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Omnia Vincit Veritas.

THE KABALA.

(Continued from page 26.)

THE Commentary on the Ten Sephiroth (intelligences) is written in the form of questions and answers. An analysis of it, according to Spinoza's form of ethics, as given by Dr. Ginsburg from Jellinck, we give in a condensed form.

1. By the Being who is the cause and governor of all things is to be understood the *En Soph* (the Boundless), *i.e.*, a Being infinite, boundless, absolutely identical with itself, united in itself, without attributes, will, intention, desire, thought, word or deed.

2. The *Sephiroth* are the potencies which emanated from the absolute *En Soph*, all entities limited by quantity, which, like the will, without changing its nature, wills diverse objects that are the possibilities of multifarious things. As the primary cause of the world is infinite, nothing can exist *without* (extra) Him. The *Sephiroth* are the medium between the absolute *En Soph* and the visible creation. As the real world is limited and not perfect, it cannot directly proceed from the *En Soph*, still he must exercise his influence over it or his perfection would cease. Hence the *Sephiroth*, which, in their intimate connection with the *En Soph*, are perfect, and in their severance are imperfect, must be the medium. There are ten intermediate *Sephiroth*, who are emanations, not creatures. The first *Sephira* was in the *En Soph* as a power before it became a reality; then the second emanated as a potency for the intellectual world; and afterwards the others emanated for the sensuous and material world. This, however, does not imply a *prius* and *posterius*, or a gradation in the *En Soph*, but just as a light, whose kindled lights which shine sooner and later and variously, so it embraces all in a unity. The *Sephiroth* are both active and passive; each one must receive

from its predecessor and impart to its successor, *i.e.*, be receptive and imparting. The first *Sephira* is called *Inscrutable Height*; the second, *Wisdom*; the third, *Intelligence*; the fourth, *Love*; the fifth, *Justice*; the sixth, *Beauty*; the seventh, *Firmness*; the eighth, *Splendour*; the ninth, the *Righteous is the Foundation of the world*; and the tenth, *Righteousness*. The first three *Sephiroth* form the world of thought; the second three, the world of soul; and the last four, the world of body, corresponding to the intellectual, moral, and material worlds.

The *Sohar*, regarded by Kabalists as their chief book, is the most modern. It consists of several separate treatises. The *Sohar* proper is a commentary on the Pentateuch, according to the division into Sabbatic sections. The name *Sohar* (light or splendour) was probably derived from the principal word in the verse, "Let there be *Light*," with the exposition of which it commences. The writer was acquainted with the doctrine of the Ten *Sephiroth*, of which it is in part a commentary, and pre-supposes such an acquaintance in the reader.

One book, *Hechaloth*, or *The Mansions and Abodes*, describes the topography and nature of Paradise and of Hell. The mansions and palaces of the former, seven in number, were at first the habitation of the earthly Adam, but, after the fall, were re-arranged to form the abode of the saints. The seven words in Gen. i. 2 are explained to describe those seven mansions. Corresponding to these are seven Hells for the wicked.

In other books, various passages of the Scriptures, which are held by all the Kabalists to have spiritual meanings, which the letter is designed to conceal from the unworthy, are explained mystically. Thus, Abraham's prayer for Sodom is explained as an intercession by the congregated souls of the saints in behalf of the sinners about to be punished. Lot's two daughters are the two proclivities in man—good and evil. The Mosaic commandments and prohibitions are also interpreted spiritually.

Siphra Detzniutha (the *Book of Secrets or Mysteries*) treats of the questions involved in the creation, as the transition from the infinite to the finite, from absolute unity to diversity, from pure intelligence to matter; the dual principle of masculine and feminine expressed in the Tetragrammaton, or the four letters of the word יהוה: the Demonology concealed in the letters of Scripture, as seen in Gen. vi. 2, Josh. ii. 1, 1 Kings viii. 3-16; the mysteries contained in Isaiah i. 4, and the doctrine of the Sephiroth concealed in Gen. i.; as well as showing the import of the letters composing the Tetragrammaton, which were the principal agents in the creation.

Idra Rabba, or the *Great Assembly*, describes the form and various members of the Deity, with a disquisition on His relation to the universe in His two aspects of the *Aged* and the *Youthful*; it also contains a dissertation on pneumatology and demonology.

Believers in the Kabala, whether Jews or Christians, in order to exalt the occult senses of the letter of Scripture, depreciate the value of the literal sense in a way which would delight the minds of unbelievers in a written revelation. "If the Law," says the *Sohar*, "simply consisted of ordinary expressions and narratives, as the words of Esau, Hagar, Laban, the ass of Balaam, or of Balaam himself, why should it be called the Law of truth, the perfect Law, the true worship of God? Each word contains a sublime source; each narrative points not only to the single instance in question, but also to generals. Woe be to the son of man who says that the *Tora* (Pentateuch) contains common sayings and ordinary narratives. For if this were the case, we might in the present day compose a code of doctrines from profane writings which should excite greater respect. If the Law contains ordinary matter, then there are nobler sentiments in profane codes. Let us go and make a selection from them and we shall be able to compile a far superior code. When it descended on earth, the Law had to put on an earthly garment to be understood by us, and the narratives are its garment. There are some who think that this garment is the real Law, and not the spirit which it clothed, but these have no portion in the world to come; and it is for this reason that David prayed, 'Open thou mine eyes, that I may behold the wondrous things out of the Law.'

"Those who have mere understanding do not look at the garment, but at the body beneath it (*i.e.*, the moral sense); whilst the wisest, the servants of the Heavenly King, those who dwell at Mount Sinai, look at nothing else but the soul (*i.e.*, the secret doctrine), which is the root of all the real Law, and these are destined in the world to come to behold the *Soul of this Soul* (*i.e.*, the Deity), which breathes in the Law" (*Sohar* III. 152a).

These fourfold senses comprehended within the letter of Scripture are attempted to be evolved by

curious hermeneutical rules, the chief of which is called *Gematria*, a metathesis of the Greek word, *γρᾶμματεια*. By this every letter is reduced to its numerical value, and the word is explained by another of the same quantity. Thus the three angels who appeared to Abraham are discovered to have been *Michael*, *Gabriel*, and *Raphael*, because these names are of the same numerical value as the words, "Lo! three men stood by him."

By other methods, every letter of a word is taken as an initial of other words; two words in the same verse are joined together to form a third, etc., etc. All most literal and unspiritual means of attaining to the knowledge of spiritual meanings. Of the genesis and destiny of the human spirit, the teaching of the Kabala is, that all souls are pre-existent, occupying a spiritual hall in the upper world of spirits, and there decide whether they will pursue a good or a bad course in their temporary return to the Archetypal image. It is an absolute condition of the soul to return to the Infinite Source whence it emanated, after developing all those perfections, the germs of which are indelibly inherent in it. If it fails to develop these germs, it must migrate into another body; and in case it is still too weak to acquire the virtues for which it is sent to this earth, it is united to another and a stronger soul, which, occupying the same human body with it, aids its weaker companion in obtaining the object for which it came down from the world of spirits.

"When all pre-existent souls shall have passed their probationary period, the restitution of all things will take place; Satan will be restored as an angel of light, hell will disappear, and all souls will return into the bosom of the Deity whence they emanated. The creature shall not then be distinguished from the Creator. Like God, the Soul will rule the universe—she shall command, and God obey."

The above summary of the Kabala and its doctrines, from Dr. Ginsburg's learned and comprehensive treatise, is derived from Neo-Platonism. This may be true, as it is undoubtedly true that its various books are none of them older than the 9th century of the Christian era, and are the work of individual Jewish writers. But unless those writers had given expression to the thoughts which had arisen, and were dawning, in many minds, the writings would not have been reserved and transmitted by both Jews and Christians. The Kabala is an expression of the mysticism, or spirituality, of the Jewish mind struggling through inherited materialistic tendencies. Its defects result from the clouds through which the inner light strives to emerge; and that light, imperfect as it may be, reveals the Divine purpose of universal redemption, which many who profess to be enlightened by the clearer truths of Christianity fail to apprehend.

EXTRACTS FROM THE HERMETIC WRITINGS
OF THE ANCIENT SAGES.

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

CHAPTER I.—(Continued.)

THEREFORE the elements resolved that they should complain before the Monarch, concerning the savage state of man. And the evil being already very great, the elements, advancing towards God the Creator, complained in these terms.* The Fire was the first who was allowed to speak—"O Master," said he, "Artificer of this newly-made world, Thou whose name, mysterious among the Gods, hath been hitherto venerated by all men, O Deity, hast Thou decided to leave humanity without a God? Reveal Thyself to the world which calleth upon Thee, ameliorate their savage life by the introduction of peace; grant laws for life, and oracles for night; let all be filled with blessed hopes; let men fear the judgment of the Gods, and they will sin no more. Let crimes receive their just punishment, and they will abstain from injustice. They will be afraid to violate the oaths, and folly will have an end. Teach them the acknowledgment of benefits, that I might add my flame to the offerings and the libations, and that sweet-smelling smoke might ascend from the altar. For now I am polluted, O Master, and, by the impious rashness of man, I am constrained to consume the flesh. They will not leave me in my nature, but alter and destroy my purity."

The Air said, in its turn—"I am corrupted by the exhalation from the dead bodies, O Master; I am becoming pestilential and unwholesome, and I behold, from on high, things which ought not to be seen."

The Water came next, O my magnanimous son, and spoke thus: "O Father, Thou the marvellous Creator of all things, Deity not made, Artificer of Nature, which begetteth all things through Thee, command the waters of the rivers to be for ever pure, for at present the rivers and the seas wash the murderers and receive the victims."

