

# The Occult Magazine :

A MONTHLY JOURNAL OF

Psychical and Philosophical Research.

24 is bound

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

VOL. II. No. 15.]

GLASGOW, APRIL, 1886.

[PRICE ONE PENNY.

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*Omnia Vincit Veritas.*

### NOTICE.—CHANGE OF ADDRESS.

ON and after the 15th April, until further notice, let all correspondence for T. H. B., the *Secretary* of the Exterior Circle of the H. B. of L., be addressed as follows:—T. H. BURGOYNE, LOUDSVILLE, WHITE CO., GEORGIA, U.S.A.

ONE of our Greek brother-members, who possesses a collection of very valuable original letters connected with the ancient history of Greece, would be willing to dispose of them, on very favourable terms, to any purchaser who may have an interest in such literature. They can be had for inspection if necessary. Apply to the *Editor* of this magazine.

WE would particularly call the attention of our readers and Members to our intended publication—at a cheap rate, 3s. 6d.—of Mackey's "MYTHOLOGICAL ASTRONOMY," etc., illustrated and complete, and annotated by "*Zaroni*." Intending subscribers should forward their names, as early as possible, to the *Editor* of this Magazine, care of H. Nisbet & Co., 25 Jamaica Street, Glasgow.

### THE KABALA.

No knowledge or discovery that is of any real practical benefit to the world, is ever long withheld from it by the discoverer. On the contrary, the tendency of all finders is to call out *Eureka* prematurely. Roger Bacon, when he invented the combination which makes gunpowder, apprehensive of the evils that might arise from its use, revealed, while he endeavoured to conceal, its materials, in an anagram. Esoteric doctrines exist necessarily, and not from any desire of philosophers to conceal their knowledge. All knowledge is esoteric to every one whose capacity and modes of thought render him incapable of comprehending, or caring to comprehend it. Just as surely as free

circulation of the blood through the body is a consequence of life, so surely does man communicate to man whatever truth he possesses that is worth knowing. Yet higher truths must ever be "mystical," or unintelligible to him who is on a lower plane of thought. As the unknown is taken for the great and desirable, the studied appearance of concealment of many so-called Hermetic writers was simply a clothing of their ill success, and waste of time and energy, in words without knowledge. Incommunicable knowledge is of that *Gnosis* which puffeth up, but cannot edify even its fancied possessor. The Jewish Kabala, which is taken as a synonym of all that is occult and magical, although it comprises what may be termed esoteric in Judaism, is not open to the charge of studied obscurity. Whatever the writers believed, they endeavoured to express in as clear language as they could command. The only attempt at deception, was in attributing the authorship of their books to eminent writers in previous eras. This, if not excusable, is explicable, on the ground that it is the tendency of men generally, and especially of the Jewish mind, to venerate what is ancient and authenticated, by the name of some eminent teacher. Certainly every truth must be older than the expression of it in writing, and it may have been maintained and handed down to posterity by the teacher, whose name is assumed by the compiler, or writer of the book, containing it. Thus, a partially conscientious scribe might excuse his practice. Whatever is true in itself is older than the world, although we may never have heard it expressed until to-day.

The *Sohar*, the chief book of the Kabala, was written at the end of the 13th century, and, both from external and internal evidence, is now known to have been written by a Spanish Jew, Moses de Leon, who put it forth as the work of Rabbi Simon ben Jochai, because, as his widow said, he told her "that if he were to publish it under his own name, nobody would buy it, whereas under the

name of Rabbi Simon it yielded him a large revenue." Rabbi Simon, ben Jochai, who lived A.D. 70-110, was regarded by the Jews as the embodiment of mystical knowledge.

The *Sohar* existed in manuscript only up to the year 1558, but it had many enthusiastic admirers and commentators, both Jewish and Christian, before that time. The other books are *Jetzira*, or *The Book of Creation*, and *The Commentary of the Ten Sephiroth*.

The former, which is the oldest of the books, bears evidence of having been written in the 9th century of the Christian era, although the writer ascribes it to the patriarch Abraham, of whom it pretends to be a monologue. It consists of six chapters, subdivided into thirty-three Mishnas (sections). A Jewish commentator, R. Jehudah Ha-Levi (born about 1086), gives the purport of the book, as "demonstrating the existence of the Deity and the Divine Unity, by things which are on the one hand manifold and multifarious, whilst on the other hand they converge and harmonise; and this harmony can only proceed from One who originated it."

