

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.

NOTICE TO THE H.B. OF L.

THOSE Members and Neophytes of the Exterior Circle, who possess the copy of "*La Clef*," or Key to the work of the Abbé Trithemius, are requested to cancel the following erroneous paragraph, referring to Jesus the Jewish Reformer, as contained in the latter part of *Note IV.* in the *Appendix*:—

..... "And (Jesus) lived over a century previous to the popular A.D. 1, the supposed year of his birth."

The above passage is entirely erroneous, for the *Appendix*, having been written by a "Student," is quite a distinct treatise from "*La Clef*," and hitherto, unfortunately, the error had escaped my observation.

THE PRIVATE SECRETARY.

IMPORTANT NOTICE.—CHANGE OF ADDRESS.

ON and after the 14th of March, and until further notice, let our American Correspondents address the Editor of this Magazine as follows:—

To the Editor of "THE OCCULT MAGAZINE,"

Care of G. BLAKE, ESQ.,

LOUDEVILLE, WHITE CO.,
GEORGIA, U.S.A.

Note also that our British, European, and Continental Correspondents may address as usual to Glasgow until the 20th instant, after that to the above address in America. Also, all letters for P. Davidson, Banchoy, N.B., are in like manner to be addressed to LOUDEVILLE, WHITE CO., GEORGIA, U.S.A., as above.

Our departure for America will make no difference as regards *The Occult Magazine*, which will be regularly sent out from Glasgow in the usual manner to the subscribers.

WE expected to have had our *Colony Prospectus* in the hands of our readers along with this number of our Magazine, but owing to an unforeseen delay in the final reply of the American Proprietor, we

have been prevented from completing it. His reply, however, has just reached us as we go to press; in a few days we shall post a copy of the Prospectus to each of our readers, and we trust that those who are interested in such a highly important undertaking, will cordially assist us in the establishment of this, our first Colony. If the capital can be raised, we are certain of its being a grand financial success; therefore we hope that every reader who can afford such, will subscribe for at least one share.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

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

CHAPTER I.—(continued).

HAVING spoken thus, the God, my Master, mingled the rest of the congenerate elements—the earth and the water—and pronouncing a few mystical and puissant words, although differing from the first, He breathed in the liquid mixture motion and life, made it thicker and more plastic, and from this He brought forth living beings with human forms. That which remained of the mixture, He gave to the higher souls, who inhabit the realms of the Gods, in the vicinity of the stars, and who are called the Sacred Demons.

"Work ye, my children," said He, "offspring of my nature, receive ye the residue of my works, and let each form beings in his own image; I will give you the models." And taking the Zodiac, He adjusted the world in conformity with the vital motions, and placed the signs of animals after those of human form. After having provided the creative forces and the generative breath, for the universality of beings to come, He retired, promising to unite with the works that were visible, a breath invisible, and a principle of reproduction,

in order that each being might generate its kind, without the necessity for always creating anew.*

And what did the Souls, O my mother?

And Isis answered:—"They took the mixture of matter, O my son Horus, and began to reflect upon, and to adore this combination, the work of the Father; then they sought to discover how it was composed, but the task was difficult. Fearing, therefore, that this inquiry might excite the wrath of the Father, they began to execute His orders. Taking, therefore, the superior covering of this matter, that which was the lightest, they formed from it the different races of birds. The combination becoming thicker and more compact, they used this for the creation of quadrupeds. From one part which was heavier, and which required an average moisture in which to swim, they made the fishes. The residue being cold and heavy, was employed by the Souls for the formation of reptiles. Therefore, O my son, being proud of their works, they feared not to transgress the law, and notwithstanding the defence, they wandered from the prescribed limits. Unwilling to remain in the same place, they became restless, and repose to them, seemed like death. But, O my son, as Hermes has informed me, their conduct could not escape the eyes of God, the Sovereign Lord of all things; He thought of punishing them, and He prepared for them a hard bondage. The Chief Master of the Universe resolved, therefore, to create the human organism, for the punishment of souls; and having called me unto Him, said Hermes, He spoke thus:—"O soul of my soul, sacred thought of my thought, how long shall lower nature remain in sadness? How long shall the creatures that are already born remain in inactivity and without praise? Bring them unto me, all the Gods of Heaven." "Thus God spoke," said Hermes, "and all obeyed His command." "Look down upon the earth," said He unto them, "and consider all the things below."

They forthwith looked, and understood the will of the Prince, and when He spoke unto them concerning the creation of man, He demanded what each was able to give to the beings that were

* This account of the Creation of Souls recalls to our mind the *Timæus* of Plato. "After all the Gods had been born, those who glitter in their circular courses, and those who manifest when it pleaseth them—the Generator of the Universe addressed them thus:—"Gods of the Gods, of whom I am the Creator and the Father, ye who being born of me, are indissoluble, by my will . . . hear ye my commands, which I make known unto you. . . . In order that there might be mortal beings, and that the Universe might be truly universal, turn ye according to Nature, towards the creation of animals, imitating the power which I employed in your generation." . . . And in the same cup in which he had blended and combined the Soul of the Universe, he poured forth the residue, and mingled it in the same manner, but in combinations less pure, of a second and third order. And having constituted the Universe, he divided the Souls among the Stars, in equal numbers, distributing each to each, and causing them to ascend thereto, as in a chariot. He also showed them the nature of the Universe, and taught them the Laws of Destiny."