The Earth at last appeared, O my glorious son, and spoke thus: "O King, Chief of the celestial choirs and Lord of the orbits, Master and Father of the elements, by whom all things are made to

increase and also to decrease, to which all will have to return, I am covered, O Venerable, by an impious and senseless crowd of men, for I am, by Thy command, the asylum of all beings; I bear them all, and receive in my bosom all that which is destroyed. Such is now my reproach. Thy terrestrial world, which containeth all, is deprived of God. As they have nothing that can make them afraid, they transgress all law, and cause me to bear all manner of works which are evil. In my bosom returneth, to my shame, O Lord, all that which produceth the corruption of bodies. As I receive all things, I would also receive God. Grant unto the earth this favour, and if thou dost not come Thyself—for I cannot contain Thee—let me, at least, receive Thy sacred effluence. Let the earth become the most glorious element, and, as it giveth all things to all, may it be honoured by the reception of Thy gifts."

Thus spake the elements, and the sacred voice of God, filling the universe, said,—“Go forth, blessed children, worthy of the Paternal greatness; attempt no innovation, and refuse not to my creation your ministry. I will send you an efflux of Myself, a pure Being, who will inspect all actions, who will be the dreadful and incorruptible judge of the living; sovereign justice will extend even below the earth, and each man will receive his just reward.” And thus the elements ceased their complaint, each one resuming his duties and his empire.

And afterwards, O my mother, said Horus, how did the earth obtain this efflux of God? I will not relate an account of this birth, said Isis; I dare not, O mighty Horus, expose the origin of thy race, for fear that, in the future, men should understand the generation of the Gods. I shall only say, that the Sovereign God, the Creator and Architect of the world, granted unto them, for a time, thy father Osiris, and the great Goddess Isis, that they might lend the desired help. Through them life developed to its fulness—fierce and murderous wars came to an end; they consecrated temples to the Gods, their ancestors, and instituted oblations. They gave unto mortals law, food, and raiment. “They will read,” said Hermes, “my mysterious writings, and, dividing them into two parts, they will keep the one, and the other, being useful to men, they will engrave it upon columns and obelisks.” Having instituted the first tribunals, they made order and peace to reign supreme. To them is due the respect of treaties, and the grand religious oath they introduced among mankind. They taught them how to bury the dead. They have examined the horrors of death; they have found out that the outer breath loves to return into human bodies, and if the means of return is cut off, it produceth dissolution. Being taught by Hermes, they wrote on hidden columns that the air is filled with demons. Taught by Hermes concerning the secret laws of God, they alone have been the preceptors and the legislators

* There is a similar passage in the *Book of Enoch*. “The Giants turned against the men to devour them, and they began to do harm unto the birds, the wild animals, the reptiles, and the . . . fishes, and they devoured each other's flesh and drank the blood thereof. The earth, therefore, raised up its complaint against the unjust. . . . And because of the wickedness of man a great cry arose, and it reached unto heaven. Therefore, Michael, Gabriel, Souryan, and Ouryan looked down from heaven, and saw the abundance of blood which was shed upon the earth, and all the iniquity which was performed, and they spoke together and said:—“Their cry hath gone up, the clamour of the earth hath reached the gates of heaven; and before you, O ye saints, do the souls of men complain, saying:—Give us justice before the Most High” (vii. 14, 15; viii. 8, 9; ix. 1, 2, 3).

of mankind, instructing them in the arts, the sciences, and the benefits of civilised life. Instructed by Hermes concerning the sympathetic bonds established by the Creator between heaven and earth, they have instituted the religious representations and the celestial mysteries. Considering the corruptible nature of all bodies, they have ordained Prophetic Initiations, so that the prophet who uplifteth his hands towards the Gods might be instructed in all things, and that philosophy and magic might be employed for the education of the soul, and that medicine might heal the ailments of the body.

Having accomplished all these things, O my son, and the world having arrived at its plenitude, Osiris and I were recalled by the inhabitants of heaven. But we could not return, without having first praised the Monarch, in order that this vision might replenish the expanse, and that the blessed way of ascension might be opened for us, for God loveth the hymns.—O my mother, said Horus, teach me this hymn, that I also might be instructed therein.—Hear, my son, said Isis.

(To be continued.)

FRAGMENTS ON OCCULTISM.

BY GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

LET us recapitulate the proofs we have obtained. Instructive sympathy, simultaneity of thought, sentiments, are only confused and common manifestations of a particular faculty—*Clairvoyance*, or *Second Sight*. This faculty may be exercised spontaneously, but in most cases it needs to be aided, either by contact of objects or of persons related to that which has to be perceived; this constitutes *Psychometry*; or

By contact of the thinker, as in the experiments of Dr. Corey, Cumberland, &c.; or

By extinction, more or less complete, of the physical senses, and particularly by the Magnetic Sleep; such is *Lucid Somnambulism*; or again

By the will of the thinker whose thought appears to, or is imposed upon the subject.

This is impression produced, which in proportion to the psychic force of the operator, and the sensibility of the subject has to be aided by Somnambulant sleep, or simply by a state of tranquility, and even foreign aid may be dispensed with. From these well known facts, Occultists have drawn the conclusion that thought is reproduced—we might say photographed—upon an invisible element where it can be perceived by the inner sense, that is to say, by the Astral Body. This is not a mere figure of speech.

Let us consider well in what consists photography. Light—that is to say, the undulation produced by a certain motion of that subtile matter

scattered throughout the spaces, or according to the scientists that which they call Ether,* the light being reflected upon the chemical substance of the sensitised plate. There its vibrations combine with those of the atoms of this substance,† producing others which correspond with the chemical modifications of the plate, another chemical body, more or less tinted. This new body remains so long as other vibrations do not transform it. Now, it is absolutely the same with our thoughts, each thought produces a vibration which transmits itself to a substance, which differs as much from our matter as the Ether of the scientists; there it begets a new rhythm of vibrations, a new body more or less persistent, according to its relations with the ambient motion. This explanation might be objected to as being only a hypothesis established by induction, not a conclusion vigorously deduced. We will answer that there is not one of our natural sciences that is not based upon hypothesis. To the human mind therefore hypothesis is inevitable; it may be said that it is alone abundant, only in order that it might be admitted it should vigorously fulfil one condition, one *sine quâ non*, that is to explain all or nearly all the facts that are known. Let us see if it is so with ours.

1st. Sympathy, simultaneity of thoughts is understood to be produced by the vibrations of ideas in harmony, if not in unison;‡ antipathy by vibrations which are dissonant. Should these sentiments be confused it is because our organisms for the most part cannot perceive distinctly such subtile vibrations. These are masked by our physical senses which are only adapted to the grosser vibrations of the matter in which we live, like the song of the linnet which is lost in the roar of the tempest. Nevertheless, owing to the immense diversity of our constitutions, some are in this case very much more sensible than others to these fine vibrations; this is *Scership*.

2nd. Moreover the most subtile are not without influence upon the grosser vibrations—all things in nature are intimately related. Thus it is that we find the light producing a chemical action, as we have just perceived. It is therefore natural to suppose that the vibrations of this substance of which we speak being reperculated upon all our bodies, consequently transmit thereto something of themselves, so as to be photographed therein. Hence *Psychometry*. The Psychometrist and that which he perceives are related to one another by a train of atomic vibrations—that which in physical science is termed a *wave*—as the two extremities

* It is well known that the ether admitted by the scientists, differs from ordinary matter, it being invisible, intangible, imponderable, and penetrating all our bodies.

† Scientists also admit that the atoms of each of our bodies are in perpetual vibration; the experiments of Crookes on the *radiant light* supply a visible proof of these atomic movements.

‡ Harmony is the result of two kinds of ærial vibrations, whose numbers are in simple relation to one another; identical numbers produce unison.

of an electric current. A Psychometrist can therefore perceive me by following the wave which reaches up to my letter. We might even conceive the possibility of his perceiving the future, which is only the distant effect of vibrations created from this time forth; only it requires in these cases an extreme nicety of perception.

3rd. On the other hand, if the vibrations of our physical senses conceal those of the ideas, we can readily understand how the latter may appear when a sufficient degree of passion enables them to dominate for a moment: it is the result of strong emotions, of a desperate mental appeal. In this way the apparition may present itself even without the participation of the Astral Body, by simple impression. This refers to an apparition seen by one person only. Upon the other hand vibrations of thought can again appear by the extinction of the physical senses, by abstraction, such as a pure melody which can only be heard in silence, or as the photographic image which can only appear under the shelter of certain rays. Hence the effects of the Magnetic sleep and its Lucidity.

4th. Finally, impression is produced by the action of energetic vibrations upon an organisation rendered completely passive. This is the ray of light in the dark chamber of the photographer. The experiments of Braid, as before mentioned, sufficiently demonstrate to what extent the impressibility of a subject may reach, who is thus a super-sensitive. We can also understand that the decreed action shall take place at a given moment, as soon as impression is produced the idea is engrafted into the subject; henceforth he cannot put it aside; therefore this idea consists precisely in the obligation of doing some particular thing at some particular time; it is as a virus having its obligatory period of incubation. Let us note by the way this terrible property of ideas upon man: *every idea to which we give access determines irresistibly the act with which it corresponds*; in other words, if we can create ideas, it is impossible for us to destroy them. This is what we are taught by the Marquis de St. Yves, in his lucid manner (*La Mission des Fuifs*, pp. 793, 794). Thus the hypothesis of this substance which can thus photograph the ideas, even if it should be but pure hypothesis, explains all the phenomena which have been enumerated.* But here we have a few particulars hitherto omitted which give a new authority to this subject. The first consists in the remark constantly made by Lucid Somnambulists, telling us that they see the ideas; the unanimity of this expression makes it difficult to suspect its accuracy. The second particularity is *introversion*. The subject who, by the inner sense, perceives an object designed by the operator, sees this object reversed, that is to say, that which is its right for the opera-

tor is its left for the subject, and so on reciprocally. The latter, facing the operator, perceives the design as it were through the paper upon which it is sketched; he does not therefore see as the operator sees, nor does he assist him in his ideas; he only sees the image thereof as upon a mirror, and this he cannot rectify by lack of experience of the inner sense. This has been fully demonstrated by the Psychological Society of London. In order to repeat the experiment, an object should be designed, having a fixed direction; an arrow, for instance.

