

# The Occult Magazine :

A MONTHLY JOURNAL OF

*Psychical and Philosophical Research.*

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

VOL. II. No. 12.]

GLASGOW, JANUARY, 1886.

[PRICE ONE PENNY.]

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### Omnia Vincit Veritas.

THE letters of congratulation we are so constantly receiving from all parts of the world, relative to the interest manifested in the articles now appearing in the pages of the *Occult Magazine*, are a source of gratification to us, and we certainly feel much encouraged by those high expressions of approbation, coming so spontaneously from our readers. But surely there are a few amongst such who could give £5, or even £20, towards our Publication Fund, and never miss the money. Will not some one take the initiative steps in this matter, for as yet our paper does not pay the printing? The literary work and matter are given gratis, we want no "pay" for those, and we shall steadily continue to work "without money and without price." We are assuredly in a position to know and to realise those earnest appeals for knowledge in the *Sacred Science*, we do our best to supply it; then will not the favoured ones of earth whose means are ample, come to our relief, and devote a small sum of money to this laudable, but difficult work, or set apart a small portion of their surplus for the benefit of the many? Would they not find true happiness, and experience real pleasure in contributing something towards this benevolent work? Every *progressive* mind, whose circumstances in life may permit of it, can surely contribute a little, such as their hearts may dictate. We receive not a penny of contribution but what is devoted to the noble work, and published in the cover of our Magazine, and as yet the sum only amounts to little more than *Three Guineas*!

A Lady-Member, writing us from Los Angeles (California) says:—

"Your little Magazine is a worthy publication, and I not only pray that it may therefore be within the means of every *thinking* fellow-creature, but I shall do all in my power to spread its circulation in our vicinity. If you adopt Mr. Johnston's suggestion, and divide the required sum for the continuation of the Magazine among your subscribers, I will gladly contribute my share, and invite others to do so."

We want 800 subscribers yet, in order to make our Magazine self-supporting. Let those of our readers who wish to adopt the mode suggested in the above extract support our efforts, for to assist in such is indeed a rich reward.

As an inducement to readers, or Members, to make special exertions to increase the circulation of our Magazine, we hereby offer a NINE-INCH MIRROR, value *One Guinea* (as advertised on Cover), as a premium for the person who shall during the next *Six Months* procure for us the largest number of subscribers at our *Advertised Rates*. The competitors must transmit to us the names and money of their respective subscribers.

WE beg herein to inform several Correspondents who have written to us enquiring for the "*Temple of the Rosy Cross*," by Mr. Dowd, that the present edition is exhausted, and that the Author is at present engaged in revising a new edition, which will be issued within a few months.

WE have to thank our French contemporary, *L'Anti-Matérialiste*, of 20th December, for the kindly notice shown to our Magazine, and we trust that our French readers will take to more profound and beneficial researches than the mere phenomena of Spiritualism.

### SALUTATORY.

ON the 1st of January, 1885, our literary labours in this direction commenced in the pages of the *Occultist*, but having a different mission to fulfil, incidental to our Order, we were obliged to adopt an entirely different course from it, which we did by publishing the *Occult Magazine*, the organ of our Order, upon the 1st of February. The most fastidious of our readers even have been quite astonished, not at the *quantity* of literary matter, but at the *intrinsic value* of the information, unobtainable otherwise, which is condensed into such

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a small compass. But the higher Truths can no more be seen by the mind unprepared for them, than the Sun can dawn upon the blackness of midnight. The liberal terms on which the Magazine is issued is a credit to the cause, and by it many throughout all parts of the world have lately been led into an affiliation with our venerated Order and its teachings. Our little Monthly already finds its way into Tasmania, Australia, New Zealand, China, India, Africa, Russia, Turkey, Greece, Italy, Germany, Spain, France, America, &c. From each of those countries we now and again receive the most hearty congratulations, and where we have one well-wisher now, we shall have twenty ere another year comes round again.

This work must be done, and happy are those who may be considered worthy to bear a burden, however light, in this, the grandest and the noblest of all campaigns for the redemption of the Western race. We should likewise ever remember that the brightest crowns that are worn in the highest states of existence have been tried, smelted, polished, and glorified through "overcoming" in the furnace of tribulation. The Autumn of souls rapidly and surely approaches—as yet the labourers are few. Beautiful Autumn in Nature is the fulness of life; the grain keeps its richest price until then; the trees draw, with the whole force of their existence, the fluids for their verdant leaves, sturdy trunks, and delicious fruits; the jewelled flowers unfold their deepest colouring at this late period; even the very sky robs the sun of tints which the Summer could not borrow; the cold air is vital with energy unknown before. It is as though Mother Nature was closing her work, and conservating all her energy and power, in order to complete her life by one grand and triumphant orison.