The order of the Universe is explained by the analogy which subsists between visible objects and the letters of the Hebrew Alphabet, or signs of thought, used both as phonetic letters and as numerals. The twenty-two letters of the alphabet, and the ten fundamental numbers, are designated the thirty-two ways of Secret Wisdom. "By thirty-two paths of Secret Wisdom, the Eternal, the Lord of Hosts, hath created the world by means of numbers, phonetic language, and writing. At first nothing existed save the Divine substance, and Indivisible. One is the Spirit of the living God, blessed be His name, who liveth for ever—Voice, Spirit, and Word—this is the Holy Ghost." From this Spirit the whole Universe proceeds in the following successive emanations:—The creative *air*, represented by the number two, in which God engraved the twenty-two letters; *water*, represented by three; and *ether*, or *fire*, which emanated from the water, by four. "From these He formed His habitation; as it is written, 'He maketh the winds His messengers, flaming fire His servants.' The remaining six numbers respectively, represent space in the six directions, east, west, north, south, height and depth, in the centre of which is the holy temple, supporting the whole; lastly follow the twenty-two letters 'by means of which God, having drawn, hewn, and weighed them, and having variously changed and put them together, formed the souls of everything that has been made and that shall be made.' These letters are divided into three groups, viz., three mother or fundamental letters, seven double consonants, and twelve simple consonants, to deduce therefrom a triad of elements, a heptade of opposites, and a duodecimo of simple things. The system is elaborated and applied to the world, the solar system, the calendar, and to man and all his actions. The law of permuta-

tions is adduced, to show the almost infinite variety of creative objects which may be made from the twenty-two letters. Just as the twenty-two letters yield two hundred and thirty-one types, by combining *Aleph* with all the letters, and all the letters with *Aleph*, *Beth* with all the letters, and all the letters with *Beth*, so all the formations and all that is spoken proceed from one name. Two letters form two houses, three letters build six houses, four build twenty-four, and five build a hundred and twenty houses, and from thenceforward go out and think what the mouth cannot utter, and the ear cannot hear." "Accordingly," says Dr. Ginsburg, "the form of the spirit, represented by the letters of the alphabet, is the form of all existing beings. Apart from the three dominions—the macrocosm, time, and microcosm—it is only the Infinite who can be perceived, and of whom the triad testified, for which reason it is denominated 'the three true witnesses.' Each of this triad, notwithstanding its multifariousness, constitutes a system, having its own centre and dominion. Just as God is the centre of the Universe, the heavenly dragon is the centre of the macrocosm, the foundation of the year is the revolution of the zodiac, whilst the centre of the microcosm is the heart. . . One God is over the three, the three is over the seven, the seven over the twelve, and are internally connected with each other. Thus the whole creation is one connected whole; it is like a pyramid pointed at the top, which was its beginning, and exceedingly broad in its basis, which is its fullest development in all its multitudinous component parts. Throughout the whole are perceptible two opposites, with a reconciling medium. Thus, in the macrocosm, the ethereal fire is above, the water below, and the air is between these hostile elements, to reconcile them. The same is the case in the heaven, earth, and the atmosphere, as well as in the microcosm. But all the opposites in the cosmic, telluric, and organic sphere, as well as in the moral world, are designed to balance each other. 'God has placed in all things one to oppose the other; good to oppose evil; good proceeding from good, and evil from evil; good purifies evil, and evil purifies good; good is in store for the good, and evil is reserved for evil.'" (*Jetzira*, Chap. vi., sec. 2.) Whatever may be thought of the philosophy of the *Jetzira*, it was admirably adapted for a mnemonic system, or *memoria technica* of creation.

Although the Kabbalists claim this book as their oldest, it has, according to Dr. Ginsburg, nothing in common with their cardinal doctrines. These are embodied in the "*Commentary on the Ten Sephiroth*," written by Rabbi Azariel ben Menachem, who was born in Valladolid about 1160. This treats of (1) The Nature of God; (2) The Cosmogony; (3) The Creation of Angels and Men; (4) The Destiny of Man and of the Universe; and lastly (5) The Import of the Revealed Law.

(To be continued.)

EXTRACTS FROM THE HERMETIC WRITINGS  
OF THE ANCIENT SAGES.

FRAGMENTS OF THE SACRED BOOK, ENTITLED  
THE VIRGIN OF THE WORLD.

CHAPTER I.—(continued).

THIS petition of the souls was answered, O Horus, my son ; for the Monarch was present, and being seated upon the throne of Truth, He addressed them thus :—"O ye souls, you will be governed by Desire and by Necessity ; they will be, after me, your masters and your guides. Souls that submit to my sceptre which is never broken, know ye, that while ye remain without uncleanness, your habitations will be in the realms of heaven. If there be any among you deserving of reproach, they will inhabit the abodes which await them, in mortal organisms. If your faults are trifling, you will return to heaven, after being freed from the bonds of the flesh. If you are guilty of more serious crimes, if you turn aside from the end for which you have been formed, you will inhabit neither heaven, nor human bodies, but will henceforth migrate into those of irrational beings."

