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OCCULT TEACHINGS.

IN past numbers of this journal we have devoted by far the greater portion of our space to that which lies beneath and beyond all phenomena, which we denominated the realm of causation. We have pointed out in unmistakeable terms that ideas are universal and eternal. That all inspiration springs from one source, and that this source is infinite.

We look upon these as radical truths; as bases upon which we may in safety raise an edifice which will prove impregnable to those attacks which may, from time to time, be made by the votaries of a respectable, and consequently a popular materialism; whether it be under the garb of religion, or with the dignified assumptions of a pleasing and plausible philosophy.

The apostle S. Paul says in one of his epistles: "For we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things not seen are eternal."

These are significant words, they at once stamp the apostle as being an occultist.

How very differently do the modern admirers of the apostle treat such a subject! These sentiments are now reversed; in the 19th Century they read thus: "We look at the things that are *seen*, and not at the *unseen*, we leave such to be brooded on by mystics and spiritualists."

And although these may not be the direct utterances (which in many instances would be far more honest than the present mode of duplicating matters), nevertheless, judging from the treatment such subjects receive at the hands of these persons, and, moreover, the persecuting spirit they exhibit towards those who may regard the unseen with that interest which such a theme demands: one is tempted at times to come to the conclusion—possibly a rash one—that what may be termed *popular Christianity* can scarcely be designated a spiritual institution.

But there is a pressure now beginning to be

brought to bear upon such persons, so that they will be obliged eventually to look up the "ancient landmarks," and once again come to those primitive principles propounded by the Great Master, and reiterated by his primitive followers, or at once fall in with the Materialists, as numbers have done and are now doing.

Self-development is man's one great mission; and after having pointed out those powers which lie latently in every person on the face of this globe, our next question is "how are we to develop these Divine energies?" Some one may say: "We read of inspiration, but the question is how am I to become the subject of so high and holy a gift?" It will be our business in this chapter to point out one grand aid towards developing the inspirational—this is education. Not what passes as education, and is substituted for education, for there is an unnatural kind of training by which the spirit is beclouded, the intellect is cramped, and which, in a number of instances, tends to bring the victims towards a premature grave. We are here alluding to that system of "cramming" with a view of passing some dread ordeal in the shape of an examination, the preparation for which, in a number of instances, is simply a process of torture to both pupil and teacher, and that for weeks and months prior to the appointed time. Yet the public are content with this sort of thing, and the public examiner dubs the *successful* pupil with being "efficient," should he be able to answer his questions in those subjects upon which he may be tested.

But in the mean time the successful candidate may have ruined his health and injured his brain for the remainder of his life.

Nevertheless, there is such a thing as a healthy education. This aims at the development of our hidden powers, and bringing out the intellectual and the spiritual in combination. This is the thing which a true education aims at accomplishing.

Nature in her various unfoldments, her variegated hues, her multifarious aspects, her dulcet harmonies, and her enchanting scenes is the *real* educator of man. These properties tend to call forth from our being an element, the existence of which we may not have been conscious of previously. A fire may have been kindled apparently for the first time, which has subsequently shed a light divine upon what had before time been darkness and chaos. And that teacher who can approach the nearest to nature will be the most successful one, and will be most esteemed eventually, although during the time being he may not be considered the most brilliant as measured by the standard of a stiff, formal, and really superficial scholasticism. Such teachers resemble the wise physicians, whose chief aim is to work *with* nature and thus assist her, and not to frustrate her in her operations by being over officious.

The wise teacher resembles Alladin in the "Arabian Nights," with his wonderful lamp, who had but to rub a little and up came a mighty genius. Even so when a healthy method of education is adopted by the wise teacher, he becomes in reality a mightier magician than Alladin, for he will be in a position to conjure up from those mystic depths of human nature the genii of hallowed inspirations.

May the day soon dawn when our great teachers will no longer be compelled to hide themselves in unrecognized corners of the earth, but when they shall be in demand, and become the recipients of that honour they have long merited. We do not in this chapter pretend to give the *modus operandi* of such a method of education, the task is too great. There are other and abler pens than our own which are better qualified to do justice to such a subject; and as this is an all-important theme upon which hangs the weal or the woe of future generations, we trust that such hints as have now been given may lead to further thought and maturer reflection, for whatever tends to true development tends to show forth the glory of the Infinite Majesty Himself through the finite.

The work that the real educator has to do is to open those different doors which constitute the entrances into the mystic temple. The five outer ones are easily found, but the inner ones are not so conspicuous, hence it is that the modern mode of training is to keep up an incessant hammering at the outer gates, without apparently having any regard to anything beyond these. But the wise teacher can find other entrances than these, and knowing of such, can point out with unerring certainty a passage leading down to the "King's chamber."

Yes, brothers, there is a place which we call the "King's chamber" located within the innermost recesses of our nature. You may knock at the five outer gates as much as you like, but you will

not awake up the royal personage by that process alone.