But even the falling leaf suggests to us the brevity of life, and the certain decay of all beauty and greatness, and as it falls, and soon decays, yet the same Power will produce more again from the parent stem, for it is a continual resurrection, an *anastasis*. The falling leaf forms the nutriment for the further renovation, growth, and perfection of succeeding vegetation, and as the millions of earth pass through the *change* of death, millions more are springing up, and are ever ready to fill the vacancy. But although, now, that the Frosting has come, and touched the hill-tops and plains with his Magic wand, and embraced the giant oak, as well as the gentle flower, with his icy, chilly grasp, yet to those—to all appearance now dead—the wave of warm sunshine come again to renew its vivifying influence, and again will they revive and put forth anew their beauties, to please and charm the senses, not only of the old, with tottering steps and mellow years, but of the young, in sportive glee and mirthful joy, to whom our national poet aptly remarks:—

Yes! prattlers, yes. The daisy's flower  
Again shall paint your summer bow; ;  
Again the hawthorn shall supply  
The garlands you delight to tie ;

The lambs upon the lea shall bound,  
The wild birds carol to the round,  
And while you frolic, light as they,  
Too short shall seem the summer day.

So is it with the Human Soul. When the body moulders to dust, to all appearance vitality is extinct, but, like the successive vegetation of the seasons, it is only a *change* which has happened—a change for the soul to commence anew its onward and upward pilgrimage to spheres of greater usefulness, and higher knowledge, throughout the vistas of a vast eternity, where Suns and Systems are only as the sand-grains in the hour-glass of an infinite and boundless Universe.

Adieu, then, 1885, with all thy blessings, oppositions, and hardships which have been attendant upon thee, and welcome ever-dawning future, with the beatitudes as well as the adversities which thou bearest for all who would work for the race. With fervent hopes and aspirations for the means of action for ourselves—yet we forget not that there are other co-workers, and the good that we solicit on our own behalf, we would also crave for them. But we have no personal ambition for self, we work not for the lucre of this world, our services are gratis, and we are conscious of doing our duty—however imperfectly—and responding to that Divine impulse which manifests itself throughout the hearts of responsive humanity. When the day arrives that the place which we so humbly and unworthily occupy shall be better filled for the work, it will afford us more pleasure even in setting down our pen, than in retaining it. To each and to all, then, our greeting is—

*Peace on Earth, Love of Truth, a HAPPY NEW  
YEAR, and Good Will to all.*

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

#### DISCOURSE ON INITIATION, OR ASCLEPIUS.

##### CHAPTER XIII.

LET us return to man and that Divine gift of reason by which man is called a reasonable animal. Amongst all the marvels which we have observed in man, that which above all others commandeth admiration, is, that man hath been enabled to discover the Divine Nature, and to set it in operation. Our ancestors, who were cognisant concerning that which relateth to the Gods, directed their mind towards Divine worship and religion, they discovered the art of making Gods, and having found it, they mingled with it a suitable Force drawn from the nature of the World. As they could not make Souls, they evoked those of Demons, or of Angels, and fixed them in the sacred images and Divine Mysteries; the only means of endowing the idols with the power of doing good or evil. Thus, thy ancestor, O Asclepius, the first inventor of Medicine, hath a Temple on

the mountain of Libya, on the banks of the river of the crocodiles, where lieth the remains of him who belonged to the world, that is, his body; the other and better part, or rather himself—for the principle of sentiment and of life is the entire man—hath re-ascended to heaven. Now he relieveth men in their diseases, after having taught them the art of healing. Hermes, my ancestor—whose name I bear, and established in the country to which his name hath also been given—heareth those who come to him from all parts, that they might obtain from him both help and safety. What blessings doth not Isis, the spouse of Osiris, bestow upon man when she is propitious; and what evils when she is provoked! For the Gods, terrestrial and worldly, are accessible to anger, as they are formed and composed by men outside of Nature. Whence cometh in Egypt the worship rendered to animals which they had consecrated during their lives; each town honoureth the soul of him who hath given it laws, and whose name it bears. And for this reason, O Asclepius, that which is adored by some, receiveth no worship from the others, which often causeth wars between the towns of Egypt.

*Asclepius.*—What is the quality of those Gods, whom we call Terrestrial?

*Hermes.*—It consisteth in the Divine power which existeth naturally in the herbs, the stones, the aromatics; thus do they love frequent sacrifices, hymns, and praises, and sweet music, which recalleth the Celestial harmony; and this memory of heaven, which is agreeable to their Celestial nature, draweth them to the idols, and keepeth them therein, thereby causing them to bear a long sojourn among men. It is thus that man maketh Gods; and think not, O Asclepius, that these Terrestrial Gods act by chance. While the Celestial Gods inhabit the heights of heaven, each keeping the rank which he hath received, our Gods have each their particular duties, they foretell the future by charms and by divination, they watch, each in his own way, over those things which depend upon their special providence, and come to our help as auxiliaries, as parents and as friends.

#### CHAPTER XIV.

*Asclepius.*—What is, then, O Trismegistus, the action of Destiny? If the Gods of Heaven rule the whole, if the Gods of the Earth rule the things particular, what do we call Destiny?

