

The Occult Magazine :

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Psychical and Philosophical Research.

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

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Omnia vincit Veritas.

TO OUR READERS.

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The Occult Magazine.

OCTOBER, 1885.

We insert from the letters of two energetic Subscribers the following extracts for the consideration of our readers. Mr. Gustav Zorn, Odessa (Russia), says:—

"In a late issue of your instructive Magazine, you say that you are yet in want of a thousand Subscribers more; well, I think, at the very moderate price of the paper, this could easily be done, if everyone of the actual Subscribers were to subscribe for as many more yearly copies as would fall to his lot, if the number 1000 was to be divided by their number. This would be necessary only for the first year, as those Subscribers to whom the paper would be given gratis now, would become paying Subscribers in the future, if they had got but the slightest grain of real interest for the subject."

Mr. T. M. Johnson, Editor of the *Platonist*, Osceola, U.S.A., says:—

"Every Member of the H.B. of L. in this country, and elsewhere, ought to consider himself, or herself, a committee of one, to advance the interests of the *Occult Magazine*. . . . A strong systematic effort must be made for the dissemination of the Divine Wisdom, and this can only be done most

efficiently, in my opinion, by working with, and for individuals."

Who is the first to move in such a meritorious action?

REFERRING to the article, *Dreams and Visions*, which appeared in our last issue, we would herein remark that our common *Physical* senses, with which Physiology charms itself, are only the agents, or means, whereby the Astral spirit comes *en rapport* with the outer world, to enable us to have cognition of actual existence; but the *Spiritual* senses of the Astral man, which belong to the domain of Psychological or Occult Science, are the means by which he can communicate with his inner Self, and thereby obtain clear perceptions of the realms of the invisible to the normal eye. In reality, then, man has a double set of senses, a spiritual, as well as a physical brain. It depends entirely upon the definite harmony, and the acuteness of the mental impressions of the inner Self, as to whether such impressions can be conveyed to the common, material, sleeping brain of the outer man. The higher those spiritual faculties are developed, the easier it becomes for the real Self to arouse the sleeping hemispheres, to awaken into activity the cerebellum and sensory ganglia, the latter of which are always inactive and at rest during deep sleep. In the sensual man, as well as in the overwrought labourer, the sleeping brain is insensible to the touch of the Astral Soul, and such persons very seldom have any dreams or visions that are prophetic. The more spiritual a man is, the greater his chance for receiving in dream and vision the correct impressions transferred to him by his ever living, and ever awake Self, and he often sees visions, and has dreams, not only during his sleep, but also in a state of wakefulness.

In the case of the "Double," the mother must have been intensely attached to the son, and in all likelihood the matter of life, or death, was a question of the utmost importance to either one or both. We again repeat that man is a *dual* being,

his inner Soul being independent of the outer man, and possessing a vast range of Senses, entirely beyond the physical senses.

There are thousands of instances of well-attested dreams, which were completely verified by subsequent events, and which may, with good reason, be termed prophetic. Our Greek and Latin classics teem with such, and even our Bible is replete with them, as well as a belief in their interpretation—Oneiromancy.

We shall soon be in a position—through the kindness of an American brother—to publish a translation from a very ancient and valuable Greek work upon the subject of Dreams.

JUST as we are going to Press we have received for insertion in our columns a letter from Mr. E. B. Page, Secretary of the American Board of Control, of the Theosophical Society. We shall with pleasure insert this important letter in our next issue, along with a reply to our American friends.

We may also observe that the Secretary of our venerated Order has just transmitted, for publication in the *Theosophist*, a letter containing a full explanation regarding some of the misconceptions which have arisen upon the subjects alluded to in the letter from Mr. Page. There is not the slightest cause, however, for inharmony, and, if such exists, it can only have proceeded from a misapprehension between our Theosophical friends and ourselves, as they will no doubt perceive in our *November* issue.

In the meanwhile we also consider it necessary to inform several of our American readers, that we have no connection whatsoever with either the *Gnostic* or its Editors, Mr. Chainey and Mrs. Kimball, and we have just lately been informed that the above personages have been expelled from the Theosophical Society.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS.

CHAPTER VIII.

Asclepius.—What are, O Trismegistus, the Primordial Principles of things?

Hermes.—I reveal unto thee the great and Divine Mysteries, and at the commencement of this Initiation I implore the favour of Heaven. There are many classes of Gods, and in all there is a part that is Intelligible. It is not that we suppose that they are not felt by our senses; we perceive them, on the contrary, better still than those we call visible, as this discussion will teach thee. Thou wilt acknowledge it, if thou givest it all thy attention, for this order of ideas is sublime, so Divine, and so much exalted above the intelligence of man, as to require a constant attention, without which the words fly away, traversing the mind, or rather they return to their source and lose themselves therein.

