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ANNOUNCEMENT.

WE must herein apologise to our Readers and Correspondents for the delay caused in the publication of the Magazine, as well as our having up till now been unable to reply to several Letters, which shall have our due attention, as soon as opportunity permits. Several of our MSS. have been lost in transmission from this country to the Printer and Publisher, in Glasgow, which have entailed no end of trouble. Our Readers must also recognise that owing to incidental difficulties in locating here, in Georgia, the Magazine has had to be edited as time would now and again permit, and this literary work has almost all been done "out of doors," our rural and temporary "Home!" being too "confined" for such a purpose. Hence during this year it must be issued as a *Quarterly*, the next Number appearing in *December*. We are much disappointed that this has to be the case, but those difficulties have arisen from circumstances over which we have had no control, and we have endeavoured, under a weight of trouble, to do our best, and to make the Contents as interesting as possible, therefore we trust our Readers will be prepared to make all due allowance for the delay and the anxiety which they have sustained, but which really has been unavoidable, and totally independent of any direct fault of ours. We shall soon however be in a more favorable position, whereby we shall be able to meet all Correspondential demands, as well as carry on the literary work in a more suitable manner. To those childish enemies who have so zealously and maliciously abused and vilified us to their heart's content, whom all charity and benevolence hath fled from, and who are jealous of the very praise their own lips uttered, whose choice epithets towards us are "*Black Magicians*," "*Rogues and Swindlers*," &c., &c., we can only say: "*We sincerely*

wish them well," and our desire towards them is that of our poetical countryman, when addressing his dusky Reverence, viz.: that they may

"*Tak a thoct an' men'.*"

CONVERSANT as we now are with the prices of Land—since we have become acquainted with this country—we found out that the property intended for a Colony of the Hermetic Brotherhood was, for many reasons, quite unsuitable for such, the contiguous lands being lower in price, and equally, if not better adapted for agricultural and other purposes; that also owing to an error in the Colony Prospectus, we discovered it could not be carried out strictly according to law, but the Colony will in all probability be established upon a still more favorable and satisfactory footing, than if subject to the interest of Shareholders. This Colony will not be formed however upon any portion of the "*Blake Property*"—in which we have not the slightest interest whatsoever—neither will it have any connection with "*Gold Mines*"!! or such like risky, or speculating ventures. Intending Members who may be desirous of settling upon a small home in this locality—where the climate is perfection, and Nature so beautiful in her products—the Editor will be glad to correspond with. Let them address us as in next paragraph.

IMPORTANT NOTICE.

As many Correspondents and *Exchange Managers* have overlooked the short paragraph in our last issue, relative to our *Change of Residence*, and have addressed us to Glasgow, causing unnecessary delay and trouble, we again beg to call the attention of all Correspondents, &c., to our present, and per-

manent address. Let such therefore in future address us as follows:—

TO THE EDITOR
OF THE "OCCULT MAGAZINE,"
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U.S.A.

IN consequence of the MS. of "*The Virgin of the World*" being lost in transit to the Printer, the continuation of such must stand over until our December issue.

THE SIGNS OF THE ZODIAC.

A CONCISE ACCOUNT OF SEVERAL OF THEIR
CONCEALED OR HIDDEN MEANINGS.

BY MEJNOUR.

First the bright *Ram* Sol's languid ray improves,
Next, glaring wat'ry, through the *Bull* he moves;
The am'rous *Taurus* next admits his genial ray,
Now, burning, through the *Crab* he takes his way;
The *Lion*, flaming, bears the Solar power,
The *Virgin* faints beneath the sultry shower;
Now the just *Balance* weighs his equal force,
The slimy *Serpent* swelters in his course;
The sable *Archer* clouds his languid face,
The *Goat* with tempests urges on his race;
Now, in the *Water* his faint beams appear,
And the cold *Fishes* end the circling year.

AT what precise era or period of time, early man first commenced to map out the gorgeous spangled canopy of the over arching heavens; or, in what nation the germ was first planted of that stupendous system which overlaid the earth with vast temples, and survived all the wrecks of chance, change, and time, none can say. Tradition, with its eloquent and impressive tongue, is in many cases as authoritative as graven Scriptures; but we find the manifestation of its completeness only when humanity acquired the art of recording its opinions in picture writings, and other hieroglyphical and alphabetical Scriptures. Maps of the heavens, and perfected charts of astral motions involving intricate calculations, which must have required thousands of years to arrive at, were all handed down from pre-historic to the commencement of historic times, and that with an accuracy and completeness which fully sustains the enormous claims of the Hindus for the existence of their dynasty during cycles of time which baffle the human mind to conceive of. How often have the silent, but nevertheless eloquent catacombs of old mother earth in the form of upheaved plains, the beds of rivers, the depths of artesian wells, and the recesses of recently discovered caverns, brought to light conclusive testimony that man existed, laboured in clay, stone, pottery, and metals, tens of thousands of years ago on the face of the earth.

Many years ago the colossal forms of the mystic Sphinx might have been found in long and majestic

rows, decorating the temples of old India; and be it remembered this mystery of the Sphinx could only be solved by a people who correctly understood the precession of the equinoxes. A period of 2160 years must take place ere the Sun's path in the Zodiac is changed from one sign to another; yet such changes had occurred, been accurately calculated and recorded in the astronomical puzzle of the Sphinx, a composite emblem celebrating the Sun's passage from the sign of Virgo to that of Leo, at a period when the Jews were unknown as a nation.

The following is a necessarily brief and imperfect compendium of what may be termed the *gross* religious belief, for within the limits of a short essay, space will only permit of a few and general observations upon such a vast subject. Our early forefathers failed not to observe that every change on the face of nature was in accordance with certain solar and astral phenomena. The path of the Sun in the Ecliptic was by ancient astronomers defined as being between two parallel lines, each 16 degrees apart, the Sun's march being between them. This space was, and still is, termed the Zodiac, and is divided into 360 degrees; those into four right angles of 90 degrees each, and the whole into 12 signs of 30 degrees each. In January, now termed the first month of the year, the Sun passed through Aquarius (♒), the Washer, or the Greek Baptizo—the seasons of storms and heavy rains. In February, he enters Pisces (♓) or the Fishes, a period of famine, dearth, and distress, when fruits, roots, and fishes are consumed, and little is left to the primitive man but the waste and spoil of the accumulating waters—the season when Lent begins. In March the Sun enters the sign of Aries (♈), or the Lamb—symbolical of the young and tender products of spring. In April, when the vitality and energy of the vegetable world is to be typified, the sign through which the Sun passes is termed Taurus (♉) the Bull. In May, when Summer and Winter are reconciled, and the sweet and lovely period of flowers and bloom harmonise over the opposing seasons in fraternal concord, the sign which now prevails in the Solar path is called Gemini (♊), the Twins. In June, the Sun apparently undergoes a retrograde motion, and the sign now journeyed through is termed Cancer (♋), the Crab. In July, his raging heat symbolises the sign of Leo (♌), the Lion; whilst Virgo (♍), the Virgin of August, with her ears of corn, the Scorpion (♏), or Dragon of October, the Archer (♐) of November, and the Goat (♑), of December, have more direct references to esoteric or hidden doctrines than to the climatic changes on earth.

When the Light-God in March entered the sign of ♈, or the Lamb, he crossed the vernal equinox, redeeming the world from the sufferings and privations of Winter. Here the Sol-Saviour brought the earth from darkness to light, fed the starving multitudes, and filled the world with blessings. In July and August, at one time symbolically termed

the betrothal of the Virgin, at another the marriage feast of the Lion of July and the Virgin of August, comes the grape and harvest season, when the Sun had by his radiant heat changed the wintery waters of earth into the luscious wine of the vintage. Then was the annual solar miracle performed. At the sign Libra, the Sun was kept in an even path, which was hailed with feasts and rejoicings, until the dark and dismal period when Scorpio—the great Dragon of October—appeared in the Ascendant. Weeping and sorrow now took place, for the Solar God must cross the autumnal equinox and descend into Hades, Sheol, or the Pit (Ezekiel xxxi. 15; Joel i.; Micah vii. 1). Afterwards he is cast into the power of the two evil months, November and December, who are crucified with him upon the autumnal equinox. Now the Goat or Capricorn—the Renewer of Life—of Winter, shares the Sun-God's evil fate, but becomes repentant and favourable to him in the hour of his new birth, for all the nations of antiquity throughout the East unite in celebrating the Nativity of their God on the 25th of December, when the Sun passes through Capricorn or the Renewer of Life; but endless indeed are the fantasies interwoven with the religious-Zodiacal legend.