*Hermes.*—O Asclepius, it is the general Necessity, the connection of events bound with each other. It is either the Creative Cause, or the God supreme, or the second God created by God, or the Knowledge of all the things of heaven and of earth, established according to Divine law. Destiny and Necessity are bound together by an indissoluble bond; Destiny produceth the beginnings of all things, Necessity carrieth out that which proceedeth therefrom. The result of this is Order, that is, a disposition of all the events in time; for nothing is accomplished without Order. Hence resulteth

the perfection of the world; for the world hath Order for its foundation, it is in Order that it consisteth entirely. These three principles, Destiny or Fatality, Necessity and Order, are derived from the will of God, who governeth the world by His law and by His Divine Mind. These principles, then, have no will of their own; inflexible and inaccessible to all benevolence, as well as to all anger, they are only the instruments of the Eternal Mind, which is immutable, invariable, and indissoluble. Thus Destiny cometh first, and as a piece of land in which the seed hath been sown, future events are contained therein; Necessity follows and urges them on to their accomplishment. In the third place, Order maintaineth the tissue of those things established by Destiny and by Necessity. That is therefore Eternity, without beginning or end, maintained in an eternal moment, by an immutable law. It riseth and falleth alternately, and in due time that which had disappeared, appeareth again. For such is the condition of the circular motion; the commencement of things cannot be determined, they are all connected, and appear to precede and to follow each other in a ceaseless motion. As to Accident and Fate, they mingle with all the things of the world.

#### CHAPTER XV.

WE have spoken of all things, as far as it hath been given to man to do, and as far as God hath permitted us; there remaineth only to bless God, and to resume the cares of the body, after our minds have been satisfied in treating on Divine things.

As they left the sanctuary, they prayed to God, turning their eyes towards the South, for in that direction should one turn, at the setting of the Sun, as also at its rising, one should turn towards the East. While they were still uttering their prayers, Asclepius said in a low voice:—"O Tat, let us invite our father to accompany our prayers with incense and perfumes."

Trismegistus heard it and was moved: "No, no, Asclepius," said he, "it would be next to profanation to burn incense or other perfume, at the time of prayer; nothing is wanting in Him who is all, and who containeth all. Let us return thanks and adore; the highest perfumes are the thanksgivings of mortals to God."

"We give thee thanks, O Sovereign and Most High; by Thy grace have we received the light of Thy Knowledge; sacred and venerable Name, only Name by which God alone should be blessed, according to the Paternal Religion! As Thou hast been pleased to grant unto us all, paternal piety, religion, love, and the sweetest blessings, when Thou givest unto us sense, reason, mind; sense, that we might know Thee; reason, that we might seek Thee; mind, that we might have the happiness to understand Thee. Saved by Thy Divine Power, let us rejoice that Thou hast fully revealed Thyself unto us; let us rejoice that even during our abode in this body, Thou art pleased to consecrate us unto

eternity. The only joy of man is a knowledge of Thy greatness. We have known Thee, Most Glorious Light, Thou who art accessible to the mind alone. We have understood Thee, O true way of Life! O fruitful source of all Births! We have known Thee, O Generating plenitude of all Nature! We have known Thee, O eternal Permanency! Throughout all this prayer, adoring the benefits of Thy goodness, we would but ask Thee to grant that we might persevere in the love of Thy knowledge, and thus never forsake this way of Life.

"Filled with this desire, we will now partake of a pure repast, abstaining from the flesh of animals."

END OF ASCLEPIUS.

(To be followed by "The Virgin of the World.")

### SCIENCE AND SOLAR WORSHIP.

By ZANONI.

IN commencing the following brief essay, we shall premise by quoting a few of the remarkable statements of the late Louis Figuier, one of the greatest of the French *Savants*. Our author observes:—

"The inhabitants of the Sun are purely spiritual beings; the solar rays are emanations from the spiritual beings who live in the Sun. These beings thus produce animal and vegetable life upon the earth. The continuity of Solar radiation, inexplicable by physicists, is explained by the emanations from the souls of the Solar intelligences."

And yet Figuier was a cold, hard reasoner, a distinguished scientist, and the author of that popular work "*The World before the Deluge*." It is truly refreshing, in this materialistic age, to find that eminent men of science are following one another in the endorsement of the doctrines of the "*Fire Philosophers*," who flourished during the "dark ages" of antiquity. (?) Speaking of disembodied souls, our Author states:—

"We have already said, that at each step of their promotion in the hierarchy the creatures who live in the planetary spaces, and have succeeded to the superhuman being,\* grow in perfection, their senses are multiplied, their intellectual power is considerably extended. In proportion as the creature, who in the beginning was human, is raised by successive deaths and resurrections, in the scale of interplanetary being, the material substance, which, united to its spiritual principle, formed its radiant individuality, is diminished. In further exposition of our system, we must state our belief that this superior being, when he has been sufficiently perfected and exalted, by his different incarnations, by the multiplied stages in the immensity of the Heavens, finally becomes pure spirit (probably alluding to the state—Nirvana). For when

\* Our Author herein indicates that the soul having become purified of all earthly taint, and having gained its Immortality, it is then only to be entitled a "superhuman being," i.e. an Immortal, it has attained the *At-one-ment*.

