

The Occult Magazine :

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

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REVIEW of "*Massollam*" must stand over until our next intended issue.

WE observe in last issue of "*Kneph*" the cordial, good wishes of the Editor towards our Magazine; this is, to say the least, refreshing, after the ungrateful fooleries which some of our contemporaries lately evinced.

To all Members and Correspondents—unless they are otherwise in special communication with him—the address of T. H. Burgoyne, the *Permanent Private Secretary* of the H. B. of L. will be care of the *Editor* of this Magazine.

WE will particularly impress upon the attention of our Readers and Correspondents the necessity for their united efforts in such a cause as that represented by us, and that intending subscribers should at once communicate with us in order that we may be able to decide as early as possible whether our future List of Subscribers may be of a likely magnitude to warrant us to carry on the future publication of the Magazine. We again call their notice to a careful perusal of our article "RETROSPECT."

WE have much pleasure in informing our Brother-Members and others who may be interested in our work of reform, that several respected Members of our Fraternity have decided to settle down on small "Homes" in this locality, in order to promote the development of their psychic faculties, to which the country and climate, etc., are admirably suited, and to live in a congenial spot where Nature adapts itself so much to our daily wants. One of our esteemed friends has

already purchased a small farm adjoining us. Any of our foreign Members who may wish to know the prices of land or to learn of the nature of the country, or the easiest and most direct modes of transport, travelling, etc., we shall be happy to correspond with, and give them all the necessary information in our power.

RETROSPECT, &c.

IN drawing our labours to a close for the year, we heartily thank our Readers and Correspondents for their kind support and interesting contributions for the cause of *Sacred Truth*. We have now reached the close of our Second Volume, and though we are duly grateful to those who have sent in their names as Subscribers, yet we cannot fail in realising that our List ought to be far more extensive than it is. Such being the case, and having had to suffer considerable loss out of pocket in meeting the demands of publication, we are obliged to inform our Readers that for the future we are compelled to

INCREASE THE PRICE

of the Magazine, although much against our wishes. For the future it is our intention to *enlarge the size of the Magazine not less than 12 pp. per Number*, to print and publish it in America as a MONTHLY, at a Price of \$1.50 per annum, or 75 cents. for 6 months, in America, and 6s. per annum, or 3s. for 6 months, in Great Britain and the rest of Europe, post free, provided sufficient Subscribers come forward to warrant the issue of such. It should be always borne in mind that the best way to improve a serial—and particularly a Magazine of this nature—is to give it the means of commanding the best talent, uncrippled and unhampered by limited means. The way to

hasten the good work is not to lay too much stress upon every little error of judgment or taste which may manifest itself in our columns, but to encourage our honest efforts at TRUTH, eliminating all that is false, and lending such material aid as can be afforded towards extending our Circulation. We have many precious MSS. in hand which we would fain see published to the world. Amongst these are the following :—

A very valuable Translation of an ancient Arabic MS. of one of the GENUINE, but supposed "lost" ?
BOOKS OF HERMES :

A very interesting series of papers upon Occultism, entitled "THE WISDOM OF THE AGES," by an advanced Initiate of our venerated Order :

A series of valuable articles by another Initiate, upon PRACTICAL ASTROLOGY, disclosing many arcane matters which have never hitherto been revealed :

A continuation of the excellent articles by "ZANONI," "MEJNOUR," "GLYNDON," &c., &c.

It rests then with our Readers whether they immediately send in their Names and Subscriptions in sufficient amount to warrant our future publication. If the List is insufficient the amount of their enclosed Orders, &c., for Subscription, will promptly be returned to them. American Subscribers can remit to the *Editor*, either by Dollar Bills and Stamps, or by P. O Order upon *Gainesville, Hall Co., Ga.*; European and other foreign Subscribers, by P. O. order upon *Atlanta, Ga.* (see Notice on 1st page of cover of Magazine.)

And now a few words upon the dying year. The beautiful mantle that once draped Spring's vestal, laughing form, has passed away for the more brilliant and gorgeous array of the Summer, and as time has moved on, this too has been discarded for the well-developed and matured robes of Autumn, bringing out all the wealth that Nature, through her harmonious workings, could bestow upon man. The year has passed through the chain of its own natural laws, it has shone by its own light, and now as Winter comes upon us, bearing beneath its leaden sky the snowy pall to drape the body of the year when it shall have given up its spirit and sobbed its last sigh over the withered flowers of its Summer prime, have you, Reader, any reflections? Have you laboured with impatient resolution for TRUTH, and for the welfare of others? Have you cultivated that BROTHERLY LOVE, that Divine spirit which shone in the Nazarene, which blends energy and sweetness, which gives you the power of thoroughly understanding *yourself*, through your own merits and studies in the SACRED SCIENCE, until through your *work* you see clearly the great truth of *Immortal Life*, and your hope is strengthened by evidence given in all that you have found in Nature? But as the December gales sing us a requiem, sounding their weird and solemn notes through the skeleton branches of the woodlands, and the withered leaves scattered over the barren earth, we can slightly lift the pall that hides

its cold and time-worn face. Deep trials and troubles, sorrow and humiliation are plainly written there, earnest hopes for the fraternal progress and welfare of others had been for a time—but only for a time—blighted, but those who are lifted by faith and spiritual truth out of darkness and uncertainty into the light of surety, are better able to bear the burdens than those who have no resurrection out of the wintry chill of closing life, who see no spring-tide sunshine under the frozen hand of winter's cold and icy grasp. Let us—as heretofore remarked—slightly lift the pall, and beneath the trials of the past, find the beautiful spirit that gives the cause of law and effect, and with steadfast purpose, let us push on, rolling on the car of progression, and through good deeds done, lift the little burdens that year after year fall to those who are pioneers in the work of reform. Our enemies we wish well, we shall not even trouble by criticising their late "Circulars" (?) for no one is perfect, and we could easily find amidst the lesser shades of character, lines made by our own shortcomings, lines that would speak plainly to us of minor mistakes made as the year rolled on, and the brightest diadems that are worn in the next state of existence are those which have been tried, smelted, polished, and glorified, through the fiery furnace of tribulation. We seek not to know another's wrongs, save when it is to heal their sores, regeneration will come to them as to all, and then after the long, cold days of change, they will, through progression, be lifted up into the spring-time of a new life. Purification may not come until after death, for the laws of recompense must be satisfied, but it *will* come, and those who have acted wrongly will be lifted out of their lines of error into light that will bring them into the spring-time of a new existence. Every burden taken from those less favoured than yourselves lessens your own (for who can say that no cloud has ever crossed the sunshine of their existence). Let us ever remember that through all the vast arena of "heaven" no angel breathes a word of scorn, or contumely, or hatred, but only the one voice of conscience, that like a consuming fire, sweeps through the soul, and convinces it of its own unworthiness.

The old year has worked out its purposes, the next will be a more momentous one, and everything takes place in its own good time, as the law provides. Let love and hope fill our spirits—let us by good deeds aid in lifting the shroud from wintry hearts—let us look for the life that even under the frozen stream still lives, and but waits the warm rays of human sympathy to burst the frozen pall that hides it; then let every dawn of another morning be to us as the very beginning of life, and every setting of the sun be to us as its close; and let every one of those short lives leave its sure record of some goodly strength, or knowledge gained for ourselves, for even as the spring-time renews the birds and flowers that appear dead

in winter, so through death does the soul renew its life and add to its vitality the garments of eternity.

To each of our Readers, then, do we sincerely wish

A HAPPY AND PROSPEROUS NEW YEAR.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

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

CHAPTER II.—(Continued from page 36.)

O, my illustrious son, if thou wishest to know anything more, ask it. And Horus said: "Grateful Mother, I am anxious to know how royal souls are born." And Isis replied: "Herein, Horus my son, lies the distinctive character of royal souls. There are in the Universe four realms, governed by a fixed and unchangeable law; heaven, ether, the air, and the most sacred earth. In heaven above, dwell the Gods, governed as all the rest are, by the Maker of the Universe; in the ether are the stars, presided over by the great fire—the Sun; in the air are the souls of the Genii, ruled by the Moon; upon earth are men and other animals governed by the soul who is for the time being, their King. For the very Gods themselves beget those who shall be Kings suitable to the race of earth. Princes are the offspring of Kings, and he who is most regal, is a greater King than the rest. The Sun, which is nearer to God than the Moon, is greater and more powerful than she, and to him she is subject as much by grade as by might. The King is the last of Gods and the first of men. So long as he lives upon earth, his divinity is hidden, but he possesses something which distinguishes him from other people and draws him nearer to God. The soul in him comes from a more exalted region than that from which the souls of common people descend. Souls which are destined to reign upon earth descend thither for two causes. There are those who, in former lives, have lived faultless, and who deserve Union, for such as those royalty is but a stepping-stone to the divine state. Again there are sacred souls, who for some slight fault of the interior and divine law, receive in royalty a punishment, by which means the suffering and shame of incarnation are lessened. In taking a body the condition of these resembles not that of others, they are as much sanctified as when they were free. Regarding the characters of those Kings, the variety does not rest with the souls, for all are royal, but it is owing to the nature of the angels and souls who assist them. For souls destined for such offices are not without ministers and attendants. Celestial justice, even whilst banishing them from the abodes of the holy, treats them as their nature merits. When then, O my son Horus, the ministering angels and ap-

pointed genii are martial, the soul under their care takes that character, forgetting its own, or otherwise putting it aside until a future change of condition arises. If the protecting angels are of a peaceful nature, then the soul follows its path in repose; if they are friends of judgment, then the soul loves to judge; if they are musicians, then the soul attaches itself to music; if they love truth, the soul is that of a sage. Thus the souls necessarily follow the tuition of their guardians; descending into human bodies, they forego their proper sphere, and while banished from it they draw nigh to those intelligences who have embodied them."

"Thine explanation is perfect, my Mother," said Horus, "but thou hast not yet informed me the manner in which noble souls are born."

"Upon earth there are, O my son, different offices, and so is it amongst souls. They occupy different ranks, and that soul which issues from a higher sphere is nobler than the others, even as he who amongst men is free, is nobler than the slave. Exalted and royal souls are necessarily the masters of men."

"How are souls born male or female?"

"Souls, my son Horus, are all equal in nature, since they come from one sphere wherein the Creator has formed them. Males or females are not found amongst them, this distinction only exists between bodies, and not between the incorporeal. But some are more energetic, some are more amiable, and this belongs to the air in which is formed all things. An airy body envelopes the soul, and in it are the elements of earth, water, air, and fire. Amongst females this combination contains more of cold and moisture than of heat and dryness, and the soul which is enveloped therein is watery, and disposed to quietness. The contrary takes place amongst males, their envelope contains more dryness and heat, therefore in bodies thus formed the souls manifest greater spirit and energy."

"And how, O my Mother, are the souls of the wise born?"

And Isis answered: "The organ of sight is enveloped in coats. When these coats are thick and dense, the vision is dull, when they are fine and subtle, the sight is piercing, and so it is with the soul, for she likewise has her coats, or envelopes, incorporeal as herself. These envelopes are the interior airs; when they are subtle, clear, and transparent, then the soul is highly intelligent; when on the contrary they are dense, thick, and turgid, then she cannot see far; and perceives only as though in a cloudy atmosphere, that which immediately lies before her."

And Horus said: "For what reason, my Mother, are the minds of men, who are not of our sacred country, less open than the minds of those belonging to it?"