In the third place, the transmission of ideas is facilitated, if the operator wishing to design an object mentally, is careful to look at it, *after setting it upon a white background*. The effect of contrast, by vividly impressing his retina, gives more force to the idea which he transmits, and renders it more visible. This action of matter upon the mind proves sufficiently the materiality of the latter. Further, we have yet to state a very curious experiment, which is still unfortunately too rare, but can be easily repeated. This demands a few short preliminary explanations. *You are well acquainted with the fact, that undulations produced by vibrations*, such as those of water, of air, of heat, and light, which cross without destroying one another. Another effect is also produced, which is, that instead of combining or superposing, they may annul each other. This takes place by the clashing of two vibrations of equal force from opposite directions, as two balls of the same bulk meeting with the same velocity will stop one another. This stoppage of vibrations, which neutralise each other, is called by scientists, *interference*; and they have verified interferences of sound, of heat, and of light, thus showing that these three kinds of phenomena have one common cause—vibrations from an ambient centre. The persistency of ideas, sympathy and antipathy, have already shown us the consonant and dissonant crossing of the undulations. Does interference exist here also?

According to Dr. Salzer, if, instead of a well-defined thought, the operator mentally asks a question, the subject usually gives an appropriate reply, but never perceives the question that is asked—it remains unknown to him. The author of this interesting experiment gives no explanation, but, I presume, it can be understood as follows: A question in the mind of the querist is the result of a number, more or less great, of positive ideas, unconscious perhaps, or at least confused, and which exclude one another; this is the intersecting point of several undulations which neutralise each other, truly an *interference*.*

* The vibrations still justify other facts of an inferior order, of which we need not speak just now, like Magic words, the pronunciation of which must be known; the talismans which are so nearly related to Burquism, etc.

* This experiment, which offers various developments, would be particularly interesting as a question of fact. For instance, the result of an arithmetical operation upon given numbers. The idea of these numbers must produce vibrations, which, by their combinations, include all the results which are required; the subject therefore, if sufficiently clairvoyant, is able to read them. This would explain the pheno-

The result of this is, as it were, a dark spot upon the Astral Light, wherein the question does not appear to be reproduced, but the subject perceives therein—at least, one of the clashing ideas—the clearest, no doubt, and to which he gives expression. At any rate, these experiences will be particularly important to Spiritualists, as they show one of the possible causes of the replies given through the Planchette.

(To be continued.)

THE "WORD."

BY MEJNOUR.

"Is not my *Word* like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"—Jer. xxiii. 29.

"HEALING by Words, that is, by the direct expression of the mental power," says Van Helmont, "was common in the early ages, particularly in the Church, and was not only used against the devil and magic arts, but also against all diseases." The early Christians healed by words, and the ancient magicians performed their wonders by such. The Egyptians also believe in the magic power of words. Plotinus cured Porphyry, who lay dangerously ill in Sicily, by wonder-working words; and the latter healed the sick in the same manner. The Greeks were also well acquainted with the power of words, and give frequent testimony of this in their poems. Orpheus calmed the storm by song; and Ulysses stopped the bleeding of wounds by the use of certain words. Healing by words was so common in Athens that it was strictly forbidden, and a woman was stoned for even using them (*See Leonard: Var: de fascino, Paris, 1587, lib. ii., p. 147*). Cato is said to have cured sprains by certain words; Marcus Varro cured humours; and Servilius Nonianus cured affections of the eyes by causing an inscription to be worn, suspended round the neck, consisting of the letters A and L; but the greatest celebrity was gained by Serenus Sammonicus, by his wonder-working hieroglyphics, the "ABRACADABRA," of which more anon.

The living "Word" illuminating mankind through all ages showed its Divine power over diseases, and its true disciples can perform wonders by the power of this Word. What is this Word which is "sharper than a two-edged sword"? It may not be an idle fancy—the sublime declaration, that "The *Word* made all things," and the axiom of ancient wisdom, that "All is composed and hidden in *man*." Boehme declares that he could not, without the peril of his soul's safety, disclose the original name of Lucifer, as its influence would be horrible. David is strengthened by the word of the angel (*Ezek. x. 19*); Amos remarks that the

Word came to him two years before *the earthquake* (i. 1); Micah speaks of the Word of the Lord, which he *saw* (i. 1); and St. John observes—"And I saw heaven open and beheld a white horse, and he that sat upon him was called *Faithful* and *True*, . . . and he had a name written that no man knew but he himself; . . . his name is called the Word of God; . . . out of his mouth goeth a sharp sword, which *sword* proceedeth out of his mouth; . . . and on his thigh a name written KING OF KINGS and LORD OF LORDS (*Rev. xix. 11, et seq.*).

In the "*Tella Ignea Satana*," we find a description of a cubical stone, upon which are sculptured the holy characters, the combinations of which give the Ineffable Name; and the learned author, as well as Arnobius, tells us that Jesus had copied those characters, and hid them in his thigh. But it must be remembered this is quite allegorical, and, like most of such writings, must be read *inside* and *outside*. Origen distinctly informs us that the Brahmins were always celebrated for the extraordinary cures which they performed by certain words (Origen, "*Contra Celsium*"); and even at the present day, we find a learned corresponding member of the French Institute, Orioli (*Fatti relativi al Memerismo*, pp. 88, 93), corroborating the statements made by Origen, in the third century, and that of Leonard de Vair, of the sixteenth, in which the latter wrote:—

"There are also certain persons who, upon pronouncing a certain sentence—a *charm*—walk barefooted on red-burning coals, and on the points of sharp *knives* stuck in the ground; and, once poised on them, on one toe, they will lift up in the air a heavy man, or any other burden of considerable weight. They will tame wild horses likewise, and the most furious bulls, *with a single word*" (*Leon. de Vair, l. ii., ch. 11; La Magie au 19me Siecle, p. 332*).

The erudite Orientals inform us that this *word* is to be found in the *Mantras* of the *Vedas*, and, as far as human evidence goes, it would appear that such words do exist: but it could easily be demonstrated that the *real word*, or "Ineffable Name," belongs not to recent Freemasons, for the *modern word* "*Jehovah*"—the substitute—will never be identical with the lost "Mirific Name." The word is the symbol of power, and its efficacy, as hitherto remarked, was well known to the Persians, the Egyptians, Greeks, and early Christians. Many Anglo-Saxon references to such may be found in the MS. collection of the Bodleian Library and the British Museum. We may also read the opinions of the late Platonists on the subject, as Iamblichus (*De Myster.*), Proclus (Theo. Platon.), Theocritus "*Pharmacutria*," Virgil's *8th Eclogue*, etc., but the belief was current in every nation under heaven.

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. BURGUYNE, LOUDSVILLE, WHITE CO., GEORGIA, U.S.A.

mena so often reproduced of the "*Fête Mathématique*." Each subject, moreover, may be particularly impressible to a special kind of vibration. Here we have, it may be seen, quite a field of research to explore.

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

By SAMPSON ARNOLD MACKEY.

(Continued from page 31.)

[Explanatory Notes relative to those numbered symbols will be appended at the termination of the poem.—ED.]

Thus the nine months of labour have rolled by,
And named nine Constellations in the sky;
Three moons remain, and now above your head
The noon-tide Sun casts no distinguished shade;
But with descending fires he drinks the Nile,
And casts your dials' shadows on your soil.
And, as each day he's lower seen to fall,
Your dials' shadows seem to climb the wall,
Just as the goats seem to climb the hills;
And hence the Goat the next division fills.
But soon, in pity to your sun-burnt woes,
From Ethiopic rains your Nile o'erflows;
And lest the memory of these things should fail,
You gave your Solar Goat a Fish's tail.
Such wash of waters down your cataracts pour,
That Delta hears the thundering torrents roar;
The watery monster all your boundaries sweep,
As weird Leviathan (12) rushes to the deep.
Your sense of this is registered above,
Just where Aquarius whelms the cup of Jove.
Now, where your land the Virgin's bounty gave
A shoal of Fishes swells the rising wave;
And still the Fishes 'midst the stars appear,
About that space which terminates the year.

The floating Syrens (13) saw the liquid sky,
Where watery Constellations met the eye,
And far above, and far below the Line,
Which guides the Sun's bright chariot through each Sign,
They show the extent of commerce by the sea,
Where the two horses Plough (14) their liquid way,
Between the Dolphin and the monstrous Whale,
And 'tween the Northern Fish and Caprine tail.
Thus were the times of all your labour shown,
And thus the Houses of the Sun were known.
From Virgo's house he gave you yearly grains,
And every year Aquarius' pitcher drains,
To bless Niobe (15) with her father's rains.
From Scorpio's house his harpy winds devour
Your herbs and trees, and every blooming flower;
And every house had constant seasons given
Till Time, who alters all things, altered heaven.
For, in two thousand years, the Virgin's gift
Was to the stars of Leo seen to shift;
And now the Vernal, Equinoctial Sun
Was through the stars of Virgo seen to run;
And from the Ram he sees your ploughing done.
Now all your seasons different stars dispense,
As if each star had changed its influence.
This to succeeding sons you handed down,
By placing heads on bodies not their own;
The butting Bull upon the Ram was placed,
The bashful Virgin furious Leo graced;
And every head, the heavenly dial round,
Was on his next-door neighbour's body found.
And in thy land such huge chimeric forms
Have stood, and still will stand, ten thousand storms;
Their two-fold bodies gave their forms a name;
From whence the epithet of Sphinxes (16) came.