There are then Gods who are superior to all forms; after them come the Gods of whom the substance is the Principle; these sensible Gods, in conformity with their two-fold origin, manifest all things through sensible nature, the works of each being enlightened, one by another. The Ousiarch of Heaven, and of all that is implied under that name, is Zeus, for it is by the Heavens that Zeus giveth life unto all things. The Ousiarch of the Sun is its own light, for it is through the disc of the Sun that we receive the benefits of light. The thirty-six Horoscopes of the fixed stars have for their Ousiarch or Prince, him whom we call Pantomorphos, or Omniform, for he giveth the various forms to the various species. The seven planets, or wandering spheres, have for their Ousiarchs, Fortune and Destiny, which maintain the eternal stability of the laws of Nature, throughout incessant transformations and everlasting agitation. Air is the instrument, the machine by which all things are produced; its Ousiarch* . . . Thus, from the centre to the extreme parts, all moveth, and the relations are established according to natural analogy; that which is mortal is drawn towards that which is mortal, that which is sensible towards that which is sensible. The Supreme Direction belongeth to the Supreme Master, in order that diversity shall resolve itself in Unity. For all things depend upon Unity, or proceed therefrom, and as they appear distant, one from another, we believe that they are many, but as a whole, they only form one Principle, or rather two. These two Principles, whence proceed all things, and by which they exist, are the matter from which all things are formed, and the will of Him who diversifieth them.

Asclepius.—What is the reason of this, O Trismegistus?

Hermes.—It is this, O Asclepius. God the Father, the Universal Lord, or whatever other name more sacred or more religious we may give unto Him, and which, on account of our Intelligence, should be kept sacred between us; but considering His Divinity, we cannot define Him by any of these names. For this voice is a sound, produced by the percussion of the air, which declareth the will of man, or the perception which his Spirit hath received through his senses. That Name, composed of a determined number of syllables, serveth as a bond between the voice and the ear, moreover sensation, the breath, the air, all that is contained therein, all that is related thereto, that is, all by which is expressed the name of God, and I do not think that a name, however complex it may be, can designate the Principle of all Majesty, the Father and the Ruler of all things. But it is necessary that He should have one name, or rather all the names, He being One and All; it must be said, that either all things are His name, or give Him the name of all things. He then, who is One and All, possesseth the full and entire

* The latter part of this sentence appears to have been altered.

fecundity of both sexes, and always fertilised by His own will, giveth birth to all that He hath willed to procreate. His will is the universal goodness, the same which existeth in all things. Nature is born of His Divinity; that all things might be as they are, as they have been, and that Nature might suffice in itself, to give birth to all that which is to be born in the future. That is, O Asclepius, why and how both sexes exist in all things.

Asclepius.—Thou sayest the same of God, O Trismegistus?

Hermes.—Not only of God, but of all beings, both animate and inanimate. For it is impossible that any of the things which exist should be unfruitful. Let us suppress the fecundity of all the things which exist, it would be impossible that they should always be what they are. For I say that this law (of generation) is contained in Nature, in the mind, in the world, and preserveth all that which is born. The two sexes are great with procreation, and their union, or rather their incomprehensible Unification, may be called Eros (Cupidon) or Aphrodite (Venus), or both names at the same time. If the mind can conceive anything more true, or more plain than truth itself, it is this duty of procreation, which the God of universal Nature hath forever imposed on all beings, and unto which He hath united supreme charity, joy, gaiety, desire, and Divine Love. The power and the necessity of this law would have to be demonstrated, were it not that each one may acknowledge it, and perceive it, by the inward sense. Consider, then, as soon as the life descendeth from the brain, the two natures blend, the one seizeth with avidity, and hideth within itself the seed of the other. At the same moment, by this mutual connection, the females receive the power of the males, and the latter repose on the bodies of the former. This mystery, so sweet, and so necessary, is accomplished in secret, lest the Divinity of the two natures were constrained to blush before the mockeries of the ignorant, should the union of the sexes be exposed to the eyes of the irreligious. Now, men of piety are not numerous in the world, they are even scarce, and could be easily counted. Amongst the greater portion malice abideth, for want of prudence and knowledge concerning the things of the Universe. A knowledge of the Divine Religion, maketh one to despise all the vices which are in the world, and provideth the remedy thereto; but when ignorance is protracted, the vices are developed, and inflict upon the soul an incalculable wound. Tainted by the vices, the soul is, as it were, puffed up with poisons, and can only be healed by Science and Intelligence. Let us then pursue this teaching, were it only profitable to a few, and learn why God hath given to man alone a share of His mind and His knowledge.