he attains the Sun (sphere) he is free from all material substance,\* from all carnal alloy. He is a flame, a breath; all is intelligence, sentiment, thought, in him; nothing impure is mingled with his perfect essence; he is an absolute soul, a soul without a body. . . . The Sun (sphere) is composed of the same pure substance, and is therefore appropriate to receive these quintessential beings; *a throne of Fire is a fitting throne for souls*. We might even go further, and maintain that not only is the Sun the asylum and receptacle of souls which have finished the course of their peregrinations in this world, but that it is nothing else than a collection of those souls which have come to it from the other planets, after having passed through the intermediate states which we have described. The Sun may be only an aggregation of souls. Since the Sun, then, is the first cause of life on our globe, since he is, as we have proved, the origin of life, feeling, and thought, since he is the determining cause of the existence of everything possessing organisation upon the earth, why may we not hold that the rays which the Sun pours upon the earth, and the other planets, are nothing else than the emanations from these souls—that they are emissaries from the pure spirits dwelling in the CENTRAL STAR, directed towards us and the other planets, under the visible form of rays? If this hypothesis was accepted, what magnificent, what sublime revelations existing between the Sun and the globes which gravitate around him would be revealed to us! A continual exchange would be established between the Sun and the surrounding planets, an unbroken circle, an inexhaustible communion, radiant emanations, which should generate and maintain activity and motion, thought and sentiment; which should keep the flame of life burning everywhere. Let us think of the emanations from souls dwelling in the Sun, descending upon the earth in Solar rays. Light gives existence to plants, and produces vegetable life, accompanied by sensibility. Planets having received this sensible germ from the Sun, communicate it, aided by heat (likewise emanating from the Sun) to animals. Let us think of the germ souls placed in the breasts of animals, developing themselves, becoming perfected by degrees from one form to another, and finishing by becoming incarnate in a Human body. Let us think, then, of the superhuman succeeding the man, springing up into the vast plains of ether, and there beginning the series of numerous transmigrations which, from one sphere to another, will lead him to the summit of the scale of spiritual perfection, from which every material substance has been eliminated, and where the soul, thus exalted to the purest degree of its essence, penetrates at last into the supreme abode of happiness, and of intellectual and moral power—THE SUN.

\* It is almost needless to remind our readers that such is not the case, but recognising who the writer was, it is the more surprising how near he approaches to the truth.

Such may be this endless circle,\* such this unbroken chain, binding together all beings in Nature, and passing from the visible to the invisible world.

“There, where science places *nothing*, we venture to place *something*. In our belief, Solar radiation is maintained by the continuous, unbroken succession of souls, in the Sun. Those pure and burning spirits are perpetually replacing the emanations perpetually sent through space by the Sun to the globes which surround him. Thus we complete that uninterrupted circle of which we have previously spoken, which binds together all the creatures of Nature, by the links of a common chain, and attaches the visible to the invisible world. We may venture to put forward this explanation of the maintenance of solar radiation with some confidence; since science can give us no exact information upon the point, and philosophy in this case *only fills up the void left* by Astronomy and Physics. In short, the Sun, the sublime centre of planetary existence, and the constant source of life and heat . . . is, in our belief, the *final* sojourn of the purified souls, which have attained their most exquisite subtlety. . . . They are pure spirits who dwell in the midst of the sparkling atmosphere which composes the Sun sphere. . . . From their thrones of Fire, these souls, all intelligence and activity, behold the marvellous spectacle of the grand triumphant march of all the shining worlds which compose the Solar System through space. Placed in the centre of this vast system, understanding the secrets of Nature, and all the Mysteries of the Universe, they are in possession of perfect happiness, of absolute wisdom, and illimitable knowledge.”

From the above it will be perceived that verily Louis Figuier is a more enthusiastic Sun-worshipper than the most devoted Parsee. The Church of France may well bow her head meekly, and in sorrow, at her impending fate, when her own scientists fervently embrace and enthusiastically proclaim, with all the fiery fervour of true devotion, the religious doctrines of the “benighted heathens!”—the “idolaters” of barbarous Persia.

Charles Bonnet, the Genoese naturalist, was the first of modern scientists to bring forward general ideas upon the Philosophy of the Universe, in the same order as those developed by Figuier. In his *Palingénésie Philosophie*, published in 1771, he introduces an appended chapter entitled “*Conjectures on the Blessings to Come*,” in which he presents the doctrine of divers existences for the Human Soul, outside that of earth, draws a picture of the perfect happiness which we shall enjoy in that unseen abode, and eloquently dwells upon the transcendental knowledge which we shall possess, unfolding to our view the most profound secrets of the Cosmos.

“If the Supreme Intelligence,” says our author, “has varied all His works here below, so that

nothing created is identical with anything else, if harmonious progression reigns among all terrestrial beings, and one common chain unites them, is it not probable that this marvellous chain is prolonged throughout all the planetary worlds? that it unites them all, and that they are only constituent and infinitesimal parts of the same series? At present we can see only a few links of this great chain, we are not certain that we observe them, in their habitual order, we can only follow this admirable progression very imperfectly, and through innumerable windings, in which we meet with frequent interruptions, but we always know that the breaches are not in the chain, but in our knowledge. When it shall have been granted to us to contemplate this chain, as I have supposed the intelligences for whom our world was chiefly made contemplate it; when, like them, we shall be able to follow its ~~course~~ *course* in other worlds, then, and then only, we shall understand their reciprocal dependence, their secret relations, the exact meaning of every link, and we shall rise by a scale of relative perfection to the most transcendent and luminous truths. . . . Man’s reason has already penetrated beyond all the planetary worlds. It has raised itself up to heaven where the Infinite dwells; *it contemplates the august throne of the ANCIENT OF DAYS*; it beholds all the spheres rolling beneath His feet, and obeying the impulse of His mighty will; it hears the anthem of all the intelligences, and, mingling its adoration and its praise with the majestic song of the hierarchies, it cries with the deepest consciousness of its own insignificance—‘Holy, holy, holy is He who is eternal, and THE ALL-GOOD, glory be to God in the highest, and good-will towards man.’ Oh, the depth of the riches of the Divine goodness, which is not satisfied with manifesting itself in every atom of the great Universe, but will bring the human soul one day to the celestial dwelling places, and satisfy its thirst for knowledge, with the complete fullness of delight.”

