is the *book of universal Life*, by which we will be judged," etc., referring of course to the *Astral Light*.

J. T. D., LONDON.—We do not know of any really trustworthy volume upon the subject you mention. You might, however, send for a sample copy of the following American publication, but having never seen it, we can say nothing regarding its contents—*The Dream Investigator*, one dollar per annum, published monthly by James Monroe, Peoria, Ill., U.S.A.

PHILALETHES, LONDON. PRECIOUS STONES, ETC.—Peruse C. Leonardi, "*Speculum Lapidum*." There is also a very scarce but interesting MS. upon such, entitled, "*Traite des secrets de Nature, touchant les Animaux, Plantes, et Pierres*," in one Vol., in folio. See also Marbod: "*Liber Lapid. ed Beckmann*."

S.S.S.5.—We have received the following curious (?) communication from some anonymous writer, which we give *verbatim et literatim*:—

London May 27 85

To the Judgment-seat of the Occult Magazine

Will you kindly inform the Readers of your valuable and much needed Journal. By whom and by what authority has the answer of correspondents been appointed to sit in Judgment on other Societys or their work.

possible much older in years than the one which he has the honour of being a member.

As my order does not permit me to reply to any criticisms I must in silence remain. haveing the Honor to subscribe myself truly yours

S.S.S.

5.

[Our Readers will plainly understand that the *Occult Magazine*, being the official organ of our exalted Order, gives its ideas from the same source. But we pronounce no *ex-cathedra* judgments upon any other Society, as our correspondent erroneously asserts. The Association he alludes to may be "*older in years*," this is quite possible, but perceiving the fact that our Order was even an antique Fraternity in the days of Abraham, the Patriarch, that of our correspondent must be *very old indeed* if it



occupies the seniority; however, judging from the above letter, we must say—if it is to be taken as a standard—that his order is but very “young in Wisdom.” We observe the terminal Initials, S.S.S.S., are those adopted by Mr. J. C. Street, and the anonymous writer doubtless belongs to the same school. We are glad, however, to see that the writer appreciates our “valuable and much-needed Journal,” as he remarks in his letter.—Ed.]

PROF. X., U.S.A. EVOLUTION, ETC.—As the spiritual germ advances, a higher form of organism is necessary for its habitation, which it forms or develops as the case demands; thus the various stages, from the shapeless protoplasm to the highest organic structure, indicates the spiritual progress of the soul, up and up the “Jacob’s ladder” of life, through innumerable incarnations, until it again reaches perfect harmony and power over the elements of Nature, through the Universal Principle—the Unity. From the very Highest incessantly issues the command “Excelsior,” which is re-echoed throughout the vast and unbroken chain of Nature, and every effort to advance is felt along that line, from the lowest to the highest, and meets with a sympathising and sustaining assistance. But note that *the brain* is not alone the sole custodian of all our thoughts, impressions, and ideas; there is not a bone or muscle of our body, not a hair upon our head, but is the custodian of untold secrets. Not only this, but the world itself is full of memories, with a history recorded in every molecule; every trembling blade of grass has registered the story of its life; the wild winds and waves have left their records behind them; the very humblest life as well as the highest has told its tale, and left it to be deciphered as the age grows wiser and better. *Nothing is lost*, our every thought, word, and act, voluntary and involuntary, can be even more plainly revealed than the developments of the famous hieroglyphics, by the cunning researches of the Egyptologist. The Psychometric ability to read those records marks the progress of one phase of spiritual power. See Dr. Buchanan’s “*Psychometry*,” Denton’s “*Soul of Things*,” etc., etc.

ROCHESTER (U.S.A.) THEOSOPHIST.—The letter of warning to which you refer, as having been sent from the N.Y.F.T.S., contains the most untruthful, indiscriminate, undeserved, and unwarranted statements, but “*Magna est Veritas, et prevalebit*.” “Thou shalt not bear false witness,” etc., ought to be the motto of this Theosophist in future. But such palpable absurdities are utterly beyond contempt, and “proofs positive” have already been sent you.

ALEPH, LONDON. HERMETIC WORKS.—The “*Hermetic Works*” will be published as soon as a sufficient number of Subscribers come forward to support the undertaking. As yet our Lists would not warrant us to do so, but we expect to be in a position to commence printing within a couple of months.

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#### TO WHOM IT MAY CONCERN.

Students in the Occult Sciences, earnest searchers thirsting for Truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely granted by the HINDU MAHATMAS, are cordially invited to transmit their names to the *Editor* of this Magazine, on receipt of which, applications will be forwarded to them for signature, etc. If found suitable after a short probationary period, they will be admitted as Members of an Occult Brotherhood, who do not boast of their knowledge, but teach freely and without reserve, all they find worthy to receive.

All communications to be addressed to—

The *Editor of Occult Magazine*, c/o H. NISBET & Co., 38 Stockwell Street, Glasgow.

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