Listen then, O Asclepius.

God, the Father and Lord, after the Gods formed man by the union, in equal proportions, of the corruptible part of the world with its Divine part, it

came to pass that the imperfections of the world were left to mingle with the bodies. The want of food which we have in common with all animals, placeth us in subjection to the desires, and to all the other vices of the soul. The Gods, formed of that part of Nature which is purest, do not require the help of reason or of study; immortality and eternal youth are for them both wisdom and knowledge. Nevertheless, in view of the unity of order, and that they might not be ignorant of those things, God hath given them for reason and for intelligence, the eternal law of necessity. Man alone, of all animals, in order to avoid, or to overcome, the ills of the body, hath the aid of reason and intelligence, and the hope of immortality. Man, who was created good, and also Immortal, hath been formed of two natures, the one Divine, and the other Mortal; in forming him thus, the Divine Will hath rendered him superior to the Gods, who have only the immortal nature, and also to all other mortal beings. Therefore, man being closely united with the Gods, rendereth them a religious worship, and the Gods in return watch with tender affection over humanity. But I herein allude to the pious only; concerning the wicked I will say nothing, that I might not defile, in dwelling upon them, the sacredness of this discourse.

THE VEIL OF ISIS.—Part VI.

By ZANONI.

“ But we are spirits of another sort,
I with the morning's love have oft made sport;
And, like a forester, the groves may tread,
Even till the eastern gate, all fiery-red,
Opening on Neptune with fair, blessed beams,
Turns into yellow gold his salt green streams.”

Shakespeare.

In returning to the subject of our last essay, it has been asked us, How, and by what means do the Adepts of the Occult Science perform their seemingly impossible wonders? More detailed information upon this absorbing subject has been asked of us. This is but natural, and we shall necessarily answer briefly. Referring to our last article—“*Magic and Ceremonial Invocations*,”—one earnest student, quoting our concluding words, that the Adept “has only *to will, to be obeyed; to command, and the phenomena instantaneously occur*,” thus ardently interrogates: “What, for Heaven's sake, can the will of an Adept be like? It cannot be human,* or he could not work such apparent miracles. Mere *willing (intently wishing)* could not do this; but I suppose he must have some extremely powerful spirits, who are always attendant upon him to obey his feeblest wish. Is this so?” The above quotation may, in fact, be taken as a general illustration of many inquirers upon this

* We would point out to all students that, before they are justified in saying “*It cannot be*,” or what an Adept “*could not do*,” they must, first of all, *become Adepts*.

subject, and in order to meet their wishes, we shall herein throw a little light upon this phase of Occultism. In thus writing in a public periodical—even although it is the organ of our noble Order—our hints must inevitably be guarded and limited; but those ideas may be safely taken as correct, and those of our students who may have developed only a small portion of intuition, will be fully enabled to understand and appreciate the truths of our remarks. The usually vague and extremely unsatisfactory replies, so commonly elicited from the profoundly learned students of the Hindu cult, are, that our exalted Mahatmas produced such phenomena by virtue of their control over the Akasa. This, whilst strictly true, conveys but a very hazy and confused idea to the ordinary mind, and tends but little towards removing any of the doubtful impressions which are often formed upon this question. Masters of Occult Science do not “*will*” or “*wish intently*” in a blind, unsystematic manner; but everything is accomplished in strict accordance with the immutable laws of the Cosmos. It is not alone by the mere effort of drawing the bow backwards and forwards upon the strings, that the violinist can produce the thrilling music which pierces, penetrates, and harmonises; no, for those nimble fingers, and the active brain which controls them, must be thoroughly trained before harmony is the result, and it is precisely the same with the Occult.

It may herein be judiciously observed that there are two distinct classes of Adepts—the White and the Black. The former include those noble and exalted souls, who devote their lives and powers at their command for the elevation and amelioration of the human race, as well as in counteracting the pernicious influences of their natural foes belonging to the antagonistic school. Those truly spiritual beings (in the flesh) seldom, if ever, make themselves known to any one outside their Order, unless some very special, or wisely-planned, purpose of import is their object for so doing. They *never* produce phenomena to suit or satisfy the morbid curiosity, or wishes of *any one*, or of *any Society*, but the so-called Adepts, or *Wonder-workers*, who have lately attracted so many people to the ranks of Occultism, *are not Adepts*, in the true sense of the term.* If they belong to the First Order, who alone are the true Magi, they are merely the advanced Neophytes on their road to the MOUNTAIN OF LIGHT, for their *final Initiation*.† As regards the latter, or Magicians of the second class—the Adepts of the Black

* It is becoming a notorious fact that a great number of experts in the “*Black Art*,” in Europe and America, are, in a private manner, proclaiming themselves real Adepts, especially in the latter country. By this means hundreds are gathering round their centres, and are misled by them; but the Brothers of the “*Blazing Star*”—be they the Mahatmas of the snow-clad Himalayas, or the Hermetic Adepts of the West—will some day, it is to be hoped, for humanity’s sake, crush out the existence of this nest of inhuman vampires.