There are other doors behind these. You cannot get through these with hammering on the outside. These must be opened, and for this purpose there is a golden key, which by diligent search you may find, and, finding, you may enter even the holy of holies. Yes, as Alladin had first to find the entrance to the cave, he had afterwards to descend unknown depths in order that he might find the lamp. Having done so the process was afterwards easy, he had but to rub it! Even so the wise teacher having found the lamp, he has only to rub a little, and the gentle zephyrs of inspiration may be heard in the "mulberry trees."

We are alluding to the real and the true, for we look not at the things that are seen, which are temporal and consequently shadowy; but we look to those things which, being eternal, are substance and verity. Death will break down the outer gates; but there is a building beneath this outer shell which is not subject to dissolution. The lessons written upon the pabulum of the brain may be defaced; but the lessons that are engraved upon the *immortal* soul can never be blotted out.

We will now apply what we have been expatiating upon by very familiar references. Each of us is acquainted with the term *feeling* in its application to our bodily sensations. When the body comes in contact with an object, whatever be the attributes of that object, the same will be imparted to our sensations, that is providing our nervous system be in a healthy condition, other things being equal. If the object be rough, smooth, hard, soft, hot, or cold, it feels to our sense as such; it produces certain sensations affecting our consciousness. The brute creation possesses something akin to these, at least so far as our observation extends. But we have no reason for supposing that the brute realizes those finer distinctions between the different sensations as we do.

But there is another sense behind the outer one, and when this is developed as it ought to be, will also be capable of sensing what the outer sensations cannot appreciate.

The aura of a person who may have inhabited a certain house many years ago still lingers, and may be felt by one having this inner sense developed. The psychic nature coming in contact with psychic emanations feels the same as naturally as when the outer organism comes in contact with another of a grosser nature. To such as have this inner sense awakened, the stone or the board upon which the blood of a murdered man has been shed at some far back period, contains the lingering aura which reveals to the sensitive the whole of the awful tragedy. And were this sense more generally developed, crime would have a poor chance of hiding itself.

There ever have been persons of this type who could trace a criminal from house to house, from town to town, along highways and byways, through desert spots and among the haunts of men, across rivers and over mountains, thus onward and onward for hundreds of miles. There are those who, by the aid of this sense, can place their feet upon spots beneath which exist perennial springs; and in like manner they can indicate where mineral treasures abound. The matters we are now alluding to are FACTS of as reliable a character as any other fact, the existence of which may have been proved by the outer sensations.

But some may ask the question as to whether it be possible for any person to develop this faculty? Any person of sound mind and healthy body may succeed to a certain extent according to that amount of predisposition which he or she might possess. But each and all may succeed so far as to satisfy themselves as to the truth of what we are now bringing before our readers.

We are unable to enter into particulars as to what course to follow in order for persons to become psychometrists. To do so in a general way would be impossible, as each person would have some peculiarity which his fellow might not possess. Therefore all that we can do on the present occasion is simply to give a few hints in a general way, and we intend to continue this subject in future papers.

Sketches of Great Musicians.

The first performance of the "Messiah" took place in the New Music Hall, Fishamble Street, Dublin, on Tuesday, 13th April, 1742. As this grand Oratorio is (to all Englishmen, at any rate,) "as familiar as household words," it is unnecessary for me to add one word except in brief history. It was first given in London, at Covent Garden, 23rd of March, 1743. Two years before Handel's arrival, two prisoners were suffered to die in the Four Courts, Marshalsea, from actual starvation, and it says something for the humanizing influence of art upon the mind of the great composer, that, touched by the sufferings of the poor creatures, he dedicated the choicest production of his genius to their relief, realizing at the performance £400, which sum he handed over to the relief of those imprisoned for debt.

The principal singers were: Signora Abolio, Mrs Cibber, and Messrs. Church and Ralph Roseingrave. The newspapers were so overwhelming in their praise, that after a highly successful performance of "Saul" a general wish was expressed that the "Messiah" should be repeated, it was consequently given again "by particular desire of the nobility," on the 3rd of June, with concerts for the organ.

Throughout the whole of the Oratorio "Messiah"

the epic element prevails over every other. The story of the Nativity is an admirable picture. The Vigil of the Shepherds is represented by the tranquil Pifa, founded upon a Calabrean melody doubtless of great antiquity. This wonderful scene is brought to a climax in the chorus, "Glory to God in the highest." The flashing aria "Rejoice Greatly," followed by the promise of comfort in the beautiful air "He shall feed His flock." Of the other choruses "Lift up your heads;" from this point, step by step, we are led on to the grandest climax of the whole, the glorious "Hallelujah," which so affected the audience when it was first given at Covent Garden, that the whole assembly, with King George II. at their head, rose up, and remained so until the end of the chorus, a reverential custom which has been observed throughout England from that day to this.

The effect of the chorus on the great Master may be put in his own words, which he used to a friend on being asked as to the impression under the influence of which he composed it: "I did think I did see all Heaven before me, and the Great God Himself!"