† Ruling Ministers, Archangels.

about to be born. The Sun replied:—"I will lavish upon them my light." The Moon promised its light, which was next to that of the Sun, adding that she had already created Fear, Silence, and Sleep, as well as Memory, which must have been useless to man. Kronos* announced himself as the father of Justice and of Necessity. Zeus † spoke thus:—"In order to save the future race from perpetual warfare, I have begotten Fortune, Hope, and Peace." Arius ‡ said, that he was the father of Wrestling, of Impetuous Passion, and of Emulation. Aphrodite § was not dilatory:—"As for me, O Master," he said, "I will give them Desire, to which I will add Pleasure, and Smiles, in order to soften the punishment intended for the souls, our sisters." Those words of Aphrodite were received with gladness, O my son. "And I," said Hermes, || "will bestow upon human nature Wisdom, Temperance, Persuasion, and Truth. ¶ I will for ever unite with Invention. I will be a constant protector of the mortal lives of those who are born under my signs; for the Creator and the Father has allotted unto me in the Zodiac, signs of wisdom and intelligence, chiefly when the motion that bringeth the return of the stars, harmonises itself with the physical operation of each."

The God who ruled the World rejoiced when He heard these things, and commanded that the human race should be produced. "As for me," said Hermes, "I sought for the material which should be employed, and I therefore invoked the Monarch. He commanded the souls to deliver up the residue of the mixture. Having therefore employed an ample superabundance of water, in order that the combination of the material should be renewed, as it was found to be absolutely dry, the product became resolvable, weak, and impotent, in order that strength might not be added unto intelligence. I completed my workmanship, it was comely, and I rejoiced to behold it; and from beneath I called for the Monarch, that He also might contemplate it. He saw and was well pleased. He commanded that the souls should be embodied. And they were struck with horror when they heard of their condemnation."

I was amazed at their words. Harken, Horus my son, for I will unfold unto thee a mystery. Kamephes our ancestor, holds it from Hermes, who writes the narrative of all things, and I hold it from the antique Kamephes, when he admitted me to the veiled Initiation; ** receive it from me in thy turn, O marvellous and illustrious child.

* Saturn. † Jupiter. ‡ Mars. § Venus. || Mercury.

¶ Heeren seems to perceive in the preceding allegories a reference to the creation of Pandora, in "*Hesiod*." They can also be compared with certain passages in the "*Pyramider*," where the Governors of the Seven Planets make man to partake of their nature; this idea is also developed by Macrobius, in his Commentary on the *Dream of Scipio*, Book I., Chap. XII.

** Canter translates by "atramentum;" this therefore would be Initiation by writing, but the passage alludes to the *Veil of Isis*.

The souls having been imprisoned in bodies, some were groaning, others were lamenting, as when wild animals, accustomed to be free, are chained and made to undergo cruel bondage, and quit the cherished abodes of the desert, they struggle and rebel, refusing to follow those, by whom they have been subdued, and if they had the opportunity, would put them to death. The greater portion hissed like serpents, others cried out in anguish and spoke words of grief, looking in perplexity from heaven to earth. "Great Heavens," they cried, "origin of our birth, ether, pure air, sacred hands and breath of the Sovereign God; and you, O glittering stars, eyes of the Gods, unremitting light of the Sun and Moon, our original estate, what heartbreaking, what grief! That we should quit these grand abodes of light, the sacred spheres, all the splendours of the pole, and the blessed commonwealth of the Gods, in order to be hurled into these vile and unhappy abodes! What crime have we committed, O unhappy beings! How have we deserved, miserable sinners, the punishment which awaits us. Such is the sad future which is reserved for us, that we should supply the needs of a moist and dissoluble body. Our eyes will no longer perceive the Souls Divine. Barely, through these humid bonds, shall we be able, amidst our groaning, to discern the Heaven, our ancestor; at intervals it will even be hidden from our view. (It is the light which causeth us to see; the eyes of themselves cannot see, saith Orpheus.)*"

By our fatal condemnation, we are refused the direct vision, for now, we can only perceive by the aid of light; we are now only provided with windows, and not with eyes. It will also be a punishment for us when we hear the fraternal breathings of the winds, not to be able to blend our own therewith, who instead of dwelling in this world sublime, will have to sojourn in the narrow prison of the breast. But thou, who sendest us away, who causeth us who were so exalted, to descend so low, be pleased to set bounds unto our punishment, Lord and Father; hast thou so soon become unconcerned about thy workmanship? assign us a limit, and bestow upon us a few parting words, while we can yet perceive the collective beauties of this world of light."

* This quotation has been interpolated in the text by some copyist.