† We do not mean a Chela in the ordinary sense, but what an Oriental would term an Adept of inferior degree.

Magi—the less said the better. They belong to the *Dark Satellite*, an orb well known to Initiates as being the Magnetic Vampire of our earth, and the cause of all the evil that our planet at present labours and groans under. These beings—who are not always Human—are the most powerful in the production of phenomena of a physical nature, and in those “physical manifestations” they can far outrival the true Magi, for by this very means alone they are powerfully attracting around their own dark centre, thousands who believe them to be Members of the Divine Light, but who will ultimately find, when it is *too late*, that they have been woefully deceived and imposed upon.

Bearing well in mind, then, the great distinction of each class of Adepts, we shall now try to explain, as concisely as possible, some of the laws and principles which operate in the production of phenomena, and as this is a very delicate subject to write upon, especially in a public journal, we will be the more readily excused for omitting certain *minor details*, which would be of little interest to the majority of our readers, but which would be grossly misunderstood by those of our students who have not penetrated that realm of being, which may well be described as the interior Temple of Nature’s grand and mighty Laboratory.

The terms *Elemental* and *Elementary* have become well known to almost every reader of Spiritual literature, but although they have become familiar terms, yet we very much question if they have been *understood*. Prior to any student comprehending the realities of the “Nineteenth Century Miracles” of Spiritualism and Occultism, he must thoroughly understand the nature and powers of the Elemental and Elementary Spirits. For the present we need not enter into any minutiae regarding the nature of the Elementaries, as they chiefly belong to the domain of Mediumship and Spiritualism, but we shall confine our remarks to a brief description of those spirits termed Elemental. Many students of Occultism are under the impression that the beautiful sprites of the verdant Woods, the balmy Flowers, the dense Minerals, the dazzling Gems, and the sparkling Fountains, are the Elementals proper, or the Powers of Nature evolved by the four kingdoms. In this (unless careful) they may err very seriously. The Nature-Sprites, be they Sylphs, Gnomes, Salamanders, or Undines, are groups quite separate and distinct from the other innumerable races of spiritual beings who inhere within the same realms, or spheres. They are the four Magnetic Oceans of material force which form the vital, magnetic envelope of our earth, and they obey the powerful will of the trained Adept, be he *good or evil in his nature*. The first and highest of these magnetic rings, or belts, is that of the Sylphs, the *winged beings*, and corresponds to AIR; the second, that of the Undines, from which have arisen the fables of the Mermaid, semi-Fish, semi-Human, and this corresponds to WATER; the third is that of the EARTH and all its

potentialities; and the lowest is that of the magnetic beings, called by some Initiates the *Astrals*, and are the Elementals of FIRE—the Salamanders. Those races of beings can produce a marvellous imitation, a perfect *fac simile*, of anything that has ever existed, or which will ever exist, upon this earth, but of the same nature or temperament, and of course it must always be pre-supposed that the Adept can project in his own mind a distinct image of that which he requires.

But apart from these impersonal existences which possess no Will, Conscience, or Intelligence, except that which for the time being uses them as a medium for Magical purposes, there exist the countless races of pure, innocent, Elemental beings—Psychic embryos, evolving their progress upwards in the scale of being, and which time will in due course usher into the world as Men and Women. These, the Psychic germ-souls of Humanity of the remote future, live, move, and have their being in the same spheres, each group in perfect accordance with, and adaptation to, the four Elemental Kingdoms in their nature. As the embryo souls of mankind, in passing round the great Cycle of Necessity, evolve throughout the successive Kingdoms, so do they form those semi-intelligent, pure, spiritual beings, which many modern Clairvoyants have mistaken for the actual Nature-Spirits—the Elementals of Occult Science. When the Human monads are passing and evolving in their course throughout the mineral life-current—the higher mineral laws of their round, their sphere of existence, or higher mineral body—whether this may be that of Gold, the Diamond, or some other lucid gem—therein is revealed to the trained Clairvoyant a complete Paradisiacal world, sphere within sphere, and each containing a special garden of delights, in which these souls sport in effulgence, like the bright butterfly. They are, to use an old English term, the bright “Fairies” of the higher mineral law, and will eventually pass onward to the vegetable circuit, which in its highest spheres contains the Human Soul in one of its loveliest states as revealed to the eye of the Seer. Herein we behold them as the sweet nymphs of the Floral world, who animate the life currents of the Flower, and distribute its aroma into the surrounding atmosphere, for the benefit of higher grades of being. Gradually each successive stage brings them nearer and nearer to Man. We merely state this in order to shew, as before remarked, that the embryonic Human Soul, during its Elemental existence, is vastly different from, and must not be mistaken for, the Nature-Spirits, or Elementals belonging to one of the four kingdoms,* for these latter beings are evolved by, and live, move, and die in the currents of the Astral Light belonging to their own special Element, and never become HUMAN beings. At times they are latent, or passive, but they are in-