Then the lively air "I know that my Redeemer liveth," the thrilling air "The Trumpet shall sound," to the only other chorus that will compare with the "Hallelujah," "Worthy is the Lamb," with its magnificent peroration, "Amen," these are the most colossal structures of contrapuntal art of the time, and will never be surpassed; and had Handel written but this oratorio it would suffice to recognize him as the greatest composer in the world.

Mozart, in 1789, wrote some additional accompaniments to the "Messiah," which Haughmann naively compares as stucco ornaments on a marble temple.

The next Oratorio we shall briefly notice is "Samson," founded on Milton's "Samson Agonistes." Handel must have begun to compose this immediately after the completion of the "Messiah," as the score dates 1743. After "Israel in Egypt" and the "Messiah," Handel wrote more in the dramatic style, as truly dramatic as if the music had been intended for the stage, with its three indispensables—scenery, dress, and action. Each character speaks for itself, and it is only where the chorus comes in and comments upon the story that the dramatic form is suspended, and the epic takes its place, for the time, in such a manner as to add power to the picture and bring out the meaning of the history with a vivid truthfulness to which dramatic action alone could never have attained. Such a drama was "Samson." Each character is delineated to the letter. The Hero himself or the pious Manoah, the hypocritical Delilah, the giant Harapha, are presented to us as a painter does upon his canvas.

The part of Harapha is said to be a miracle of Art. In ordinary hands it must inevitably have

been either vulgar or weak; in Handel's it is neither. He is represented as a coward, mean enough to triumph over his humbled foe, Samson, in his blindness, yet afraid to approach him too nearly, lest, giant as he is, he should be crushed to death. After all, this boaster is too much in earnest to be coarse. His meanness is so true to nature that it brings out the true greatness of Samson's character with a tenfold force. The great chorus, "Fixed in his everlasting seat," is another instance of this great Fugue writer's powers. Handel is said to have wept during the singing of "Total Eclipse," as in the latter part of his life he was like the hero of his oratorio, quite blind, and this touching air to the words "Total Eclipse! no sun, no moon, all dark, within the blaze of noon," came home to the heart of the great composer with great force.

A Drunkard Reclaimed by a Ghost.

To the Editor of THE SEER.

SIR,

Experience has taught me to appreciate the admonition recorded in Job xxxiii, 14-16, That God will endeavour to lead us by dream or vision, and the result of our neglecting such may be some great evil befalling us.

Having expressed this belief to a fellow traveller on the Furness railway, and advanced an opinion on the probability of our still receiving guidance and instruction from our spirit guardians, and a higher order of intelligencies when desiring such, in a receptive condition, the expression of this belief elicited from my travelling companion the ordinary orthodox belief seasoned with predestination. However, this belief did not prevent his relating an incident which to many would appear only imagination, therefore he avoided very frequent allusion to it, which is one reason for my withholding names.

Mentioning the name of a deceased person known to me, he said: "I might remember what convivial companions they were, in fact, quite out of their element unless under the influence of drink. One unfortunate result of this was the shocking premature death of my companion." However, death does not end all, nor place our friends beyond a gulf impassable to those desirous of benefitting humanity.

Possibly this case was that of a working man accustomed to do things himself. A useless appeal was not made to Abraham, to send some one to warn his brethren; and probably this humble working man soon became a ministering spirit, as he appeared a few days after transition or death, at the bedside of this companion "as real and distinct," he said, as if on the seat opposite to him then, "when in his familiar way as when alive, but more earnestly, he alluded to the

sad result of our dissipated habits, and imploring me immediately to reform. Before his ghost, or spirit, and God I then vowed never again to taste the drink. This is what caused me to become a sabbath school teacher, and my reason for wearing this bit of blue ribbon; and, God helping me, I hope to continue to wear it until I join my disembodied companion."

S. S. C.

An Important Announcement.

The noble brothers of the "Inner Temple" have proposed that the first number of the *Occulist* be a double number. And they have most generously offered to make up deficiencies of a financial character in the first number. They are pushing the sale of our paper most energetically, in order to make our enterprise a success to ourselves, and a GREAT BOON to all classes of readers. We therefore urge upon each member of the B.F.S.O. that they do all they can to get subscribers, and that such subscriptions be sent in with as little delay as possible.

THE EDITOR OF THE OCCULIST.

NOTICES.

The first number of *The Occulist* will appear in January, 1855, which will contain an able article, entitled—

THE "VEIL OF ISIS,"
By "ZANONI."

It is in deference to a very ancient and honourable order of Occulists, the H.B., of L. that THE SEER AND CELESTIAL REFORMER, will, after the current number, be published as THE OCCULIST.

All orders and remittances to be sent to Mr. John Thomas, Kingsley, by Frodsham.

The Trade supplied on most liberal terms.

Our friends are requested to get the names and addresses of those willing to become agents, so that a list of such might appear in this Paper.

One copy of this Paper sent for twelve months, post free, for 1/6; two for 2/6.

All correspondence must be written in a clear plain hand writing, on one side of the paper only.