Can anything be more beautiful than those sublime and truly *inspired* thoughts? Half a century anterior to the birth of so-called Modern Spiritualism, we find a Genoese scientist striking the key-note, and giving forth the same ideas which the mediums of to-day arrogantly look upon as a philosophy of their own creation. When we reflect upon Bonnet’s hypotheses, we cannot help wondering whether, in his restless desire to spread a knowledge of truth, he was not one of the controlling minds that inspired the ecstatic soul of Andrew Jackson Davis, for there remains the same weird and sublime, but wild and erratic incompleteness in the writings of the latter.

(To be Continued.)

In our next issue will appear a very interesting article, “*Occult Fragments*,” from the pen of our respected French Brother, “*Glyndon*.”

\* The “Circle of Necessity.”

### CHANCE, COINCIDENCE, OR PLANETARY INFLUENCE: WHICH?

Sir,—If you can find space for the following in your estimable Magazine, and if you deem it worthy of insertion, it may assist unbiased minds in forming an opinion as to whether the stars rule Human destiny. Yours, etc., STELLA.

#### A REMARKABLE OCCURRENCE.

In the London newspapers of February, 1820, the death of a Mr. Samuel Hemmings was noticed. It was therein stated that he had been an ironmonger, and prosperous in trade; that he was born on the 4th of June, 1738, at about the same moment as his late Majesty, George III., and in the same parish, viz., St. Martin's in the Fields; further, that he went into business for himself in October, 1760, when his late Majesty came to the throne; that he married on the 8th of September, 1761, the same day as the King; and, finally, after other events of his life had mysteriously resembled those of the late King, that he died on Saturday, January 29th, 1820, on the same day, and nearly at the same hour as his late Majesty!

#### REMARKABLE TWINS.

The *Evening Standard* says:—At a meeting of old settlers at Indianapolis four persons were present whom it would be difficult to match at any similar gathering. They consisted of two brothers of the name of March, whose home is in Arcadia, Hamilton County. These men are twins, and are now eighty-seven years of age. They married on the same day, two sisters, also twins, who are now eighty-four years of age. Each couple has reared twelve children—in each case seven sons and five daughters. Another singular fact in the history of these couples is that they were married on the 27th of the month, and that the whole of the twenty-four children were born on the 27th of a month. The two men were so much alike that few can tell one from the other, and the likeness between the wives is equally striking. It would be difficult to find a parallel case; and it will be a matter of interest to their neighbours to see whether the parallelism is kept up to the end, and the two brothers and the two sisters die upon the same day. It may be expected that the 27th will be the fatal date for them.

[We have in the above three authentic and conspicuous instances, where in one case the lives of two individuals, and in the other, four, were respectively born at the same time, the leading events of life coinciding together, and in the first case even unto death itself. Can those people who deny the possibility of such a thing as "chance" in the Divine economy, be accused either of mental obliquity or of visionary superstition, when they ascribe the destiny of mankind to Stellar influences? or can any unprejudiced and rational mind, after mature and deliberate reflection, pronounce as absurd the poet's ideas,—

There is a Destiny which shapes our ends,  
Rough hew them as we will?

As a rejoinder to redundant criticism relative to the lives of recognised twins differing considerably, we would remark that the natal moment of the individual births often differs materially, from a few minutes to ten or twelve hours in some cases. In one instance, we knew of a case where an interval of forty-five minutes occurred between the respective births, one died under twelve months, and the other survived to manhood, but in this, doubtless, as in all other similar instances, the planetary positions distinctly indicated the result. Ten minutes difference in the time of birth will sometimes make all the diversity between sickness and health, or severe want and auspicious prosperity.—Ed.]

### THE PROPOSED COLONY.

(To the Editor of the Occult Magazine.)

Sir,—Several letters having appeared in your valuable Magazine respecting a proposed Colony of the H. B. of L., which have excited my interest in this really splendid endeavour, I hope that prompt action will be taken to bring about so desirable a result—a result which cannot but prove eminently harmonious, and very pronounced in its effects. The undertaking being of so much importance—a Colony of kindred and progressive souls—I trust no time will be lost, and I hope ere long we shall see the work commenced and carried to a successful issue. Every Member who really has the welfare of the cause at heart, and who is in a position to do so, cannot fail to support such a benevolent work, not only upon their own account, but for the general welfare of the race. I shall cordially take a few shares.

Yours, &c.,

Dec. 14th, 1885.

EXCELSIOR.