(To be Continued.)

SCIENCE AND SOLAR WORSHIP.

By ZANONI.

(Continued from page 5.)

STILL continuing his truly inspired thoughts upon the glorious Sun as being the abode of the blest souls, who have finally escaped from the bonds of matter, our author, Charles Bonnet, observes:—

"In this eternal dwelling, in the bosom of light, of perfection, and happiness, we shall read the general and particular history of Providence.* Initiated to a certain extent into the profound mysteries of His government, His laws, His dispensation, we shall admirably recognise the secret reasons of the many general and particular events which astonish us. . . . We shall ceaselessly meditate upon the great book of the Destinies of the World. We shall dwell particularly on the pages which concern this little planet—the cradle of our infancy, and the first monument of the paternal goodness of the Creator towards man. We shall discover, with astonishment, the numerous revolutions which this little globe has undergone before it assumed its actual form; and we shall follow with our gaze those which it is destined to undergo in the course of ages. One line on this page will contain our own history, and will develop to our view the why and the how of those calamities, trials, and privations, which in this world try the patience of the just man, purify his soul, and enhance his virtues, while they crush and destroy the weak. When we have reached so elevated a degree of knowledge, the origin of physical and moral evil will no longer embarrass us; we shall confront them distinctly at their source, and in their most distant effects, and we shall acknowledge, from the evidence before us, that all which God does is well done.

"In this world we see effects only, and we even observe them in a very superficial manner: all the causes are hidden from us. Then, we shall see effects in their causes, consequences in their principles, the history of the individual in that of the species, the history of the species in that of the globe, the history of the globe in that of the worlds, etc. Now, we see things only confusedly, and in a glass darkly; but then we shall see face to face, and shall know in some sort as we have been known. In short, because we shall have an infinitely more complete and distinct knowledge of the work, we shall also acquire an incomparably deeper sense of the perfections of the Workman. And this Knowledge, the most sublime, the most vast, the most desirable of all, will be incessantly perfected by intimate intercourse with the eternal source of all perfection. I cannot express this sufficiently, I do but stammer over it; words are wanting; would that I could know the language of the angels. If it were possible to a finite intelligence ever to exhaust the Universe, it would still find the treasures of truth from eternity to eternity in contemplation of its Author; and after a thousand myriads of ages consumed in such meditation, it would only have touched the edges of that science, of which it may be even the highest Intelligences possess no more than the rudiments. There is no true reality except in Him who *is*, for all which is,

* See the Hermetic Doctrine of Providence in "*Hermetic Philosophy*."

is by Him, before being out of Him; there is but one existence, because there is but one Being whose essence it is to exist; and all which bears the inappropriate name of being, had remained shut up in necessary existence, as the consequence in the principle."

So close does this Genoese naturalist approach to the very key-note of Occult Philosophy, that many will vindicate the writer if he ventures to affirm that Charles Bonnet was a deep student of the mediæval mystics, and consequently that he must have known vastly more than he dared to write in that age of priestly tyranny. Before concluding this paper, we shall herein remark, that the deductions of science, concerning the sovereign part played by the Sun in the general economy of Nature, are in perfect harmony with the religious conceptions of the most ancient nations. The worship of the Sun and Fire predominantly reigned throughout both the Orient and the Occident—from the burning plains of distant Hindostan to the verdant slopes of the Pacific Coast. In Asia, and in ancient Persia particularly, are the traces and remains of this universal theology the most significant. Dupuis, Flammarion, and others have recorded their scientific testimony to this fact. Agreeably to the records of various learned Societies, Sun and Fire worship formed the first religion of ancient Asia, from the soil of which sprang the Aryan race. M. Bournouf dwells upon this fact in his *Etudes sur la Science des Religions*, from which we quote the following:—

"The men of that time (the Aryas) perceived that all the movements of inanimate things, which take place on the earth's surface, proceed from heat, which manifests itself either under the form of fire which burns, or under the form of thunder, or under the form of wind: but the thunder is fire hidden in the cloud, and rises with it into the air; fire which burns is, before it manifests itself, shut up in the vegetable matters which supply it with aliment; wind is produced when the air is stirred by heat, which rarifies it, or condenses it, on its withdrawal. Vegetables, in their turn, derive their combustibility from the Sun, which makes them grow by storing up his heat in them, and the air is warmed by the rays of the Sun, the same rays which reduced the terrestrial waters to invisible vapours, and then to thunder-bearing clouds. The clouds spread the rain, make the rivers, feed the sea which the agitated winds trouble. Thus all the mobility, which animates Nature around us, is the work of heat, and heat proceeds from the Sun, which is, at the same time, the 'celestial traveller,' and the universal motor."