Had this the pristine state of heaven been,
The *Ear of Corn* in Leo had been seen;
Then *Cor Leonis* had been *Spica* named,
And then *Denab* the *Virgin's* foot had seemed,
And *Spica* had been *Fulcrum* to the *Beam*,
That balanced night against the Solar flame.

Now, with more vigilance each star you view,
And heaven with new-formed Constellations strew.

Now, all the stars that look directly down
To view your land, by proper names were known.
See I round the circle, by the Zenith traced,
A second round of Constellations placed;
Which stand as tallies 'tween the Pole and Sun,
And register therein what work was done;
As every year they measured out their land,
Above their heads the Trigons took their stand;
And every day, about the noontide hour,
They blessed their land-surveyors with their power,
From Taurine Suns they saw Medusa's head (17),
Begirt with snakes, about their Zenith spread,
Whose name declares the pressing of the fruits,
And still the *Wheel* the name of *Algol* (18) suits.

From the three noontide wintry signs appear
No cheering Constellations in the sphere,
But o'er their Zenith prowls the Shaggy Bear,
Whose cub still stretches onward to the Poles,
Where stiff in ice the frozen Dragon rolls.
Now, when the Sun the Virgin's blessing sheds,
The Harvestman is seen above their heads.
And as the Sun still gains upon the sky,
Beneath his scorching beams the Titans fry.
They stack the mud and scour the stenchy Nile,
Where Mons Menelaus shows his lofty pile,
Near which the Titan (19) on the Scorpion stands,
Grasping the great red Dragon in his hands.
But when the Sun's bright chariot passed their land,
And in their utmost Zenith made his stand,
Then would their hunting parties sally forth,
While noontide suns were flaming in the North.
Hence Sagittarius (their hunting sign)
Was scarce admitted in the Solar line,
Because he graced the second circling zone
Where both the circles blended into one.
Next on the line where equal hours rise,
The altar's fragrant incense filled the skies,
Whose distance from the Solar path agrees
To show its angle thirty full degrees.
Bright Vega then was never seen to rove,
But circled daily round the throne of Jove,
As a prime minister to mortal's eye,
He seemed the great vice-regent of the sky.
And as his highness was not seen to rest,
A Tortoise well his tardy pace exprest.
But as each member of the heavenly host
By turns is guardian of the sacred post,
To Hercules (20) the mighty task is given,
Whose power extends thro' half the polar heaven.
See where he eyes the tree with mellow fruit,
And holds the trunk bereft of branch and root!
See where his foot with vengeance seems to tread
With all his weight upon the Serpent's head!
See where, in equal distance from the Pole,
The mellow fruit and monstrous Dragon roll!
This to the wintry side as much inclines
As that extends to meet the sultry lines.
And still the wintry Dragon shows his spite,
And strives the summer symbol's heel to bite.
And, still in heaven, they show their ancient spleen,
Which twice six thousand rolling years have seen—
Perhaps as many ages, for I see
A thousand Sphinxes; where the heads agree
With every body all the dial round,
On every body every head is found,
And many times each head is to each body bound.

But here a new discovery was made,
Each time the heads had made a grand parade,
The Pole returned not to her former place,
But seemed to seek the other Pole's embrace,
And by a spiral roadway round the skies,
At four degrees each step was seen to rise;
And having reached her husband's longing arms,
And blest him with her long-divided charms,
All then was joy—all nature seemed to sing
And breathe on earth one everlasting Spring.

Nor storms nor hurricanes were known to rage,
Which time was truly called the "Golden Age."

'Twas Nature's honeymoon—a time divine
When Axikersa (21) Axieros join.
The circles then which Heaven and Earth divide
No longer cross, in friendship coincide.
Lampetie, then, to neither side inclines,
But measures equal day through all the Signs.
No tropics, then, marked that distinctive year,
Nor Sphinxes seen to show the writhing sphere.
Nile had no dog to show its rise and fall,
For one unbounded Spring encircled all!

(To be continued.)

THE SOUL.—When God created the human Soul, he imparted to her essential and original knowledge. The Soul is the mirror of the universe, and stands in relationship to all living things. She is illuminated by an inward light; but the tempest of passions, the multitude of sensual impressions, the dissipations, darkens the light, whose glory only diffuses itself when it burns alone, and all is peace and harmony within us. When we know ourselves to be separated from all outward influences, and desire only to be guided by this Universal Light, then only do we find in ourselves pure and certain knowledge. In this state of concentration, the Soul analyses all objects on which her attention rests. She can unite herself with them, penetrate through their substance, penetrating even to God Himself (Divine Spirit), and feeling him in the most important truths. — *Van Helmont.*

THE MAGNET, ETC.—Aristotle informs us that Thales, who lived six hundred years before Christ, ascribed the curative properties of the Magnet to a soul, with which he also supposed it to be endowed, and without which he supposed no kind of motion could take place. Pliny also affirms the Magnet to be useful in curing diseases of the eyes, scalds, and burns; and Celsus, a philosopher of the first century after Christ, speaks of a physician by the name of Asclepiades, who soothed the raving of the insane by manipulations; and he adds that his manual operations, when continued for some time, produced a degree of sleep, or lethargy. Readers unacquainted with such subjects might do well to peruse the works of Baron Reichenbach on the Magnetic forces.

To Correspondents.

REV. G. F., ABERDEEN.—See *Deut.* iv. 33 et seq.:—"Did ever people hear the voice of God, speaking out of the midst of the Fire, as thou hast heard, and live? Out of heaven He made thee to hear His voice, that He might instruct thee; and upon earth He shewed thee His great Fire; and thou heardest His words out of the midst of the Fire." See also *Levit.* ix. 23, 24. This Divine Fire, this Empyrean, as Orpheus termed it; this Fire of all ancient Orthodoxy, from the Gaborim to

Numa; this Fire of which Horace speaks as belonging to certain mysteries, Moses plainly informs us whence it emanates—from the "*Height of Heaven.*" It is the characteristic Fire of the Male Principle, or pure Spirit, and as to the action which this *living Fire* exercised upon Moses, it is no less remarkable, for he informs us (*Exod.* xxxiv. 33, 34, 35):—"And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord, to speak with Him, he took the veil off until he came out. . . . And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went into speak with Him." Such was the Power of Wisdom and of Antique Science in the zenith of the Dorian Initiation.

IOTA, LOS ANGELES, CALIFORNIA.—In the hierogram of IEVE, written in the Egyptian form from right to left, the right is IOD, the Male, or Masculine Principle, the left is Hé-Vau-Hé, EVE, the Female, or Feminine Principle, and this sacred Name was cried in the ancient Mysteries of Dio-ny-sos, of Bacchus, etc.—Iad-Hévauié, and we find it still even in Y-King in the writing of Lao-tsé.

AZOTH, NEW YORK.—"To know the real nature of Fire of the light of the Sun, of the Magnetism of the Moon, of the atmosphere and telluric Electricity, is three parts of the Sacred Science," says the *Oupnekhat*, and the *Zend Avesta* adds:—"Evoke and comprehend the Celestial Fire."

K. K., ROME. SACRED SCIENCE.—Moses acquired his knowledge of the Sacred Science in the Temples of Egypt and Ethiopia. He recorded a portion in his *Cosmogony*. The five books, written in Egyptian, as the Dorian priests wrote, formed that which the translators termed the *Genesis*, and its fifty chapters. The high priests wrote such in a peculiar manner, and as Herodotus informs us (*Lib. ii. ch. 36*):—"The Greeks wrote their letters and calculated from left to right; the Egyptians, upon the contrary, from right to left. They had two sorts of writing, the one termed *sacred*, the other *demotic*, or vulgar." Clement of Alexandria tells us of forty-two books of Hermes reserved amongst the priesthood; he declares that ten of those books were termed *Hieratic*, and formed the particular study of the Sovereign Pontiff.

MEMBER OF THE H. B. OF L., SAN FRANCISCO. CANDIDATESHIP.—Whilst you are upon the arduous and difficult path which you have undertaken to travel, you will of course receive the Instructions of your Teacher, or Guru, but your own personal earnestness of purpose, and strength of will, is the chief thing. Probationership is a severe test of will-power and *unselfishness*, and if you lack those you may be almost certain of failure. Your progress depends upon several conditions, which if generally complied with will secure you a reasonable hope of success, and, as already stated, the impelling force must be within you, for without this you have nothing to hope for. The Adepts leave each and all to "try," or make the attempt induced by the lofty example which they themselves furnish.

NEOPHYTE, X., PARIS.—*Self, self*, is your most powerful enemy, your own selfish earthy nature which you have undertaken to discipline, and the strength and dominance of which hitherto you have had no conception, but now that you have commenced the work of purification, as you rightly observe, you "begin to see such."

F. G. AND A. S. PHILADELPHIA COLONY.—Pay not the slightest attention to the "gossip" you mention; it is a cruel and spiteful slander got up by *gossips* to damp our Colony steps, but they will not succeed, as you will yet perceive.