[We heartily thank our Brother for his promised support, and we beg to announce that we are at the present time engaged upon the investigation of a portion of land, offered to us on very favourable terms by a landed proprietor, in America. In early Spring one or more of the British Members of our Order will go out to America—where in all probability a few of our American Brothers will join them, in order to form a nucleus of the new Colony. In a short time we shall forward to every Member a provisional Directorate Circular, and in the meantime we shall be glad to correspond with any of our Brother Members, who may be competent and willing to aid us in this grand movement. By the time the next Number of our Magazine is issued, we shall be in a position whereby we can give more decided details.—Ed.]

### A MISCONCEPTION.

We have received a rather lengthy letter from Mr. Babajee Dharbagiri Nath, F.F.S., informing us, that at the present time, there are more Brahmins and Hindus in the Theosophical Society, than Buddhists. It will, however, be of interest to know that the latter term is used in a rather round-about manner. Mr. Nath says:—

"But a great deal of misconception exists as to the meaning of the words 'Buddhism,' and 'Brahmanism.' *Brahman* and *Buddha* are both Sanskrit words, extensively used in the *Vedas*, *Vedānta*, and *Purānas* of the Hindus, in the sense of *mukta*, the *liberated*. 'Buddhism' is therefore used by Theosophists in its peculiar and real sense of 'Wisdom-Religion,' or the Occult Science, or *Yōga-Vījya*. In Theosophic literature, unless the word 'exoteric' precedes it, the word 'Buddhism' is almost invariably used to mean the Esoteric Philosophy, or the Secret Doctrine, accepted and taught by Occultists of every age, including the modern Tibetan Fraternity. . . . When Colonel Olcott and other Theosophists declare that Buddhism is destined to become the *future* religion of Humanity, they only mean that the Occult Philosophy will become universally recognised as the essence of every creed, past, present, and future; and not at all the exterior systems of the Sinhalese and the Buddhists."

The above explanation from our Brother, Mr. Nath, is no doubt all-sufficient for Eastern people, but we of the West never recognise the Sacred Science, or Hermetic Philosophy, under the term "Buddhism," for we might with equal propriety term the Occult Science, *Esoteric Christianity*, or

Druidism. It did not originate solely in India, therefore we of the West always prefer to use our own Western designation, neither "Buddhism," "Brahmanism," nor "Christianity," but Occultism pure and simple. And we certainly think it a great error upon the part of Theosophists to give the name of any creed, or sacerdotal caste, to that which appertains purely to Esoteric Science. Such a course can only supply a fruitful source for further misconceptions in the future, with those who are not thoroughly acquainted with the subject. Let us speak of the Wisdom of the Orient, as "Yoga Philosophy," if you will, but drop the "Buddhism," or any other title, intimately associated with either creed or caste.

But those mere minor matters of detail are of very little real import, for we of the East and West are in one bond of brotherhood, and must work amicably together, whatever name or title we may adopt; our combined work is for the redemption of the race, and may *God speed* it on. But as some of our readers may be apt to misapprehend us even in this matter, we append a few extracts from a letter of the Secretary of our Order, to the *Theosophist*; and as that letter has only been referred to, but not inserted in that Journal, we perceive it is the more necessary to publish a few extracts herein.

"A large number of Theosophists, to our certain knowledge, having been disappointed by the fact that all the information they could obtain was published alike to every one who became a purchaser of the '*Theosophist*'—whether those purchasers were Members or not—concluded that their Membership was of no real benefit to them *apparently*, although we decidedly admit that the disappointed ones had only themselves to blame. Their expectations of learning valuable secrets in Occult Science originated entirely with themselves, for such a promise had never been given, either in the Prospectus, Rules, Objects, or Aims, publicly declared by the Council of the T.S., but the truth is that a great many completely misunderstood the cosmopolitan Nature of the Order they were joining, and overlooked the fact that *its great and sole object, as a body*, was to unite the various nations as *One Great Universal Brotherhood*, irrespective of Creed or Caste, and to disseminate the Knowledge that all Religions have but one basis for their formation, as also that individual training, as experts in Occult Science, was quite a minor matter, and lay entirely with themselves. They, in short, either forgot, or were ignorant of the fact, that the so-called secrets of Occultism can never be revealed unto any one, until by soul-culture, the evolution of the latent powers of the candidate has been developed in such a manner, as to enable him, not only to *understand*, but to *use* those powers wisely, worthily, and well. Nevertheless, amongst the number of those disappointed ones, were many really earnest souls, who were ready to devote their life-time, if necessary, to the attainment of the Hidden Wisdom. Fully considering, therefore, the direction in which the T.S. exerted its greatest energies, viz., Universal Brotherhood, and likewise recognising what a heterogeneous assemblage the Society—as a body—represented, we observed that unless great alterations were made, no attention could possibly be paid to the thousands of cases awaiting practical advice, for their personal development, as scarcely any two persons require the same mode of culture.