Life also seemed to them to be closely allied to the idea of fire. The grand phenomenon, which science has since elucidated, was early perceived by the ancients. It is frequently pointed out in the *Vedas* in expressive terms. When they lighted the wood on the hearth, they knew that they only 'forced' it to give out the fire, which it had received

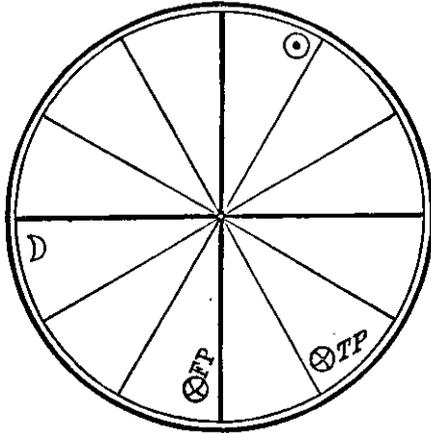
from the Sun. When their attention was directed to animals, the close bond which exists between heat and life struck them in all its force; heat maintains life, they found no living animals in whom was life without heat; on the contrary, they saw that vital energy displayed itself in the proportion in which the animals shared in heat, and diminished in the same proportion. Life exists and perpetuates itself on the earth in three conditions only, that fire should penetrate the body under its three forms, of which one resides in the Sun's rays, one in the ignited aliments, and the third in respiration, which is air renewed by motion. Now these two latter proceed, each after its own fashion, from the Sun (*Sûrya*); his celestial force is the universal motor, and the father of life; that which he first engendered is the fire here below (*Agni*), born of his rays, and his second eternal co-operator is air put in motion, which is also called wind, or spirit (*Vayû*).

Amongst all the Negro tribes which inhabit the dark continent, the worship of the Sun still exists, but in a grossly degenerated form. It may even be said that it, along with "Devil Worship," are the only forms of religion which these surviving descendants of the Third Race possess, and this has existed amongst them from the dim pre-historic ages of the past, until now. The ancient inhabitants of the New World had no other worship save that of the Sun and Stars. That the Sabeian system was predominant in their midst, and that the bright mansions of the Sun were the final abodes of the souls of their departed chiefs and heroes, is fully established by the remnants of the historical archives which we possess of the Indian races, the *Aztecs*, or ancient Mexicans, and the *Incas*, or ancient Peruvians. Mancocapac, who subjugated Peru, and who imposed his own laws upon the country, passed for a "child of the Sun," whilst Cortes palmed himself upon the credence of Montezuma and the Mexicans as being the envoy of Quetzalcoatl. Did not all these people—whose customs extend back to the very cradle of humanity, by their religious homage to the Sun—obey the sublime intuitions of the Human Soul? and did not their initiated Priesthood—responding to that secret voice of the Soul—confer upon earth's simple inhabitants the greatest blessing, by directing their exterior forms of worship to the glorious symbol of the Deity, the life-giving Sun? That such principles were not formulated in "benighted ignorance," is clearly established by the reality, that their religious conceptions and teachings are in complete harmony with the most recent, and most authoritative, deductions of MODERN SCIENCE.

We have just received, from one of our Brother-Members, a rather interesting rejoinder to the letter on the "*Fossilised Giant*," which appeared in our last number, which we will insert in our next issue. It seems the "*Giant*" was a gross imposition.

THE PART OF FORTUNE IN ASTROLOGY.

A. R. OF M. C.
273° 22'



93° 22'

	Lat.	Dec.	A. R.	M. D.	S. A.
☉	—	22° 54' S	256° 35'	16° 47'	57° 53' D
☾	5° 11' S	2 30 S	7 15	86 7	93 9 N
F.P. ⊕	—	2 30 S	127 24	33 42	93 9 N
T.P. ⊗	—	2 30 S	81 55	11 27	93 9 N

The above figure contains the Mundane position of the Sun, Moon, True Part of Fortune in the 5th House, and False Part of Fortune in the 3rd House, in the nativity of Ada, Lord Byron's Daughter, whose nativity was given by Zadkiel in his *Grammar of Astrology*.

Every student in Astrology knows what a subject of argument the *Part of Fortune* was with Astrologers, both prior to the time of Placidus, who, when giving to Astrologers the formula he had received for placing it, said that hitherto he had laboured long regarding it, but could find no truth in it; and since then in spite of his formula most Astrologers have given it up as having no effect.

The fact is that where Placidus erred in his formula for taking the place of the *Part of Fortune*, and where the followers of his system err also, is that his formula makes the Moon the same actual number of degrees distant from the *Part of Fortune* as the Sun is from the *Ascendant*, whereas it should be the same distance from it *in proportion to its Semi-Arc*. This is what Ptolemy meant in Book iii. c. xiii. of his *Tetrabiblos*, when he wrote "It (the *Part of Fortune*) is in all cases both by night and day to be so computed and set down, that the Moon may hold with it the same relation as that which the Sun may hold with the *Ascendant*, and it thus becomes as it were a "Lunar Horoscope," or "Ascendant." He evidently means by this, that it is a Mundane position, and that the *Mundane* distance between the Moon and *Part of Fortune* should be the same as that between the Sun and the *Ascendant*.