In order that the reader may understand the symbolism of the Zodiac in its *inner, hidden, or esoteric* aspects, we must turn to the Hindu conceptions of cosmogony, as the origin of the Zodiac lies buried in the obscurity of many thousands of years. The Hindu ideas may be condensed thus—1st, The Universe is an outcome from pre-existent matter, and not a spontaneous creation; 2nd, It is only one of an endless series of Universes; 3rd, Eternity is pointed off into great cycles, in each of which *twelve* changes or transformations of our world take place, following its partial dissolution by fire and water alternately, and when a new period sets in, the earth is so much geologically altered as to be practically a new world; 4th, In these twelve transformations, the earth, after each of the first six is grosser, man and everything on it being more material than the preceding one, whilst after the other six the contrary is the case, man and earth being more refined and spiritualised with each terrestrial change; 5th, When the top of the cycle is attained, a gradual dissolution takes place, and every living being and material object is destroyed, for humanity has now become fitted to exist subjectively as well as objectively. Those conceptions our ancient philosophers pictured forth for the public instruction in a single pictorial emblem—the Zodiac. Originally there were but ten signs known to the common people—viz., Aries (♈), Taurus (♉), Gemini (♊), Cancer (♋), Leo (♌), and Virgo-Scorpio (♍), these being *exoteric*; but in addition to these there were two mystical secret signs inserted which were hidden, and only comprehended by the Initiates—viz., the middle or junction point where we now find Libra (♎), and at the sign now termed Scorpio (♏),

which follows Virgo (♍). They were added under the present names as blinds to conceal the true names which formed the Key which unlocked the whole secret of creation, and explained the origin of "Good and Evil." The sign ♋ is attributed to the Greeks, but the Grecian Initiates only made a change of name which conveyed the same idea as the secret name to those who knew, leaving the common people as unwise as ever.

The first six up to ♋ were called the *ascending* signs of the Zodiac, or the line of Macrocosm, the great spiritual world representing Heaven and the Good, the ascent of the human soul, the Universe or Macrocosm; whilst the latter six were termed *descending* signs, the Microcosm, embracing the opposite principle of evil, malign and material, the Fall of Man, the descent of the Spirit into Matter, etc., and in this consists all the mystery of Cabalism. The first six ascending signs are also represented by the celestial perpendicular, descending or male ray: |, spirit; and the last six descending signs by the terrestrial ground line, horizontal, female ray: —, matter; whilst the union of both at the intersecting rays, junction or middle point, forms the well known cross, thus +.

According to the Gnostic and Rosicrucian mediæval doctrine, the creation of woman was unintended originally, for the evolution of Man's second companion was the offspring of his own impure fancy, but possessing his own share of Spirituality, and she became his *Saviour* from the snares of Eve—Lilith, the *first Eve*, or wife of Adam, before he *married* Eve, from whom "he begat nothing but devils," as the philosophical allegory so mystically teaches. One of the Targums says that אֵלֶּיךָ, a serpent, tempted Adam, or the first man, and not חַוָּה, Eve, his wife, and here we have the Ophitic religious object, for before the carnal fall the snake was Ophis, the Divine Wisdom, which needed no matter for the procreation of man, humanity being totally spiritual, and hence the war between the snake and the woman, or between Spirit and Matter, for enmity has been placed between the snake and the woman only in this material mortal world of man as *born of woman*. As in the material aspect the "Old Serpent" represents matter, the Ophiomorphos, so in its spiritual signification does the snake represent Ophichristos, and in the magic of the ancient Syro-Chaldeans both are joined in the Zodiacal sign of the dual Virgo-Scorpio, and may be divided or separated when required. From the *left* side of the second Adam—of dust, matter—the pure Virgo, woman, is separated, and falling into Generation, or the descending downward cycle, she becomes Scorpio, symbol of sin and matter, the sign which, *astrologically speaking*, rules over the organs of reproduction. The student must carefully understand that the present rendering of Gen. i. 2, 27 is anything but correct, for the meaning stands within brackets as follows:—1. "And God [*Elohim*] created man in his [*their*] own

image male and female created he them [him]. 2. Male and female created he them [him] and called their [his] name Adam," as any Hermetic student well knows. Thus, according to Gen. i., we find man created male and female, or double-sexed, and in the image of God, whilst in the 2nd chapter, according to verse 7, we find man formed from *the dust of the ground*, and after the Lord God had breathed into his nostrils the breath of life he became a living soul, and this man or Adam was a male existence, for in verse 20 we are plainly told there was not found an helpmeet for him. So long as the first Adam or Godman, symbolising the two first principles of creation, the dual male and female element, had no desire or thought of *good and evil* he could not call forth "*woman*," for being male and female she was in him as he was in her. Now only at the instigation of the serpent—matter—it recoils and condenses itself on the spiritual man in its contact with the elements, the fruits of the man-tree appear to his view, for he alone is that tree of knowledge, and from the moment when this male and female—dual unity—ceased, man evolved out of himself the woman as an individual and separate entity, for now the thread between pure spirit and pure matter was sundered; therefore, no more will man create spiritually by his will, for he has become a physical creator, and the kingdom of spirit can be only now reached by a long imprisonment in matter, and as the Hermetic Book of the Keys faithfully records, "Woe to the soul which prefers to her Divine husband (Spirit) the earthly wedlock with her terrestrial body." Man from being in his present position living in the *ruins* of his former existence, is necessarily himself "*a ruin*," for being in his nature and capacities *fallen*, he is sunk from the Supernatural into the Natural, from the ethereal world of Spirit into the gross world of Matter. As formerly observed, the second Adam is created out of the dust, for matter has become so gross that it reigns supreme, and out of its lusts has woman been evoked, for Lilith has the best of spirit. The Lord God walketh through the garden *in the cool of the day*, when Divine Light was obscured by the dark shadows of matter, when the Divine Spirit in man was at its sunset, curses not only the guilty parties but the very ground itself and every living existence—the material serpent-tempting-matter in particular, for the curse truly inheres in matter itself; and

The very elements, though each be meant
The minister of man, to serve his wants,
Conspire against him. With his breath he draws
A plague into his blood; and cannot use
Life's necessary means but he must die.

The foregoing hidden or secret hints which I have briefly alluded to as to the origin and introduction of Woman in the scheme of Creation, are found mystically in the original Zodiacal sign Virgo-Scorpio, double-sided at first, but afterwards divided, for the ancient Sabeans as well as the

veiled Hermetic doctrines taught that within this double sign lay concealed the hidden explanation of the gradual transformation of the world, from its spiritual and subjective, into the double or two-sexed sublunary state—hence the Twelve signs were divided into Ten groups. The Ten Hebrew Æons emitted by Logos and Zoe, the Ten Babylonian Æons ending with Anos (Enoch), the Ten Hebrew Patriarchs ending with Noh (Noah), the Ten Babylonian mythic kings or gods ruling down to the Flood—all point to the Zodiacal signs, and show plainly their connection with the Genesis of the Bible; and, in their manifold aspects, emblematically shadow forth the spiritual and physical conditions of human races, of ages, and of divisions of time.

Woman stands in relation to *matter*, or the *great deep*, as the Virgin of the Sea, who crushes under her foot the Serpent or Dragon, and, in symbolical phraseology, the Flood is emblematical of the same great Dragon. The Virgin Mary is not only amongst Catholics the acknowledged patroness of sailors, but is also the Virgin of the Sea; and, as Mar, the sea, is the root of the name Mary, for a similar mythical reason does the word Mat(t)er mean Mother in almost all languages. Maria, Mary, Mare, Mar, Mara, all mean the *bitterness* or *saltiness* of the sea. The Celestial Virgin pursued by the Dragon seeking to devour her child, was not only depicted in the constellations of heaven, but was represented in the secret worship of the temples, for it was the mystery of the god Sol, and inscribed on a black image of Isis. The Divine Boy was chased by the cruel Typhon, and in the Egyptian legend the Dragon pursues Thuesis (Isis) whilst she is endeavouring to protect her son. Ovid describes Dionè, mother of Venus, flying from Typhon to the Euphrates, but this myth belongs to all countries where the mysteries were celebrated.