Having spoken these things, O my son Horus, He endowed them with breath, and spoke thus :—"It was not by accident that I ordered your destiny, it will be worse if your actions are evil ; it will be better if your actions are worthy of your being. It is I, and no other, who will be your witness and your judge. Know ye that it is for your previous faults, that you are punished, and imprisoned in bodies. Regeneration in different bodies will be dissimilar for you, as I have told you before. Resolution is a benefit, it is the blessing adverted to. But if your conduct is unworthy of me, your prudence having become blind, and guiding you contrariwise, will cause you to mistake for a benefit, that which is a chastisement, and to dread a better fate as though it were a cruel injury. Those that are most just amongst you will draw nearer to the Divine, in their transformations, and amongst men, they will become just kings, true philosophers, founders and legislators, truthful diviners, collectors of health-giving herbs, skilful musicians, intelligent astronomers, learned augurs, experienced ministrants, all employments that are good and beautiful ; like as among the birds, the eagles, who will neither pursue nor devour those of their own species, and do not allow those of a weaker kind to be attacked before their eyes, for justice shall dwell in the nature of the eagle ; and like as among the quadrupeds, lions, for the lion is strong, not easily overcome by sleep, which in a mortal body indulges in immortal travails, and which nothing can tire, nor cause to slumber ; amongst the reptiles, dragons, for they are mighty, long-lived, innocent, and friendly towards men, would be easily tamed, having no venom, and casting off old age, will

re-approach the nature of the Gods ; among the fishes, dolphins, for that animal, pitying those who fall into the sea, will take them to land if they are still alive, and although the most voracious of all aquatic animals, will abstain from eating them if they are dead." Having spoken thus, God became an incorruptible Intelligence.

After these things, Horus, my son, there arose from the earth a Spirit, endued with great power, disengaged from all bodily envelope, and mighty in wisdom, but fierce and dreadful.\* Although he was not in ignorance concerning what he asked, seeing that the type of the human body was fair and of stately aspect, and perceiving that the souls were about to be embodied, "Who are these," he cried, "O Hermes, Secretary of the Gods?" "These are men," said Hermes. "This is a daring operation, to have made man, with these penetrating eyes, this tongue so subtle, this delicate ear, by which he can hear things which do not concern him, this subtle sense of smell, and in his hands this feeling of touch, by which he can appropriate all things to himself. O Generator, dost thou see it good that he should be free from care, this future explorer of the beautiful Mysteries of Nature? Wilt thou also exempt him from sorrow, he whose thoughts will reach the limits of the earth? Man will tear up the roots of plants, that he might study the properties of their natural juices, he will observe the nature of stones, will dissect not only animals, but also his own kind, in order to know how he was formed. He will stretch forth his daring hand even over the sea, and felling the trees from spontaneous forests, he will pass from one shore to another, that he might have intercourse with his fellow-being. The hidden secrets of Nature will he pursue, even in the superior altitudes, and will study the movement of the heavens. Not even then satisfied, he will try to discover the remotest parts of the earth, and therein find out the extreme limit of night. If he meet with no obstacles, if he live free from pain, and sheltered from cares or fear, heaven itself will be unable to suppress his daring, he will extend his power over the elements. Teach him, therefore, to desire and to hope, that he may learn to fear accidents, and become acquainted with difficulty, and feel the cruel sting of hope deferred. Let desire and fear, vain hopes and care, be a counterpoise to the inquisitiveness of his soul. Let him be a prey to mutual love, to hope and to divers desires, now satisfied, now deceived, in order that the very sweetness of success should allure him towards greater misfortunes. Let the weight of the fever overwhelm him, and crush within him all desire."

Thou art grieved, Horus, at hearing this account from thy mother ! Thou art astonished and amazed at the evils which bear down upon poor

\* Several words have been interpolated in the text ; I have tried to restore the sense.

humanity. What you shall yet hear is even sadder still. These words of Mōmos pleased Hermes ; he found the advice was good, and he followed it. "O Mōmos," said he, the nature of the Divine breath, which contains all things, will not be inactive. The Master of the Universe hath charged me to be His deputy and director. God, with an all-seeing eye, will observe and direct all things (Adraste\*); and I will produce a mysterious instrument, an inflexible and insuperable law to which all will be subject, and which will be the bond of all things created. This instrument will rule that which is on the earth and all the rest." Thus, said Hermes, did I address Mōmos, the instrument, even then, being in operation. In the meantime the souls were embodied, and I was praised for my workmanship.

And the Monarch again called together the assembly of the Gods, who having assembled, he addressed them thus :—"Gods, who have received a sovereign and imperishable nature, and the government of the great eternity, ye whose duty it is to maintain for ever the mutual harmony of things, how long shall we govern an empire that is unknown? How long shall these things be concealed from the sun and moon? Let each of us do his part towards the creation. Let this inert cohesion be blotted out by the power of our might. Let chaos become an incredible fable to posterity. Begin the grand operations, and I will direct you."

He spoke, and forthwith the Cosmic Unity, as yet obscure, was divided, and in the altitudes appeared the heavens, with all their mysteries. The earth, still changeable, was consolidated by the light of the sun, and came forth adorned with all the riches which it contained. For all things are fair in the sight of God, even that which appears unseemly in the eyes of mortals, for all things are made according to His law. And God rejoiced when he saw His works in operation, and seizing the treasures of Nature liberally : "Receive them," He said, "O hallowed ground, receive them, O thou venerable, who wilt become the mother of all things, and henceforth let nothing fail thee !" He spoke, and opening His hands Divine, He scattered all his treasures throughout the universal storehouse. But they were still unknown ; for the souls, being newly fettered, and not bearing their reproach, wished to rival with the celestial Gods, and proud of their noble origin, they gloried in having the same Creator, and rebelling, they took men for their instruments, setting them against each other, and creating intestine wars. And thus strength opposed weakness, the strong burned and massacred the feeble, and both the living and the dead were hurled from the sacred places.