Now in Ada's nativity above (given in Zadkiel's *Grammar*) the Sun (as may be seen) is approaching the cusp of the 9th House, and a little less than a Mundane Trine, or four Houses from the *Ascendant*, and as the Moon is 7°, or so, below the *Ascendant* the *Part of Fortune* to be the same distance from it, or nearly a Mundane Trine, should be nearly 7°, or so, inside the cusp of the 5th House; but in following the formula of Placidus it falls in the 3rd, 11° 27' from the lower Meridian, where Zadkiel has put it, and where it may be seen in the figure marked F.P., or false Part of Fortune, the true place inside the cusp of the 5th House being marked T.P., or true Part of Fortune; the formula for finding the latter suggests itself.

The distance of the Sun from the Asc being 74° 40' then:
Semi-Arc ☉ 57° 53' Log A.C. 9 5073
☉ Dist. from Asc. 74° 40', 3821
Semi-Arc ☽ 93° 9', 2861

Dist. ☽ from ☽ 120° 9', 01755

To A.R. of ☽ 7° 15' add the distance of ☽ from it or 120° 9', the sum is 127° 24', which is the A.R. of ☽. The A.R. of the lower Meridian being 93° 22' the Meridian distance of the *Part of Fortune* is 33° 42', and its Semi-Arc being the same as that of the Moon (both being under the earth), or 93° 9'; one-third of its Semi-Arc is 31° 3', which deducted from the Meridian distance 33° 42', leaves the *Part of Fortune* 2° 39', inside the cusp of the 5th House, or nearly a Mundane Trine from the Moon, as the *Ascendant* is from the Sun. The formula of Placidus followed by Zadkiel, which places the *Part of Fortune* in the 3rd House, is given in his *Grammar*, so it is needless to reproduce it here.

H. BRADFORD, Windsor.

REMARKS ON THE ABOVE ARTICLE.

BY STELLA.

THE "Part of Fortune," or "Lunar Horoscope," is, as all students (who are familiar with the true mathematical principles of Astrology) are well aware, that point in the Heavens where the rays of the Sun and Moon are concentrated, or brought to a focus, and, as truly observed by the above writer, is but very imperfectly understood even now, by the generality of Astrologers. In all probability Placidus perfectly comprehended Ptolemy's ideas, although he expressed himself upon this subject in almost as obscure a manner as did the great father of modern Astrology himself.

In Nature there is but one true motion that bears any important relationship with an Astrological Chart of the Heavens, and this is: THE DIURNAL MOTION OF THE EARTH UPON ITS AXIS, or the so-called Semi-Arc Motion. The Twelve Houses of the Heavens, and the various Angles, have no existence, except as proportionate parts of the Diurnal and Nocturnal Semi-Arcs, consequently such angles have no veritable basis, except their *apparent*, or Mundane position, as viewed from the geographical position of the place for which the Chart may have been erected. It therefore naturally follows that any point in space, the position of which is entirely dependant upon the relative positions of the Sun and Moon, in regard to the *Ascendant*, can only be correctly ascertained by having due regard to the proportions of the various Semi-Arcs; the degrees of the Zodiac having nothing to do with the Twelve Houses of a Celestial Figure. But in relation to practical Astrology, this true Mundane position of the "*Part of Fortune*" is of no consequence, as it is purely a phantom hatched in the figurative brain of Ptolemy, and does not possess the slightest influence. If the rays of the Sun and Moon were concentrated, or focussed, upon some *material body*, which was capable of reflecting such Luni-Solar magnetic force upon the atmosphere of this earth, the case would be widely different, and there would be good reasons for pondering over such mathematical problems, but perceiving that those rays generally converge upon some point in the heavens, where

neither a planet, nor the shadow of such exists, it is almost absurd to speak seriously of any such influence as that of the "Part of Fortune," which ought to be included in the same category as the Moon's *Nodes*, or "Dragon's Head," and "Tail." Those latter hold an important place in Mythology, and are quite deserving of careful study in this respect, but otherwise when brought forward as important factors in Judicial Astrology, they are extremely ridiculous.

THE TWENTY-TWO RULES REGARDING THE WILL.

FROM HERMES.

I.—LIFE, with its innumerable trials, has for its aim, in the order of eternal Wisdom, the training of the Will. To will not and to act not, is as fatal to man as to do evil. Man ought, like God, to work without ceasing.

II.—It is through the Will that the intelligence sees fit to display itself in the phases of life. If the Will is sacred, the perception is just.

III.—To affirm that which is true, and to will that which is just, is to create. To affirm and to will the contrary, is to destroy.

IV.—When man has discovered Truth and wills to work justice, nothing resists him.

V.—In order to affirm whether a man is, or has been happy or unhappy, discover the direction which his will pursues.*

VI.—A chain of flowers is more difficult to break in pieces than a chain of iron.

VII.—The will of the just man is the image of the will of God, and is a measure which fortifies itself, it commands in emergencies.

VIII.—Intelligences whose will is unbalanced are like the abortions of Nature.

IX.—Accept relative evil as a means of arriving at absolute good, but will it not, and never commit it.†

X.—In order to acquire the faculty of always commanding yourself, it is necessary that you will with patience for a length of time.