This sign of the Mother and Child was known thousands of years anterior to the Christian era, and Albumazar, the Arabian, indicates the identity of the several myths as follows:—"In the first Decan of the Virgin rises a maid, called in Arabic, Aderenosa (Adha-Nari), that is pure, immaculate Virgin, graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne nursing a boy, and rightly feeding him in the place called Hebræa; a boy, I say, named Jesus by certain nations, which signifies Issa, whom they also call Christ in Greek." Students in Egyptian lore will easily perceive Isis as "the woman with child," clothed with the Sun, and with the Moon under her feet, whom the great fiery Dragon persecuted, and "to whom were given two wings of the Great Eagle that she might fly into the wilderness."

In a character of the temple of Philæ the god Ammon is represented with a Ram's head, ♀, Aries, or Adam Kadmon, turning a potter's wheel,

moulding the mortal part of Osiris, the father of men, the sensual principle, out of a lump of clay ; and in his duplication therefrom is the Adam of dust, the Aries, Ammon, standing at the head of his generation, for he fabricates mortals after his own likeness. The name of the second son of Noah was חם HM, called Ham, Hm, or Om, or Ammon, each mystically typifying the second Zodiacal sign. In Hebrew, Adam means *Red*, as well as *Man*, and the Hindu god Agni, represented as mounted on a Ram, with a tiara surmounted with a cross, who presides at the sign of Pisces—next Aries in relation to the two months of February and March—is painted of a deep *red* colour, with two faces, double-sexed, three legs and seven arms—the whole forming the number twelve. Let the reader compare Isaiah lxiv. 8, and observe that the Egyptians always painted their figures of themselves *red*. Red was the evil genius of the Egyptians—Typhon—red-skinned, or the opposing principle, and, as Manetho mentions, the Egyptians sacrificed red men on the altar of Osiris. The red dragon of the Apocalypse, the red horse of the same book, and the red heifer of the Pentateuch, are other cases in point ; for the two brothers, the good and evil principles, appear in all the Biblical narratives, as well as those of the Gentiles, and in Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, &c. Esau or Osu is represented when born as “red all over, like as a hairy garment.” Enoch, Libra, Hermes, are the same, the Seventh sign, ♃, half divine, half terrestrial, the *balance* of universal harmony, the central point of justice and equilibrium, and ever sensitive at the intersection point; for it causes planets and living souls to pursue a double diagonal line in their journey through the Zodiac and Life.

Thus Noah, Nuah, the universal Mother (Pisces), who in the generation appears as the Twelfth Patriarch, including Cain and Abel, is Adam again under another name, for he is the forefather of a new race, with three sons, one good, one bad, and one partaking of both qualities, the terrestrial reflection or repetition of the super-terrestrial Adam and his three sons. This statement of the story of Noah being a duplication of Adam in its hidden meaning is fully proved in every page in Genesis. Adam falls by his eating of the forbidden fruit of celestial knowledge ; Noah falls by partaking of the terrestrial fruit, the juice of the grape and its effects—drunkenness, representing the abuse of true knowledge, and its gross sensual and material abuses, or the pure spirit becoming intoxicated by its imprisonment in matter. Adam is naked, gets stripped of his spiritual covering—a garment of Light—and is clothed with coats of skin ; Noah gets stripped of his earthly clothing, is covered with a garment, and the nakedness of both causes them to feel ashamed. The wickedness of Cain repeats itself in Ham. Noah, the Spirit, floats on the waters—for “darkness was upon the face of the deep, and the Spirit of God moved upon the face

of the waters”—in his ark, the latter symbolising the Argha or Moon, the feminine principle ; but again we learn “that the waters prevailed, and the ark went with Noah upon the face of the waters.” The waters typify the turbulent chaos, or matter, termed the Great Dragon, the old serpent, over which the ark safely crosses on its way to the Mount of Salvation, whilst the animals shut up therein are the human passions typifying certain mysterious ordeals of Initiation amongst many ancient nations.

The letters of all languages are very significant symbols which have the original Ten signs of the Zodiac for their origin. Amongst these letters there is a certain group which, in the symbolical characters of all languages, has a hieroglyphical reference to the original single, and afterwards duplicated, sign of Virgo-Scorpio. Those letters are S, Z, L, M, etc., for the serpentine or snake-like disguise invests itself, and significantly curves and projects through not only the forms of these letters in all languages, but a quick ear closely perceives such snake symbolism in their sound. The *Sigma* shows its origin plainly, to the recognising student in the Hebrew, Sanscrit, Persian, Arabic, Coptic, Old Gothic, Georgian or Iberian, ancient Armenian, Ethiopic, Greek, Latin, Etruscan, all of which alphabets and their numerals can be easily shown to prove the identity of the sign Virgo-Scorpio and its ciphers. These letters have an intimate mystical connection with all the signs which mean the Sea, Great Deep, Abstract Matter, the personified receptive female principle, which eventually is the conqueror of the Dragon, Snake, or Enemy. The Hebrew letter ש “Shin,” is the secret and important symbol assigned in the formal Zodiacs of all countries. The marks or symbols of the sign Virgo-Scorpio are closely similar to each other, but with certain differences which will afford judicious consideration to the early students of Occultism. Herewith are the representations, ש (≃) מ. The letters S S and Z Z have always been interchangeable, and if we find the S S on Talismans, and other signs denoting evil or serpentine influences, upon others we find the double S S on the Sacramental or Communion Cups of the Church, indicating the presence of the Holy Ghost, or Pure Wisdom. Again, the letter M was peculiarly sacred in all languages and religions, for it is a symbol of waves or waters, M. It is the monogram of Maya, Maria, Mary, Mare, Minerva, Mercury, Manu, Messias, Moon, Mater, Matrix, Matter, Mamma, Mother, and an immense variety of words bearing refined and subtle meanings, this letter being pre-eminently mystic.

In conclusion, like the Sun's path in the Ecliptic, now ascending on the Royal Arch of the Northern hemisphere, now descending into the Southern bow, but ever moving in gyrating circles upward or ascending, typifying the march of planets, nations, ages of time, and human souls, so that those who study one part may comprehend the

whole, all these stupendous witnesses figure out the law by which cycles of civilisation are born, grow, ascend to their culminating point of splendour, then turn the hill of time, descend lower and lower into engulfing depths, lower and lower into corruption, degradation, and death. But this ceaseless movement, heard in the echoing feet of the tramping ages, is due to that same Life-Spirit, burning up and shrivelling to ashes the forms of the past, in order that they may rise again, Phoenix-like from their pyre, to be re-born fresher and fairer in the forms of the ages that are yet to be.

FRAGMENTS ON OCCULTISM.

By GLYNDON.

THE ASTRAL OR SIDEREAL BODY, AND THE ASTRAL LIGHT.

(Continued from page 38.)

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

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

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

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

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

Let us consider well, in what consists Photography? Light—that is to say, the undulation produced by a certain motion of that subtle matter scattered throughout the spaces, or, according to the scientists, that which they call Ether,* the light being reflected upon the chemical substance of the sensitive plate. There, its vibrations combine with

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

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

2nd. Moreover, the most subtle are not without influence upon the grosser vibrations—all things in Nature are intimately related. Thus it is that we find light producing a chemical action, as we have just perceived. It is, therefore, natural to suppose that the vibrations of this substance of which we speak, being reperculated upon all our bodies, consequently transmit thereto something of themselves, so as to be photographed therein; hence *Psychometry*. The Psychometrist and that which he perceives are related to one another by a train of atomic vibrations—that which in physical science is termed a *wave*—as the two extremities of an electric current. A Psychometrist can therefore perceive me by following the wave which reaches up to my letter. We might even conceive the possibility of his perceiving the future, which is only the distant effect of vibrations created from this time forth—only it requires in these cases an extreme nicety of perception.

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

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

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

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

4th. Finally, impression is produced by the action of energetic vibrations upon an organisation rendered completely passive. This is the ray of light in the dark chamber of the Photographer. The experiments of Braid, as before mentioned, sufficiently demonstrate to what extent the impressibility of a subject may reach, who is thus a super-sensitive. We can also understand that the decreed action should take place at a given moment; as soon as impression is produced, the idea is engrafted into the subject; henceforth he cannot put it aside; therefore this idea consists precisely in the obligation of doing some particular thing at some particular time; it is as a virus having its obligatory period of incubation.

(To be continued.)

THE THIRTY-TWO WAYS OF WISDOM.

THE 1st Way means the common understanding (the supreme crown), the original light of consciousness, and it is the first glory, whose existence no created being can comprehend.

2nd. Is the enlightening understanding, it is the crown of the creation, and the splendour of the equal unity that is exalted above all as head, and means, according to the Kabalists, the 2nd Glory.