stantly aroused into activity by a change in the magnetic conditions, just as for example at the moment when suitable atmospheric conditions present themselves, we experience the raging hurricane, and the thunder and lightning carrying death and devastation over the fair face of the country, whilst during the previous moment all may have been calmness and sweet repose, joy and bright sunshine. Good or evil is the same for those beings, they understand not the difference, simply because they have no intelligence, for they are but the agents of blind force.

But the full-grown materialistic man of the nineteenth century repels with indignation the idea that he could have ever been related to the world of Elemental being, and can see no justice, divinity, beauty or order in the grand scheme that sows a germ of spiritual life in the most rudimental of material forms, and then expands it through a natural series of births and deaths, until it becomes fitted to take its place as a purely perfected and self-conscious spirit entity, in those realms where it awaits, in common with myriads of other beings, a mortal birth on this, or some other earth in the Universe. Such is the Divine plan however, unless the philosophic minds, who have gathered up the long accumulated wisdom of past ages, and studied Nature and the mysteries of Spiritual existence in their profoundest depths, have learned less than modern theorists, who never study such subjects at all.

The exalted Mahatma, or Adept, who may desire the production of any particular phenomenon, cannot produce it by the mere wave of a Magic Wand, or the repetition of some Magical Incantation, no, he must work scientifically, he must first of all take into consideration (if necessary) the opposing, or antagonistic currents which interfere with his desire. These he can generally dissipate by a simple concentration of his powerful will. In the next place he must concentrate his powers upon that particular realm in the four kingdoms which governeth the object of his operations. Although all this may seem to require a long time before anything could be accomplished, nevertheless, upon the contrary generally, it takes but a few seconds only. When the distinct image of anything which the Adept may require, is formulated subjectively in the mind, it only wants the necessary concentration of mind to make that image a solid, objective reality, the Powers of Nature, who are ever the humble and obedient slaves of the Adept, accomplish the rest. In addition to these aids, the Black Magi are attended by numerous *trained Elementals*, who can personate and simulate any person or thing, whether an “Angel of Light” or “Goblin damned,” the form of an elephant, or a wriggling serpent. There is much upon this subject that must of necessity remain concealed, but it only remains to be said that the discouragements which arrest the first steps in the path of discovery, are but the very first trials of that stupendous

* These are almost the only beings the Mahatmas and Adepts control for the production of *Physical* phenomena.

will-power, upon the full exercise of which the Adept's triumphs depend, and that for those who will cultivate the attributes of their own Souls, there is a rich reward awaiting them beneath the "Veil of Isis."

(To be continued.)

A PROPOSED COLONY OF THE H.B. of L.

(To the Editor of the Occult Magazine.)

DEAR SIR AND BROTHER,—I am requested to bring under your notice the following particulars relative to a plan for the formation of a select Colony of our rural Brother Occultists. In this division alone there are many who possess a good education, whose lives are exemplary, but whose surroundings are quite uncongenial to that state which is requisite for the more complete evolution of the sublime powers of their souls. Time after time have their simple but urgent requests for brotherly co-operation been made known at Head Quarters, and at length it has been decided to place the scheme before those of our Brothers who are in a position to aid us. It is almost unnecessary herein to observe that the whole plan has met with the hearty approval of our revered Grand Master, M. THEON, whose valuable assistance has been kindly promised to us in the arrangement of all necessary laws, etc., for the government of the Colony, as also his special guardianship over the training of those Neophytes who belong to it.

The scheme—subject to modification—is briefly as follows: 1st. The chief object of this scheme is the formation of special training quarters for the exterior circle of our noble Order in the United States, isolated from untoward surrounding influences, wherein any Member could, upon approval, retire for study and meditation, as also for practical instructions in the Sacred Science, prior to his actual Initiation into the interior Circle of the H.B. of L.

2nd. The most practical method for the realisation of this absolute plan would be, to select about one square mile (640 acres) of good land, away amongst the Foothills of either the Coast Range, the Gabilan Mountains, or the Sierra Nevadas, in California, such land to be selected within a reasonable distance of a good market town.