XI.—Brave the lion, and the lion will be afraid of you. Know how to govern sorrow, and sorrow will change to happiness.

XII.—Anticipate death by devotion. This is not suicide, it is the apotheosis of a sublime will, and the prize of the possession of eternal life.

XIII.—To pass thy lifetime in willing and seeking for perishable goods, is to dedicate yourself to the eternity of death.

XIV.—To wish good with violence is as unjust as to will evil. Violence creates disorder, and disorder is the foundation of all evil.

XV.—To will evil is to enslave thyself to death. A perverse will is the commencement of suicide.

XVI.—To suffer is to work. All sorrow, accepted in obedience and resignation, is accomplished progress.

XVII.—The more the will surmounts obstacles, the more it gains in power. Hope may then unite itself unceasingly to faith.

XVIII.—Fear is but indolence of will. Perils frighten only premature natures.

XIX.—Light is an electric fire placed by Nature at the service of the Will. It illuminates those who know how to use it, it crushes those who abuse it.

XX.—Every will that strives against the Divine decrees is reproved by the eternal Judgment.

XXI.—When we create phantoms, we bring forth vampires; whosoever gives himself up to error becomes its prey.

XXII.—The Empire of the World appertains to the Empire of the Light, and the Empire of the Light is the Throne of the Will. Thus, in a measure, as man perfects his Will, may he arrive at seeing every thing, that is to say, at *knowing every thing* within an indefinite extensible circle. Happiness is for him the fruit of the knowledge of good and evil, knowledge symbolised by the central tree of Eden. But God permits not the gathering of this fruit, unless a man is complete master of himself, and can approach it without covetousness.

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

WE will now notice one of the causes of apparitions. From similar observations, gathered and confirmed during the past ages, the Occultists have drawn the following conclusions, which are also those of D'Assier. There enters into our constitution a principle which is, as it were, a counterpart of the ordinary body, and it is owing to its existence that persons with amputated limbs suffer therein all their lives. Being passive by nature, this principle only becomes actuated by the impulse of vital force; and when this force is impelled by the passions, or by artificial means derived from the body, or by will-power, or again when it is supplied by other beings, the impulse thus produced can enable this principle to become visible, tangible, and active, independently of the body, to which, however, it remains tied. Although capable of transporting itself very rapidly to great distances, and of penetrating solid substances, it is nevertheless essentially material, and never ceases to form an integral part of the ordinary body. It also dies with this body, although much more slowly; it can also, in certain exceptions, prolong its existence by Vampirism. As it abides in the vicinity of the

* Or in other words, ascertain the *natural impulse* that controls his mind, from the planetary positions at the moment of birth.

† This certainly corroborates the Spiritualistic theory, that *evil is but undeveloped good*.

body, it can be actuated and made visible by the same passions which cause it to appear during life, and this possibility is the more persistent, in proportion as the deceased has less control over his passions, being thereby more imperfect. Similar manifestations are not uncommon at the period of death, and as time goes on they become rarer, but they can be induced by Mediums, who galvanise, so to speak, the spectre. This principle the Occultists call the *Astral*, or *Sidercal Body*.

You will perceive, then, that this is something very different to the *Perispirit*. At any rate, here we have already the possibility that the apparitions may be nothing more than—

- 1st, Either the Astral Body of the deceased only; or
- 2nd, The Astral Body united with that of the Medium, which will be the most probable; or
- 3rd, Even simply the Astral Body of the Medium.

In fact, a principle which, notwithstanding its apparent identity with a living person, has absolutely nothing in common with what is called a Spirit. This is far from being, no doubt, the only source of apparitions, but the above will suffice already to show how difficult it is to make the distinction. Moreover, it would be fortunate were this the only source, it being in itself perfectly harmless, but there are others, of which so much cannot be said. To relate the particulars of all the facts that have been brought forth would be impossible, but a better course than this is open for you. We have informed you of those facts, examine for yourselves whether you have a sincere desire for the truth; if so, a whole series of labours offer themselves for your investigation.

If you are sceptical, gather all the facts which relate to the apparitions of living persons, and take note scrupulously of all the conditions, not only with reference to the ordinary body, but also with reference to the Astral Body, and again of all the particulars characteristic of the persons, carefully noting all the facts, together with the testimony upon which they are based.

Gather also with equal accuracy all facts which relate to the spontaneous apparitions of persons recently deceased, adding thereto all possible observations, upon the corpse, the time, and conditions of death, &c.

These would be scientific investigations, wherein you would have recourse to no unknown or foreign intelligence, and by means of which you would get enlightened, after a long research, upon the nature of apparitions. I will add a series of very simple experiences, which would lead to a supposition that even inorganic substances possess an Astral Body, contrary to the assertions of the "*Livre des Mediums*." These are what constitute Psychometry. I have not dwelt upon this in my previous remarks, as it was rather beyond the scope of the article, but we shall now bestow our attention upon a few particulars of import for those who may feel an interest in such studies.