And Isis replied: "The earth is placed in the midst of the Universe like a man lying on his

back, looking towards heaven, and the various regions of earth correspond to the different members of the man. The earth turns her gaze towards heaven as towards her father; following in her changes the changes of the skies. Her head lies to the south, her right shoulder to the east, her left is turned towards the Libyan wind, her feet are under the Constellation of the Bear, the right beneath the tail, and the left beneath the head of the Bear; her loins are under the regions of heaven nearest to the Bear; the middle of her body is beneath the centre of heaven. Behold, as a proof of these things, how they who dwell in the South have a pretty countenance and plentiful hair, whilst the Orientals have hands hardy in war and ready with the bow, for they are right-handed; the Westerns are strong and fight with the left hand, attributing to the left side the functions which belong in others to the right; those who dwell beneath the Bear are distinguished by the attributes of their feet, and by the beauty of their legs; those who inhabit beyond the Bear in the climate of Italy and of Greece, are remarkable for the beauty of their loins, and hence their tendency to prefer males. This part of the body also, being whiter than the rest, produces men of a whiter colour. The hallowed region of our ancestors is in the midst of the earth, and since the midst of the human body is the seat of the heart, and the heart of the soul, this is why, my Son, the men of this land, besides the qualities which all men possess in common, have also a loftier intelligence and wisdom, because the heart of the earth brings them forth and nourishes them. Moreover, my Son, the South is the storehouse of the clouds, it is there they gather together, and thence, it is said, flows our river—the Nile—when the cold becomes abundant. Now, when the clouds descend, the air grows thick and is filled with vapours which spread themselves as a veil not only over the sight, but over the intelligence. The East, my son Horus, is continually disturbed and glowing under the sunrise as is the West under the sunset; therefore, those who dwell in those regions can scarcely have a clear perception. The North, on account of its icy temperature, thickens the mind even as it does the body. The central land alone, clear and serene, is favoured as are those who inhabit it. It brings forth in a constant tranquillity, it adorns and completes its offspring, it contends alone against all others, it triumphs, and like a worthy ruler, it partakes with the vanquished the fruits of victory."

"Describe to me further, my revered Mother, what it is that causes in men during long illnesses, an alteration of discernment, of reason, even of the soul itself."

And Isis answered:—"Amongst animals there are those who have affinity with fire, others with water, others with earth, others with air, others again with two or three elements, or with all the four. Thus, the locust, and all kinds of insects,

flee from the fire; the eagle, the hawk, and other birds of flight, fear the water; the fishes dread the air and earth; the serpent abhors the open air, and, like all crawling creatures, loves the ground; all fishes delight in the deep, the birds in the air, where they pass their lives; those who fly highest delight in the fire (solar), and sojourn in its vicinity. There are even certain creatures who enjoy themselves in the fire, such are the Salamanders, who have their abode in it. The elements envelop the body, and every soul inhabiting a body is weighed down and fettered by the four elements; wherefore it is natural that the soul shall have affinity with certain elements, and aversion for others, for which reason she cannot enjoy perfect happiness. Still, as the soul is of Divine origin, she struggles and meditates even beneath this earthly covering; but her thoughts are not what they would be if she was liberated from the body. If the body be disturbed by sickness or by fright, the soul itself is tossed about like a man amidst the waves of a mighty tempest."

CHAPTER III.

"THE explanations thou hast given me on the marvellous creation of the souls by God, are admirable, O most powerful Mother Isis, and I am filled with admiration; but thou hast not yet taught me what becomes of the souls, after their separation from the bodies; I would contemplate this mystery, and desire to thank none else but thee for this Initiation." And Isis said:—"Hear, my son, for this highly-necessary and most important enquiry cannot be put away; this is my reply:—

"Oh thou grand and marvellous offspring of the great Osiris, think not that the souls, after quitting the bodies, are scattered confusedly in space, or dispersed throughout the universality of the infinite breath, losing their individuality, and unable to return to the bodies, or even unto their former abodes. Water, when drawn from a vessel, cannot find again the place it occupied; it hath no place in particular, but mixeth up with the whole mass of water; but it is not so with souls, O most wise Horus. I am Initiated in the Mysteries of Immortal Nature. I tread the paths of Truth, and I will reveal all to thee, omitting nothing. I will tell you, in the first place, that water is a body without reason, composed of multitudes of fluid particles, whereas the soul, my son, is personal, a royal workmanship proceeding from the hands, and from the mind, of God, progressing of itself in intelligence. That which cometh from unity, and not from that which differs, cannot combine with another thing; and in order that the soul might unite with the body, this union of harmony is by God made subject to the law of Necessity. The souls, therefore, do not return confusedly, and at a venture, into one and the same place, but each

occupieth a place of its own. This is even determined by what it experienced while yet in the body, borne down by a burden contrary to its own nature. Hear this comparison, O most blessed Horus: imagine a prison, in which are confined a number of men, eagles, doves, also swans, hawks, swallows, sparrows, flies, serpents, lions, leopards, wolves, dogs, hares, bulls, sheep, and with these, some of the amphibious animals, such as hydras, tortoises, and our crocodiles; then let them all be set at liberty at the same time. They will escape together; the men will turn their steps towards their dwellings and the public places; the eagles will soar aloft in the ether, where it is their nature to dwell, the doves will fly in the lower air, the hawks to a higher region, the swallows towards the abodes of man, the sparrows towards the fruit-trees, the swans to places where they can sing, the flies near unto the earth, within reach of the odour of man, for the natural disposition of the fly is to live from man, and to remain near the earth's surface; the lions and the leopards would repair towards the mountains, the wolves to the solitudes; the dogs will follow the track of man, the hares will reach the woods, the oxen will go towards the fields and meadows, the sheep to the pastures, the serpents to the caverns of the earth, the tortoises and other amphibious animals will rejoin their kind in the gulfs and currents, that they may enjoy, in conformity with their nature, the vicinity of the earth, as well as that of the water. Each animal will return, guided by its instinct, towards that abode which is most suitable. Thus each soul knoweth its allotted place, whether it be humanised, or whether it inhabit the earth under other conditions, unless some son of Typhon should tell us that an ox can live in the water, or a tortoise in the air. If then, although plunged in flesh and blood, they do not depart from the rule, while they are being punished—for their union with the body is a penalty—how much more will they, when once delivered from their bondage and restored to liberty!

“Now, this is that most sacred law, which extendeth even towards the heavens, O most illustrious child: Consider the hierarchy of the souls. The space between the heights of heaven and the moon, is occupied by the Gods, the stars, and the powers of providence. That between the moon and ourselves, my son, is the abode of the souls. The immense atmosphere, which we call the wind, hath in itself a way of such dimensions that it can move therein, thereby refreshing the earth, as I will explain to thee later on. But this motion of the air upon itself doth in no wise trouble the souls, nor doth it place any obstacle to their ascent, or to their descent; they glide through the air, without mingling or confounding with it, as water glideth through oil. This space, my son, is divided into four parts, and also into sixty subdivisions. The first part, starting from the earth, compriseth four regions, and extendeth up to

certain summits and promontories, above which its nature preventeth it from rising. The second part compriseth eight regions, within which are produced the movements of the winds. Be attentive, my son, for thou hearest the unspeakable mysteries of the earth, of the heavens, and of the sacred fluid which existeth between. In the region of the winds the birds have their flight; above, there is no air that is moveable, nor doth there exist any animal. This air, nevertheless, hath the privilege of extending, with all its animals, over these regions for which it is appropriate, and also over the four regions of the earth, while the latter cannot raise itself into those of the air. The third part includes sixteen regions, filled with an atmosphere subtle and pure; the fourth includes thirty-two regions, in which the air is thoroughly subtle and transparent, and through which the igneous nature can be perceived. Such is the order established in a direct line from top to bottom, without confusion; four general divisions, twelve intervals, sixty regions, and in these sixty regions dwell the souls, each one according to its nature. They are constituted in the same manner, but there existeth among them an hierarchy. The further a region is removed from the earth, the more exalted in dignity are the souls that dwell therein. I have now to explain, O, most glorious Horus, what those souls are, that are scattered in each of these regions. This will I do, commencing with the most exalted.

“The space which extendeth between the earth and the heavens is divided into regions, my son, Horus, according to measure and harmony. These regions have had various names assigned to them by our ancestors, some calling them zones, others firmaments, and others envelopes. There dwell the souls that have been disengaged from the bodies, and those also that have not as yet been incorporated. The places which they occupy are in keeping with their dignity; in the higher region are the Divine and royal souls. The inferior souls, those that dwell nearest to the earth, are in the lower regions, the intermediate souls, in the intermediate regions. Thus, my son, the souls that are destined to command, proceed from the superior zones, to which they again return after being delivered; or they may ascend higher, unless they have acted contrary to the dignity of their nature, and to the laws of God. In this case, Providence causeth them to descend into inferior regions, according to the measure of their faults, as also other souls, inferior in power and dignity, are conducted from inferior zones towards a more exalted abode. For above are two ministers of Universal Providence; the one is the guardian of the souls, the other is their guide. It is he who sendeth and classifieth them in the bodies. The one keepeth them, the other releaseth them, according to the will of God.

Thus a law of equity presideth over the changes which are accomplished above, and, as upon earth,

it modelleth and constructeth the vessels, within which the souls are contained. It hath the assistance of two operations, memory and experience. Memory is watchful that each original type should be preserved and maintained by Nature, such as was established above. The duty of experience is to provide each soul that is embodied, with a body for which it is appropriate, in order that souls that are lively should have lively bodies; souls that are slow, slow bodies; souls that are active, active bodies; souls that are soft, soft bodies; souls that are powerful, powerful bodies; souls that are subtle, subtle bodies; finally, that each soul might have the body that is most appropriate, for it is not without a purpose, that winged animals are covered with feathers, that rational animals are endowed with superior and finer senses, that the quadrupeds are provided with horns, with teeth, claws, or other weapons, that the reptiles have received bodies that are undulating and flexible, and for fear that the moisture of their bodies might render them too weak, they are armed with teeth, or sharp scales, and they also resent death more than other animals. As for the fishes, they are timid, and have received for their abode an element wherein light is deprived of its double operation, for in the water fire can neither light nor burn. Each one swimming by means of scales or fins, fleeth wherever it wills, the opacity of the water being a defence against its weakness. Therefore the souls are enclosed in bodies after their own likeness; the souls of men are endowed with judgment, the souls of birds are wild, amongst the quadrupeds souls without judgment, whose only law is might; among the reptiles souls that are subtle, for they will not attack man to his face, but by lying in ambush; the fishes receive souls that are timid, and all that which is not qualified to enjoy the other elements. In each class of animals a few are to be found that transgress the laws of their nature."

"How is this, my Mother?" said Horus.

And Isis answered: "For instance, a man who acts against his reason; a quadruped that shaketh off the yoke of necessity; a reptile that forgetteth its coming; a fish that loseth its timidity; a bird that forsaketh its freedom. This is all for the present upon the hierarchy of the souls, on their descent, and on the creation of bodies.

"O my Son, a few royal souls are to be found in each of the classes; they appear with different characters, some are fiery, others are cold, some proud, others gentle, some clever, others awkward, some idle, and others active. This difference ariseth from the regions from whence they proceed, for their descent and incorporation. From the royal zone proceedeth royal souls; there are many royalties; that of the souls, that of the bodies, that of art, that of science, that of virtue."

"How," said Horus, "are these Kings designated?"

"O my son, the King of souls, who has existed hitherto, is thy father Osiris; he who is King over

the bodies is the Prince of each nation, he by whom it is governed. The King of wisdom is the Father of all things; he who Initiates is Hermes Trismegistus; over medicine presideth Asclepius, son of Hephaistos; might and power are under the empire of Osiris, and after him, under thine own, my son. Philosophy is subject to Arnebaskenis; poetry also to Asclepius, son of Imouthe. In general, if thou reflectest, thou wilt acknowledge that there are many empires, and also many Kings. But the supreme chief belongeth to the superior region, the partial royalties answer to the places from which they have proceeded. Those who proceed from the zone of fire, work with fire, those that proceed from the zone of moisture, dwell in moist places. From the artistic and learned sphere are born those that devote themselves to arts and sciences; from the inert sphere, those that live in inactivity and idleness. All that which is said and done upon earth hath its origin in the altitudes, whence the substances are dispensed unto us, with measure and equilibrium, and there is nothing but cometh from above, and returneth thither."

"Explain this unto me, O my Mother."

And Isis answered: "The most sacred nature hath set amongst animals an evident proof of these relations. The breath which we aspire from the higher air, we exhale, to aspire again, being provided with lungs to perform this labour. When the tubes, through which we breathe, are closed, we tarry no longer here below, but depart hence. There are still, O my glorious son, other accidents by which the equilibrium of our combination is destroyed."

"What then is this combination, O my Mother?"