\* This word appears to me to be a marginal note interpolated into the text by some copyist. It seems to be an explanation of what follows : Adraste is the personification of that necessary law of which Hermes is about to speak.

(To be continued.)

## FRAGMENTS ON OCCULTISM.

By GLYNDON.

### THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

(Continued from page 23.)

It is necessary for us to recognise an element common to all beings—that which enables them to hold mutual relationships. In order to acquire this knowledge, we shall consult facts alone ; moreover, this will advance us one step towards the question which remains our principal object, viz. :—Are the phenomena of Spiritualism due solely to the spirits of the dead? The order of facts which we now take up, is that to which belong Clairvoyance, Thought-reading, and Impression. These facts, like apparitions, may be spontaneous, induced, or ordinary.

Spontaneous *Clairvoyance*, the most simple and the most general, as also the most confused, manifests itself by the *sympathy* or *antipathy* which we nearly all feel at the sight of a stranger. Beyond this feeling we would mention the habitual simultaneity of thought between two persons. Many feel this, although rarely ; it is the ordinary result of a deep sympathy, which enables each of the two friends to anticipate the desires of the other. Next, we find *presentiments*. These embrace a far wider field of impressions, but the subjects with whom they are very clear, are also very few. Then, immediately beyond these presentiments, we have the first degrees of Clairvoyance, properly so called, or Second Sight, relative to which several writers give us instances. This faculty consists in perceiving spontaneously, and in the normal state, that which is taking place at great distances, or which is hidden from ordinary vision. Madame Lucie Grange, Directress of "*La Lumière*," who is thus clairvoyante, has shown it by two instances mentioned in her paper (Vol. i. p. 141, and Vol. iii. p. 9—vision in Paris of a person living in the Eure, and vision of an internal disease in a person met at a soiree.)

To Clairvoyance, we must add *Clairaudience*, which consists in hearing words pronounced at a distance, or mentally. Instances of this sort are not wanting ; nevertheless, they are fewer than those of Clairvoyance, probably because that part of the brain wherein terminates the auditory nerve, and which is intended to receive the strong vibrations of the air, is less sensitive than that of sight, which perceives the delicate vibrations of light. Let us also notice, as Allan Kardec observes, that certain animals, particularly the dog and the horse, are naturally clairvoyant, even more so than man, for they often perceive manifestations of invisible things which escape the notice of most of us. Let us not, therefore, make of this faculty a distinctive property of the human soul.

Here we have already a series of phenomena,

with which almost every one is familiar, and to the first of which we often erroneously neglect to attribute sufficient importance. The generality of those we are about to speak of, gives them great authority, although they are not very conspicuous. In the same manner as apparitions, Clairvoyance can be facilitated by natural events, or by artificial processes. The faculty itself can be excited by the violence of those actions which actuate it, such as strong emotions, vivid impressions, which re-echo upon the Astral body, an appeal for help from some dear one in distress, his cry warning us of his share in some pressing danger. On the other hand, the physical senses can be thrown into a state of drowsiness, more or less deep, whereby the interior sense obtains more liberty. This lethargy varies in degree, from perfect calm to complete coma. In all cases, Clairvoyance is most clear and vivid, in proportion to the inducing cause being most powerful. This is expressed by the principle, the application of which we have already seen. *The more our physical senses become lethargic, the more our inward sense becomes quickened.* We may, therefore, expect the possibility of developing within ourselves this interior sense, by becoming masters of our physical senses; only let us endeavour to succeed in a less brutal fashion than that which is manifested by the properties of which we are about to speak. But let us not anticipate; these considerations will come forward in due time. Apart from emotions, the first process whereby Clairvoyance can be induced, is Psychometry. You may notice that Madame Grange produced a phenomenon of Psychometry, at least in the first case of Clairvoyance above quoted. It is by the holding of a letter that she perceives its author. You will remember that, in principle, Psychometry consists in observing, calmly and silently, the effect produced by the contact of an object with some part of the body, which is specially sensitive, such as the forehead or the fingers. You will also remember, that by this contact, one perceives that by which the body has been surrounded, or that which has contributed towards its formation; for instance, a monument of which one may hold a fragment, an author from whom one may hold a letter, etc. A Psychometrist can thus see, not only a person, but his character, his *past actions*, and sometimes even, although this is more rare, can he *foresee his future*. We have, then, a first proof that inanimate objects are *influenced by the realities which surround them, and of which they preserve a transmutable impression.*

Next to Psychometry, we find *Thought-reading*, induced by contact. The subject places himself in physical rapport with the person whose thought he wishes to perceive, in the same manner as the Psychometrist, and the object which awakens his Clairvoyance. Here we recognise the experiments of Cumberland, etc., for they are nothing new. The London Society for the study of Psychology relate similar experiences, dating back to 1875.