3rd Means the sanctifying understanding, and is the foundation of the original wisdom that is said to be the certain truth and her roots, and is the father of truth, because from his force is the source of truth.

4th Means the permanent wisdom, because it is the source of all spiritual forces in the subtlety of force, which issue one from the other in force of the original source (the supreme crown).

5th Means the rooted understanding, and is so named because it is the essence of the equal unity, and is united with the essence of Binah—understanding which issues from the limit of the original Chochmah (Wisdom).

6th Means the understanding of the different streams, and is so named because in it multiply the streams of issue, and he causes such streams to flow to all pools that are united with it.

7th Means the occult understanding, and is so named because he is the splendour resplendent upon all powers of understanding that are beheld with the eye of understanding, and with a contemplation of faith.

8th Means the perfect understanding, and is so named because it is the preparation of the original, which has no root to rest upon, but in the chambers of patience which issue from his own existence.

9th Means the pure understanding, and is so named because it purifies the numbers, and clears and transfigures the form of its images, and balances its unity, that they are united without break or division.

10th Means the radiant understanding, and is so named because it rises and sets upon the throne of Binah (understanding) and shines in the radiance of all lights, and vitalises the current, the multitude upon the prince of the countenance.

11th Is named the scintillating understanding, and is thus named, as it is the essence of the veil, which is ordained according to the order of disposition, and is the dignity given to stand before the Cause of Causes.

12th Is named the clear understanding, and is thus named, as it is the essence of the wheel of greatness, which is named Chachasit—viz., the point of issue of seeing of the seer and the seen.

13th Is named the uniting understanding, and is so named, as it is the essence of wisdom and the perfection of truth of the isolated spiritual things.

14th Is named the shining understanding, and is so named, as it is the essence of the Chasmal, and teacher of the Mysteries, and of the reasons of the Saints, and their preparations.

15th Is the effecting understanding, as it effects the essence of creation in pure darkness, and the men of contemplation say that he is Darkness, as it says—"Darkness was his development."

16th Is the Eternal Understanding, and is so named, as it is the bliss of glory, and there is no glory that can be compared to it; it is named the Garden of Eden, which is prepared for the pious.

17th Is the understanding of perception, and is prepared for the pious, the faith that, through it, they are clothed with the Holy Spirit; and it is named the foundation of Tiphereth in the region of the superior things.

18th Is the understanding of the House of Currents, and from the midst of its searchings are drawn the secret and riddle, that dwell in its shadow, and that pertain to the searching of its essence from the Cause of Causes.

19th Is the understanding of the mystery of all spiritual causes, and is so named from the currents that stream into it from the highest pool and the sublime glory.

20th Is the understanding of delight, and is so named, as it is the preparation of all and everything that is created, and by this understanding is revealed all existence of the original Wisdom.

21st Is the understanding of the desire of the

searched, and is so named, as it receives the current of God to stream forth from its blessing upon all and everything that is in existence.

22nd Is the certain understanding, and is so named, as in it, multiply the spiritual forces to be near to all that dwell under its shadow.

23rd Is the permanent understanding, and is so named, because it is the power of permanence for all numbers.

24th Is the forming understanding, and is so named from its giving form to everything formed, which are created in their form, according to their elegance.

25th Is the temptation understanding, and is so named, as it is the original temptation wherewith the Creator tempts all the pious.

26th Is the renewing understanding, and is so named, as through it the Holy One renews all anew that has been renewed in the Creation of the world.

27th Is the Sensual understanding, and is so named, as from it is created the understanding of all Creation under the upper circle, and its senses.

28th Is the natural understanding, and is so named, as through it has been perfected the nature of all that is in existence under the circle of the Sun in perfection.

29th Is the bodily understanding, and is so named, as it forms all bodies which are embodied under the preparation.

30th Is called the gathering understanding, and is so called, because thereby gathers the Celestial Adepts' judgments of the stars and celestial signs, and their observations of the orbits in the perfection of science.

31st Is called the permanent understanding, and why is it so called? Because it guides the course of the Sun and Moon, according to the preparation, each in the allotted circle.

32nd Is called the serving understanding, and is so called, because it is a disposer of all those that are serving in the work of the Seven Planets, according to their hosts.

THE MIGHTY GIANTS OF THE PAST.

PART II.

BY MEJNOUR.—(Continued from page 34, vol. 1.)

Time rolls his ceaseless course. The race of yore,
Who danced our infancy upon their knee,
And told our marvelling boyhood legends store
Of their strange ventures happ'd by land and sea,
How are they blotted from the things that be!
How few, and lone, but powerful, of their force,
Wait on the sphere of dark eternity,
Like giants old, the tide returning hoarse,
In vain attempts submersion. Time rolls his ceaseless course.

THE ancients were well acquainted with optics. The convex lens found at Nimroud plainly shows that they were familiar with magnifying instruments. Cicero informs us that he had observed the whole Iliad written upon such a small space that the skin

containing it could be easily rolled up and inserted in a nutshell. According to Pliny, Nero's ring embodied a small, but powerful opera-glass, by which he watched the achievements of the gladiators at a distance. With an instrument termed Nauscopite Mauritius could observe the entire sea to the African coast from the promontory of Sicily. Wendell Phillips informs us that a friend of his possesses an extraordinary ring, about three-quarters of an inch in diameter, upon which is represented the naked figure of the god Hercules. With a magnifying glass you can discern the interlacing muscles, and count every separate hair on the eyebrows. In Dr. Abbot's museum there is a ring of Cheops, which is assigned by Bunsen to a date of 500 years B.C. The ring signet is about the size of a quarter of a dollar, but the engraving is invisible without the aid of a magnifying glass. At Parma is a ring-brilliant, once worn by Michael Angelo, 2,000 years old, yet, by using powerful lenses, you can distinguish the representation of the figures of seven women. Rawlinson brought home with him a stone about 20 inches long, by 10 wide, bearing a whole treatise on mathematics, but which is quite illegible without the aid of magnifying glasses.

In the ancient ornamental arts we find that the cutting, polishing, and setting of brilliants was executed with the utmost perfection, and in the London Exhibition of 1851, the finger ring from an Egyptian mummy was pronounced the richest and most artistic example of jewelled work. The celebrated vase of the Genoa Cathedral was for long centuries admitted to be a solid emerald, the traditionary legend being that it formed one of the royal treasures which the Queen of Sheba presented to Solomon, and that subsequently it was the identical cup used by Christ at his last supper, but now it is found to be an imitation emerald, the French Institute confessing that it is not a stone. About two centuries ago Catholic priests, who broke into China, relate that they were shown a transparent and colourless glass, which was filled with a native liquor which appeared to be colourless like water. This liquid was emptied into the glass, and by looking through it it seemed to be swarming with fishes. They turned it out and repeated the experiment, and again it appeared filled with fishes. In Rome is to be seen a piece of transparent glass which, on being lighted up, shows you there is nothing concealed, but in the centre of the glass appears a drop of coloured glass, about as large as a pea, mottled like a duck, which a microscopic pencil could not do with greater perfection. This drop of liquid glass must have been poured, for there is no joint, and must have been done at a greater heat than the annealing process, because the process shows breaks. The ancient Egyptians cut and engraved their own glass, introducing gold between the surfaces and with the greatest perfection; they imitated with glass, pearls, emeralds, and other precious stones (see the works of Sir Gardner Wilkinson).

In chemistry our ancient forefathers knew the composition of water, and formulated for gases the famous law, which we know only from yesterday, that the volumes of gas are in an inverse ratio to the pressure that they support. In Airy's Disertations, we find that Asclepiadotus chemically reproduced the gases, or vapours of the Sacred Grotto, which, similar to those of Cumæ, threw the Sibyl, or Pythoness, into ecstatic frenzy.