"It is the union and the mingling of the four elements; a vapour is disengaged therefrom, which envelopeth the soul; it penetrates the body, and imparteth to both, its own character. Thus are produced the differences in the bodies, and in the souls. If fire predominates in the composition of the body, the soul, which is naturally ardent, receiveth thereby an increase of heat, which renders the animal more energetic and fiery, and the body quicker and more active. If air predominates, the body and soul of the animal are thereby light, changeable, and restless. An excess of water causeth the soul to be gentle, affable, facile, social, and easily moulded, for water mingleth and uniteth with all other objects, dissolving them, if abundant, diffusing and moistening them, if in small quantity. A body softened by too much moisture offereth but little resistance, a slight illness will dissolve it, and little by little it will be released from its bonds. If the earthy element is dominant, the soul is obtuse, for the body lacketh subtlety; the soul cannot manifest through the opacity of the organs, it remaineth within itself, fettered by the burden which it beareth; the body is solid, but inert and heavy; it can only move with an effort.

"But if the elements are in proper equilibrium,

the animal is ardent in its action, light in its movements, even-tempered and robust in its constitution. The birds are born from the predominancy of the air and fire, they also resemble these elements, from which they have issued. A great proportion of fire, mingled with a little air, and equal quantities of water and earth produce man; the excess of heat becometh sagacity, for our intellect is a species of flame, which burneth not, but is penetrative. From an excess of water and earth, with a sufficient quantity of air, and a little fire, the quadrupeds are formed; those which have most fire are also more courageous than the others. An equal proportion of water and of earth produceth reptiles, which lack audacity and truthfulness, because they are deprived of fire; the abundance of water maketh them cold, the abundance of earth maketh them heavy and slow, the want of air rendereth their motion difficult. From an excess of moisture, with a little earth, are born the fishes; the absence of fire and air maketh them timid, and inclined to conceal themselves, the excess of water and earth relateth them naturally to earth dissolved in water.

"The proportionate increase of the elements which compose the bodies, bringeth these up to their growth, and stayeth their development when the full measure is attained. Moreover, O most beloved son, so long as the equilibrium persisteth in the primitive combination, and in the vapour which is formed therefrom, that is to say, so long as the normal proportion of fire, air, earth, and water, is not disturbed, the animal remaineth in a state of health. But if the elements do not keep within the measure fixed at the origin—I do not here allude to an increase of activity, or to growth resulting from a change of condition, but to a rupture of the equilibrium, an excess or a decrease of fire, or any of the other elements—then, the animal becometh diseased; if the air or the fire, which are of the same nature as the soul, predominate, the animal forsaketh its normal state, by the superabundance of the elements which are destructive to the bodies. For the terrestrial element is the pabulum of the body, and the moisture which is diffused therein, maketh it compact; it is the airy element which giveth us motion, and general activity is due to the fire. This vapour, produced by the union and combination of the elements, is mingled with the soul by a sort of fusion, and as it draweth it along with itself, it stampeth it with its own character, be it good or bad. The soul keepeth its place, whilst it abideth in this natural association; but if a change is produced, either in the whole of the combination, or in one of its parts, or in its subdivision, the vapour, in altering, altereth the relations of the soul and of the body; the fire and the air, which have a tendency upward, draw the soul, which is congenerate with them, the aqueous and terrestrial parts weigh down the body, having in common with it, a tendency downwards.

(END OF THE VIRGIN OF THE WORLD.)

ASTROLOGY AND BUDDHISM.

BY R. H. STELLA.

Soon as the evening shades prevail,
The moon takes up the wond'rous tale,
And nightly to the listening earth,
Repeats the story of her birth;
Whilst all the stars around her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

Addison.

A TRANSLATION of the Chinese version of the *Abhinish Kramana Sutra* has been made by S. Beal, B.A., Professor of Chinese, University College, London. This valuable Buddhistical work was rendered into the Chinese language during the Tsn dynasty, between the fifth and sixth centuries, by Djanakuta, a Buddhist priest of Northern India. Such at least is the opinion of those best able to decide upon this matter. To Astrologers, Mythologists, and students of Occult Science, this work is one of the utmost interest. The wonderful agreement between the circumstances attending the birth of Bodhisatwa (Gautama Buddha) and the legendary, or apocryphal accounts of that of Christ, as given in Lindsay's *Christian Art* (Vol. I. p. 44) is truly remarkable. The account specified in the Christian legend describes a *date tree* as bending over the blessed Virgin, the Mahometan version relates to us the narrative of a *withered date tree*, under which the Virgin brought forth her son, whilst the Hindu legend reports that after Queen Maya had reached the Lumbini Garden, surrounded by all that was beautiful, she was attracted to the cool shade of a *Palasa Tree*, when lo! a marvel presents itself, the branches bend down, and *overshadow her*, and the infant Buddha is born. The peculiar marks upon Buddha's person also resemble those of Christ, as described in the apocryphal letter of Publius Lentulus to the senate of Rome. Speaking of these legendary accounts, Mr. Beal observes:—

"Many of the stories related in the following pages are found sculptured at Sanchi, and some, as I believe, at Barhut. If the date of these topes is to be placed between Asoka (about 300 B.C.) and the first century of the Christian era, it will be seen that the records of the books and of the stone sculptures are in agreement. If we could prove that they were unknown in the East for some centuries *after Christ*, the explanation would be easy. But all the evidence we have goes to prove the contrary. Nor can we dismiss this consideration in the way a late writer (Bastian) has done by saying that all these legends, wherever found, are equally truthless, that they are in fact exploded myths. How then may we explain the matter? It would be better at once to say, that in our present state of knowledge there is no complete explanation to offer. *We must wait until dates are finally and certainly fixed.* We cannot doubt, however, that there was a large admixture of Eastern tradition,

and perhaps Eastern teaching, running through Jewish literature, at the time of Christ's birth, and it is not unlikely that a certain amount of Hebrew folk-lore had found its way to the East. It will be enough for the present to denote this intercommunication of thought without entering further into minute comparisons. It would be out of place in a work like this, to enter into questions which seem to present such little reality to the numerous writers upon Buddhism, who, in their lectures and articles, tell us that it teaches *Atheism*, *Annihilation*, and the non-existence of the Soul. *These statements are more easily made than proved.* It would be better, at least, if they were not so frequently repeated in the face of contrary statements made by those well able to judge in the matter.*

One thing, however, that we are quite certain of is, Mr. Beal would have interpreted many passages of this beautiful legend to much more advantage had he been quite conversant with the sciences of Astrology and Occultism,† although there are many profound Occult truths concealed in those apparent legends which will well repay the investigation of the thoughtful student. We shall, however, leave that phase of our subject for another article, meanwhile confining our attention entirely to the *Astrological* aspect of both *Buddha* and *Buddhism*. The name *Buddha* is formed from *Budhuha*, or *Budahu*, the Hindu name for the planet *Mercury*. *Hermes* was the Greek appellation for Mercury, and we also find the term in the great *Hermes Trismegistus, der maximus*—thrice great—by reason of his virtues and great learning on the one hand, and because that Mercury, the "*Swift Messenger of the Gods*," in Astrology, holds the chief and principal rule over the brain, or intellectual faculties. In the Hebrew Kabala this Celestial Force is denominated *Raphael*, one of the *seven primary active angels*. To those who carefully appreciate our meaning, a significant fact reveals itself as to why the Hindus named their great social and religious reformer *Buddha*, for he was the out-birth of the intellectuality of the age, the *ideal man*, true for all ages and all time. In Greek the term *Hermes* also denotes "Interpreter of the Gods," and in the Astrological sense *Buddha* signifies precisely the same. He came upon earth to instil the law, that those who obeyed might free themselves from suffering, or in other words, *to teach the law of God*. *Hermes Trismegistus* was the founder of a certain school of thought, so the original *Buddha* was also the author of a new school, the modern *Gautama* being the restorer of the religion

* Compare, for instance, the remarks of the priest, Miget-tuwatte, in the Buddhist Controversy, held at Pantura, Aug. 26th, 1873, respecting the existence of *individual soul*. Many writers place such implicit faith in the statements of M. Bart St. Hilaire as to adopt his clever epigrams as facts without enquiry.

† In reality those sciences are both one, or we should rather say that Astrology is one branch of Occultism, and a very important one to the writer.

of the Buddhas. Mr. E. Upham, in his "*History and Doctrines of Buddhism*," states:—

"The ignorance of European scholars respecting the contents of the Astrological works of the Orientals, causes the Author the more to regret that such imperfect hints as the preceding are all that can be put together; they are merely offered as proofs that these schemes are *not the jumble of fictions*, or the inventions of jugglers. Whatever there may be of idle revery in the phantasies of Astrology, we should reflect, that to these idle objects *we owe much of ancient Astronomy*, and that Sabaism, or Planetary worship is the most attractive of all idolatrous schemes. It is fair to conclude that the mass of emblems which these incantations exhibit, contain a body of Astronomical calculations in different juxtapositions of the planet.* A further acquaintance with the literature of the Singhalese guided by the valuable clue to their Astrological books, may fill up the void which at present unfortunately exists in the Astrological system."

One of the Hieroglyphics in Mr. Upham's work represents *Buddha* as born of a virgin, which is neither more nor less than a direct reference to the sign *Virgo*, the Celestial Virgin of the Zodiac, the chief seat and dignity of *Hermes*, which, Astrologically interpreted, signifies that the sign *Virgo* is governed, or ruled by the planet *Mercury*. No wonder that our learned Sages of the East say that the Divine *Buddha* was born in the height of dignity and power. Another Hieroglyphic exhibits the *twin-children* of *Buddha*, which is an allusion to the constellation of *Gemini*, or the *Twins*—the pair in *Buddhist Astronomy*—this being the other House of *Mercury*. The fact is that the further we explore, the more certain it is that we find indications to prove that the Hindu *Buddha*, the Greek *Hermes*, and the planet *Mercury* are identical, and to the earnest seeker for the hidden Wisdom of the Ancient Sages there is far more profit and real satisfaction in the study of this sublime Astro-Theological system which embraces within its mighty province the basic life-principles of every science and every religion under heaven, than in trying to assimilate the dry, old, musty, metaphysical, speculative dissertations of the dreamy ascetics upon the "attainment of *Nirvana*," or the "absorption of the Divine Soul into the bosom of *Brahm*."

The Hebrew "*Bud*," which signifies *alone, single, solitary*, agrees remarkably well with the character of *Buddha*, and also with the influence of *Buddhism*. In like manner we find as a chief characteristic of the people born *solely* under the rule of the planet *Mercury* to be, that they are lonely, fond of retirement from the busy haunts of men, they are studious and thoughtful, often dwelling alone, and

* The emblems which Mr. Upham entitles "Incantations" in his book, are chiefly Astrological Maps of the Heavens, with the Moon's Nodes, or *Dragon's Head and Tail* inserted.

always follow some sedentary and secluded employment. In our long experience in practical Astrology, we have found the following combinations of planetary influx to produce *invariably* the same class of people. To constitute the true Mystic, the solitary, meditative Hermit, *Saturn* must be well aspected, rising, and in trine aspect to Mercury in the Ninth House. The active, scientific Occultist, the potent Adept in Magic requires a similar combination of *Uranus* and Mercury; the quick, active, commercial man has a combination of *Mars* and the *Sun* to Mercury; whilst the one who succeeds and becomes famous as a writer takes that of Mercury, with aspects of Jupiter and Venus, that is to say, so far as the Brain-force alone is concerned. Every author writing upon Buddhism has agreed that the general sense of the word means *Wisdom*. Now this can only be satisfactorily explained by the fact that Astrology teaches, as hitherto explained, that Mercury or Buddh rules the *brain*, and in consonance therewith if that orb is powerful in a Nativity, the person then born will possess healthy, energetic mentality, and become renowned for wisdom. This ideal culmination can only rarely occur however, owing to the discordant influences of other bodies. With this slight digression from the main branch of our subject, we once more resume. At page 23 of Mr. Beal's "*Romantic History of Buddha*," we read that when Mahaprajapati (the youngest of all the daughters of *Su-(pra)-Buddha* -- a wealthy member of the Sakya family) was born, all the Brahmin Astrologers remarked:—"This girl, if she has a son, will be the mother of a Chakravartin." The term *Chakravartin*, when freely rendered, means a universal Monarch, but the word in Sanskrit really signifies "*turners of the Wheel*," and is applied to kings who have great power and dominion over the people. This *Wheel*, or *Chakra*, so constantly introduced in the ancient Buddhistic and Brahminical religions, was the emblem of the great circles formed by the heavenly bodies. At page 32 we read that the time of Bodhisatwa's incarnation is, when the constellation Kwei (corresponding to the four stars in *Cancer*, γ , δ , η , θ) is in conjunction with the sun. His incarnation is next described. The queen Maya had a dream, which the Brahmins interpreted as a very propitious one. Addressing Suddhodana the King, they said:—"Your Majesty ought now to have a very special regard for the Queen, for the child born of her will certainly be a holy child and in after time arrive at perfect Wisdom. His name will be spread far and wide." The account of "Casting the Horoscope," as given on page 54, is specially interesting. According to Oriental custom, no sooner is a young heir born than the Astrologers cast the Horoscope, and delineate to the anxious parents the future of the young child. We read as follows:—