A Dr. Cory, of America, could discover an object, by placing his hand on the forehead of the person who had hidden it. By the same process the subject can reproduce a painting, an object, a word, etc., imagined by the person whom he touches. Again, contact even can be dispensed with, for certain subjects only require perfect placidity, and attentive observation, to enable them to penetrate the mind of a willing operator. This is the superior degree of that sort of Clairvoyance which is induced without sleep, and which can be reached by sympathy.\* Certain methods can be successfully employed to paralyse the physical senses, without inducing sleep however. These generally consist in diverting the attention, by fixing it on some particularly bright spot. What you call the *glass of water mediumism*, is an artifice of this category, which includes also the globe of water (analogous to the glass of water), the drop of ink which we gaze at steadily, and the *Magic Mirror*. These methods are intermediates between pure and simple placidity and hypnotism,† which they partly induce.

We must next have recourse to magnetic sleep, in order to attain to a more advanced state of Clairvoyance. You are, no doubt, acquainted with the powers of a *lucid* subject; he perceives the persons, the places, the objects upon which the magnetiser directs his attention; he can also often perceive their past belongings, and sometimes, though more rarely, the future. You are also aware, that the sleeper, like the Psychometrist, requires, in most cases, to be brought into contact, if not with the person to be examined, at least with some object belonging to him. It is useless to insist upon these well-known facts; let us note simply the precious advantages of Psychometry. In the first place, all the other methods are injurious in proportion to their efficiency; that alone which secures absolute serenity of soul is only inoffensive. It is also the safest. The sleeper having no control whatever over his imagination, a confusion of ideas takes place between his own thoughts and those of his magnetiser, as also those ideas which should be perceived singly. Spontaneous seers themselves are often subject to abnormal physical impressions, and a perfectly independent seer is so rare, that one scarcely expects to meet one in a life-time. On the other hand, the Psychometrist, preserved from all sensations, has better control over his thoughts and senses, and such can be found in almost every family.

The Will, whereby the Thought is perceived, may be either that of the person who Thinks, or

\* I am not aware that any experiments have been tried with us, to establish *Clairaudience*, with or without contact, but these experiments are as easy as those relative to Clairvoyance, and recommend themselves to the attention of investigators.

† Hypnotism is the Magnetic Sleep, obtained by gazing at some bright spot.

that of the Seer. The first of these produces *Transmission of Thought*, or *Impression*, the other is *Thought-Reading*, properly so called. In *Impression*, the efforts of the operator's will are in inverse ratio to the resistance of the subject, and as the latter may be found to be in one of the above-detailed states, so have we to distinguish as many varieties in the transmission of Thought, viz. :—

Impression on a sleeper,

Impression on a subject in a state of quiet abstraction, but not asleep, and

Impression on an unconscious subject, or confused impression.

As so much has been said lately, even in our leading papers, concerning the experiments of Braid, of M. Liégeois, of Dr. Bernheim, and the Professors of the Paris Hospitals, one should be quite familiar with the subject of Impression by Magnetism or Hypnotism, upon a sleeper. It is, therefore, useless to repeat them. But let us note carefully the characteristics of this phenomenon. In the *Anti-Materialist*, the Director has shown its utility for moral development, but experience, far from confirming upon this point his generous views, has shown that the effects thus produced ceased with the influence of the controlling will; the natural state is only masked for the moment, but not modified. The children of a Penitentiary, who had received a transmission of moral sentiments, retained them whilst they were under their influence, but only to relapse again into their former vices, after being forsaken by their "guides." There can be no morality unless it be spontaneous. Upon the other hand, *the greatest crimes are suggested to persons of perfect honesty*, and they commit them *unavoidably without hesitation*. Some have been made to attempt *robbery, forgery, and murder*, and would have succeeded, had not precautionary measures been taken to neutralise these effects. (See *Figaro*, June 19, 1884.) Thus in this case, the subject is completely passive, constrained, unconscious, and we are here in presence of a most dreadful phenomenon, one bordering on Black Magic. We cannot draw the attention of Spiritualists too prominently to these forms of Impression, which reveal all the dangers of mediumship. Fortunately, in most cases, the subject must commence by abandoning his own will. (This is what Dr. Burque remarked in a communication to the Biological Society, *Gazette des Hopitaux*, page 524, 1884.) *The will once given up cannot be resumed*. Further, when the subject is well controlled, we read in the same document, "*Impression requires neither word, nor gesture, nor even contact*." Let us add, furthermore, that there are wills sufficiently strong to dominate other wills, and impress them in spite of all resistance. The public experiments of Donato have proved this superabundantly.