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Omnia Vincit Veritas.

THE KABALA.

(Continued from page 26.)

THE Commentary on the Ten Sephiroth (intelligences) is written in the form of questions and answers. An analysis of it, according to Spinoza's form of ethics, as given by Dr. Ginsburg from Jellinck, we give in a condensed form.

1. By the Being who is the cause and governor of all things is to be understood the *En Soph* (the Boundless), *i.e.*, a Being infinite, boundless, absolutely identical with itself, united in itself, without attributes, will, intention, desire, thought, word or deed.

2. The *Sephiroth* are the potencies which emanated from the absolute *En Soph*, all entities limited by quantity, which, like the will, without changing its nature, wills diverse objects that are the possibilities of multifarious things. As the primary cause of the world is infinite, nothing can exist *without* (extra) Him. The *Sephiroth* are the medium between the absolute *En Soph* and the visible creation. As the real world is limited and not perfect, it cannot directly proceed from the *En Soph*, still he must exercise his influence over it or his perfection would cease. Hence the Sephiroth, which, in their intimate connection with the *En Soph*, are perfect, and in their severance are imperfect, must be the medium. There are ten intermediate *Sephiroth*, who are emanations, not creatures. The first *Sephira* was in the *En Soph* as a power before it became a reality; then the second emanated as a potency for the intellectual world; and afterwards the others emanated for the sensuous and material world. This, however, does not imply a *prius* and *posterius*, or a gradation in the *En Soph*, but just as a light, whose kindled lights which shine sooner and later and variously, so it embraces all in a unity. The *Sephiroth* are both active and passive; each one must receive

from its predecessor and impart to its successor, *i.e.*, be receptive and imparting. The first *Sephira* is called *Inscrutable Height*; the second, *Wisdom*; the third, *Intelligence*; the fourth, *Love*; the fifth, *Justice*; the sixth, *Beauty*; the seventh, *Firmness*; the eighth, *Splendour*; the ninth, the *Righteous is the Foundation of the world*; and the tenth, *Righteousness*. The first three *Sephiroth* form the world of thought; the second three, the world of soul; and the last four, the world of body, corresponding to the intellectual, moral, and material worlds.

The *Sohar*, regarded by Kabalists as their chief book, is the most modern. It consists of several separate treatises. The *Sohar* proper is a commentary on the Pentateuch, according to the division into Sabbatic sections. The name *Sohar* (light or splendour) was probably derived from the principal word in the verse, "Let there be *Light*," with the exposition of which it commences. The writer was acquainted with the doctrine of the Ten Sephiroth, of which it is in part a commentary, and pre-supposes such an acquaintance in the reader.

One book, *Hechaloth*, or *The Mansions and Abodes*, describes the topography and nature of Paradise and of Hell. The mansions and palaces of the former, seven in number, were at first the habitation of the earthly Adam, but, after the fall, were re-arranged to form the abode of the saints. The seven words in Gen. i. 2 are explained to describe those seven mansions. Corresponding to these are seven Hells for the wicked.

In other books, various passages of the Scriptures, which are held by all the Kabalists to have spiritual meanings, which the letter is designed to conceal from the unworthy, are explained mystically. Thus, Abraham's prayer for Sodom is explained as an intercession by the congregated souls of the saints in behalf of the sinners about to be punished. Lot's two daughters are the two proclivities in man—good and evil. The Mosaic commandments and prohibitions are also interpreted spiritually.

Siphra Detzniutha (the *Book of Secrets or Mysteries*) treats of the questions involved in the creation, as the transition from the infinite to the finite, from absolute unity to diversity, from pure intelligence to matter; the dual principle of masculine and feminine expressed in the Tetragrammaton, or the four letters of the word יהוה: the Demonology concealed in the letters of Scripture, as seen in Gen. vi. 2, Josh. ii. 1, 1 Kings viii. 3-16; the mysteries contained in Isaiah i. 4, and the doctrine of the Sephiroth concealed in Gen. i.; as well as showing the import of the letters composing the Tetragrammaton, which were the principal agents in the creation.

Idra Rabba, or the *Great Assembly*, describes the form and various members of the Deity, with a disquisition on His relation to the universe in His two aspects of the *Aged* and the *Youthful*; it also contains a dissertation on pneumatology and demonology.

Believers in the Kabala, whether Jews or Christians, in order to exalt the occult senses of the letter of Scripture, depreciate the value of the literal sense in a way which would delight the minds of unbelievers in a written revelation. "If the Law," says the *Sohar*, "simply consisted of ordinary expressions and narratives, as the words of Esau, Hagar, Laban, the ass of Balaam, or of Balaam himself, why should it be called the Law of truth, the perfect Law, the true worship of God? Each word contains a sublime source; each narrative points not only to the single instance in question, but also to generals. Woe be to the son of man who says that the *Tora* (Pentateuch) contains common sayings and ordinary narratives. For if this were the case, we might in the present day compose a code of doctrines from profane writings which should excite greater respect. If the Law contains ordinary matter, then there are nobler sentiments in profane codes. Let us go and make a selection from them and we shall be able to compile a far superior code. When it descended on earth, the Law had to put on an earthly garment to be understood by us, and the narratives are its garment. There are some who think that this garment is the real Law, and not the spirit which it clothed, but these have no portion in the world to come; and it is for this reason that David prayed, 'Open thou mine eyes, that I may behold the wondrous things out of the Law.'

"Those who have mere understanding do not look at the garment, but at the body beneath it (*i.e.*, the moral sense); whilst the wisest, the servants of the Heavenly King, those who dwell at Mount Sinai, look at nothing else but the soul (*i.e.*, the secret doctrine), which is the root of all the real Law, and these are destined in the world to come to behold the *Soul of this Soul* (*i.e.*, the Deity), which breathes in the Law" (*Sohar* III. 152a).

These fourfold senses comprehended within the letter of Scripture are attempted to be evolved by

curious hermeneutical rules, the chief of which is called *Gematria*, a metathesis of the Greek word, γραμματεία. By this every letter is reduced to its numerical value, and the word is explained by another of the same quantity. Thus the three angels who appeared to Abraham are discovered to have been *Michael*, *Gabriel*, and *Raphael*, because these names are of the same numerical value as the words, "Lo! three men stood by him."

By other methods, every letter of a word is taken as an initial of other words; two words in the same verse are joined together to form a third, etc., etc. All most literal and unspiritual means of attaining to the knowledge of spiritual meanings. Of the genesis and destiny of the human spirit, the teaching of the Kabala is, that all souls are pre-existent, occupying a spiritual hall in the upper world of spirits, and there decide whether they will pursue a good or a bad course in their temporary return to the Archetypal image. It is an absolute condition of the soul to return to the Infinite Source whence it emanated, after developing all those perfections, the germs of which are indelibly inherent in it. If it fails to develop these germs, it must migrate into another body; and in case it is still too weak to acquire the virtues for which it is sent to this earth, it is united to another and a stronger soul, which, occupying the same human body with it, aids its weaker companion in obtaining the object for which it came down from the world of spirits.

"When all pre-existent souls shall have passed their probationary period, the restitution of all things will take place; Satan will be restored as an angel of light, hell will disappear, and all souls will return into the bosom of the Deity whence they emanated. The creature shall not then be distinguished from the Creator. Like God, the Soul will rule the universe—she shall command, and God obey."

The above summary of the Kabala and its doctrines, from Dr. Ginsburg's learned and comprehensive treatise, is derived from Neo-Platonism. This may be true, as it is undoubtedly true that its various books are none of them older than the 9th century of the Christian era, and are the work of individual Jewish writers. But unless those writers had given expression to the thoughts which had arisen, and were dawning, in many minds, the writings would not have been reserved and transmitted by both Jews and Christians. The Kabala is an expression of the mysticism, or spirituality, of the Jewish mind struggling through inherited materialistic tendencies. Its defects result from the clouds through which the inner light strives to emerge; and that light, imperfect as it may be, reveals the Divine purpose of universal redemption, which many who profess to be enlightened by the clearer truths of Christianity fail to apprehend.

J. W. F.

EXTRACTS FROM THE HERMETIC WRITINGS
OF THE ANCIENT SAGES.

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

CHAPTER I.—(Continued.)

THEREFORE the elements resolved that they should complain before the Monarch, concerning the savage state of man. And the evil being already very great, the elements, advancing towards God the Creator, complained in these terms.* The Fire was the first who was allowed to speak—"O Master," said he, "Artificer of this newly-made world, Thou whose name, mysterious among the Gods, hath been hitherto venerated by all men, O Deity, hast Thou decided to leave humanity without a God? Reveal Thyself to the world which calleth upon Thee, ameliorate their savage life by the introduction of peace; grant laws for life, and oracles for night; let all be filled with blessed hopes; let men fear the judgment of the Gods, and they will sin no more. Let crimes receive their just punishment, and they will abstain from injustice. They will be afraid to violate the oaths, and folly will have an end. Teach them the acknowledgment of benefits, that I might add my flame to the offerings and the libations, and that sweet-smelling smoke might ascend from the altar. For now I am polluted, O Master, and, by the impious rashness of man, I am constrained to consume the flesh. They will not leave me in my nature, but alter and destroy my purity."

The Air said, in its turn—"I am corrupted by the exhalation from the dead bodies, O Master; I am becoming pestilential and unwholesome, and I behold, from on high, things which ought not to be seen."

The Water came next, O my magnanimous son, and spoke thus: "O Father, Thou the marvellous Creator of all things, Deity not made, Artificer of Nature, which begetteth all things through Thee, command the waters of the rivers to be for ever pure, for at present the rivers and the seas wash the murderers and receive the victims."