"Then Suddhodana Raja issued his commands that all the Astrologers and Fortune-tellers should

at once repair to the palace to examine the child and cast his Horoscope, and on their arrival he bade them look well to every sign, whether good or bad, and draw a true conclusion as to the child's destiny. On hearing this the Brahmins with earnest purpose examined well the child's appearance, and comparing what they saw with all that was explained in their Sacred Books, they finally drew their conclusions, and thus addressed the King. 'Maharaja, what great future is yours, and why? Because of the great dignity of this child, he has indeed been born a King of all that lives! For know, Oh King, that his body is marked by the thirty-two infallible signs of greatness.' Subsequently the old Sage, *Asita*, comes upon the scene, and in addition to the thirty-two superior signs, he mentions eighty-four inferior ones, none of which have any special interest for us, with the exception of one, viz., the sign of curly hair *turning to the right*, in imitation of the

Swastika, or "Mystic Cross," . Not only is this Swastika a symbol of the Sun's *apparent* motion from left to right, but it is the fundamental, or root-idea of the termination of the soul's journey, and also of the last sign of the Zodiacal twelve, Pisces, or the Fishes, ♓ . This sign was the symbol adopted by Fo, in the confines of Thibet, and was eventually introduced, 2,904 years ago, throughout the broad dominions of the vast Empire of China, under the title of the *Tao Tsa*. Not only this emblem, but its Ancient Order as well, has ever since existed, aye, and still continues to exist, throughout India, China, and Ceylon.

The chief desire in the soul of Suddhodana was to behold his son become an earthly monarch; his Wise Men and the old Sage, *Asita*, however told him that he would become a Buddha, a Saviour of men, and thus redeem his people from spiritual death. This greatly alarmed the old monarch, who therefore determined that none of the presaging indications of spiritual exaltation should occur if he could by any human means prevent such. The whole legend is replete with beauty and rich gems of Occult truth. An earthly ruler possessing vast armies of warriors, wealth, women, and palaces, all that go to make up Oriental ideas of pomp and grandeur, were in the mind of Suddhodana something *substantial* and *tangible* whereby their power and value could be appreciated, but to be a Chakravartin upon the spiritual plane; to teach men how to live, so that they *may learn how to die*; to be humble and meek, to bear insult and hunger, and to become a mere Mendicant, was something outrageous in his carnal conceptions, hence the manifold precautions taken to guard the Prince against the fulfilment of the "*four presaging tokens*" which the Initiated Brahmins had revealed as the sign of a Buddha, or Spiritual Chakravartin. There is an import in these four tokens that all students of the Occult should well observe, and for this purpose we can-

not do better than give the legend in its proper form. Selecting the version given by Mr. Arthur Lillie in his "*Popular Life of Buddha*," in Chap. IV., page 48, he says:—

"Perhaps at this time the good King Suddhodana was more happy than even the Prince in the ecstasy of his honeymoon. He had found for that Prince the most beautiful wife in the world, he had built him palaces that were the talk of the whole world of Hindostan. No Indian Maharaja before had had such beautiful palaces, such lovely wives and hand-maidens, such dancing-girls, singers, jewels, luxuries. In his bowers of camphor and cinnamon, amid the enchanted perfumes of the tuberose and the santal-tree, his life must surely be one long bliss, a dream that has no awakening. But suddenly this exaltation was dashed to the ground. He dreamt that he saw his son in the russet cowl of the beggar hermit. Awaking in a fright, he called an eunuch. 'Is my son in the palace?' he asked abruptly. 'He is, O King.' The dream frightened the King very much, and he ordered five hundred guards to be placed at every corner of the walls of the palace."

Thus far it appears that matters had fared well with the would-be maker of an earthly Chakravartin, but before long the knell of earthly greatness sounded in the ears of the fond Suddhodana, for Gautama his son "had seen an old man." * Here is how the matter came about. The King had, by the advice of his most reliable counsellors, prepared a magnificent garden of delight, in which everything that could charm and captivate the senses was introduced, therefore judging that the Prince would be entirely satisfied, and that he would never leave such a Paradise of beauty, a time was arranged upon when the Prince was to visit it, and upon a certain day the Prince, mounted in his chariot, was driven thither. Great precautions had to be taken to keep all *old men*, sick men, corpses, and hermits from his sight. We need not herein describe the decorations, and the precautions taken for counteracting the destiny of Gautama Buddha; it is quite sufficient to state that he saw an "old man," that afterwards, he immediately turned back. When his next endeavour was made to visit the palace of immense delights, he met a sick man. Notwithstanding such miserable failures, with doubled precautions King Suddhodana attempts the third journey, but even guards, cordons of warriors, are powerless in preventing the Prince from seeing a corpse, for such was the destiny of the Buddha. Notwithstanding all this, however, King Suddhodana was just as determined as the Pharaohs of Moses, with this exception, perhaps, that we are not informed as to whether the Lord "hardened his heart." A fourth time, and under

quadrupled precautions, Prince Gautama was urged by his father to visit the garden of happiness. The chain of guards at this time was sixteen miles away, and the exit was by the *Northern Gate*. We are told that suddenly a calm man, of gentle mien, wearing an ochre-red cowl, was seen in the roadway. "Who is this?" said the Prince, "so rapt, so gentle, and so peaceful in mien? He looks as if his mind was far away, elsewhere; he carries a bowl in his hand." "Prince, this is the New Life," said the charioteer; "that man is of those whose thoughts are fixed on the Eternal Brahma." This, as may readily be supposed, was quite sufficient for the future Buddha, and he at once determines to make the painful, but "GREAT RENUNCIATION." At this point we must draw attention to the great, yet hidden, Astrological principle herein concealed. We are informed that the great journey which the Prince makes, was by the *Eastern Gate* of the palace, the second by the *Southern Gate*, the third by the *Western Gate*, and finally, the fourth journey was by the *Northern Gate*. Nothing else is requisite for the confirmation of this Astrological reference to the chart of the heavens—the four great Angels, so beautifully symbolised as Earth, Air, Fire, and Water, and in Astrology the plain inference is—the *Ascendant*, the *Mid-heaven*, the *Seventh House*, and the *Nadir*—the four Cardinal points, the Man, Beast, Lion, and Eagle.

Subsequently Gautama leaves his father's beautiful palace, and his still more beautiful young wife. We read at page 137 of Mr. Beal's work:—

"At this time Mara Raja of the Kama-Loka—the cruel and malignant Pisuna—seeing the Prince leaving his home, and fearing the consequences of his so doing, caused by his spiritual power all sorts of strange shrieks and voices to be heard, like the rolling of thunder in the air, or the crashing of things together. Again he made the appearance of a great torrent, reaching from a rock, right in front of the Prince; again he caused the appearance of a great and rugged mount, also a fiercely burning conflagration; but all those alarming appearances were overpowered and removed by the spiritual energy of the good Devas of the Buddha Heavens.

"Then the Prince having got beyond the city, turned round and looked at it, and with a lion's voice, he exclaimed:—'Rather would I have my body crushed by a rock; rather would I drink the deadliest poison, or starve myself to death, than not fulfil my vow to seek to save all flesh from the fearful Ocean of Birth and Death; I enter not the city again.'"

This Mara Raja, the wicked King of the Kama-Loka, reminds us of the Christian Herod, and is a distinct reference to the planet *Mars*, the letter *a* being merely a terminal in *Mar-a*, and if we substitute an *s* for the *a*, we have *Mars*, which shines of a *red* colour. The History of Buddha represents Mara as always inimical to him. Mars is represented with a battle-axe, or spear, in one hand,

* The four presaging tokens so prominent in the various romantic lives of Buddha are:—1st, an old man; 2nd, a sick man; 3rd a corpse; and 4th, a holy recluse. It is not at all difficult to reconcile these to the four cardinal points.

and a cock, or horned goat, in the other. This is only another indication that the Buddhist planetary Deity—Mara—is Mars, the "God of War." In fact, the whole character of the Buddhist King, Mara, and Mars, is exactly identical.

Passing over many other events so graphically portrayed in this interesting work, we find in chapter xv. the termination of his severe fast, the grand Finale in the solemn drama of the Souls' Initiation. During the six years penance which Bodhisatwa underwent, Mara Raja Pisuna had come at various times to try to tempt him to the commission of some small sin, but with no success, consequently the evil Mara assembled all his infernal hosts, a vast assembly of warriors, all caparisoned and armed for the struggle with the meek Bodhisatwa, and in chapter xxvii. the onslaught is described. Buddha's (Bodhisatwa's) reply to Mara's challenge is thus rendered:—

"Thou, although supreme in the world of Desire,
Hast no authority or power in the spiritual world;
Thou art only acquainted with the wretched beings in Hell,
And belong not to either of the three material worlds."

Afterwards Mara attempts to persuade Buddha to become a universal Monarch, and to abandon his present course. All his temptations, however, are equally fruitless. Then Mara, enraged with the greatest fury, summons all his hosts. Buddha, unmoved, and with perfect composure, addressed Mara thus:—"Oh! Mara Pisuna, I am born a Kshatriya, and therefore I scorn to lie, I tell thee that my determination is fixed. Do thy worst without delay." To this Mara rejoins:—"Even so; then I will grind thy body into fragments, prepare thyself for the fight." Buddha replies:—"I have neither bow nor sword wherewith to smite thee, nevertheless, O Mara, I will conquer thee ere I attain the aim of my life—*Supreme Enlightenment*." Mara hurried on his followers, and replied:—"Haste ye, use your utmost strength, show no pity for this child of the Sakya race, use every means in your power to fill him with affright," and herein it is well to observe that all the divers methods employed are those which pertain particularly to the influence of *Mars* and *Venus*, which planets in Astrology are *friendly* to one another. The attack fails, however. Space will not permit us in our brief article to follow out all the details of this most interesting legend. Suffice it to herein remark that the scene closes like that of a pantomime—*Vice is defeated and Virtue rewarded*, and there is vastly more than mere "coincidence" between this narrative and that of the Gospel of Christ. His early childhood, his pure life, his fasting and temptation in the desert, these points, and the strange resemblance in their teachings, not only arouse curiosity, but require full and complete investigation, which, when undertaken, will prove beyond question that neither the orthodox Christ, nor the legendary Buddha, ever had any physical existence as embodied men, but that they are ideal characters, true for all ages and for all

time; they are but the external forms of great truths, and as such, form the central characters of the great Astral Theology, which is the foundation of every great sacerdotal system under heaven. It is an indisputable fact that Buddhism * is closely allied to Sabaism, or planetary worship, which in itself was but a corruption of the ancient pure Astrology as taught and preached amongst the ancient Egyptians and Chaldeans. The wonderful Mythology of the Egyptians, Greeks, and Romans was originally but a complete system for the transmission of Astral truths, so as to be concealed from the vulgar. It is because our so-called learned *Savants* have paid so little attention to this inner life of the past, that they so grossly misjudge both its Philosophy and its Science. Be it so, and the old Sages, who have been vilified and scoffed at for thousands of years, can well afford to rest in calm contentment a few more years. The presumptive and arrogant dogmatism of nineteenth century Science and Theology has seen its *Zenith*, for the dawn is breaking on the mountain tops of the world's mentality, when Truth will soon burst the bonds that bind her, and may that time speedily arrive.