In order to appreciate the effects of death, we must complete the description of the human constitution, which we shall do in our forthcoming articles.

"BLACK MAGIC," &c.

(To the Editor of the Occult Magazine.)

Dear Sir and Brother,—Although it is quite superfluous upon my part to refute the malicious and preposterous charges of "*Black Magic*," &c., which have lately been issued against us by certain individuals, who presumptuously assume "omniscience," yet I consider the insertion of the following letter—addressed to me by M. Theon's Private Secy., from whom I have obtained special permission to publish it—to be highly necessary at the present time. It was written at the period when the Private Secy of M. Theon was preparing "*La Clef Hermétique*," for the private use of the Exterior Circle, and I adapted it for the *Préface* contained therein. The sentiments contained in this Epistle are, and in fact have always been, the maxims of every honest and discreet Member of the H. B. of L. We are constantly warning all Neophytes—even after *Initiation*—against the terrific dangers of *Black Magic*, and its truly dreadful penalty, should they attempt to become Practical Occultists without due and proper caution. Further comment is entirely useless.—Fraternally yours, T. H. B., Private Secy., Exterior Circle.

[Copy of Letter from M. THEON'S Private Secretary, addressed to the Private Secretary of the Exterior Circle.]

Esteemed Brother,—In attempting an explanation of the Esoteric Numbers of the Universe, there is a formidable difficulty to be encountered, viz., that of being Esoterically understood. Those students who are unable to comprehend the sublime import of the mighty system of Cycles and Periods, which we are about to reveal, would be preferably occupied in eschewing Occult studies for the adoption of others adapted to their sphere of thought, for their souls are insufficiently etherealised for those humanly-Divine attributes to awake into activity, and notwithstanding all merely ephemeral curiosity towards mystical researches, yet their advancement will only reach the portals of the Outer Temple. The fearful "Dweller on the Threshold" will debar their feeble footsteps, they will be unable to enter the inner "Holy of Holies," and they must remain contented, until the time arrives when conditions are evolved in the scale of the succeeding human races, conditions which will permit of the expansive budding and blossoming of their soul's now latent attributes.

But there are also numerous students who, although being in a condition suitable for the perception of truth, and for the true significance of Nature's grand Mysteries, are yet totally unqualified for the reception of this knowledge, owing to their natural but terrible Elemental Affinity. The result of this fearful Psychological condition is, as you are well aware, that the Occult powers which they might develop, would be used for purposes of a purely selfish and worldly nature, and it is needless to remark that such individuals would become a pestilent scourge to mankind. But even in this case, my worthy Brother, we know well that happily it is quite a minority of this class who can grasp any actual power, for upon the contrary they frequently become the very dupes and slaves of the powers they so ardently seek to control. To all such we FERVENTLY and SOLEMNLY say:—"Abandon all thoughts of spirit-intercourse, flee from Occultism, and Spiritualism, as you would from a pestilence, and may the Divine Guardians of the Human Race preserve your souls from the bottomless abyss, upon the brink of which you may possibly have been unconsciously reposing."

To those people who simply pry into the Occult from mere curiosity, we have nothing to say. They will obtain just as much as they deserve, and nothing more. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you" is equally as true to-day—in relation to Esoteric knowledge—as it was nineteen hundred years ago, but it invariably presupposes that the supplicator and the knocker are in real earnest, and that they seek only to satisfy the deep

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yearnings of the immortal soul. The Doorkeeper, or Guardian of the Temple of Truth is as mute as a granite rock to all others, they may supplicate, they may shout and bawl until they are hoarse, they may knock and buffet the door until they rouse a nation with their clamour, and if they approach in any other spirit than that we have already represented, it is all to no purpose. We can never take the Kingdom of Heaven by storm. In the Scriptures it is fabled that Satan at one time attempted this method of obtaining power, but that he along with his assistants were hurled into the flames of Hell for their daring presumption. Instead of acquiring the Kingdom of Heaven, he obtained the Bottomless Pit as an appetite reward for his misdirected ambition and labour, and there is, as you know, my Brother, more real verity in this religious fable than Spiritualists even, dream of.

But to the true student of Nature's inner law, we say:—"Rest assured that you will receive a full measure of reward for each and every earnest endeavour, for Urania's dazzling lamp will ultimately illumine your dark and difficult path, and you shall indeed perceive the 'Living Light of the World,' which will enable you to draw aside the Veil of the mystic Isis, and behind her magic curtain, read the everburning truths of Nature, inscribed upon the unfolding scrolls of Time."

To you then, my faithful and eternal Brother, I present those Esoteric Cycles, along with the Golden Key and Silver Locks that guard our Island Universe. In your possession I will know they will not only be valued at their true worth, but will also be utilised for their proper purpose. Trusting then that our Members and Neophytes may ever use their Psychic powers wisely, worthily, and well, and wishing you and them GOD-SPEED, upon the upward path of the soul's eternal destiny, with fraternal sympathy, and Brotherly regard,—I remain, very faithfully yours, H.B.C. (*Private Secy. of M. Theon*).