The Earth at last appeared, O my glorious son, and spoke thus: "O King, Chief of the celestial choirs and Lord of the orbits, Master and Father of the elements, by whom all things are made to

increase and also to decrease, to which all will have to return, I am covered, O Venerable, by an impious and senseless crowd of men, for I am, by Thy command, the asylum of all beings; I bear them all, and receive in my bosom all that which is destroyed. Such is now my reproach. Thy terrestrial world, which containeth all, is deprived of God. As they have nothing that can make them afraid, they transgress all law, and cause me to bear all manner of works which are evil. In my bosom returneth, to my shame, O Lord, all that which produceth the corruption of bodies. As I receive all things, I would also receive God. Grant unto the earth this favour, and if thou dost not come Thyself—for I cannot contain Thee—let me, at least, receive Thy sacred effluence. Let the earth become the most glorious element, and, as it giveth all things to all, may it be honoured by the reception of Thy gifts."

Thus spake the elements, and the sacred voice of God, filling the universe, said,—"Go forth, blessed children, worthy of the Paternal greatness; attempt no innovation, and refuse not to my creation your ministry. I will send you an efflux of Myself, a pure Being, who will inspect all actions, who will be the dreadful and incorruptible judge of the living; sovereign justice will extend even below the earth, and each man will receive his just reward." And thus the elements ceased their complaint, each one resuming his duties and his empire.

And afterwards, O my mother, said Horus, how did the earth obtain this efflux of God? I will not relate an account of this birth, said Isis; I dare not, O mighty Horus, expose the origin of thy race, for fear that, in the future, men should understand the generation of the Gods. I shall only say, that the Sovereign God, the Creator and Architect of the world, granted unto them, for a time, thy father Osiris, and the great Goddess Isis, that they might lend the desired help. Through their life developed to its fulness—fierce and murderous wars came to an end; they consecrated temples to the Gods, their ancestors, and instituted oblations. They gave unto mortals law, food, and raiment. "They will read," said Hermes, "my mysterious writings, and, dividing them into two parts, they will keep the one, and the other, being useful to men, they will engrave it upon columns and obelisks." Having instituted the first tribunals, they made order and peace to reign supreme. To them is due the respect of treaties, and the grand religious oath they introduced among mankind. They taught them how to bury the dead. They have examined the horrors of death; they have found out that the outer breath loves to return into human bodies, and if the means of return is cut off, it produceth dissolution. Being taught by Hermes, they wrote on hidden columns that the air is filled with demons. Taught by Hermes concerning the secret laws of God, they alone have been the preceptors and the legislators

* There is a similar passage in the *Book of Enoch*. "The Giants turned against the men to devour them, and they began to do harm unto the birds, the wild animals, the reptiles, and the . . . fishes, and they devoured each other's flesh and drank the blood thereof. The earth, therefore, raised up its complaint against the unjust. . . . And because of the wickedness of man a great cry arose, and it reached unto heaven. Therefore, Michael, Gabriel, Souryan, and Ouryan looked down from heaven, and saw the abundance of blood which was shed upon the earth, and all the iniquity which was performed, and they spoke together and said:—'Their cry hath gone up, the clamour of the earth hath reached the gates of heaven; and before you, O ye saints, do the souls of men complain, saying:—Give us justice before the Most High'" (vii. 14, 15; viii. 8, 9; ix. 1, 2, 3).

of mankind, instructing them in the arts, the sciences, and the benefits of civilised life. Instructed by Hermes concerning the sympathetic bonds established by the Creator between heaven and earth, they have instituted the religious representations and the celestial mysteries. Considering the corruptible nature of all bodies, they have ordained Prophetic Initiations, so that the prophet who uplifteth his hands towards the Gods might be instructed in all things, and that philosophy and magic might be employed for the education of the soul, and that medicine might heal the ailments of the body.

Having accomplished all these things, O my son, and the world having arrived at its plenitude, Osiris and I were recalled by the inhabitants of heaven. But we could not return, without having first praised the Monarch, in order that this vision might replenish the expanse, and that the blessed way of ascension might be opened for us, for God loveth the hymns.—O my mother, said Horus, teach me this hymn, that I also might be instructed therein.—Hear, my son, said Isis.

(To be continued.)

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

LET us recapitulate the proofs we have obtained. Instructive sympathy, simultaneity of thought, presentiments, are only confused and common manifestations of a particular faculty—*Clairvoyance*, or *Second Sight*. This faculty may be exercised spontaneously, but in most cases it needs to be aided, either by contact of objects or of persons related to that which has to be perceived; this constitutes *Psychometry*; or

By contact of the thinker, as in the experiments of Dr. Corey, Cumberland, &c.; or

By extinction, more or less complete, of the physical senses, and particularly by the Magnetic Sleep; such is *Lucid Somnambulism*; or again

By the will of the thinker whose thought appears to, or is imposed upon the subject.

This is impression produced, which in proportion to the psychic force of the operator, and the sensibility of the subject has to be aided by Somnambulist sleep, or simply by a state of tranquility, and even foreign aid may be dispensed with. From these well known facts, Occultists have drawn the conclusion that thought is reproduced—we might say photographed—upon an invisible element where it can be perceived by the inner sense, that is to say, by the Astral Body. This is not a mere figure of speech.

Let us consider well in what consists photography. Light—that is to say, the undulation produced by a certain motion of that subtile matter

scattered throughout the spaces, or according to the scientists that which they call Ether,* the light being reflected upon the chemical substance of the sensitised plate. There its vibrations combine with those of the atoms of this substance,† producing others which correspond with the chemical modifications of the plate, another chemical body, more or less tinted. This new body remains so long as other vibrations do not transform it. Now, it is absolutely the same with our thoughts, each thought produces a vibration which transmits itself to a substance, which differs as much from our matter as the Ether of the scientists; there it begets a new rhythm of vibrations, a new body more or less persistent, according to its relations with the ambient motion. This explanation might be objected to as being only a hypothesis established by induction, not a conclusion vigorously deduced. We will answer that there is not one of our natural sciences that is not based upon hypothesis. To the human mind therefore hypothesis is inevitable; it may be said that it is alone abundant, only in order that it might be admitted it should vigorously fulfil one condition, one *sine quâ non*, that is to explain all or nearly all the facts that are known. Let us see if it is so with ours.

1st. Sympathy, simultaneity of thoughts is understood to be produced by the vibrations of ideas in harmony, if not in unison;‡ antipathy by vibrations which are dissonant. Should these sentiments be confused it is because our organisms for the most part cannot perceive distinctly such subtile vibrations. These are masked by our physical senses which are only adapted to the grosser vibrations of the matter in which we live, like the song of the linnet which is lost in the roar of the tempest. Nevertheless, owing to the immense diversity of our constitutions, some are in this case very much more sensible than others to these fine vibrations; this is *Seership*.

2nd. Moreover the most subtile are not without influence upon the grosser vibrations—all things in nature are intimately related. Thus it is that we find the light producing a chemical action, as we have just perceived. It is therefore natural to suppose that the vibrations of this substance of which we speak being reperculated upon all our bodies, consequently transmit thereto something of themselves, so as to be photographed therein. Hence *Psychometry*. The *Psychometrist* and that which he perceives are related to one another by a train of atomic vibrations—that which in physical science is termed a *wave*—as the two extremities

* It is well known that the ether admitted by the scientists, differs from ordinary matter, it being invisible, intangible, imponderable, and penetrating all our bodies.

† Scientists also admit that the atoms of each of our bodies are in perpetual vibration; the experiments of Crookes on the *radiant light* supply a visible proof of these atomic movements.

‡ Harmony is the result of two kinds of ærial vibrations, whose numbers are in simple relation to one another; identical numbers produce unison.

of an electric current. A Psychometrist can therefore perceive me by following the wave which reaches up to my letter. We might even conceive the possibility of his perceiving the future, which is only the distant effect of vibrations created from this time forth; only it requires in these cases an extreme nicety of perception.

3rd. On the other hand, if the vibrations of our physical senses conceal those of the ideas, we can readily understand how the latter may appear when a sufficient degree of passion enables them to dominate for a moment: it is the result of strong emotions, of a desperate mental appeal. In this way the apparition may present itself even without the participation of the Astral Body, by simple impression. This refers to an apparition seen by one person only. Upon the other hand vibrations of thought can again appear by the extinction of the physical senses, by abstraction, such as a pure melody which can only be heard in silence, or as the photographic image which can only appear under the shelter of certain rays. Hence the effects of the Magnetic sleep and its Lucidity.