According to Bunsen, the construction of the first Egyptian pyramid took place over 20,000 years ago (we should say "rather"), yet ages anterior to this iron was known, for the proof of this is to be found in the pyramid of Cheops, for Colonel Howard Vysi saw in one of the joints a piece of iron, where it evidently had been inserted at the time the pyramid was building. Metallurgy and Chemistry was then known as Alchemy, and Moses plainly indicates his familiarity with Alchemical Chemistry, by powdering the golden calf and strewing it upon the water. Egyptologists set forward many proofs of the ancients having been acquainted with Metallurgy, and even now heaps of scorïæ, the product of smelting, are to be found at Sinai. If the ancients of the remote ages were unacquainted with steel, and the art of tempering it, or were not possessed of some better metallic substitute, how were they enabled to chisel and carve such sculptures as those found wrought in syenite, granite, and basalt. Professor Albrech Müller observes:—"We may ascribe the introduction of bronze manufacture into Egypt to a great race, immigrant from Asia, some 6,000 years ago, called Aryas or Aryans. . . . Bronze was yet in use, but iron as well. . . . Manufactures in glass, gold, and silver are found for the first time. In lonely mountain places are yet found dross, and the remains of iron furnaces. . . . To be sure this dross is sometimes ascribed to volcanic action, but it is met with where volcanoes never could have existed." European travellers amongst the interior African tribes admit that the natives supply them with better razors than those of home manufacture. A feat is often witnessed in the East of a native throwing a handful of floss silk into the air, whilst another severs it to pieces with a sabre of local steel. When the English plundered the Summer Palace of the Emperor of China, the European artists were surprised at seeing the curiously-wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe.

The Phœnicians visited the Arctic regions, giving us accounts of eternal days having no night, which Homer describes to us in the *Odyssey*. The supposed Greek origin of Etruscan vases and decorations is at once disproved by the existence of those figures on the walls of a tomb of Amenoph I., at a time when Greece was not even in existence. Egypt is the cradle of Chemistry, for, as Kenrick shows, the very root of the word is *Chemi*, or *Chem*, the name given to the country (see Psalms cv. 27). It can be proved upon the highest authorities that

Necho II. sent out for exploration, a fleet of shipping from the Red Sea, which was absent for over two years, but instead of returning by the Straits of Babelmandeb, they sailed back by the Straits of Gibraltar. They stated that, returning homewards, they had the sunrise on their right hand, an incredible assertion to Herodotus, but an incontestable fact to any one who has doubled the Cape of Good Hope. They anchored twice on their way; sowed corn, reaped it, and sailing away, steered in triumph through the Pillars of Hercules, and eastward along the Mediterranean. Thus those ancient people performed a feat which was attributed to Columbus, many years later.

Although the name, *Artesian* well, has been derived from the French province of Artois, yet the name is misapplied, for if we turn to Chinese history we will find that well engineering of this nature had been in common use, long, long before the Christian era. Our ancient forefathers also invented the decimal system, algebra, the differential, integral, and infinitesimal calculi; they discovered geometry and trigonometry, and in those two sciences they constructed and proved theorems, which were only discovered in Europe as late as the seventeenth and eighteenth centuries. They were the first to deduce the superficial measure of a triangle from the calculation of its three sides, and they also calculated the relations of the circumference to the diameter of the circle, and we must restore to them the square of the hypotenuse, and the table so improperly misrepresented as Pythagorean, which is to be found engraved in the *gôparama* of the greater number of the great pagodas. Hydrostatics, even at the present day, in some of its branches, is more imperfect than it was ages ago. It was only by seeking out a remedy for such imperfections, amongst the Egyptian Museums, that the engineers of Lesseps succeeded in giving to the banks of the Suez Canal such a slope as to give it sufficient strength to form a navigable water-way. The teacher of Plato, Archytas of Tarentum, who lived 400 B.C., was a mathematician of the utmost sagacity, having also invented the screw, the crane, and various hydraulic machines. He constructed a wooden dove, a machine of extraordinary ingenuity, as it flew, fluttered its wings, and for a considerable time sustained itself in mid-air. Italy erects a statue to Panfilo Castaldi, mis-naming him the inventor of movable type, whereas Marco Polo, and hundreds of other travellers, have brought home from China and Thibet movable wooden types, and specimens of Asiatic books, which had been preserved there as curiosities, at a period long before our Christian era, for some of the former had been abandoned contemporaneously with the earliest traces of Buddhistic Lamaism, or Priesthood. Geologists now find that man antedates the last glaciation of Europe over 250,000 years ago, instead of being co-eval with the tertiary period. Theology may well hold up its arms in astonishment over this, and the thread-bare

six thousand years of human existence. Every schoolboy now knows that instead of gunpowder being invented by Bacon and Schwartz, it had been used for blasting rocks by the Chinese long before our era, and any well-read student must acknowledge that the ancients possessed a knowledge of natural philosophy, and especially Psychological science, to a degree quite unknown to our present schools. It is from such a source, then, that all ancient creeds are derived, including even the Books of Moses, for the East was the parent of all other nations, and the reservoir of all the lost arts and sciences of antiquity.

(To be continued.)

THE MYTHOLOGICAL ASTRONOMY OF THE ANCIENTS.

BY SAMSON ARNOLD MACKAY.

(Continued from page 40.)

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

But ah ! propell'd by fate, again
The central circle quits the happy plane ;
And rising to the North in Summer signs,
As far in Winter to the South declines.
The Signs again anticipate the Sun,
And all step forward ere his round has run :
The Virgin, Leo ; Leo, Cancer grac'd ;
And Cancer's time in Gemini's was placed,
And, that in order all the rest were trac'd ;
Till, in two thousand years, another change
I see express'd, where different Sphinxes range.
The Virgins, now, their scanty pittance glean,
Whilst the Sun's car in Cancer's house is seen :
In Gemini's the Lions drink the Nile ;
In all the rest he gives anticipated toil,
Till the great year is round ; and then, again
The Virgin is the mother of the grain.

In such a year see how the Tropics fly,
And cut a wider section in the sky.
Oft as the Sun's bright circle sweeps the Line,
Where equal hours are always seen to shine,
So oft earth's axis, round the heavens twine ;
Whose motions well your Cabirim express'd ; (21)
Which shows the Poles like man and woman dress'd :
Firm as the Pole of heaven is fixed by fate,
(Round which the earth's is seen to undulate,)
So, as a man thy Axieros stands,
Shaking his circling Axikersa's hands ;
Who, for some thousand years, fac'd to his face ;
But trembl'd still, tho' in his close embrace ;
Now his right shoulder presses on her breast,
And now his back is by her bosom press'd ;
Now at his left she whispers in his ear,
And Axieros seems inclined to hear ;
Now at his front she dodges at his lips,
And seems rejoic'd as she the nectar sips ;
Now round again, and passing by his right,
Keeps Axieros always in her sight ;
She eyes his back, and left, and coming round,
Is in the front of Axieros found,
Where she, in passing, strives to snatch a kiss ;
But fate, opposing, robs her of the bliss ;
For now twice four degrees of space divide
The rooted husband and the moving bride,
Whose head moves round, descending as it goes,
And trembles at anticipated woes :—

Thus on, till near two dozen rounds had thrown
The woman's head into the burning zone
Of twelve bright houses ; which Urania plac'd,
Enrich'd with flaming gems, around the husband's waist.
Now on her back see Axikersa spread,
Whilst the Sun's chariot rolls above her head,
And now her bosom, erst as white as snow,
Scorched by the solar flame is seen to glow ;
And when her head is freed from Phoebus' heat,
It falls with vengeance on her frozen feet ;
But, here, the Signs their constant order kept ;
And, by the same recession backward crept,
Till every Sign had held the flaming torch,
With rays direct, her head and feet to scorch.
Now as a guide to regulate your time,
You Aldebaran chose to mark each clime, (22)
And when the woman's head, which now is burned,
Had kiss'd her husband's feet, and back returned
From this, the guide star then, it took its rise,
By which you regulated earth and skies.
See now, sad Axikersa grovelling spread,
While Taurine Suns are burning o'er her head ;
Which she avoids ; for in two thousand years,
The Ram above her shifting head appears ;
From which the bearer of the golden bow,
Around her head, lets all his arrows flow.
Then she the Fishes tried, then Ganymede ;
But both in one conspiracy agreed ;—
The thirsty monster his great pitcher drain'd,
As thus to Axieros she complain'd :—
"Oh ! Axieros (whose extremes I shun,
Though in our centres we are ever one)—
Oh ! raise me up ; behold how I'm distress'd !
With heat and cold, alternately oppress'd.
Whilst frost and fire deform my outward skin,
Think how the passions operate within ;
The happy, equal hours, that grac'd the Spring,
No longer can thy Axikersa bring ;
But now, with monsters foul I curse the earth,
That every year renew their horrid birth.
In pity to mankind, then, let us meet ;
And as our centres—join our heads and feet."
She said—and Axieros thus replied :—
"Oh ! Axikersa ! Oh ! my constant bride ;
Think not that I can give the wish'd for joy,—
Besides, eternal sameness soon would cloy ;
And half the children round about thee spread,
Would die of cold, or want their daily bread :
For that great orb which circles round my belt,
Could not, by half our progeny, be felt,
Amongst whose numerous forms there's one called man,
Whose blind ambition sees the mighty plan ;
Or thinks he sees, and reads the book of fate ;
And gives the rod to Axikersa's mate,
How blind ! how weak ! for *us*, as well as they,
Some Mightier Power for ever must obey.
Submit ! and, to that Mightier Power yield,
Nor think that I that mighty sceptre wield,
By spirally ascending, rise to view,
And then thou'lt find thy Axieros true."
He spoke—and Axikersa journeyed round,
When o'er her head Aldebaran was found :
But not directly so ; for it was seen
To rise obliquely from the Ecliptic's plane.
Meanwhile her feet in the same order go,
And trace a *volute* in the space below,
As if a serpent, writhing through the air,
Had stretch'd his oblique body round the sphere ;
From out whose mouth another seems to creep,
Circling the heavens with a length of sweep,
And as her feet twine round the nether skies,
Just so, above, her head is seen to rise,
Each round receding from the Bull's bright eye,
Till it is seen to reach the Polar sky.
But with such tardy pace she gains her goal,
(Her feet the South, her head the Northern Pole)
That twice two hundred thousand years were spent,

Before her head had reach'd her high ascent.
Now the two Poles in unison are joined,
And men on earth their equal seasons find.