Then, what do the Mediums? *They abandon their Will to unknown intelligences*, thus exposing

themselves to be controlled, promptly surrendering themselves, inert and without any possible resistance, to influences which they are not in a position to appreciate exactly. Let them reflect well upon these facts, and also upon the following statistic of M. Liégeois :—"Out of 1,011 hypnotised persons, 27 only are absolutely refractory;" as also this extract from the communication of Dr. Burque :—"A consequence of Impression, let it be well-known, is to aggravate more and more the pathologic state, but, on the other hand, the more that nervous disorders predominate, the better and easier do we obtain Impression." But let us return to the principal subject. We notice as a characteristic of Impression, aided by the somnambulant state, that the subject is *entirely passive, irresistibly subdued*. In the second place, is the essential fact, that the idea which is impressed, translates itself invincibly into action; *it produces, therefore, in the brain a material shock*, similar to that produced outwardly, as illustrated by one of the most curious experiments of Braid. In simply touching the skull of a hypnotised subject, he immediately produced an outward manifestation of the corresponding sentiment—according to Gall's system—to the region touched; the contact was produced, moreover, even by an *inert body*, for instance by a cork which no person held. Thus were produced in quick succession various sentiments of an opposite nature; excessive piety, implacable cruelty, laughter, and tears. And, again, Impression persists even till *after the waking state*; the idea subsists, latent and potential, so to speak, to be executed fatally at the instant which has been assigned for it, although at that time the subject may remain in the normal state, (see *La France*, May 13, 1884, relative to M. Liégeois' communication to the Academy), a fact, let us remember, which renders impression still more terrible.

Let us now see how Impression, aided by simple abstraction, is produced. This is one of the phenomena upon which the Psychological Society of London has hitherto chiefly occupied itself, and concerning which the Members have given undeniable proofs by their experiments. They have shown that certain persons are nearly always capable of guessing, in the waking state, a word, an object, imagined by another person present, or of reproducing, without the help of their eyes, a design executed by that other person. Naturally, all do not possess the faculty of transmitting, or of reading the thought, in the same degree. With some persons, this reading is only possible by contact with the operator; with others, on the contrary, this contact is useless. Besides, success depends as well upon the force of the will and thought of the operator, as upon the sensibility of the subject. Here must be quoted particularly, in support of these assertions, the experiments of M. Ch. Richet, Director of the *Revue Scientifique* (See *Revue Scientifique*, November, 1884). These are highly instructive to Spiritualists. A medium is placed

upon a table; an operator, whose movements the medium cannot see, touches in silence the letters of an alphabet in the order necessary to form words; the medium reproduces these words, unconsciously, by means of the table, by an appropriate mechanism, and in the majority of cases the reproduction is exact. This is a faithful image of communications by the table.

As to *confused impression*, we find numerous illustrations in every-day life. Everywhere the man with strong will-power, and positive mind, naturally imposes his resolutions, be they even criminal, upon those who have not the same degree of energy, or those who submit to him. The General *electrifies* his armies; the accomplice is *the tool* of his instigator. Do not these expressions alone point out all the characteristics of Impression?

Finally, we have yet to speak of *Thought-Reading*. This can be done with or without the contact of the party whose secrets are thus perceived, and at any moment which the Seer may desire. But, in whatever manner this is produced, it always constitutes a manifestation of Clairvoyance, infinitely more rare than any of the preceding. It is no more the result of a special physiological disposition, or the product of material artifices, but only the proof of an extraordinary spiritual superiority. Such is the case with the Adepts, who have attained that exalted degree of Initiation, whereby man, completely master of himself, is likewise the master of those Occult Forces of Nature, the proofs of which have always existed, but are now only being gradually recognised by the world. We have no right, therefore, to enlarge upon this subject of Thought-Reading; it is quite sufficient for us to be reminded that history presents it to us as the privilege of the most extraordinary minds amongst humanity, as Moses, the Prophets, Apollonius of Tyana, Christ, &c.

We have now to deduce conclusions from all these facts, and this will be the object of our next article. (To be continued.)

### THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

By SAMPSON ARNOLD MACKEY.

THE Zodiac, and most of the other Constellations, proved to be the work of the people of Egypt, at least 40,000 years ago; as they then agreed with their latitude, their agriculture, and their commerce.

Indulgent spirits! full before mine eyes,  
I see the stage, where all your symbols rise.  
Here stand the Muses (1),\* guardians of your soil,  
Whose admonitions governed every toil;  
Told when the Paræ (2) were to weave, or spin,  
And when the Furies' (3) vintage should begin;  
Told when Tysiphone (3) should cask the wine,  
And when Megara (3) made the liquor fine,  
And when, from heaven's height, the radiant sun  
Had through three watery constellations run;  
Then Clio, (4) with her Compasses in hand,