3rd. This land would be cultivated as a farm at first, and in the least expensive manner. Amongst this section of our worthy Brethren are many who are practically familiar with every branch of agriculture, and who are ready and willing to form such a Colony at a month's notice.

4th. In order to put our propositions into practice, we require those, whose position in life enables them to concur with us, to form a small Syndicate to raise the necessary capital. Five per cent. per annum upon the capital advanced would be guaranteed, payable annually. The Title Deeds of the Land, Buildings, Stock, etc., would be held as security by those who advance the money on loan, until the original sum was repaid in full, with interest. It is unnecessary to observe that such a scheme would be found to be, beyond all possibility of doubt, a sure success. A goodly portion of the land would gradually be formed into orange groves, vineyards, etc., etc., and these, as capitalists well know, bring in almost fabulous returns; but until the Share-capital was paid up, the Colony would be worked as one large farm, in order to save the expenses of sub-division, and implements necessary to supply a large number of small farms.

5th. The Colonists would do all the labour, grow everything requisite for food, and from their being total abstainers and vegetarians, the matter of food would be a minimum. During the spare intervals of farm labour, they would cultivate their own gardens and beautify their village.

In conclusion, we would say that it is impossible for our wealthy Brethren to sustain any loss, as improved land in California soon trebles its original value. There are experienced professional gentlemen, Members of our Order, whose private means are small, but quite ample to support them in such an ideal Colony, who would accompany the Colonists, and give their services free, so that we should possess all the elements necessary to form the foundation of

a great and grand success. When the farm and village are in full working order, and the debt paid up—which would take about five years—then the Temple, Grove, and School, for the purposes of Initiation, would be built, and all Neophytes, who were strangers, whilst in the Colony, for the purpose of Initiation or Special Instruction, would be supported free of charge.

I shall be happy to give any further information upon this subject, if required.—Yours Fraternally,

T. H. B., *Private Secy. of the Exterior Circle.*

[We have been for some little time expecting to hear of the above propositions, which have now so opportunely reached us, viz., the proposal for the formation of a Colony to unite the scattered, poor, and industrious individuals, who are members of our Brotherhood, and who intend to live entirely for the amelioration of their spiritual, along with their earthly condition. It is intended that this Colony be exclusively confined to the Brethren of our venerated Order. By the formation of such, one great bane of social intercourse would be thoroughly avoided, viz., the strife and bickerings of sectarianism and religious animosities, for those Colonists would be simply devoted to progress, their aim being not merely earthly advantages, but a higher and holier development of humanity, that would carry its effects not only into the present, but into the future sphere of existence. Such an enterprise would embrace no state of cloistered or monastic seclusion, no un-natural and debasing asceticism of Monks, Nuns, Shakers, etc., but be maintained in purity of the family relationship, waging warfare alike with poverty, criminal riches, ignorance, idleness, vice, and sin of every description, until its influence would be felt as a mighty impetus upon the ages. From our being total abstainers and vegetarians, etc., we secure the greatest enjoyment and delight to the progressive mind, as well as the most perfect health of all our intellectual, moral, and physical faculties, thus promoting the growth of our spiritual nature. We shall keep ourselves entirely apart from political strife, or from the overturning or destruction of any social order of the country in which we may be located, but shall render full obedience to its laws as long as they remain the general expression of its inhabitants. We are, then, kindred minds grouped together, having one common object in view, viz., the progressive development of the race, by Members working and co-operating with unity of purpose to attain that grand object. We would therefore say to a few of our Fraternal friends, be up and doing, waste no more time in a life of either sloth or slavery, but feel your own responsibility, get far removed from those slums of moral degradation, where vice and misery shelter themselves in order to reproduce their kind—

Where brutal Lust and Drunkenness lead the way,
Where Squalor's sceptre has unquestioned sway,
Where man—through animal—becomes a ghoul,
And crawls in tears and hate through vapours foul;
Where children, screaming as their mother falls
By father's fist, who to his Maker calls,
As, standing o'er his wife in tottering force,
He bellows curses till his throat is hoarse.