* In using the term "Buddhism," we mean, of course, popular, orthodox Buddhism, and not any metaphysical elaboration, such as has been styled "*Esoteric Buddhism*."

THE SMARAGDINE TABLE.

OF THE DIVINE MIND THRICE GIFTED.

(Said to be found in the Valley of Meditation after the Generation, in the Regeneration of a Man.)

Annotated by "STYX."

1. I SPEAK not fiction, but what is certain and most true;
For that which I affirm can be proven to be true.

2. What is below is like that which is above, and what is above is like that which is below, for performing the miracle of one thing.

For the Cause which creates becomes *Imaged* in that which is created, as the Echo is the rebound or reflection of the Voice, or as the Wax bears the impress of that which is stamped into it.

3. And as all things are produced from one by the Meditation of one, so all things are produced from this one thing by adaptation.

For, as it was said,—The Great Power sat inactive (in the Mundane Egg), but in deep Meditation, over the *Depths* (*Yoni*) of the Infinite, a whole year of the Creator,—so it is below, when Man sits down to *think* in the Valley of Ebron. For in this Valley is the Well of the Emanations, and he drinks the *Water of Life*. (*Isis Unveiled*, vol. ii., p. 267.)

4. Its Father is the Sun, its Mother the Moon, the Wind carried it in its belly, its Nurse is the Earth. (*Hermetic Philosophy*, p. 36, Part 1.)

For the Water which flows from this Well is an Essence of God Incorporeal, the SUN OF SUNS (Apollo), which descends upon Earth with SOPHIA, the Power of God. From this Power in the Earth arises the *Breath of Life*, carrying in its bosom the things that are (*Paradigms*), which are sown into and nursed by the Earth.

5. It is the cause of all perfection throughout the whole World.

For it is the Word of God having the perfection of Divinity in its Nature, and it is thus, through the transformation of things below, the perfection of all Nature.

6. Its power is perfect, if it be changed into Earth.

For it is always, and everywhere, one with and inseparable from, Perfection itself.

7. Separate the Earth from the Fire, the subtle from the gross, gently, and with judgment.

Such separation may be accomplished by Meditation, by *Silent Prayer*, and by self-purification, gently; or, it may be done by *Judgment of Fire*, in the *House of Fire*, which guards as a *Flaming Sword*, the *Gates of Paradise*.

8. It ascends from Earth to Heaven, and descends again to Earth; thus you will possess the glory of the whole World, and all obscurity will fly away.

The *Water of Life* is like the rain which is lifted by the Sun from the Sea into the clouds, thence, falling upon the earth runs back into the sea. The Life of Man, following the course of the Water of Life, is thus tossed up and down throughout the *Incarnations*, which becomes a Memory, and a Consciousness, and a glory of the whole World. From such Omniscience all obscurity will fly away.

9. This thing is the fortitude of all fortitude, because it overcomes all subtle things, and penetrates every solid thing.

For the Power of God is *Fortitude itself*, and the Wisdom of God which is the Good, is *Simplicity itself*, and the Essence of God is the existence of things.

10. Thus were all things created.

The Valley of Ebron contains the *genesis* of all creation, for it nourishes the *Tree of Life*, whose *fruit* is Immortality. On this *Stone* these truths are engraven.

11. Thence proceed wonderful adaptations which are produced in this way.

The *Image* of God, the *Paradigms* of Creative Thought, and the Scintillations of Divine Will, are everywhere.

12. Therefore am I called *Hermes Trismegistus*, possessing the three parts of the Philosophy of the whole World.

For the Mind which possesses Sense, *Understanding*, and WISDOM, is thrice-gifted, and Master of the World.

13. What I had to say concerning the operation of the Sun is complete.

What is the operation of the Sun, if it be not a manifestation of the Divine Energy?

“WHAT man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman? I believe that every man must hold these things for images under which a *Hidden* sense lies concealed.”—*Origin*.

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

By SAMSON ARNOLD MACKEY.

(Continued from page 51.)

[Explanatory Notes relative to those numbered symbols will appear in next issue.]

The lower gods implored the power of Jove,
To save their fanes below, and thrones above,—
Jove heard: and with Cyclopan thunder hurled
The Car and driver on the nether world;
Their flaming limbs the Eridan receives;
Where, for her son's lost life, Climene grieves.
Thus from the throne of Jove Phæton fell,
And now he wanders through the depths of hell;
But still each day he strives to rear his head,
Resisting still the Monarch of the Dead;
Till o'er the South we see the rising morn
Mix with the sunless noon and night's return.
Now in the dreadful pit the orb of day
Sinks more and more, till lost in every ray,
And morn and noon are swallowed up in night,
And all their land is one vast sheet of white.
The clouds dispersing show the spangled skies;
Whose type was Argus with an hundred eyes. (27)
Those eyes that sleep beneath the horizon move,
But those that watch are constantly above:
Those still relieve, by rising in the east,
Their weary fellows sinking in the west.
Now Orpheus for his Eurydice sighs; (28)
And Isis for her lost Osiris dies.
Now Venus, for her dear Adonis slain,
Flies on her swan's white wings to ease his pain;
Her swans too, seem a kindred grief to show
And shed their plumage in the form of snow.
All Nature mourns, for both her eyes are shut;
Both sunk to rest beneath the land of Phut.

But, though this son and daughter of great Jove
Are sunk to hell, and banished from above;
They shall not long be there (so fates decree);
Nor shall they ever, there, corruption see.
But when the sun and moon in *Virgo* rise,
Latona's Twins shall bless the Grecian eyes:
And *Eros* be, of *Aphrodite* born,—
(The Virgin of the sea, though once of corn);
Then shall Adonis rise again to life,
Born of chaste Myra, Cynaeres' wife:
Then Bacchus, too, from Semele, shall spring,
And other *Virgins* other *Gods* shall bring;
Begot by *Jove*, great *architect* and king. (29)
Deluded mortals, rub your slumbering eyes,
See from what sacred truths your fables rise.
O, all ye matrons that these virgins own—
That worship, as your god, each new-born son;
Whether your virgin mother, *Mara* be,
Or *Myra*, or *Marina* (of the sea);
Or *Virgin Aphrodite* (born of *foth*) (30)
'Tis plain they all were drawn from *Apherudoth*,
And, though each nation various emblems choose
Around their various godships to diffuse;
Yet all are typical of his bright ray,
Whom mortals call the Glorious Orb of day.
Whether your symbol bears the *golden bow*,
Or *horns*, or berried *Ivy* grace his brow;
Or, *golden ringlets* round his temple throw;
Or, whether, when re-risen from the dead,
You placed the “*Blaze of Glories*” round his head;
Or, clad in *beryl* robes you see him rise,
Till he has gained the summit of the skies,
'Tis still the *Sun* which thus you symbolise,
When he four hundred thousand years ago,
Made yearly visits to the *Pit* below.
When *Leo*, lost from sight, lay weltering there;
Whose back, then, served *Osiris* as a bier;

Till he, by faith propelled, reared up his head,
 In joyful resurrection from the dead,—
 Sprung to new life and in the Virgin born,
 Whose name is *Apherudoth*, the Queen of Corn,
 These ancient truths on various symbols shine,
 Which other nations prove as well as thine;
 And e'en thy sculptured elements arise,
 To place these sacred truths before our eyes.
 See! where you paint your winter's *white* distress
 Three Albanoth your fields of snow express.
 And when these yielded to the new-born sun,
 Fair *Leucothea* (31) was by him undone—
 The days grew longer as he viewed her face,
 Till warmed by love she sunk in his embrace;
 Then in her father's waves she hid her foul disgrace.
Bandrosa and her sister *Erse* grew
 From vegetation dressed in morning dew.
 Thus, water changing form from cold or heat,
 Receives the names of beauteous virgins sweet.
 But when down rocks the sudden torrents pour,
 Giant *Enceladus* is heard to roar.
 When awful clouds, descending, drench the earth,
Mimas and *Nephalim* receive their birth.
 When these, in horrid warfare, joined their force,
 And following thy Nile's majestic course,
 Then *Hydra*, most terrific monster, rose,
 And flounced and floundered 'midst his conquer'd foes.
 As many fathoms as thy water flows,
 So many children still *Niobe* shows;
 Still as the water leaves the thirsty plain,
 Niobe mourns her fourteen children slain;
 Oft as the sun exposed thy land to view,
 So often Hercules the monstrous Hydra slew.

The Winds I see in various forms express;
 Like giants some, and some like virgins drest.
 Light breezes these, but rending whirlwinds those,
 That like *Briareus* (32) disturbs repose;
 Whose hundred arms would ravage every grove,
 And hurl the shattered rocks, the clouds above,
 (As impious Greeks relate) to knock down Jove.
 When bursting through the fractured womb of earth
 With dreadful throes, it gives Porphyrian birth.
 When from its various points its current runs,
 (Propelled by summer or by winter suns)
 Wings of the hawk and whoop I see stand forth,
 These symbolise the south, and those the north.
 When from Arabia's wilds, a swarming host
 Of gnawing insects ravage all thy coast:
Three-feathered moons mark their destructive reign;
 Which your *three Harpies* happily explain.
 Opposed to Harpies, see the amorous dove,
 Proclaims the Western breezes fraught with love!
 Whose fructifying power all invades—
 Both man and beast, and birds, and sylvan shades;
 Such genial vigour melts the soul to love,
 When Zephyrette wantons through the grove,
 That (if 'tis true what Virgil's* verses state)
 Females increase their kind without a mate;
 Who sees (thus cheated of the rights of love,)
 The *symbol* of his rival in a Dove.
 Oh! ye chaste virgins! dove-like breezes shun
 Lest you to dove-like breezes bear a son;
 And chiefly thou, my Mary; lest, sweet maid!
 Thou by these ghost-like rivals be betrayed.
 And, yonder at a distance, in the rear,
 I see your social symbols (Pluche's care)
 Arranged in order,—in the proper place;
 Like son succeeding son—a numerous race.
 From father *Plough* descend the *furrow-sons*,
 Through whose rich loins a numerous issue runs.
 From parent blossoms, daughter's fruit succeed;
 As Phorcus comes before his numerous breed.
 Thy laws personified still rule the whole,

* Virgil's *Georgic*, grd.

Of which thy Minos is the very soul.
 For *Minos* like *Menus* from *Manah* rise
 The *Law* which regulated earth and skies.
 What though the sign of sounds do not appear,
 The signs of various sightless things are here;
 Such as the winds, the hours, the month, and year,
 And live in sculptured rocks, in various forms,
 As well as hail, rain, snow, and thunderstorms.
 Such are the figures of thy sculptor's hand,
 With which the Grecians peopled every land,
 Filled thrones with kings, and heaven with fictitious gods,
 And hell with demons, wielding flaming rods.
 But such great truths my muse declines to sing,
 That she in prose, may double treasures bring,
 Come, Polyhymnia, then, and be my guide,
 And let the sweet *Urania* be my bride;
 And, oh! thou ancient genius of the Nile,
 Be thou her handmaid still to ease our toil,
 And bring thine eastern sisters all with thee,
 And in my lofty attic dwell with me.
 Till all the functions of my life be o'er;
 Then waft me with thee to thy learned shore;
 There let me join thy light and aërial bands,
 That watch the mighty labours of their hands.

EPITAPHIUM CHYMICUM.

THE following epitaph was written by a Dr. Godfrey,
 who died in Dublin in 1755:

Here lieth, to *digest macerate*, and *amalgamate*
 into clay,

*In Balneo Arenæ,
 Stratum super Stratum*

The *Residuum, Terra damnata* and *Caput Mortuum*,
 Of BOYLE GODFREY, Chymist and M.D.

A man who in this Earthly Laboratory pursued
 various *Processes* to obtain *Arcanum Vite*,
 Or the Secret to Live;

Also *Aurum Vite*,

or the art of getting rather than making gold.

Alchymist-like, all his Labour and *Projection*,
 as *Mercury* in the Fire, *Evaporated* in *Fume* when he
Dissolved to his first principles.

He *departed* as poor

as the last drops of an *Alembic*; for Riches are not
 poured on the *Adepts* of this world.