Continual Spring has left few traits behind,
While the reverse distracts the labouring mind,
In this dread time Chimera had her birth, (23)
In this dread time the Cyclops curs'd the earth (24)
And giants huge, of horrid, monstrous form,
Who ravag'd earth, and strove even heaven to storm. (25)
This was the "Iron Age"—'twas Python's reign,
When Polar Suns burnt up the golden grain,
And sudden thaws inundate every plain.
Hence towers, and walls, and pyramids arose,
Whose ponderous bulk might all their rage oppose.
Assyrian chiefs bade Babel's tower arise
On Shinar's plain, aspiring to the skies;
Whose eight volved Dragon twining round the whole, (26)
Shews, that eight Cycles round the Northern Pole,
At four degrees asunder, clos'd their view,
Which prove its latitude was thirty-two.
And still in thirty-two, the starry host,
And eight-coiled Dragon moulder in the dust—
By Cyrus overthrown, who razed the pile,
Round which the stars and Dragon used to coil,
But still its form, in history declares
A run of twice two hundred thousand years.

Not so Cambyses thy great works o'erthrew;
They brav'd the fury of his hostile crew,
And still their number and their bulk oppose
The utmost rage of truth's malignant foes.
While ancient legends mystic truths unfold,
Where wars of elements and Polar Suns are told.

I see, *trisetted* by the horizon bound,
The three great realms, which three great Brothers crown'd,
Enthron'd in majesty, o'erlooking all,
Great Jove was placed above the rolling ball;
Where from the Polar hill and Northern sky,
The deeds of erring mortals meet his eye.
His feet trod *Tartarus*; his throne the Pole,
Round which his ministers would daily roll.
Below the South as large an empire quite,
Is ever hid from erring mortals' sight;
Where Plato and his demons ever sit,
And rule the dark unfathomable pit.
The rest, from north to south (a wondrous space)
Submit to Neptune's briny arms' embrace.
And though the Sun is monarch of the day,
Each night he yields to Posiedon's sway.

But, once, we are told the Sun forsook *his* reign;
Scorning to dip his chariot in the main,
He storm'd the Pole and fired the frozen sky;
Melted each mountain; suck'd each ocean dry,
Till in the mud the dolphins seem'd to fry.
Despoil'd of ice, the mountains seem'd to flow
In liquid fire upon the plains below.

(To be continued).

ON NUMBER.

PART I.

BY BALZAC.

THE beings which are below you have not the intelligence of the superior worlds, and you have. Wherefore, then, should there not be found above you beings more intelligent than you? Before employing his force to measure God, ought not man to be more instructed than he is as to himself? Before braving the Stars, before attack-

ing elevated certainties, ought he not to establish the certainties which relate to himself? You firmly believe as to things which act, and which are not beings, which engender thought, and yet are not spirits, in living abstractions which the understanding cannot lay hold of under any form, which belong to no especial part, but which you find everywhere, which are without any possible name, and yet which you have named, which perish under the inexplicable, the incomprehensible, and the absurd. And I will ask you how you, adopting all these things, reserve your doubts for Sacred Mysteries? . . .

You believe, for example, in Number as the foundation on which you place the edifice of the sciences which you call exact. Without Number, there would be no mathematics. That being so, what mysterious being, to whom should be accorded the faculty of living always, would be able to accomplish the pronouncing, and in what language sufficiently ready would he tell the Number, which should contain the infinite numbers whose existence is demonstrated to you by your thoughts? Ask it of the most transcendent specimen of human genius: he would be seated a thousand years at his writing-table, his head between his hands, and what would he answer you? . . . You know neither where Number begins nor where it stops, nor when it will finish. Here you call it time, there you call it space; nothing exists but by it; without it, all would be one and the same substance only, for it alone differentiates and qualifies.

Number is to your Spirit that which it is to Matter, an incomprehensible agent. Is it a Being, is it a breath emanating from God to organise the material Universe, where nothing obtains its form except by means of the Divinity, which is an effect of Number? Are not the very smallest as well as the most immense creations distinguished amongst themselves by their quantities, by their qualities, by their dimensions, by their force, all attributes born of Number? The infinity of numbers is a fact proved by your Spirit, of which no material proof can be given. The mathematician will tell you that infinity of numbers exists, and does not demonstrate itself. Like Unity, it commences by numbers with which it has nothing in common. The existence of Number depends upon the Unity, which, without a number, engenders them all. God is a magnificent Unity, Who has nothing in common with His creations, and Who, nevertheless, engenders them.

Wherefore, if you believe in Number, do you doubt as to God? Is not Creation placed between the infinitude of inorganised substances and the infinitude of divine spheres, as Unity is found between the infinity of fractions which we call Decimals, and the infinity of numbers which we call Integers. You alone upon the earth comprehend Number, that first advance of the peristyle, which leads to God, and already your reason has stumbled.

Well, truly, you can neither measure nor compre-

hend the first abstraction which God has delivered to you, and you would subject to our measure the Mystery of the Secret Sciences which emanate from God? . . . How would it be, then, if I were to plunge you into the abysses of Movement, that force which Number organises? How would it be, if I added that Movement and Number are engendered by the Word, the Supreme Reason of the Seers and the Prophets, who formerly heard this powerful Breath of God, under which St. Paul fell to the ground? . . . In this you make a jest of yourselves, you, men, of whom, nevertheless, all the visible works, the societies, the monuments, the acts, the passions, proceed from your feeble word, and who, without language, would resemble monkeys.

You believe, then, in Number and in Movement, force, and inexplicable, incomprehensible result? Let us proceed. You have appropriated to yourselves a place in the infinite of Number. You have accommodated it to your own size, in creating (if indeed you can create anything) Arithmetic, the base on which everything reposes, even your Societies. In the same way that Number, the only thing in which your self-styled Atheists have believed, organises physical creations, in the very same way does Arithmetic, the employment of Number, organise the moral world. This numeration ought to be absolute, as everything which is true in itself; but it is purely relative, it does not exist absolutely; you cannot give any proof of its reality.

At first, if this numeration is capable of numbering organised substances, it is relatively impotent with regard to organising forces, the first being finite and the latter infinite. The man who conceives the Infinite by his intelligence cannot handle it in its entirety, or he would be God. Your numeration, applied to finite things and not to the Infinite, is then true in relation to the details which you perceive, but false in relation to the whole which you perceive not. Thus, you will nowhere in nature meet with two identical objects. In the natural order *two* and *two* can then never make *four*, for it would be necessary to put together unities exactly alike, and you know that it is impossible to find two leaves exactly alike on the same tree, nor two specimens exactly alike among the same species of trees. This axiom of your numeration, false in visible nature, is equally false in the invisible Universe of your abstractions, where the same variety has place in your ideas, which are the things of the visible world but extended by their relations. Assuredly, if man has been able to create unities, is it not in giving an equal weight and standard to pieces of gold? Well, then, you may add the ducat of the poor to the ducat of the rich, and declare at the counter of the public treasury that these are two equal quantities; but, to the eyes of the thinker, the one is certainly, morally, more considerable than the other; the one represents a month of maintenance, the other represents a merely passing

caprice. *Two* and *two* do not then make four but by a false abstraction. The fraction does not exist at all in nature, where that which you call a fragment is a finite thing in itself. Number with its infinitely little and its infinite totalities, is then a power of which a feeble part is known to you, and of which the extent escapes you. You have constructed for yourself a cottage in the infinity of numbers, you have ornamented it with hieroglyphs learnedly arranged and painted, and you have cried out: All is there! . . .