Knowing that it is a well-established fact that there are, amongst the Members of our venerated Order, men of pure benevolence, and of considerable means, who would gladly avail themselves of the opportunity to assist their poorer Brothers in obtaining a position and comfortable existence, in a country where

The fertile earth for them spontaneously yields
Abundance of her fruits,

we would observe that no poor, industrious, and true-hearted Member need despair of entering into a superior and better condition. We shall take care that the suitability and efficiency of our few brother Members shall be such as to secure us from the peril of individuals with misdirected minds, pernicious habits, or of false brethren. Of course agricultural progress will form the basis of the Association's first work. In America there are many such Colonies, at Oneida Creek, at Shalam, at Santa Rosa, etc., and indeed there are many other people whose minds are awakened to the need of a better state of things. In 1857, a German

Colony purchased 1265 acres of land in the Santa Ana Valley, California, at two dollars per acre. It was divided into fifty lots, and each lot now contains a comfortable homestead, the village having a population of over 400, with Schools, Store, Post Office, etc. There are many other Colonies of an equally thriving nature scattered throughout this Garden of the West, and it is only a few months ago that we read of an orange orchard of ten acres yielding a crop which was sold for \$10,000, or, say, £2000. It was only planted in 1875, ten years ago.

It is intended that the Library in connection with such shall contain the best books, so that ignorance, plethoric riches, poverty, and crime may die a natural death, and bright intelligence and sound moral habits reign triumphant. The children being removed from immoral examples, and the contaminating influences of vicious societies, would grow up in wisdom, intelligence, truth, purity, and industry. It is with confidence, then, that we appeal to our Brothers of means, to form a Council for the accomplishment of this, our most earnest desire. Already one gentleman offers his valuable Library of Books, etc., towards this object, which embraces hundreds of volumes upon Scientific as well as Occult subjects, Music, Philosophical instruments, etc., etc. Each owner will have every encouragement for the improvement of his own home, for it will be his own permanently, and with the possession of such a home comes the love, the respect, the industry—the natural consequences of its possession; and as home is the nest of virtue, a progressive moral tone is certain to be developed.

We see with pity some of our Brethren, sober and industrious parents, whose earnings, individually—a few shillings per week—are barely able to support them, and we say, Surely the hour has come for their redemption. Let our thoughtful Brother Members, then, lay those things well to heart, let them speak out by their actions, and welcome to a home in the West, our down-trodden but industrious Brothers—the sons of toil. To our wealthy friends we would remark, Contribute manfully your share of the world's wealth, if you wish to be a disciple in the world's work. Why should a man be a contemptible niggard of that which bestows bliss upon a fellow-creature, yet takes little or nothing from his own means of enjoyment?

Here is an extract from the letter of a Continental Brother. He refers to himself and another Brother Member:—

"Are we not poor and needy, thirsting and ardently wishing to go to such a Colony, and try to the utmost of our abilities to devote our lifetime to such grand pursuits. . . . If we are to be assisted in this matter it is our duty to return any advance made towards our passage expenses, by paying so much percentage yearly of the net proceeds of our income, falling to the share of each of us, and thus repay our debt. . . . This will be the true example of the union and division of labour, under the powerful impulse of loving and thirsting souls, who . . . will give the example for the real life men ought to lead on earth, in order to make not only themselves, but others, happy. Land gives in superabundance all possible necessities of life, and Nature is bountiful for the sustenance of man, etc."

We are prepared to take immediate action, for now is the suitable time for accomplishing the work we have in hand. The above are only a few scattered thoughts, but we earnestly solicit correspondence from those of our American, and other Brothers, who may be inclined to assist us in our anxious endeavour—this laudable and meritorious undertaking—the accomplishment of which is our soul's earnest desire. We want a few wealthy and humanitarian Brothers, who would unite in the purchase of the land—in this there could be no loss—for the Colonists would pay a certain per centage of such every year, until the debt was cleared up. We earnestly request all those who are able to support the scheme, to correspond with us at once. It is proposed to raise the necessary capital by shares of £10 each, and when we receive a guarantee of support, we shall at once estimate the probable amount of capital required. It cannot but prove a very profitable investment.

Highly virtuous, indeed, therefore is the man who relieves the corporeal wants of others, who wipes away the tear of sorrow, who gives agony repose, and who disseminates wisdom, expelling ignorance from the soul, and thus benefits the mortal and immortal parts of his fellow-creature, for he who is perfectly vanquished by riches can never be just; and

truly, what is *Fame*? Fame has been alternately assigned to the hero, the statesman, the philosopher, astronomer, theologian, but fame confines itself not to any rank or pursuit in life, for it can only exist in the breathings of righteousness. Real fame is not the birthright of the hero, for the laurels that decorate his brow have been culled from the cannon's mouth, 'midst the sorrowful music of the widow's moan and the orphan's wail. True fame never draws its immortality from the dying groans of the war-field; it possesses a higher origin than this, for it consists in the lofty aspirations of intellectual and moral truth, in an ever-present desire to HELP THE DESERVING—the humble but industrious sons of toil.

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, THE WORLD O'ER,
SHALL BROTHERS BE for a' that."—Ed.]

To Correspondents.