Admonish'd men to measure out the land.  
Meanwhile the woolly cattle graze around;  
And in the Ram th' autumnal sun was found;  
Above whose horns, within the starry sphere,  
The Geometric Instruments (5) appear:  
Which, used, Triptolemus (6) took the lead,  
And hid, beneath the furrow'd soil, the seed.  
Now Cerine Persephoneæ (7), lost from sight  
In Pluto's realms, 'tis said, lay hid in night;  
Meanwhile, that space of heaven the sun passed through,  
Was called the Bull, because he drew the plough.  
In the next month the Solar path was graced  
With two young men most amicably placed;  
Type of their social meetings; crowned with mirth,  
For labour done and fruits received from earth.  
'Twas Thalia's (8) reign, the third among the nine,  
And now Megara (3) gave her sparkling wine.  
Thus, the first quarter of the year went round,  
And now, at noon, the sun was lowest found;  
Whence, by an oblique progress in the sky,  
He, back returning, blest each longing eye;  
His backward-sideways path, the Crab bespoke,  
And hence those stars that appellation took.  
The next revolving moon, the Lions brought  
Upon thy shores, O Nile! oppressed by drought.  
The memory of which fact still fills the sky,  
Where Hydra (3) and the Lion meet the eye;  
By Leo's feet the Hydra still is trod,  
And still the Crow stands picking on its mud.  
The next moon's rising sun made longer days,  
And ripened harvest with his warmer rays;  
Then numerous Virgins culled each scattered blade,  
For which, in heaven you placed the *gleaning maid*,  
Thro' whose wide space the sun was seen to shine,  
Till he had climbed the equinoctial line.  
Now, whilst three wintry moons rolled round the earth,  
They gave Minerva (3) and the Paræ (3) birth;  
Which are but symbols of the *flaxen trade*,  
Because in Winter flaxen cloth was made.  
And when a Spider (Nature's weaver) graced  
The symbol, which, for finest works was placed,  
'Twas then Arachne (10) now Aranea named,  
Which, equivocal of sound, has been by Ovid famed.  
Now were the linen symbols cleared away,  
And one was placed for cutting corn and hay,  
This symbol held a scythe within its hand,  
(A sign so simple all could understand);  
Besides, to show the assizes very near,  
That all "not guilty" might to work repair,  
A beard and crown bespoke the grand affair.  
Whence by the name of *Cronah* (11) he was known,  
By which the splendour of your priests was shown;  
While yet the double symbol stood in sight,  
The sun had measured equal day and night;  
Where night and day an equal distance run,  
You put your Balances about the sun.  
Now vernal blasts propel your sunburnt sands  
Like scorpions' stings, against your face and hands;  
And as an act of vengeance, on your part,  
You placed within the sun a Scorpion's heart.  
And now the last of all, the busy nine  
Was spent in hunting; whilst a hunting sign  
Is stretched along the bright ecliptic line,  
Where Sagittarius' arm still bends the bow,  
To show his sense of what you did below.

Mackey's "MYTHOLOGICAL ASTRONOMY" was published in *Norwich* over half a century ago. Although the work is now scarce, yet it can occasionally be picked up at the old book-stalls, for two or three shillings. The most valuable portions of Mackey's writings will be reprinted in the pages of our Magazine, at an early date. If we receive sufficient support, we shall also issue his works in book form—inclusive of the plates—complete, with Notes by "ZANONI," price 3s. 6d. Meanwhile intending subscribers can send us their names.

It may interest our Members to know that S. A. Mackey was the *Neophyte of an Initiate of the H. B. of L.*, and it was from this source that he acquired his knowledge of the Ancient Astronomy, consequently we had active Outer workers, long antecedent to the establishment of our Exterior Circle.—Ed.

(To be continued.)

\* Explanatory Notes relative to those numbered symbols will be appended at the termination of the poem.—Ed.

## THE "FOSSIL GIANT."

(To the Editor of the Occult Magazine.)

Dear Sir,—As I have been very busy for some time, I have hitherto been unable to write earlier regarding the "Fossil Giant." During the time it was on exhibition here,—immediately after its alleged discovery by the Yankee prospector for iron-ore—I examined it minutely, in company with a Mr. Duff, a sculptor. I had a *real* fossil, the vertebra of a large fish, probably of the shark species, found in the limestone quarries near Glenarm, in the neighbourhood of the alleged "residence" of the "Giant." The difference was quite apparent, and that the "Giant" was hewn from a block of white limestone, there is not a shadow of a doubt. When on exhibition here, both legs were broken below the knees, but probably the breakage was repaired when it was being exhibited in England.

The absurdity of a prospector of iron-ore digging 8 feet below the surface of the ground, was so apparent, that I questioned the gentleman who found the "Giant," upon the subject, without receiving any satisfactory reply. I know the whole neighbourhood, and, as it is thickly peopled, it is practically impossible to dig at any part without being called on for an explanation by the occupiers of the land. However, the truth leaked out some time after, that the first attempt to manufacture a "giant" was a failure, and the second was more successful, but the six toes on one foot was attributed to the freaks of "John Barleycorn," and not to Mother-Nature.

Had it been a genuine fossil, it would not have so soon been consigned to the oblivion such a gross imposition so richly deserved.

Hoping you will allow me space for this letter in your columns, I remain, yours truly,  
GEO. ELLIOTT.  
Haypark Avenue, Belfast.