From pure Number, let us pass on to number corporified. Your Geometry establishes that a straight line is the shortest road from one point to another, but your Astronomy demonstrates to you that God has proceeded only by curves. Behold, then, in the same science, two verities equally proved: the one by the evidence of your senses, enlarged by the telescope; the other by the testimony of your spirit, but of which the one contradicts the other. Man, subject to error, affirms the one, and the Architect of the Universe gives it the lie. Who, then, shall pronounce between rectilinear Geometry and curvilinear Geometry, between the theory of the straight line, and the theory of the curved line? If, in his work, the mysterious artist, who knows how to arrive miraculously quick at his ends, employs the straight line only to cut the right angle in order to obtain a curve, man, operating on matter, also arrives at his end only by the curve. The bullet which he wishes to direct in a straight line, proceeds by the curve, and when you wish surely to reach a point in space, you ordain that the bomb shall pursue its homicidal parabola. Not one of your learned men has drawn this simple induction, that the curve is the law of the Material Worlds, that the Straight Line is that of the Spiritual Worlds: the one is the theory of finite creations, the other is the theory of the Infinite. Between these lines there is an abyss, as between the Finite and the Infinite, as between Matter and Spirit, as between the Body and the Idea, between Movement and the Object moved, between the Creature and God.

Nature has only bodies, and your science only combines the appearances of them. Also, does not Nature, at each step, give the lie to all your laws: do you find a single one which is not disproved by a fact? . . .

The laws of your Statics are slapped in the face by a thousand accidents of physics, for a fluid throws over the heaviest mountains, and thus proves to you that the heaviest substances can be heaved up by imponderable forces.

Your laws upon Acoustics and Optics are annulled by the sounds which you hear in yourselves during sleep, and by the light of an electric Sun whose rays often overpower you. Neither do you know how Light becomes Intelligence in you, nor are you acquainted with the simple and natural proceeding which changes it into rubies, into the sapphire, into the opal, into the emerald on the neck

of an Indian bird, while it remains grey and brown upon that of the same bird living under the cloudy sky of Europe, nor how it remains white on the breast of polar nature. You cannot decide whether colour is a faculty with which bodies are endowed, or whether it is an effect produced by the affusion of Light.

You have recognised the existence of many substances which traverse what you believe to be the void; substances which cannot be grasped under any of the forms which are assumed by Matter, and which place themselves in harmony with it despite all obstacles. Such being the case, you believe in the results of Chemistry, although neither does it know any method of estimating the changes effected by the flux or reflux of those substances which go or come across your crystals and your machines upon the impalpable waves of heat and of light, conducted, carried out by the affinities of the metal or of the vitrified flint. You obtain only dead substances, from which you have driven away the unknown force which opposes itself to this, that all here below becomes decomposed, and of which the attraction, the vibration, the cohesion and the polarity are nothing but phenomena.

Life is the thought of Bodies. They are but the means of fixing it, of keeping it in its path. If bodies were beings living by means of themselves, they would be causes and would not die. When a man proves the results of the general movement which all creations partake of according to their faculty of absorption, you proclaim him eminently learned, as if genius consisted in explaining that which is. Genius must cast its eyes beyond effects. All your learned men would laugh if you were to tell them: "There are relations so certain between two beings, of whom one should be at Paris, the other at Java, that they could at the same instant experience the same sensation, be conscious of it, ask one another questions, and answer one another without error!" Nevertheless, there are mineral substances which shew sympathies at distances as great as those of which I speak. You believe in the power of electricity fixed in the magnet, and you deny the power of that which disengages the soul. According to you, the Moon, whose influence upon the tides seems to you to be very evident, has none upon the winds, nor upon navigation nor upon men; it moves the sea and corrodes glass, but it must respect the sick; it has certain relations with one moiety of Humanity, but it is powerless upon the other. These are your fullest certainties.

Let us go further! . . . You believe in Physics [Natural Philosophy]? But your Physics commence like the Roman Catholic Religion, by an act of faith. Does it not recognise an external force, distinct from the bodies, and to which it communicates movement? You see the effects of it, but what is it? where is it? what is its essence, its life? has it any limits? . . . You can tell nothing about it.

Thus the greater part of your scientific axioms, true as to relation to man, are false with regard to the whole of the Worlds. Science is one, and you have partaken of it. In order to know the true sense of the phenomenal laws, must we not know the correlations which exist between phenomena and the law of uniformity? In everything, there is an appearance which strikes your senses; under this appearance a soul acts: there is there the Body and the Faculty. Where do you learn the study of the relations which mutually bind things? Nowhere! You have then nothing of the absolute. Your most certain themes repose upon the analysis of the material Forms of which the Spirit is constantly neglected by you.

There is, however, a lofty science, which certain men get a glimpse of too late, without daring to avow it. These men have understood the necessity of considering bodies not only in their mathematical properties, but also in their whole, in their OCCULT AFFINITIES. The greatest of these men, Newton, divined, towards the end of his life, that everything was reciprocally *cause and effect*; that the VISIBLE WORLDS were *co-ordinated amongst themselves* and were under *subjection to the INVISIBLE WORLDS*. He sighed to have attempted to establish absolute principles. In counting his Worlds, like grapes scattered in the ether, he had explained their coherence by the laws of planetary and molecular attraction. You have saluted this man. . . . Very well, I tell you, he died in despair! . . .

In supposing to be *equal the centrifugal and centripetal* forces which he had invented to shew the law of the Universe, the Universe stood still; and in supposing these forces *unequal*, the confusion of the Worlds also followed. The laws imagined by Newton were not then absolute. There existed a yet further problem more elevated than the principle on which this false glory rests. The connection of the stars among themselves, and the centripetal action of their internal movement, has not then prevented him from searching for the stem from which hung his bunch of grapes! Unlucky man! the more he enlarged Space, the heavier became his burden. He has told you how there was equilibrium between the parts; but where went the whole? . . . He contemplated the Expanse, infinite to the eyes of man, filled with those groups of Worlds of which one very small portion is scarcely seen by our telescope, but of which the immensity is revealed by the rapidity of its light. This sublime contemplation gave him the perception of infinite Worlds, which, planted in these spaces like flowers in a field, are born like infants, increase like men, die like old men, live by assimilating to themselves the substances in their atmosphere proper to nourish them; which have a centre and a principle of life which guarantee the one against the other by an area, which, like unto plants, absorb and are absorbed, which compose a whole endowed with life, having its destiny. At this aspect, this man trembled! He knew that life is produced by

the union of the thing with its principle ; that death is inertia, that finally, weight is produced by a rupture between the object and the movement which is proper to it ; then he had a presentiment of the breaking up of these worlds, destroyed if God withdrew from them His Word. He set to work to search in the Apocalypse the traces of this Word ! You thought him mad : know then : he searched to make himself pardon his genius.

Let us not seek to explain everything ; and when the explanation fails us, let us not cast the anathema of ignorance upon truths which escape us ; let us wait till the light is given us, or exhausted ; instead of denying, let us seek it ; it is behind or before us. The Magic rod belongs to all, but it has to be found. Neither Moses, nor Jacob, nor Zoroaster, nor Pythagoras, nor St. Paul, nor St. John, nor Swedenborg, nor the most obscure messengers, nor the most signal prophets of God, were superior to what you may be. Only, they had Faith in the *supernatural world*, that faith which is a Gift of God, and which human science does not teach.

Know then, there are the Sciences of *Matter*, and the Sciences of *Spirit*. There, where you see *Bodies*, celestial or terrestrial, I see Forces, which tend the one towards the other by a generative movement. For me, the character of bodies is the indication of their principles and the sign of their properties. These principles engender *Affinities* which escape you and which are bound to *Centres*. All these affinities are bound by contiguous *Similitudes*, and the life of the Worlds is attracted towards the Centres by a craving aspiration, as you are urged by hunger to take food. To give you an example of Affinities bound to Similitudes, a secondary law upon which the creations of your thought repose, *Music*, celestial art, is the working of this principle : is it not an assemblage of sounds harmonised by Number ? Is not sound a modification of air, compressed, dilated, reverberated ? You know the composition of air : azote, oxygen, and carbon. As you do not obtain sound in a vacuum, it is clear that music and the human voice are the result of organised chemical substances which put themselves in unison with the same substances prepared in you by your thought, arranged properly by means of Light, the great nourisher of the earth ? Have you been able to contemplate the masses of nitre deposited by snow, have you been able to see the discharges of lightning, and plants breathing into the air the metals they contain, without concluding that the Sun puts into a state of fusion and distributes the subtle essence which nourishes everything here below ? . . . Why, then, do not the stars, and each of the stars according to its special essence, produce upon man effects regulated by a providential law ? . . . Our sciences, which make you so great in your own eyes, are mere trifles in comparison with the shining lights which inundate the *Seers* who have guarded the deposi-

tory of the Occult Sciences. The *Seer* and the *Believer* find in them eyes more piercing than are those which are applied to the things of earth ; they perceive a dawn. Hear this truth : your most exact sciences, your boldest meditations, your most brilliant lights, are only clouds. Above is the sanctuary, whence the true Light springs out.