Though fond of News, he carefully avoided the
Fermentation, Effervescence, and *Decrepitation* of this
 life. Full seventy years his *Exalted Essence*
 was *hermetically* sealed in its *Terrene Matrass*; but
 the Radical Moisture being *exhausted*, the

Elixir Vite spent,

And *exsiccate* to a *Cuticle*, he could not *suspend*
 longer in his *Vehicle*, but *precipitated Gradatim, per*
Campanam, to his original dust.

May that light, brighter than *Bolognian Phosphorus*,
 Preserve him from the *Athanor, Empyreuma*, and
Reverberatory Furnace of the other world,

Depurate him from the *Fæces* and *Scoria* of this,
 Highly *Rectify* and *Volatilize* his *æthereal* spirit,
 Bring it over the *Helm* of the *Retort* of this Globe,
 Place it in a proper *Recipient* or *Crystalline* orb,
 Among the elect of the *Flowers of Benjamin*; never
 to be *saturated* till the General *Resuscitation, Destag-*
ration, Calcination, and *Sublimation* of all things.

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY; THE ASTRAL LIGHT; VITAL FORCE, Etc.

(Continued from page 47.)

WHAT is this substance which our ideas thus give motion to? Our sciences demonstrate that there is only one kind of matter in the Universe, and we have here no authority for a contrary hypothesis. Besides this would be useless for us, the substance which we seek to account for may be the ether of the physicists, in which the light is produced, the concentration of which constitutes, probably, electricity, of which our most compact bodies, with their greater density, are only another variety. We can only suppose it to be in a more subtile state, appropriate for the transmission of vibrations more delicate than those of light. Thus would we have a series of states, less and less coarse, for this universal substance, viz. :-

Our inorganic matter in the solid, liquid, gaseous, or radiant state—electricity—ether dilated (the vehicle of light,)—the animal magnetic fluid, or whatever other name by which one may wish to distinguish the cause from which Mesmeric effects are produced,—the state of which we speak, which the Occultists have called the *Astral Light*.

We have still other observations in support of this explanation. All our chemical, calorific, and luminous phenomena differ only by the intensity of the vibrations, insomuch that one of them may produce the others, although we may not perceive it always; it is therefore natural to suppose that all vibrations of a superior order also produce light, invisible to our habitual senses, but visible to subjects which are particularly sensitive.* This is in fact what we find, with reference to all the states of the ether which we have just detailed.

1st. Besides the ordinary light and the electric spark, we have the phosphorescence, which all can see, then the light produced by magnets, which already can only be seen but by certain organisms, as has been proved by the experiments of Baron Reichenbach, and repeated quite recently with success by the Psychological Society of London.

2nd. That which is called the Magnetic Fluid of Mesmerism, is often perceived by somnambulists, or even by certain persons in the normal state, in the shape of luminous rays.

3rd. The *Theosophist* has published a letter of an Associate—an acquaintance of ours—who, according to his statement, perceives frequently, in a luminous form, the ideas of persons in whose presence he may happen to be, and this since childhood.

* Recent experiments have shewn that a hypnotised subject is able to perceive sounds in the shape of colours, and there are persons who, in the normal state, feel the impression of a certain colour at the same moment as that of a particular sound. (See *Revue des Journaux*, March 15, 1885, p. 428.)

4th. The human brain is a centre of forces around which the Astral Light condenses, and this condensation forms what is called the *Aura*, which certain Seers are able to perceive. The Aura of infants is always of a milky whiteness; that of adults has the white tinted with various colours. As the colours correspond to differences of vibrations, so the aura of each one of us is modified, according to age and the generality of our thoughts, etc.

These observations will justify at the same time the foregoing explanations, and the name—*Astral Light*—which has been given to this primordial substance. Its superior degree, however, is not the *Astral Light*, there is still another, at least, known to the Occultists, and which the Indians call the *Akasa*. This is the Celestial Fire, the Elemental Fire of the ancients; from our standpoint, this would be a refinement of the *Astral Light*, this latter being a condensation of the *Akasa* into an atmosphere surrounding the worlds.

The importance of the Akasa and of the Astral Light is considerable; the material and moral consequences of the phenomena which we have detailed in these articles, are as numerous as they are important, but this is not yet the moment to shew what these are. It has been proved by all that has been said, that in Spiritual seances, the mediums have surrendered to all the influences of Astral vibrations, without being able to resist or control them, when once they have thus yielded.

That these vibrations may be the result of:—

Ideas originating with the medium himself, even without his actual consciousness thereof, or

With persons who are present, or

With persons at a distance, or even

Simply, ideas which may have existed for a long time, whose source is totally unknown at the time of their manifestation, "castles in the air," according to a common expression.

These ideas, these vibrating material atoms are perfectly sufficient to produce upon the Astral Body of mediums, either images or sensations, which by re-action upon our physical senses, will produce irresistibly, as proved, amongst others, by the experiments of Braid, and Richet, the movements, the word, the act, in fact all the usual outward expressions of the idea which is perceived. Hence the answers of the table,* mediumistic writing, the discourses of entranced mediums, to whom, we perceive, the spirits of the dead may be perfect strangers.

Let us mention, by the way, that we can now understand the reserve which Adepts are commanded to observe in their teaching. Our physical senses are a precious shield by which Nature protects us against the thousand irresistible influences intersecting each other all around us; to remove

* It is clear that a Magnetic action is here added, by which the movements of the table are produced, and also that there may be other sources whence proceed the answers obtained by typology.

this protection, without being armed with science, or the most complete morality, is to expose oneself and others to the greatest dangers by which we can be threatened. Spirituality, or psychical development, may enable us to become masters of the Astral Light, that is to say, of those Forces of Nature which are the most powerful, the sources of electricity, and even of fire in the physical order, of invincible suggestion in the moral order. Therefore Spirituality does not at all imply Morality, they are both of a different order, and Black Magic and White Magic are not an idle fancy. The deepest science and the greatest virtue are therefore both necessary in order to handle these forces without danger, and it would be a momentous crime to teach their use to anyone who had not proved himself absolutely worthy thereof.

Let us conclude this article by summing up the experiments by which you may easily ascertain in your circles, the truth of all that we have just placed before you. They are numerous, and as follows:—

1st. Those of transmission of ideas to a subject in a state of tranquillity, but not asleep, with or without contact of the operator. A translation which will appear shortly will give you further details;

2nd. The same transmission to a sleeping subject;

3rd. The experiment of M. Richet, more particularly;

4th. Those which establish introversion;

5th. Those which consist in verifying the effect of mental questions;

6th. Those which shew the effect of a strong influence of the retina upon the power of emission of thought;

7th. The observation of the perception of colours as the effect of sounds upon a subject either asleep or otherwise.

All these experiments offer a variety of details which can only be perceived by investigation, only it is indispensable to remind you that none of them should be neglected, and notes should be scrupulously taken of the least circumstances, as well as of the results. It can only be by a comparison of patient investigation, that the truth can be made to appear with any amount of certainty.

VITAL FORCE.

Hitherto Magnetism has only been treated upon as an auxiliary; let us now attempt to characterise it in itself. The Magnetic Fluid is material. We will first verify the materiality of that which is called the Magnetic Fluid, a denomination which we will preserve provisionally.

In the first place, it neither proves nor characterises the human Soul, for we have a soul in common with the animals, even those of an inferior order. We are acquainted with the magnetic power of the serpent, itself fascinated by the stag; that of the toad, that of the spider, etc. Possibly traces of it might be found even amongst vegetables (*Physiologie du Magnétisme*, p. 369, Dr. Charpignon).

In the second place, the act of magnetising rapidly produces upon the magnetiser a feeling of bodily fatigue so far out of proportion with his movements that it implies a loss of substance.

Finally, many subjects perceive the Magnetic Fluid in the shape of a phosphorescent cloud. Let us mention on this point a capital experiment easily repeated, which consists in making a sleeping subject recognise, amongst several empty phials, one of them which has been magnetised; to him it will appear luminous. It is a particular state of the Astral Light. The materiality of the Magnetic Fluid being thus established, let us try to understand its nature. By attentive observation we will soon perceive that it manifests itself in the same manner as heat, light, and electricity. In fact, magnetisation generally produces heat, the latter being exceedingly favorable to it. The fluid, as we have just said, is luminous for certain persons. Like electricity it flows from the extremities, especially from the tips of the fingers, when they are brought together as in a bundle. Besides it influences bodies that are electrified, or susceptible of being so, and it is influenced by them. An ingenious experiment of the celebrated philosopher, Hartmann, shews it clearly. (See *Philosophie de l'Inconscient*, vol. i., p. 195.) He stretches a blanket upon an iron bedstead, and lies down upon it; his body being separated from the bed by the blanket, constitutes an electrical condenser similar to the Leyden jar; then, being magnetised in this situation, he finds himself much more susceptible to the effects of the fluid.*

Again, this fluid obeys those laws which govern the phenomena of heat and light. Mesmer affirms this in his *Découverte du Magnétisme Animal*, published in 1779; Dr. Barety proves it completely by his splendid experiments (*Des Propriétés de la Force Neurique*, etc., 1882). He has shown that the Magnetic Fluid radiates in a straight line, is reflected and refracted in prisms and lenses, traverses, like heat and light, certain colours only, is hindered, on the other hand, by others; traverses also certain bodies, fixing itself upon others. By these properties it is distinguished from electricity, with which nevertheless we have found it in so many ways to be analogous; this is caused by the air which obstructs electricity, but through which the Magnetic Fluid passes, without being absorbed. Nor is this their only difference; while water is also a conductor of electricity, so that when electrified it loses its fluid, by its own vapour alone, on the other hand it retains perfectly well the Magnetic Fluid, ebullition does not take it away. Thus the Electric Fluid accumulated upon a glass will be removed by the slightest moisture, the Magnetic Fluid, on the contrary, remains fixed thereon, even after being washed with sulphuric acid, which is a better conductor than water. Nor do we see that

* With very few exceptions, it does not appear that any precise inquiries have been made hitherto, concerning the influences of heat, light, and electricity upon the Magnetic Fluid. This offers a field of investigation to be explored.

animal magnetism is analogous to mineral magnetism, which is besides only an effect of electricity, for water, being a diamagnetic body,* is not magnetised by a magnet which can with impunity float upon it, or plunge into it, while it can be magnetised as we have before stated. These observations shew us that the Magnetic Fluid is ether in vibratory motion, but ether in a particular state—condensed ether, like electricity, and in motion, as light.

It is Vital Force itself. Let us demand further elucidation from its action upon organised bodies. This action manifests itself chiefly in vital phenomena, muscular contraction and sensibility, either by stimulating them (hyperesthesia) or by obstructing them (anesthesia), even unto paralysis and catalepsy. Thus the fluid sometimes appears to combine with the forces of the living body, then at other times to neutralise them by a contrary action. Hence has it been likened to the nervous current—this is particularly the opinion of Baretty, who calls it "*Force Neurique*." This action upon life is not limited to the human body; the horse is a very easy subject; we have known M. Lafontaine cause lions to sleep; at the Royal Institution in London last year M. Langley produced, at one of his Friday night lectures, a hypnotised alligator. Even plants are sensible to the Magnetic Fluid. Everybody will be benefited in repeating the charming experiments by which M. Picard, from St. Quentin, stimulated, either by magnetised water, or by direct passes, the blossoming of his roses, and the ripening of his espaliers. The most inferior organisms appear to be particularly influenced, for it is well known that magnetised water is preserved infinitely longer than any other, and this implies that the organisms, which alone cause the corruption of the water, are at least cataleptised for a long time.

Another very important notice, the act of magnetisation is Anaphrodisiacal; Magnetisers are agreed in acknowledging that it blunts venereal desires, and that, on the other hand, the act of reproduction hinders magnetic power. Thus between the Magnetic Fluid and the Vital Force entrusted to the spermatozoids, which are especially commissioned for its transmission, there exists such an intimate bond, that if the one is lost the other disappears. Therefore we should not be astonished because most authors consider the Magnetic Fluid to be the cause of Vital Force itself. We shall be better convinced of the above by the account of Dr. Lancessant's devotion, by which he lost his life, almost immediately after having revived, by magnetising a young girl who had been asphyxiated by submersion (*Cours de Magnetisme par Crepieux, p. 134*). As the latter regained strength, the Doctor lost his own, nor could the cares of his patient snatch him from death: it seemed as if life had passed from one body to the other.