M. D., OHIO, U.S.—As to the *Kabala* we may mention the following:—*The Kabala; its Doctrines, Development, and Literature. An Essay.* By Christian D. Ginsburg, LL.D. 8vo, 1865. See also the exhaustive articles—"Kabala" and "Sepher Jetzirah," in Dr. K. R. H. Mackenzie's *Royal Masonic Cyclopadia*, 8vo, 1877, pp. 369-399; *Midrasch ha Sohar*, Leipzig, 1849; *Système de la Cabala*, Ad. Franck, Paris, 1842; *Kabbala demutata: seu Doctrina Ebraeorum transcendentalis et metaphysica atque theologica*, Rosenroth, Surzbach, 1677; *Artis Cabalisticae Scriptores*, Pistorius, Basel, 1587; *Die Religions Philosophie des Talmud*, A. Nager, Leipzig, 1864; *Melanges de Philosophie Juive et Arabe*, Sal. Munk, German translation, Leipzig, 1852; *History of Philosophy*, F. Ueberweg, 8vo, London, 1875, pp. 419, et seq., etc., etc.

BOAZ, EDINBURGH.—The Bible is a mere elementary book, written in symbols unintelligible to the profane. The true secret Philosophy was not written till a later period—a second Bible in fact, unknown and misunderstood by the clergy. A union of ideas and signs is absolutely necessary. Ten ciphers, or numbers, 22 letters, a Δ \square and \odot are all the elements of the Kabala.

H. H., ITALY.— \aleph . This first Hebrew letter, Aleph, can supplement the sacred signs of the Macrocosm and the Microcosm. It explains the double Δ of Masonry, and the shining star of six points, for the Word is one, and revelation is one.

NOVICE, LIVERPOOL.—The "discernment of spirits" of the early Christians was nothing but Lucidity, enabling the person to see the Astral or personal projection of another. It is otherwise called "Magnetic Respiration" or "Sphere."

ROSE CROSS, CHICAGO, U.S.—The symbolic Bull of Moses is the same as the Assyrian Sphinx, and represents the law of Mystery, which watches at the gate of Initiation, to drive away the profane. It also represents the great Magic mystery, all the elements of which are expressed by the Septenary, without giving the last word, יוהרה (Yodchevah), for which was substituted ארריתה (Ararita).

KABALIST, LONDON, SEX.—All things in matter are Male and Female—Minerals, Plants, Animals, and Humanity. Spirit, the creative energy, is the Masculine principle that creates; Nature, the passive recipient, is that which germinates: hence creation. When spirits "fell," the earth drew them like magnetic tractors within the vortex of its grosser element, thus they became what the earths compelled them to be. In the early ages of the growing worlds, the conditions of life were rude and violent, hence the creatures on them partook of their nature. Then came the nature of Sex, and the law of generation,

for to people these earths, man, like the other living creatures, must reproduce his kind.

CATHOLICUS, BELFAST.—Amongst all the idiotic ravings that ever proceeded from the brains of the most bedevilled of maniacs, the horrible contents of such pamphlets as those you allude to hold a first place. We shall give them a free advertisement, and those of our curious readers who wish to endorse our opinions cannot do better than invest one penny-halfpenny in order to be satiated. Perhaps the most maddening of this series of "Books for Children and Young Persons" is "*The Sight of Hell*," by the Rev. (?) J. Furniss! (a very appropriate name, by the bye), C.S.S.R., *Permissu Superiorum!* and published at one penny by James Duffy & Sons, 15 Wellington Quay, Dublin, or 1A Paternoster Row, London. Here is the "bill of fare":—

"Where is Hell; the Earth Opening; the Burning Mountain; How far is it to Hell; the Gates of Hell; the first look into Hell; Fire, Darkness, Smoke; Terrific Noise; A River; the Smell of Death; the Devil, etc., etc."

But no—the silence of invincible disgust forbids us to quote more of such infernal fooleries, written by people who are lost to all sense of honour, magnanimity, and manhood. What wonder, then, that our asylums are filled with religious maniacs, when such truly hideous and diabolical books are ordered to be put into the hands of "Children and Young Persons" by people calling themselves "*Divines*"!

J. J. BOSTON, U.S.—ECCLESIASTICAL PARAPHERNALIA.—The antique man would blush at the mendacity of the modern Priesthood, who not only steal the images of their forefathers' creation, but, re-clothing them with the tinsel, varnish, and pious patch-work of ecclesiastical trumpery, set them up in shrines to worship, as the legitimate offspring of Divine inspiration.

OMEGA, CAPE COLONY.—There is a Brotherhood in existence, at whose head is a mysterious being, the guardian of that to which you allude. The mysterious workings of this organisation are shadowed forth here and there, throughout several of the ancient writings, and those workings are but very little known to the outside world.

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