4th. Finally, impression is produced by the action of energetic vibrations upon an organisation rendered completely passive. This is the ray of light in the dark chamber of the photographer. The experiments of Braid, as before mentioned, sufficiently demonstrate to what extent the impressibility of a subject may reach, who is thus a super-sensitive. We can also understand that the decreed action shall take place at a given moment, as soon as impression is produced the idea is engrafted into the subject; henceforth he cannot put it aside; therefore this idea consists precisely in the obligation of doing some particular thing at some particular time; it is as a virus having its obligatory period of incubation. Let us note by the way this terrible property of ideas upon man: *every idea to which we give access determines irresistibly the act with which it corresponds*; in other words, if we can create ideas, it is impossible for us to destroy them. This is what we are taught by the Marquis de St. Yves, in his lucid manner (*La Mission des Fuiifs*, pp. 793, 794). Thus the hypothesis of this substance which can thus photograph the ideas, even if it should be but pure hypothesis, explains all the phenomena which have been enumerated.* But here we have a few particulars hitherto omitted which give a new authority to this subject. The first consists in the remark constantly made by Lucid Somnambulists, telling us that they see the ideas; the unanimity of this expression makes it difficult to suspect its accuracy. The second particularity is *introversion*. The subject who, by the inner sense, perceives an object designed by the operator, sees this object reversed, that is to say, that which is its right for the opera-

* The vibrations still justify other facts of an inferior order, of which we need not speak just now, like Magic words, the pronunciation of which must be known; the talismans which are so nearly related to Burquism, etc.

tor is its left for the subject, and so on reciprocally. The latter, facing the operator, perceives the design as it were through the paper upon which it is sketched; he does not therefore see as the operator sees, nor does he assist him in his ideas; he only sees the image thereof as upon a mirror, and this he cannot rectify by lack of experience of the inner sense. This has been fully demonstrated by the Psychological Society of London. In order to repeat the experiment, an object should be designed, having a fixed direction; an arrow, for instance.

In the third place, the transmission of ideas is facilitated, if the operator wishing to design an object mentally, is careful to look at it, *after setting it upon a white background*. The effect of contrast, by vividly impressing his retina, gives more force to the idea which he transmits, and renders it more visible. This action of matter upon the mind proves sufficiently the materiality of the latter. Further, we have yet to state a very curious experiment, which is still unfortunately too rare, but can be easily repeated. This demands a few short preliminary explanations. *You are well acquainted with the fact, that undulations produced by vibrations*, such as those of water, of air, of heat, and light, which cross without destroying one another. Another effect is also produced, which is, that instead of combining or superposing, they may annul each other. This takes place by the clashing of two vibrations of equal force from opposite directions, as two balls of the same bulk meeting with the same velocity will stop one another. This stoppage of vibrations, which neutralise each other, is called by scientists, *interference*; and they have verified interferences of sound, of heat, and of light, thus showing that these three kinds of phenomena have one common cause—vibrations from an ambient centre. The persistency of ideas, sympathy and antipathy, have already shown us the consonant and dissonant crossing of the undulations. Does interference exist here also?

According to Dr. Salzer, if, instead of a well-defined thought, the operator mentally asks a question, the subject usually gives an appropriate reply, but never perceives the question that is asked—it remains unknown to him. The author of this interesting experiment gives no explanation, but, I presume, it can be understood as follows: A question in the mind of the querist is the result of a number, more or less great, of positive ideas, unconscious perhaps, or at least confused, and which exclude one another; this is the intersecting point of several undulations which neutralise each other, truly an *interference*.*

* This experiment, which offers various developments, would be particularly interesting as a question of fact. For instance, the result of an arithmetical operation upon given numbers. The idea of these numbers must produce vibrations, which, by their combinations, include all the results which are required; the subject therefore, if sufficiently clairvoyant, is able to read them. This would explain the pheno-

The result of this is, as it were, a dark spot upon the Astral Light, wherein the question does not appear to be reproduced, but the subject perceives therein—at least, one of the clashing ideas—the clearest, no doubt, and to which he gives expression. At any rate, these experiences will be particularly important to Spiritualists, as they show one of the possible causes of the replies given through the Planchette.

(To be continued.)

THE "WORD."

By MEJNOUR.

"Is not my *Word* like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"—Jer. xxiii. 29.

"HEALING by Words, that is, by the direct expression of the mental power," says Van Helmont, "was common in the early ages, particularly in the Church, and was not only used against the devil and magic arts, but also against all diseases." The early Christians healed by words, and the ancient magicians performed their wonders by such. The Egyptians also believe in the magic power of words. Plotinus cured Porphyry, who lay dangerously ill in Sicily, by wonder-working words; and the latter healed the sick in the same manner. The Greeks were also well acquainted with the power of words, and give frequent testimony of this in their poems. Orpheus calmed the storm by song; and Ulysses stopped the bleeding of wounds by the use of certain words. Healing by words was so common in Athens that it was strictly forbidden, and a woman was stoned for even using them (*See Leonard: Var: de fascino, Paris, 1587, lib. ii., p. 147*). Cato is said to have cured sprains by certain words; Marcus Varro cured humours; and Servilius Nonianus cured affections of the eyes by causing an inscription to be worn, suspended round the neck, consisting of the letters A and L; but the greatest celebrity was gained by Serenus Samonicus, by his wonder-working hieroglyphics, the "ABRACADABRA," of which more anon.

The living "Word" illuminating mankind through all ages showed its Divine power over diseases, and its true disciples can perform wonders by the power of this Word. What is this Word which is "sharper than a two-edged sword"? It may not be an idle fancy—the sublime declaration, that "The *Word* made all things," and the axiom of ancient wisdom, that "All is composed and hidden in *man*." Boehme declares that he could not, without the peril of his soul's safety, disclose the original name of Lucifer, as its influence would be horrible. David is strengthened by the word of the angel (*Ezek. x. 19*); Amos remarks that the

mena so often reproduced of the "*Fête Mathématique*." Each subject, moreover, may be particularly impressible to a special kind of vibration. Here we have, it may be seen, quite a field of research to explore.

Word came to him two years before *the earthquake* (i. 1); Micah speaks of the Word of the Lord, which he *saw* (i. 1); and St. John observes—"And I saw heaven open and behold a white horse, and he that sat upon him was called *Faithful* and *True*, . . . and he had a name written that no man knew but he himself; . . . his name is called the Word of God; . . . out of his mouth goeth a sharp sword, which *sword* proceedeth out of his mouth; . . . and on his thigh a name written KING OF KINGS and LORD OF LORDS (*Rev. xix. 11, et seq.*).

In the "*Tella Ignea Satana*," we find a description of a cubical stone, upon which are sculptured the holy characters, the combinations of which give the Ineffable Name; and the learned author, as well as Arnobius, tells us that Jesus had copied those characters, and hid them in his thigh. But it must be remembered this is quite allegorical, and, like most of such writings, must be read *inside* and *outside*. Origen distinctly informs us that the Brahmans were always celebrated for the extraordinary cures which they performed by certain words (Origen, "*Contra Celsium*"); and even at the present day, we find a learned corresponding member of the French Institute, Orioli (*Fatti relativi al Memerismo*, pp. 88, 93), corroborating the statements made by Origen, in the third century, and that of Leonard de Vair, of the sixteenth, in which the latter wrote:—

"There are also certain persons who, upon pronouncing a certain sentence—a *charm*—walk barefooted on red-burning coals, and on the points of sharp *knives* stuck in the ground; and, once poised on them, on one toe, they will lift up in the air a heavy man, or any other burden of considerable weight. They will tame wild horses likewise, and the most furious bulls, *with a single word*" (*Leon. de Vair, l. ii., ch. 11; La Magie au 16me Siecle, p. 332*).

The erudite Orientals inform us that this *word* is to be found in the *Mantras* of the *Vedas*, and, as far as human evidence goes, it would appear that such words do exist: but it could easily be demonstrated that the *real word*, or "Ineffable Name," belongs not to recent Freemasons, for the *modern word* "*Jehovah*"—the substitute—will never be identical with the lost "Mirific Name." The word is the symbol of power, and its efficacy, as hitherto remarked, was well known to the Persians, the Egyptians, Greeks, and early Christians. Many Anglo-Saxon references to such may be found in the MS. collection of the Bodleian Library and the British Museum. We may also read the opinions of the late Platonists on the subject, as Iamblichus (*De Myster.*), Proclus (Theo. Platon.), Theocritus "*Pharmaceutria*," Virgil's *8th Eclogue*, etc., but the belief was current in every nation under heaven.

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.

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

By SAMPSON ARNOLD MACKEY.

(Continued from page 31.)

[Explanatory Notes relative to those numbered symbols will be appended at the termination of the poem.—ED.]

Thus the nine months of labour have rolled by,
And named nine Constellations in the sky;
Three moons remain, and now above your head
The noon-tide Sun casts no distinguished shade;
But with descending fires he drinks the Nile,
And casts your dials' shadows on your soil.
And, as each day he's lower seen to fall,
Your dials' shadows seem to climb the wall,
Just as the goats are seen to climb the hills;
And hence the Goat the next division fills.
But soon, in pity to your sun-burnt woes,
From Ethiopic rains your Nile o'erflows;
And lest the memory of these things should fail,
You gave your Solar Goat a Fish's tail.
Such wash of waters down your cataracts pour,
That Delta hears the thundering torrents roar;
The watery monster all your boundaries sweep,
As weird Leviathan (12) rushes to the deep.
Your sense of this is registered above,
Just where Aquarius whelms the cup of Jove.
Now, where your land the Virgin's bounty gave
A shoal of Fishes swells the rising wave;
And still the Fishes 'midst the stars appear,
About that space which terminates the year.

The floating Syrens (13) saw the liquid sky,
Where watery Constellations met the eye,
And far above, and far below the Line,
Which guides the Sun's bright chariot through each Sign,
They show the extent of commerce by the sea,
Where the two horses Plough (14) their liquid way,
Between the Dolphin and the monstrous Whale,
And 'tween the Northern Fish and Caprine tail.
Thus were the times of all your labour shown,
And thus the Houses of the Sun were known.
From Virgo's house he gave you yearly rains,
And every year Aquarius' pitcher drains,
To bless Niobe (15) with her father's rains.
From Scorpio's house his harpy winds devour
Your herbs and trees, and every blooming flower;
And every house had constant seasons given
Till Time, who alters all things, altered heaven.
For, in two thousand years, the Virgin's gift
Was to the stars of Leo seen to shift;
And now the Vernal, Equinoctial Sun
Was through the stars of Virgo seen to run;
And from the Ram he sees your ploughing done.
Now all your seasons different stars dispense,
As if each star had changed its influence.
This to succeeding sons you handed down,
By placing heads on bodies not their own;
The butting Bull upon the Ram was placed,
The bashful Virgin furious Leo graced;
And every head, the heavenly dial round,
Was on his next-door neighbour's body found.
And in thy land such huge chimeric forms
Have stood, and still will stand, ten thousand storms;
Their two-fold bodies gave their forms a name;
From whence the epithet of Sphinxes (16) came.