The loss, therefore, of the Magnetic Fluid, which we shall now call the Vital Fluid, occasions death, just as its abundance and normal distribution give life and health. Hence the curative effect of magnetism; it restores a broken equilibrium. It animates the Astral Body and the Physical Body, and the latter by the former. We can go even further in trying to discover how the Vital Fluid acts upon the human being. Let us notice, in the first place, that it does not mingle with the Astral Body, and to that which has been shown previously with reference to the inertia, which is natural to the latter, might be added a direct observation which is most remarkable. It refers to a materialisation obtained in full light at a spirit-seance, as published in "*Light*" (28th Feby. last). In the first place the Astral Body was seen to proceed slowly from the left side of the medium, it showed animation only after it had resumed its ordinary form, and it is at this moment only that the medium gets weaker. After this remark let us return to facts that are known. By Magnetism the physical senses are annulled, and the will disappears, as does that of an animal deprived of its brain (see the experiments of Flourens); but at the same time, the inner sense acquires a sensibility to which it is foreign in the normal state. It seems, therefore, that the Vital Fluid is then driven, at least partly, from the physical body upon the Astral, while ordinarily it would appear to be distributed, and as it were in equilibrium with both. It appears, notwithstanding, to have its source in the Physical body, as a visible bond continues to unite it with the Astral body, as it has been particularly noted in the foregoing materialisation.* Hence we must draw the following conclusion. In taking into account the law that the smallest action, by virtue of which Nature produces everywhere the maximum of effect by the minimum of effort, it is plausible to suppose that the Vital Fluid, issuing from the Physical body, acts directly upon the Astral body; for the Astral body is that state of the ether which is most approximate to that which constitutes the Vital Fluid.

Being subject to the Will, it is its organ of transmission. Let us complete the characterising of the Vital Fluid by a particularity, the consequences of which it will be useful to point out just now. The Vital Fluid is entirely subject to the Will. It can thereby be projected from oneself, concentrated upon another, even at a great distance, or even directed into one's own body. An experiment which you will also verify with advantage is that which consists in annulling a sensation by the force of the Will only; by this method one often succeeds in healing oneself of many diseases, in the same manner as we heal others by magnetising them. For this purpose, it is necessary to concentrate one's mind upon the locality of the disease,

* Hence the extreme danger a medium incurs of losing his life; the least physical accident may produce sudden death; imprudent investigators cannot be too forcibly reminded of this.

* A substance is said to be diamagnetic when, instead of being attracted by magnets, it is repelled by them: for instance, gold, silver, copper, coal, etc., etc.

as long and as often as it will be necessary, and this with perfect calm.

Let us now remember what relates to the transmission of thought. Is it not evident that, between the magnetiser and the subject, this takes place by means of the Vital Force controlled by the operator's Will? It impresses the Astral body of the subject, and through it the Physical body, if required. Let us advance a step further, and imagine the subject and the magnetiser combined into the same person, we shall then witness the transformation of the idea into action, in the normal state. The idea, being a material vibration, may be received passively (as in the case of a sleeping subject), or it can be set in motion by the Will (as in the case of the magnetiser); in either case the Vital Fluid will be required for its transmission unto the Astral body, and through it unto the Physical body, which translates it materially, either by word or by motion. Here we find the law of lesser action. It being seldom the case that the magnetiser has a complete control over his ideas, there are always a few transmitted by him unconsciously. All manner of magnetisation is therefore more or less mingled with suggestion, and a suggestion of ideas of an inferior order, which are generally the most difficult to repress. Moral purity, therefore, is one of the chief qualities required of the magnetiser, even if his only object is to produce certain results, on account of the disorder occasioned among the vibrations of the Astral Fluid by an evil thought. This assertion, of which experimental proof abounds, cannot be called to mind too often.

SUMMARY.—In short, the Magnetic Fluid is a particular state of the Astral Light, from which proceeds the Vital Force, which animates the Physical body, and also the Astral body, and probably the organ of transmission whereby the Will is transferred into action.

"The affinity of the Vital Fluid for matter and its coarsest state is such," says M. Sinnett ("Esoteric Buddhism," p. 22), "that it cannot be separated from any mass, or any particle of the latter, without instantaneously passing another mass, or another particle. When a man dies, having been forsaken by those superior elements, whereby he was made a living reality, the second element, or Vital Fluid, which in itself is not a unity, but which is still inherent to the particles of bodies in decomposition, attaches itself to other organisms, to which the process of decomposition gives birth. Bury the body, and the vital principle will attach itself to the vegetation which covers it. Burn the body, and the indestructible Vital Fluid returns instantaneously into the bulk of the planet itself, from which it was originally borrowed, and there it re-enters into some other combination according to its affinity.

CONCLUSION.—Constitution of the inferior part of the human being. All general conclusions hitherto acquired demonstrate, that that part of the human being ordinarily called the body, is com-

L. of C.

posed of three material elements. 1st. The Physical Body, inert matter, the most condensed state of the ether; 2nd. The Astral Body, more nearly related to the substance; 3rd. The Vital Fluid which quickens the two above noted, is a third form of the Astral Light.

Experiments that are recommended. In the next article, we shall proceed to an inquiry into the superior elements of the human being. We will not conclude this one without recalling as usual the simple experiments which we have noted therein.

1st. To recognise amongst others an empty phial previously magnetised.

2nd. To place the subject upon a blanket stretched over an iron bedstead, and to magnetise him while in this position, to ascertain that the force of the fluid is thereby increased.

3rd. To quicken and develop flowers and fruits by magnetisation.

4th. To verify the preservation of the properties of magnetised water, in spite of ebullition, or of time.

5th. To verify the incorruptibility of magnetised water, and to measure its duration.

6th. To verify the reflection and the refraction of the Magnetic Fluid.

7th. To verify the curative action of the patient's own will, by the concentration of his own mind upon the seat of the disease.

These are experiments which all may try, and which we recommend to our readers.

(To be continued.)

PRACTICAL ASTROLOGY.

PART I.

By *.

A QUIANT old author has remarked that:—"To all things in which there is Life, there occur three grand periods, Birth, Maturity, and Death." This is broadly correct, in a physical sense, for the great controlling force of these important periods is the Universal Life-Principle that permeates every atom throughout the vast Universe. In dealing with this Life-Principle we must ever remember that it is perpetually alternating between its minimum and maximum, or the rise and fall of its arc, and no matter upon what portion of the earth an event may take place, or an action be committed, it will receive the exact momentum of Life-Force in operation, at the precise moment that the Physic contact is formed. Nothing can

* Fully recognising the value of an expert Astrologer's opinions, we have induced our learned friend to contribute a series of Astrological articles for this Magazine, which will embrace many of the universal and practical benefits which are to be derived from a correct knowledge of Planetary influx. It is also gratifying to us to learn that the eminent skill of , as shown in the practical portion of the affairs of life, has been, and is still being, the valuable means whereby the absolute truth of Stellar influx is incontrovertibly demonstrated.—EDITOR.

materially alter it afterwards. It is this law which to a great extent explains the difference between two children, born of the same strong and healthy parents; one will be robust and live to a good old age, whilst the other will be a feeble and sickly object, and die young. The reason is because the Life-influx was *vitiated* at the moment of mortal birth. What is thus true of man is true of the animal and vegetable kingdoms, in a lesser degree. Many no doubt will smile and curl the lip of scorn at the idea of Peas, Beans, Cauliflowers, etc., being controlled, or influenced, by the Sun, Moon, and Planets, but laughter and ridicule are but poor arguments when met face to face with stern and indisputable facts. Let the reader turn to the pages of "*Isis Unveiled*," or "*Occultism in India*," and he will therein find accounts as to the "*modus operandi*" by which the Indian Fakir causes the seed so *quickly* to germinate, grow into a plant, and bear fruit before the astonished eyes of his spectators. It is this same Life-Principle, known by so many various names, that is the Magic Motor of Mother Nature. In order to be brief, it may be herein stated that all planetary influences are concentrated, so far as regards our earth, more or less upon the two Astrological Moderators—the Sun and Moon. Regarding vegetable life, the Moon is the great and primary factor, she being nearest to our earth, and also by reason of her rapid motion. She receives and transmits to us the influence of all the stars in space; she is, in short, the great Astral Medium of the skies, and upon her position depends the success or otherwise of all the efforts of the gardener and the farmer. It must be herein understood, however, that the condition of the soil, and the climatic changes along with the state of the weather, have much to do with success, for it is not to be supposed that a worn-out and worthless soil can by any means compensate for a rich one. What we assert is, that, given the proper conditions for natural growth and development, the actually good or bad crop will then depend upon Stellar influx. We can assist Nature, and what would be termed a fair crop might, under better influences, have been a most bounteous and plentiful one. Almost every year the most experienced agriculturists are deeply puzzled at the results of the ground, and often, very often indeed, the crop upon good ground is not equal to that sown upon much inferior soil. They sow their turnips in the morning, and are surprised to find that they are much better, or worse, as the case may be, than the produce of the same seed in the afternoon. How often do we find one half of a field yielding an abundant and healthy crop, whilst the other half, containing the same rich soil and seed, is a complete failure. Why is this, and what is the cause? Simply the very position which the Moon occupies at the time of planting the crops. The real key to this mystery being that the vital Life-giving force of the Stellar influx, or

Astral Light, increases from the *New* to the *Full*, and decreases from the *Full* until the *Luni-Solar conjunction* is again passed, or in other words, as the Moon increases in *light* so does the Vegetable Life-Principle. As a general rule, seed sown at the period of *New Moon*, has but meagre germinating power, and does not grow robustly, or thick enough, whilst that sown *near* the *Full* shoots up vigorously, and thrives abundantly. We have often personally made the following experiment:—Divide one portion of garden Peas, sow one half at the *Full Moon*, and the other half at the following *New Moon*; let them have the same soil and same treatment, and the latter will be, comparatively speaking, a complete failure. This offers an easy and simple method of testing Lunar influence on vegetation. In the natural order of things a man is just as likely to plant under favourable as under unfavourable influences, and his alternate successes and failures in various crops are the result. The wise one will, however, by working in strict accordance with Nature's harmonious law, which, to use the words of the Initiate, Solomon, is:—"That to everything there is a purpose, and a time for everything under the heavens; a time to plant, and a time to pluck that which is planted."

All gardeners and farmers who may be unacquainted with that elementary knowledge of Astronomy which would enable them to observe through which Sign of the Zodiac the Moon might be passing, will, in future, find such in the pages of the *Occult Magazine*, which will contain one month in advance the days and hours favourable for planting all kinds of crops. We shall thus endeavour to introduce a little Practical Occultism into our daily lives, which, we trust, will be attended with profit to all interested in the subject.

The general laws we have hitherto alluded to are, like everything else, subject to variation. Thus whilst the Life-force flows from the *New* to the *Full Moon*, and then begins to ebb, yet there are also special times suitable to the particular nature of special crops. For instance, Peas and Potatoes are, in their Psychic nature, the opposite to each other. One grows in the *Airy*, the other in the *Earthy* vortices of the Magnetic wave, so with all other kinds and qualities. For the special benefit of our readers we herein give the names and Astrological symbols of each Sign, divided into the proper Quadrants of Earth, Air, Fire, and Water. The *Fiery* signs are *Aries* (♈), *Leo* (♌), and *Sagittarius* (♐). When it is possible: all plants, which are in their nature hot and burning, should be planted or sown, when the Moon is passing through one of those Signs. The *Earthy* Signs are *Taurus* (♉), *Virgo* (♍), and *Capricorn* (♑). These are suitable for all sorts of root-crops, such as Turnips, Potatoes, etc. The *Airy* Signs are *Gemini* (♊), *Libra* (♎), and *Aquarius* (♒). These are adaptable for almost all crops that can be grown, with the exception of the root-crops. The *Watery* Signs are *Cancer* (♋), *Scorpio* (♏), and

Pisces (X). To those latter belong Water-Cress, Melons, Squashes, etc. There are other minor details, however, which cannot be herein explained, because without a complete knowledge of the Astro system our readers would not comprehend our meaning. From the foregoing remarks it will be plainly perceived that by a thorough system of working, man may obtain the greatest possible result from the least labour, by simply working in the manner which Nature intended him to do—in harmony with her—for she knows her true votaries, and rewards them in exact accordance with their works. In conclusion to this brief sketch we append a few practical remarks to those who may be interested in the subject.