"We know personally that such exalted beings (the Adepts and Mahatmas) do possess an objective physical existence, and, in fact, we have known of their personal existence for the past fourteen years. It has been stated in the columns of the '*Theosophist*,' if we mistake not, that

whilst 'all Mahatmas are Adepts, it is not all Adepts who are Mahatmas.' In this we fully concur, since the Adepts who guide the Interior Circle of the H. B. of L.—although Members of the same Sacred Band of the Himalayas—are not Mahatmas, neither are they connected with that Section of the Order to which the Mahatmas and Hierophants of the Buddhist culte belong. It is simply impossible, therefore, for the aims of the H. B. of L. to be antagonistic to the T.S. If the T.S. gives a few general outlines of the 'Secret Doctrine,' we give—to those who prove themselves worthy of receiving them—such details as are necessary to complete the interior 'missing links,' but which cannot be published, at least not in this age. Whilst the T.S. devotes its great energies for the benefit of mankind generally, the H. B. of L. gives the same attention to Humanity *individually*.

"With the Orient, as regards Occult training, we have really nothing to do, for our labour lies amongst the rising Nations of the Occident, and as there are many pathways that may lead to the same mountain summit, so are there many methods of Occult training, exactly suitable to different Nationalities, by which the same soul-powers may be evolved in the best manner. Yoga training, as practised in India, is totally unfit for Western people residing in our colder climates. European habits of thought, the influence of past generations of Christian sway, and everything belonging to the civilisation of the West, in fact, has powerfully assisted in making European nations the very opposite in 'thought, word, and deed' to those of far-off Hindostan. For this reason alone the Oriental mind—even although it may be that of an Adept—can neither properly *understand* nor *appreciate* the requirements of the Western race, as they should be, but the Adepts who belong by race to the Occident not only can, but do perfectly meet those difficulties. It is quite impossible for a European, unless he has resided many years in India, to fully realise the true significance of abstruse Hindu metaphysical terms; they are just what he does *not require*, but this style of mental nutriment is no doubt eminently adapted to the subtle mind of the Oriental.

"To those who *know*, we would remind them that a dire and dreadful period surely and swiftly approaches that will put to the stern test all those who, *during the Sunshine*, are basking in the light of their newly-fledged ideal—devotion to the ancient Wisdom-Religion, and the Brotherhood of Man—but ere many years disappear in the lap of time, they will be rudely awakened from their pleasant dream, and may be called upon, perhaps, amidst great sacrifices, to put their pet theory into actual practice. Perceiving, then, the 'signs of the times,' we would earnestly beseech of you, our worthy Brothers,—no matter what Order, Creed, or Caste you may belong to—that although slight differences upon minor points of doctrine may exist amongst you, nevertheless stand loyally and truly together, let UNIVERSAL BROTHERHOOD be always your watchword, and VERITAS your motto, then all will be well, for in these highly critical and dangerous days, neither Occultists especially, nor the humble followers of the True Light, can afford to quarrel, and you, our worthy Brothers, know why such contentions would indeed be attended with very serious consequences."

## To Correspondents.

H. L., WASHINGTON, U.S. THE ANTIQUE SCIENCE.—The antique Temples and subterranean Crypts were the repositories of scientific doctrines little thought of by the present age. The Sacred Science existed in ancient times as a *State Secret* in Europe, Africa, and Asia, as also in the ancient *Southern Continent*; and to-day it still exists in America—the debris of the lost continent—as also in the Orient. By this science the ancient culte was regulated, as well as the public festivals of the towns and countries, even down to the rites of the present time. Hermes, Porphyry, Origen, Iamblichus, Diodorus, Plutarch, Titus Livy, Aulus Gellius, Damis, Philostratus, etc., are all unanimous upon this subject.

MYSTIC, CHICAGO, U.S. THE SECRETS NEVER REVEALED

PROMISCUOUSLY.—If you carefully read the *Gemara*, you will find that the most important Secrets of the Mysteries were never communicated to all the Neophytes, or Priests, but only revealed to the wisest and most advanced. In the *Mishna Hagiga*, second part, you will also see that the terrible secrets of the *Aseraba* were never communicated except to those Sages who were the most advanced, and who worthily deserved their possession.

LINGUA, RUSSIA. LIBYA.—The ancient Black Race termed the whole of Africa, *Libya, the heart*. This very word shows that the country had been geodetically determined, and it can be easily recognised in all languages, as expressive of the physical or moral ideas appertaining to the word *heart*; in French *Lobe*, in English *Love*, in German *Liebe*, in Russian *Lioubof*, in Slavonic *Louba*, in Polish *Lubie*, in Servian *Loubitsa*, in old French *Lubie*, etc., etc.

M. D., LONDON. OXYGEN, ETC.—Yes, a knowledge of what you speak of was most certainly held by the ancient Sages. Oxygen was attached in ancient chemistry to the order of male substances. The hieroglyph by which Moses characterises Water, is almost always employed, not in the singular, but in the dual, significant of its chemical composition—*DM Mafim*—the double waters. But what may surprise you more is that Photography, the science of Daguerre, was also known to them. The MS. of Panselinus, a monk of Athos, reveals, according to the ancient Ionian authors, the chemistry of Photography. One can find in this old MS. a description of the dark chamber, the optical preparations, the sensitising of the metallic plates, etc.

PYRAMID, BELFAST. SIBYLLINE COLLEGES.—The Sibylline Colleges, in the days of antiquity, extended throughout the world, inclusive of Lyn-Dyn—now London—and the Temples of Ireland, Scotland, and the Isle of Man, etc.