## To Correspondents.

INTERESTED, FRANCE. INITIATE.—An Initiate is one—whether male or female—who either in ancient times had been initiated into the arcane wisdom, as taught by the ancient guardians, or hierophants of the Mysteries, or is nowadays one who has been initiated by the Adepts of the Sacred Science into the mysterious knowledge which, in spite of dogmatic creeds and the lapse of ages, still finds a few real votaries on earth.

NOVICE, ROSS-SHIRE. OCCULTISM.—Occultism embraces in its wide scope the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena.

H. W. P., BALTIMORE, U.S. ABSTINENCE, ETC.—See "Select Works," p. 159, wherein Porphyry says:—

"Whoever is acquainted with the nature of *divinely luminous appearances*, knows also why it is requisite to abstain from all animal food, and especially for him who hastens to be liberated from terrestrial concerns, and to be established with the celestial gods."

SCEPTIC, LONDON. OLD FACTS.—If we accept the testimony of Strabo as to Nineveh being 47 miles in circumference, why should we deny him, when he testifies to the accomplishment of Sibylline prophecies? Is it justice, or even common sense, to term Herodotus the "Father of History," and then immediately accuse him of gross falsehood or childish perversity, when he affirms to us the marvellous manifestations of which he was a very eye-witness?

J. H. W., DUNDEE.—Read the works of J. Boehmè, the ignorant but inspired shoemaker, or those of A. J. Davis.

STUDENT, LOS ANGELES, U.S. MYTHS.—Symbolical myths, at one time supposed to be meaningless fables, are now found to be the cleverest, and at the same time the most profound expressions of strictly scientifically-defined truths of Nature.

R. H., MANCHESTER. MATTER.—Matter without the spirit, which animates or vivifies it, is but the "gross purgation," the soulless corpse, whose limbs must have an intelligent operator at the fountain of *Life* to move them into predetermined actions.

P. P., MICHIGAN, U.S. SORCERY, ETC.—The difference between Sorcery and Magic was, as T. Wright tells us (*Sorcery and Magic*, vol. iii.) that—"The magician differed from the witch in this, that while the latter was an ignorant instrument in the hands of the demons, the former had become their master by the POWERFUL INTER-MEDIATION OF SCIENCE, which was only within reach of the few, and which these beings were unable to disobey."

W. Y., CHICAGO, U.S. ANCIENT EGYPTIANS.—After having devoted their whole lives to the study of the records of the Old Egyptian Wisdom, both the Champollions publicly declare, that the *Books of Hermes* "truly contain a mass of Egyptian traditions, which are constantly corroborated by the most authentic records and monuments of Egypt." Closing up his voluminous summary of the psychological doctrines of the Egyptians, the sublime teachings of the sacred Hermetic books, and the attainments of the Initiated Priests in Metaphysical, as well as Practical Philosophy, Champollion-Figeac inquires, with good reason:—"whether there ever was in the world another Association or Caste of Men which could equal them in credit, power, learning, and capability, in the same degree of good or evil? No, never! And this caste was subsequently *curled* and stigmatised only by those who, under I know not what kind of modern influences, have considered it as the enemy of men and science." (*Champ. Egypt.*)

FOUR MEMBERS OF THE H. B. OF L. COLONY.—Our American Brothers joining us will be a great advantage, and would still further improve the price of the lands, as well as the advantage of an assimilation and companionship peculiar to the country. Amongst a considerable proportion of the middle and poorer classes, the means of obtaining a comfortable living in this country for themselves and their families are steadily drifting beyond their grasp. By a Colonial Fraternity they have the means of having reliable information as to the locality. They will also learn whether such lands are perfectly adapted to their wants, and there will be a united effort on foot, by which they can emigrate together, whereas in separate emigration, every family would have to go alone, and occupy an isolated position in a strange country.

G. R. R., ST. PAUL, U.S. NUMBERS.—The cosmological theory of numerals, which Pythagoras learned from the Egyptian Hierophants, is alone able to reconcile the two units—spirit and matter, and cause each to demonstrate the other mathematically. The sacred numbers of the Universe, in their hidden combination, solve the problem, and explain the theory of radiation, and the cycle of the emanations. The lower orders, before they develop into the higher ones, must emanate from the higher spiritual ones, and when arrived at the turning point, be re-absorbed again into the Infinite.

SCEPTIC, BOSTON, U.S.—The "Orb of Evil," or "Dark Satellite" of our earth, is in reality a "Moon," but an *invisible*, magnetic orb, it is the Magnetic Vampire of the earth—the *Eighth Sphere*. This dreary and fatal sphere is the abode of the utterly depraved souls, who have lost their Immortality, and who thus become annihilated. See "*Hermetic Philosophy*."

O. R., PARIS.—Exactly; it is truly "*ignorance and malice*," which the *Editress of La Lumière* (?) has so spitefully shewn against us, for which we candidly pity her, but she will find her mistake yet, for she is only preparing for herself ridicule and humiliation.