Never sow Peas at the New Moon. If you sow them just before the Full Moon, they will yield well, but run light, and *continue blossoming*. The proper time is at the *Full* and the *succeeding day*. Beans, and all Pulse, should be sown about this time, without any exception. Cabbages, Lettuces, Cauliflowers, and other vegetables of a like nature, should be sown at the *Full*, and *transplanted two days before the Full*. If they are sown and transplanted in the *Wane* of the Moon, they will not do well, but become very *deficient in flavour*. As regards Fruits and Vines, if you wish the Vines to *spread*, plant them when the Moon is in the Watery Quadrant, and *prune* them in the increase of the Moon. Observe the above rules generally, and your success will be quite beyond your anticipations. As the Moon passes through all the Twelve Signs every month, it will not be difficult to select proper times for each operation.

Our next portion will be devoted to *Astrology and Medicine*, shewing the real cause of Disease, and the origin of the true art of Healing the Sick. For many years past we have made a special study of the Medical branch of Astral Science, and we have met with very remarkable success therein, especially in Nervous Disorders, and Blood Diseases arising from hereditary taint or otherwise. Such being the case, we fervently hope our readers will master the subject, and not only be the means of benefitting themselves, but likewise of relieving those of their fellow-creatures who may be afflicted and suffering.

(To be continued.)

To Correspondents.

F.T.S., FRANCE.—AN OLD FRATERNITY.—Still to-day another likeness prevails, viz.—the Supreme Council of the University, which is composed of *Seventy* Members. We shall find this number applicable to the same object, in the Order of the Abramites, in the Order symbolised under the name of *Jacob*, in the Supreme College of laic Initiates, whereof Jethro consulted with Moses upon the Creation, and in the College of the Seventy Translators who gave their name to the *exoteric* version of the Seventy, as also the Seventy Messengers sent out by Jesus. (*Luke x. 1*; also *Matt.*)

ACOLYTE, NEW YORK.—ROSY CROSS.—Luther took for his coat of arms a *Cross* rising out of a *Rose*, a very mystical symbol. J. M., LONDON.—ANAGRAM.—Yes, it is anagrammatical, for we find *Manu* is *Numa*, and this read backwards is *Amn*, or "the Hidden": you will also find Colonel Todd, in his "Annals of Rajasthan," speaks of a very antique place—*Jesulmer*, or anagrammatically, *Jerusalem*.

KRONOS, LOS ANGELES.—SECRET DOCTRINE.—It was for divulging the secret of the Phen that Phineus was blinded by Zeus. "Pitying the human race," he says (*Val. Flaccus* iv. 479), "with foolish tongue I divulged the destinies and the counsel of Jove, and the hidden designs about to fall suddenly on the earth, which He alone had prepared, hence this so great misfortune has fallen upon me, and I was stricken blind in the midst of my discourse."

"In our schools," says Rabbi Abondana, "Natural Philosophy is to be learned from the first Chapter of *Genesis*, upon which account it is called the Study of the Work of Creation; which *being encumbered with great difficulties, is not wont to be publicly explained, but only in private* to the party that *deserves it*."

It was for divulging the secret of the Gods that Tantalus was fabled to have been plunged into hell, and the guardian of the Sibylline Books was liable to the penalty of death if he revealed aught that they contained. In the temples were Sigilions, or images of Harpocrates, with a *finger on his lips* to indicate religious secrecy and silence. They had two species of disciples, the *esoteric*, or Brethren to whom they explained everything; the *exoteric*, or multitude to whom they spoke in riddles or parables, as Jesus did, and whom they left in ignorance as they do still. I cite the following passage from Varro:—"Quoniam in omnibus templis ubi Isis et Serapis, colebatur, erat etiam simulacrum quod digito labiis impresso, admonere videbatur ut silentia fierent." (In all the temples where Isis and Serapis were worshipped, there was also an image, which, with the finger impressed on the lips, seemed to admonish that silence should be maintained. P. 71.)

ASTOR, N.Y.—Pliny terms the Druids the *Magi* of the Gauls and Britain.

D.D., LONDON.—BIBLE LORE.—No, the ancient philosophers never disputed amongst themselves upon the question whether *anything was made out of nothing!* they all agreed that *that* was impossible. But though the eternity of matter was thus maintained, a frequent change of figure in that matter was fully acknowledged. Matter itself, they taught, is indeed eternal, but in addition to the changes of form which we daily witness, it successively undergoes at the end of certain vast periods, mutilation which are equivalent to the *destruction of one mundane system, and to the production of another from its ruins*. This point is argued by the philosopher, Sallust. (*De Dus. et Mund., C. viii. xvii.*) In a similar manner Timæus, the Locrian, though he admits the creation, or rather the generation of the world by a Deity, yet he acknowledges nothing more than a production out of already existing materials. (*De Anim. Mund., p. 545.*) Precisely the same language is held by Ocellus Lucanus (*De Univ., C. i., ii.*); and accordingly it is on this identical principle that he undertakes to answer those writers who made the history of Greece commence with Inachus. "That epoch," says he, "was no real beginning, but only a change; for as Greece had been in a state of barbarism before the days of Inachus, so will it again relapse into a similar state at some future period." At the same time he intimates the existence of certain physical, as well as moral revolutions. The different parts

of the earth are liable to corruption and change, sometimes in consequence of a deluge, sometimes by the more silent operation of dissipating winds, or undermining waters. Such also is the doctrine of Macrobius (*In Somn. Scip., i. 10*). Nothing can be properly said to perish, throughout the whole world. Those things which seem to be destroyed only change their appearance. The world itself remains, though the human race has often been almost totally swept away, either by inundation, or conflagration. In this tenet, with some smaller varieties, the Stoics, Epicureans, and Platonists were all agreed, for it is true *Occult* teachings.

NEO, PARIS.—PYTHAGORAS.—Under Hermodamus, under Thales, under Phérécydes of Syros, under Anaximander, Pythagoras flourished, and having exhausted all the doctrine of these masters he re-ascended to the sacred source where they had drank and dipped so deeply into the most profound Mysteries. Provided with letters to the Pharaonic Amasis, he was admitted to the formidable ordeals of the Sacred Science, in Memphis, within the temple of Neith-Isis. His Initiation lasted for twenty-two years, under the Pontificate of the High-Priest, Souchis. He arrived at the highest grade of Priesthood, at the very time when the infamous Cambyses invaded Egypt, this ravager of temples who plundered those of Thebes and Memphis and destroyed in his fury those of Ammon, in order to efface all remembrance of the ancient Law. Along with a portion of the Sacerdotal College, Pythagoras was conducted by a Persian brigade to Babylon, where his confinement under the surveillance of the imperial police lasted twelve years, he only having regained his liberty by the intervention of Democedus, physician of Darius the son of Hystaspes. He never returned to Samos, his native place, save once, to receive the "last supper" from his first master, and to convey back with him his aged mother. Wherever he passed, he visited the Temples, and was the head and the heart of the Antique Order. In Crete he was with Epimenides in the sanctuaries of Jupiter, at Elis he was at the Olympic Games, at Delphi we find him amongst the Amphicytons, he confers a long time with the Priests of Apollo, he talks with the Pythics, at Eleusis he presides at the Mysteries. Finally, he settles at Crotona, and founds his Order, and at three score years we find this Epopt of Memphis marries one of his pupils, Theano, a young woman of great beauty, who had taken an enthusiastic passion for him, and for his work, which she directed after his death.

G.A.W., SAN FRANCISCO.—THE WORD.—Why does Orpheus write an esoteric book upon the Social Word, which is cited by the Fathers of the Church? Why does Plato pen an exoteric treatise upon the property and symbolism of names, and why does St. John—the beloved disciple—commence his Gospel in these words:—"In the *Principle* was the Word, etc.," repeating the first word of the *Sephira* of Moses—the term *Bereshith*, Arkè, Principle?

ACOLYTE, PARIS.—THE MASS.—The holy sacrifice of the Mass, orientally termed Avahna, Pouja, or Festival of the Real Presence, decomposes itself into the following Eastern rites:—Hassanah, from which is derived the invocation Hosanna; Sougatta, elevation; Arkia, consecration; Madon-Palka, communion in the chalice of gold; Atchamavia, ablution of the hands in the silver ewer; Doupa, the incensement of the altar and of the tabernacle; Niveddia, communion of the faithful; Asservadam, benediction of the faithful and aspersion with the lustral water. It is almost needless to add that those religious rites were instituted and practised for thousands of years anterior to the birth of the Roman Catholic Church.

IOLANTHE, LONDON.—MONEY-MAKING.—June *Theosophist*. A most atrocious and shameful falsehood, based upon the mere assumption of one or two *quasi* Theosophists. But, "Those who live in glass houses ought not to throw stones." Money! why, a Magazine which costs *One Penny!* and which does not pay its own expenses, *Hermetic Philosophy* at a paltry *Sixpence*, those are surely not the great speculations for "money-making" out of, but such spiteful slander can only emanate from spiteful people.

K. O. L., PARIS.—SPHINX, ETC.—Antique symbol of the *Red Race*, the enormous Sphinx of Giseh exists, as well as the primitive Temple of Ipsamboul. Many centuries ago, the entire Mediterranean was called the *Black Sea*, the Sea of the Tanned Skins, the *Black Race*, the Pelasks or Pelagos. To the North, upon the contrary, the sea took the general name of the Sea of the Whites, or the *White Sea*.

J. P., IRELAND.—"THE OCCULTIST."—As to the Editor of the *Occultist's* vindictive farrago in his July issue, we may herein state that we not only stipulated to make up any loss in the Printer's Bill, either from the publication of a double number, or otherwise, but, in addition to this, we agreed to increase his circulation, which latter alone would have more than repaid him for the trifling extra expenses. His statement that we attempted to "boycott" or to secretly injure him, is a *most deliberate falsehood*. Let him disprove it if he can.

O. A., CORFU, GREECE.—The proposed invention, as sent by you, is receiving due consideration, and in a few weeks you will be communicated with. Although a longer delay has occurred than we desired, still we have not forgotten your friend's valuable letters and discovery.

NAUTICUS, FRANCE.—Your letter received, thanks. Instructions have been forwarded to one of your French Brothers to meet your wishes as expressed in your letter. Probably ere this comes under your observation, you will hear from him, and in a week or so we shall communicate with you definitely upon the subject. Yes, mildness is better than wrath; frantic *personal* slanders, and mere whimsical assumptions, can never injure the stability of the Order, or find place in the heart of a really devoted and honest student of the Sacred Science, the true votaries of which never revile an ancient Occult Fraternity as a body, simply on account of mere vindictive *individual* animosities.

X.X.X., SAN FRANCISCO.—TAROT TABLE.—The finest and most valuable Tarot Tables have to be constructed in a very peculiar manner, and are prepared from very special woods, difficult to be obtained, except in localities appropriate for their growth and maturity. We can, however, put you into communication with those who will be able to furnish you with such Tables.

F. BAR SUR SEINE, FRANCE.—Very glad, indeed, that late *Anti-Materialiste* is so prosperous. Abbé Roca's new volume will be attended with rich results, and will add very much indeed to the *thinking* adherents of the R. C. Church, for the Esoteric Doctrine is the Key to the interpretation of all Religions. A letter will be mailed you very soon.—"G. L." and "A. M." received.

MONAS, LONDON.—CELIBACY AND MARRIAGE.—One of the greatest of the Divine Mysteries appertains to the *real* and *esoteric* interpretation of that which is commonly designated "*Marriage*." By this we mean a something of far more import than the mere formality. Every Initiate knows it, inclusive of St. Paul. See *Ephesians*, chap. v., 31 and 32.

E. M., LONDON.—"THE GOLDEN BOOK OF VENUS."—Your letter just to hand as we go to Press. Inquiry will be made and explanation sent you in due course.

VII # ODDITIES
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