To Correspondents.

F. T. S., PARIS. CYCLICAL PERIODS.—The Archmagus, at the Persian Initiations, related to his Neophytes how one world had been seven times renewed and destroyed. In the *Desatir* we find:—"In the beginning of each Grand Period, a new order of things commenceth in the lower world. And, not indeed the very forms, and knowledge and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced. And every Grand Period that cometh, resembleth from beginning to end the Grand Period that is past. At the conclusion of a Grand Period, only two persons are left in the world, one man and one woman; all the rest of mankind perish; and hence mankind derive their origin from the woman and man who survive, and from whose loins numbers issue in the new Grand Period." (*Book of Abad, and Commentary.*) In the Mexican ancient writings we also find that a single pair, a man and a woman, were saved, who became the progenitors of the race in the next era. It may be herein noted that the teaching of the Nazarene is precisely similar: "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." (Matt. xxiv. 40, 41.)

G. R., EDINBURGH. THE ADEPT.—When you see and find—as you can do—a fellow-being, a man, who displays the most extraordinary and tremendous capabilities, who controls the Forces of the Universe, who opens up to your astonished vision the manifold world of spirit, you must be overwhelmed with the conviction, that there are still—as there ever were—strange powers existing in our fellow-beings. But mere "curiosity" will never find you the exalted souls we speak of. Travel in "the path," by "leading the life," and affiliating yourself with those who know the truths of these statements, then you are certain to see and find the elevated beings alluded to.

G. G., F. T. S., MYSTERIOUS VOICES.—Read about your own countryman, Mungo Park, who says that in crossing the Gobi Desert, where no human being now lives, but which was once a thickly peopled country:—"I have heard voices as of human beings talking, when no human being was within hundreds of miles of me." Marco Polo in his Travels often describes similar circumstances; Mantwain, the Chinese historian, records the same; and Pliny and many other writers speak of the phantoms that appear and vanish in the deserts of Africa.

MEDICO, CHICAGO, U.S.—Epicurus was no materialist, although superficial critics may say so. "The Gods exist," says he, "but they are not what the rabble, ἀπὸ λαοῦ, suppose them to be."

F. S., BOSTON, U.S.—Here is the passage you refer to—

"Stoop not down, for a precipice lies below the earth, Drawing under a descent of SEVEN steps, beneath which Is the throne of dire necessity."

—Psellus, "*Chaldean Oracles.*"

ZENO, LONDON.—The scientists' "psychic" and "ectenic" forces, the "ideo-motor" and "electro-biological" powers, "latent thought" and "unconscious cerebration" theories, can all be concentrated into two simple words of the Kabalist, the *Astral Light*.

NEO, LONDON.—SYMBOLS.—Every one of the ancient Egyptian symbols is an embodied idea, and combines the conception of the *Divine Invisible* with the *earthly and visible*.

S.S.H., PARIS.—LIGHT FROM THE HUMAN BODY.—Marsh, in an *Essay upon the Evolution of Light from the Human Subject*, brings forward the following statement made to him in these words:—"About an hour and a half before my sister's death, we were struck by luminous appearances proceeding from her head in a diagonal direction. She was at the time in a half recumbent position, and perfectly tranquil. The light was as pale as the moon, but quite evident to mamma, myself, and sisters, who were watching over her at the time. One of us at first thought it was lightning, till shortly afterwards we perceived a sort of tremulous glitter playing around the head of the bed; and then, recollecting that we had read something of a similar nature having been observed previous to dissolution, we had candles brought into the room, fearing our dear sister would perceive it, and that it might disturb the tranquillity of her last moments." In 1840, Donovan published, in the *Dublin Medical Press*, another very curious case of lights attendant upon one of his patients, "luminous fog or scintillations, like the sparkling phosphorescence exhibited by sea-infusoria."

O. A., CORFU. PHOTOGRAPHY, &c.—Your Athenian friend may feel "disgusted" as he pleases, at what he supposes to be errors, nevertheless what we stated as to Photography being known in very ancient times, we again distinctly repeat. The copy of Simonides proves nothing against Panselinus, nor against the antiquity of Heliotype. It only absolutely demonstrates that the Monks of Mount Athos do not upon every occasion permit curiosity-mongers to carry off the original writings, and in Russia several important documents of this nature may be found. But with Occultists such antique science is a matter of fact. In the pages of Cornelius Agrippa's 2nd Book on *Occult Philosophy*, you will find mention made of Optics being known in antique times. Many thousand years before our era, Uranography was a science, Heliotype pictures were produced in the ancient Temples, upon chemically prepared surfaces, not only during the day time, but at night as well, and in a certain University in the Himalayas, this still takes place. As to the name *Photographie*, or *Photography*, and its processes, you can find them at large in the antique text of the "*War of the Kurus and the Pandits.*" The Sanskrit name AN-VAR-DHA-KA signifies the *rotating, or spinning air, which gives the fixed form.*

HARRIS H CHANDRA

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