Had this the pristine state of heaven been,
The *Ear of Corn* in *Leo* had been seen;
Then *Cor Leonis* had been *Spica* named,
And then *Denab* the *Virgin's foot* had seemed,
And *Spica* had been *Fulcrum* to the *Beam*,
That balanced night against the Solar flame.

Now, with more vigilance each star you view,
And heaven with new-formed Constellations strew.

Now, all the stars that look directly down
To view your land, by proper names were known.
See! round the circle, by the Zenith traced,
A second round of Constellations placed;
Which stand as tallies 'tween the Pole and Sun,
And register therein what work was done;
As every year they measured out their land,
Above their heads the Trignons took their stand;
And every day, about the noontide hour,
They blessed their land-surveyors with their power,
From Taurine Suns they saw Medusa's head (17),
Begirt with snakes, about their Zenith spread,
Whose name declares the pressing of the fruits,
And still the *Wheel* the name of *Algol* (18) suits.

From the three noontide wintry signs appear
No cheering Constellations in the sphere,
But o'er their Zenith prowls the Shaggy Bear,
Whose cub still stretches onward to the Poles,
Where stiff in ice the frozen Dragon rolls.
Now, when the Sun the Virgin's blessing sheds,
The Harvestman is seen above their heads.
And as the Sun still gains upon the sky,
Beneath his scorching beams the Titans fry.
They stack the mud and scour the stenchy Nile,
Where Mons Menelaus shows his lofty pile,
Near which the Titan (19) on the Scorpion stands,
Grasping the great red Dragon in his hands.
But when the Sun's bright chariot passed their land,
And in their utmost Zenith made his stand,
Then would their hunting parties sally forth,
While noontide suns were flaming in the North.
Hence Sagittarius (their hunting sign)
Was scarce admitted in the Solar line,
Because he graced the second circling zone
Where both the circles blended into one.
Next on the line where equal hours rise,
The altar's fragrant incense filled the skies,
Whose distance from the Solar path agrees
To show its angle thirty full degrees.
Bright Vega then was never seen to rove,
But circled daily round the throne of Jove,
As a prime minister to mortal's eye,
He seemed the great vice-regent of the sky.
And as his highness was not seen to rest,
A Tortoise well his tardy pace express.
But as each member of the heavenly host
By turns is guardian of the sacred post,
To Hercules (20) the mighty task is given,
Whose power extends thro' half the polar heaven.
See where he eyes the tree with mellow fruit,
And holds the trunk bereft of branch and root!
See where his foot with vengeance seems to tread
With all his weight upon the Serpent's head!
See where, in equal distance from the Pole,
The mellow fruit and monstrous Dragon roll!
This to the wintry side as much inclines
As that extends to meet the sultry lines.
And still the wintry Dragon shows his spite,
And strives the summer symbol's heel to bite.
And, still in heaven, they show their ancient spleen,
Which twice six thousand rolling years have seen—
Perhaps as many ages, for I see
A thousand Sphinxes; where the heads agree
With every body all the dial round,
On every body every head is found,
And many times each head is to each body bound.

But here a new discovery was made,
Each time the heads had made a grand parade,
The Pole returned not to her former place,
But seemed to seek the other Pole's embrace,
And by a spiral roadway round the skies,
At four degrees each step was seen to rise;
And having reached her husband's longing arms,
And blest him with her long-divided charms,
All then was joy—all nature seemed to sing
And breathe on earth one everlasting Spring.

Nor storms nor hurricanes were known to rage,
Which time was truly called the "Golden Age."

'Twas Nature's honeymoon—a time divine
When Axikersa (21) Axieros join.
The circles then which Heaven and Earth divide
No longer cross, in friendship coincide,
Lampetie, then, to neither side inclines,
But measures equal day through all the Signs.
No tropics, then, marked that distinctive year,
Nor Sphinxes seen to show the writhing sphere.
Nile had no dog to show its rise and fall,
For one unbounded Spring encircled all!

(To be continued.)

THE SOUL.—When God created the human Soul, he imparted to her essential and original knowledge. The Soul is the mirror of the universe, and stands in relationship to all living things. She is illuminated by an inward light; but the tempest of passions, the multitude of sensual impressions, the dissipations, darkens the light, whose glory only diffuses itself when it burns alone, and all is peace and harmony within us. When we know ourselves to be separated from all outward influences, and desire only to be guided by this Universal Light, then only do we find in ourselves pure and certain knowledge. In this state of concentration, the Soul analyses all objects on which her attention rests. She can unite herself with them, penetrate through their substance, penetrating even to God Himself (Divine Spirit), and feeling him in the most important truths.—*Van Helmont.*

THE MAGNET, ETC.—Aristotle informs us that Thales, who lived six hundred years before Christ, ascribed the curative properties of the Magnet to a soul, with which he also supposed it to be endowed, and without which he supposed no kind of motion could take place. Pliny also affirms the Magnet to be useful in curing diseases of the eyes, scalds, and burns; and Celsus, a philosopher of the first century after Christ, speaks of a physician by the name of Asclepiades, who soothed the raving of the insane by manipulations; and he adds that his manual operations, when continued for some time, produced a degree of sleep, or lethargy. Readers unacquainted with such subjects might do well to peruse the works of Baron Reichenbach on the Magnetic forces.

To Correspondents.

REV. G. F., ABERDEEN.—See *Deut. iv. 33 et seq.* :—"Did ever people hear the voice of God, speaking out of the midst of the Fire, as thou hast heard, and live? Out of heaven He made thee to hear His voice, that He might instruct thee, and upon earth He shewed thee His great Fire; and thou heardest His words out of the midst of the Fire." See also *Levit. ix. 23, 24.* This Divine Fire, this Epyrean, as Orpheus termed it; this Fire of all ancient Orthodoxy, from the Giborim to

Numa; this Fire of which Horace speaks as belonging to certain mysteries, Moses plainly informs us whence it emanates—from the "Height of Heaven." It is the characteristic Fire of the Male Principle, or pure Spirit, and as to the action which this *living Fire* exercised upon Moses, it is no less remarkable, for he informs us (*Exod. xxxiv. 33, 34, 35*) :—"And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord, to speak with Him, he took the veil off until he came out. . . . And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went into speak with Him." Such was the Power of Wisdom and of Antique Science in the zenith of the Dorian Initiation.

IOTA, LOS ANGELES, CALIFORNIA.—In the hierogram of IEVE, written in the Egyptian form from right to left, the right is IOD, the Male, or Masculine Principle, the left is Hé-Vau-Hé, EVE, the Female, or Feminine Principle, and this sacred Name was cried in the ancient Mysteries of Dio-ny-sos, of Bacchus, etc.—Iaô-Hévauhé, and we find it still even in Y-King in the writing of Lao-tsé.

AZOTH, NEW YORK.—"To know the real nature of Fire of the light of the Sun, of the Magnetism of the Moon, of the atmosphere and telluric Electricity, is three parts of the Sacred Science," says the *Oupnekhat*, and the *Zend Avesta* adds :—"Evoke and comprehend the Celestial Fire."

K. K., ROME. SACRED SCIENCE.—Moses acquired his knowledge of the Sacred Science in the Temples of Egypt and Ethiopia. He recorded a portion in his *Cosmogony*. The five books, written in Egyptian, as the Dorian priests wrote, formed that which the translators termed the *Genesis*, and its fifty chapters. The high priests wrote such in a peculiar manner, and as Herodotus informs us (*Lib. ii. ch. 36*) :—"The Greeks wrote their letters and calculated from left to right; the Egyptians, upon the contrary, from right to left. They had two sorts of writing, the one termed *sacred*, the other *demotic*, or vulgar." Clement of Alexandria tells us of forty-two books of Hermes reserved amongst the priesthood; he declares that ten of those books were termed *Hieratic*, and formed the particular study of the Sovereign Pontiff.

MEMBER OF THE H. B. OF L., SAN FRANCISCO. CANDIDATESHIP.—Whilst you are upon the arduous and difficult path which you have undertaken to travel, you will of course receive the Instructions of your Teacher, or Guru, but your own personal earnestness of purpose, and strength of will, is the chief thing. Probationership is a severe test of will-power and *unselfishness*, and if you lack those you may be almost certain of failure. Your progress depends upon several conditions, which if generally complied with will secure you a reasonable hope of success, and, as already stated, the impelling force must be within you, for without this you have nothing to hope for. The Adepts leave each and all to "try," or make the attempt induced by the lofty example which they themselves furnish.

NEOPHYTE, X., PARIS.—*Self, self*, is your most powerful enemy, your own selfish earthly nature which you have undertaken to discipline, and the strength and dominance of which hitherto you have had no conception, but now that you have commenced the work of purification, as you rightly observe, you "begin to see such."

F. G. AND A. S. PHILADELPHIA COLONY.—Pay not the slightest attention to the "gossip" you mention; it is a cruel and spiteful slander got up by *gossips* to damp our Colony steps, but they will *not* succeed, as you will yet perceive.