FRIAR, LOS ANGELES, U.S. SACRAMENTAL WAFER, ETC.—The people who were the most attached to the antique symbols of the Black Race—the Ethiopian and Egyptian, for example—preserved the *round* form of the host (sacramental wafer) in the image of the Sun, and there was impressed upon it the form of the *Ram*, or *Lamb*. The same rites were observed by the Eleusinian priestess, the Delphic and Etrurian priests, and latterly Ammonius Saccas gave them to the Christian priests. The priests had various names, or titles, according to the epoch in which they lived, but they preserved for a long time the name of *Druid*—softened into *Dwija* (*twice-born*). See Book of *Manu*, Lib. iv. *Slok.* 2, *et seq.*

T. T., EDINBURGH. POLITICS.—With political matters we have nothing to do whatever. Mr. Gladstone may be all that you say as a statesman, but as to his being an “able writer upon Theology” we beg to differ with you entirely, for in our humble opinion he is the very reverse. Any one who possesses the slightest knowledge of the *real* cosmogony, etc., of our world, cannot fail to see the utter inability he shows in his impossible theories and desperate expedients, by which he attempts to prop up a now-tottering, rapidly-decaying, and threadbare belief, in “orthodox?” Biblical allegories, as evinced in his late article in the *Nineteenth Century*.

AMERICAN NEO. BOSTON, U.S. SUB-MUNDANES, ETC.—You can procure the *old work of Sinistrari* in Paris for about half-a-crown—then why pay more for it?—and the other work, which you will find in our Magazine, you would be charged half-a-guinea for!

G. F., GLASGOW. ADAM, ETC.—Adam is never referred to as a man of flesh and blood, but as the cosmogonic Principle, the masculine and feminine I E V E, the hieroglyph of the universal Principle, the Intelligent Soul of the Universe, the universal Word animating all Solar Systems, not only in the visible but in the invisible Worlds. Adam is the Celestial essence from which has emanated all Humanity—past, present, and future. He

is the grand Celestial Man, of all the ancient Temples, from Britain to India. *Eden*, or the Hebrew *אֵדֶן*, *Gan-Eden*, is the organism of the universal sphere of Time, the organisation of the Totality of that which is temporal. The four rivers—the organic quaternary—allude no more to the geographical Tigris and Euphrates, etc., than they do to the Tweed or the Thames. Those allegorical rivers are in reality the universal fluids which, dividing from the one, the organic Power *par excellence*, inundate the temporal Sphere. Moses terms these fluids Pison, Gihon, Hiddekel, and Phraih. If you refer to *Orpheus*, contemporary of Moses, you will find a slight explanation of such. It is by the fluid, Pison, that Adam-Eve is enabled to render his creations physical.

F. G. S., LONDON. ALCHEMY.—All religions, all mythology, the Old and New Testament, etc., are but allegories of the *Great Work*, which has served for the basis of the establishment of all doctrines, and all religions. If we wish to examine profoundly the Hermetic Authors, we are obliged to learn the sense of the particular language of each, and it is this which makes the reading of their books so laborious, so utterly bewildering. One speaks to us of the Work figured under the seven Planets; another under that of the Twelve Labours of Hercules, in the famous voyage of the Argonauts, or of the siege of Troy; a third places in the scene twelve great Gods, male and female, etc. Other authors speak of it under the resemblance of the Word of God, of the triple Unity, of Jesus Christ and his twelve Apostles, etc. Each of them speaks the truth, but this truth is concealed, for “the letter killeth, but the Spirit vivifieth.” You are obliged to read, and re-read, in order to partially unravel their enigmatic language, the hieroglyphs and parables of which serve to conceal their science from the undeserving.

D. D., LANARKSHIRE. HEBREW RITES.—Compare *Exodus* with the *Book of the Dead*. The Orientation of the Temple, *en rapport* with the physical and hyper-physical forces of Nature, the two cherubs of gold, etc., etc., are of more interest than you suppose. There is no Initiate who does not perfectly understand the following. “And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. . . . And he put the table in the tent of the congregation, upon the side of the tabernacle, *northward*, without the veil. . . . And he put the candlestick in the tent of the congregation, over against the table, on the side of the table *southward*. . . . And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon,” etc. (*Exod.* xl. 19, 22, 24, 35.) But the name, Moses, signifies *the Baptised*, and his Egyptian name before his purification was *Asarsiph*. Manetho tells us that he was a Priest of Osiris, or Ammon-Ra. Note also what Strabo says; but in our forthcoming continuation of “*Scriptural Hints on Initiation*” you will find quite sufficient to interest, even, you.

MICHAEL SCOTT'S WORKS.—A correspondent wishes to know if any of the old writings of *Michael Scott* exist, and if so, where? Can any of our readers inform us?

S. T., LONDON. HEATHENISM?—“Pagan,” you erroneously aver. But listen to what Strabo says:—“That the secret celebration of the Mysteries *preserves the majesty due to the Divinity*, and, at the same time, *imitates its nature*, which hides itself from our senses.”

MESMER, BOSTON, U.S. SPECTRE.—See Draper's *Human Physiology*, p. 288. If a sheet of paper, upon which a key has been laid, be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will again appear.