Spirit crushes *Matter* at the foot of the mystic ladder of the SEVEN SPIRITUAL WORLDS, arrested one upon another in Space, and revealing itself by the brilliant waves which fall in cascades on the approaches to the gates of Heaven. Spirit lifts man above the earth, raises for him the seas, causes him to see the depths of them, shews him the beings which have disappeared, reanimates for him the dry bones which store the great valley with their powder : the Apostle writes the Revelation. But what signifies it to the pride of the free-thinkers, and to the indifference of the ignorant masses ? The mass of mankind continues to live as it lived yesterday, as it lived at the first Olympiad, as it lived on the eve of the Deluge. Doubt covers the whole of its uncertainty. The same waves, by the same movement, beat against the human granite which serves for limits to the ocean of Intelligence. After having asked himself if he has seen that which he has seen, if he has well understood the Words uttered, if the Fact was a fact, if the Idea was an idea, the man resumes his old habits, he thinks of his business, he obeys, I know not what kind of valet who follows Death, he obeys Forgetfulness, which with its black mantle covers an ancient Humanity, of which the new has no recollection. Man ceases not to go, to walk, to sprout like a vegetable, till the day when the axe lays him low. Spirits prepared by Faith amongst superior beings, alone perceive the mysterious ladder of Jacob.

THE HARBINGER OF LIGHT ;

OR, STAR OF BETHLEHEM.

It is a well-known saying that modern scientific research has in many instances arrived almost within the very boundary-lines of the "*Occult World*," unwittingly even, and this saying has been often verified in the case of their astronomical calculations, in order to test the truth and reality of certain historical statements made in reference to Astronomical Science. Those of our Members who possess a copy of "*The Key to Trithemius*" will now be in a better position of judging regarding those Cycles therein revealed, by learning that a certain *Starry Messenger*, known to Initiates as "*The Harbinger*," always appears when certain mutations are about to transpire. In the year 1572, the year that the Angel *Zachariel* (the Angel of Jupiter) resigned his sceptre to *Samael* (the genius of Mars) this Harbinger appeared. Every student cannot but recall the awful crash of empires and revolutions which

then happened throughout Europe, neither can he forget the prominent part taken by our own Oliver Cromwell. This most remarkable star was then observed in the heavens, and at the time of its appearance it was the general topic of their schools of science. Mr. Whiston, the well-known editor of "*Josephus*," thus describes the occurrence in his "Astronomical Lectures:"—

"There shone a *new Star in Cassiopeia's Chair*, which was a very notable one indeed, and was much celebrated by Tycho, and other astronomers. This star appeared first about the middle of November, 1572 A.D., and continued for the space of sixteen months and upwards, even until May 1574, when it utterly disappeared, and it abode all the time in the same place. This star was of a perfectly round form. It was without any hair or tail, and twinkled more than the rest of the stars. The apparent magnitude of it at the beginning exceeded that of *Lyra* and *Sirius*, the greatest of the fixed stars, yea *Jupiter* himself, which at that time was in opposition to the Sun, and consequently nearest to the earth and brightest. Nay, it seemed once like *Venus* herself when she is in *Perigee*, in so much that it was by some seen even in the day time, through the thick clouds, when no other through the thick clouds could be seen, until at length it gradually diminished, at length wholly disappeared, and has never from that time to this been discovered in the heavens. Its colour at the beginning was clear, whitish, and splendid, it afterwards grew yellow, and then red like *Mars* or *Aldebaran*. After that it put on a certain wan whiteness, such as that of *Saturn*, and retained the same, which yet became gradually more dull, until both the colour and the star itself vanished out of sight. A great and stupendous celestial wonder this, and such as must be transmitted to future ages, without further solution here."

Such is the description given by the learned Mr. Whiston, of this the "Harbinger of Light," or "Star of Bethlehem," which, as we shall eventually demonstrate, really was the next great phenomenon of the heavens in the category of the so-called "Lost Stars," as recorded in the year 1264 A.D., and another in the year 945 A.D. These particular stars, or "lost orbs," have, more than any other phenomena, been a stumbling-block and perplexity for modern science, for it cannot trace them, and has lost all chance, as *it imagines* of ever being able to discover them. It is of course with historians a well known verity that prior to the fifteenth century there was no such thing as *dates*, all MSS. *were dateless*, so that little wonder can arise of the matter, if some of the historical dates are a year or so apart from the actual facts, therefore chronology, unless subjected to some infallible test, such as an eclipse, can be seldom relied upon. The years, therefore, 1264 and 945 A.D., being prior to the era of dated documentary chronicles, must be held open to this suspicion, which data we shall show to be *incorrect*.

It is a well-known fact amongst Biblical chronologists, that they are about equally divided in opinion as to the actual data of the Nativity. The death of Herod the Great, which happened shortly after the birth of Christ, *has been verified* by the mention of a *Lunar Eclipse*. The incidental mention of this phenomenon, by the ancient Roman chronicles, forms a foundation of facts whereon to build. This visible Lunar Eclipse took place in March in the year 4 B.C., and thus proves that the chronology of the Greek and Roman Churches is three years *too late*. This data was adopted by the

churches simply as a matter of fact, and not as the result of any real proof of its authenticity. So far so good, and now for the outside testimony. Several amongst the Eastern Magi, and notably *Albumazar*, foretold the Nativity would occur when the Sun was in the sign *Virgo*, and *Sibylina Tiburtina*, one of the Sibyls of the time of Augustus, observed a new star, in the autumn of the year 4 B.C., pointed it out to the Emperor, and told him that it indicated the birth of a mighty man—a Saviour—and she therefore urged him to pay reverence to the child. Thus the period of the death of Herod is verified by the Lunar Eclipse of March 4 B.C.; the Sibyl of Rome saw a new star, and so made it a matter of history, in the autumn 4 B.C., and the New Testament, although giving *no date*, specially mentions the fact, that it was a new star that proclaimed the birth of the Son of God. "We have seen his star in the East," say the members of the Magi to King Herod. "And the star stood over where the young child lay," etc., which signifies in the technical terms of Astral Science, that it became *Stationary* in the Meridian of Bethlehem, previous to its becoming retrograde, as all planets apparently do, in the course of their orbits, to the observers on earth. The result of our investigations, thus far, are, that the Jewish Reformer, Jesus, was born 4 B.C., in the autumn, when the Sun, as *Albumazar* prophesied, was in the sign *Virgo*, because the 25th of December, although the correct date for the mythological Sun-God, and solely on this account adopted by the Greek and Roman Churches, is a most improbable date, because the winters in Palestine are often very severe, and it is rather unlikely that the Roman Governor would collect the Jews into their cities, to be enrolled, at this time of the year. It was whilst Joseph and Mary were on such a journey, that Jesus was born, according to Scriptural accounts; and also, is it all probable that the "Shepherds were watching their flocks by night," in the depth of winter, when all the cattle, sheep, etc., in Palestine, were safely in their folds, for the sake of both shelter and warmth?

During the conflict of the ages many appearances of this star may possibly have escaped notice, for its real or actual period is 315 years. We shall now consider how this agrees with actual history. The birth of Christ, 4 B.C.; the second appearance, A.D. 312; the third, in 627. About this latter date the Church of Rome assumed *temporal power*; the fourth appearance in A.D. 942 (only the error of three years from the recorded date, and the error in the date of A.D. 1 explains this); the fifth appearance in 1257—the recorded appearance is 1264, or a difference of only seven years, and, as before stated, modern chronology cannot be safely relied upon. The sixth appearance takes place precisely in 1572, the exact date of Whiston's star, and the *seventh* appearance *will take place in 1887*, the commencement of the new era. Let the student herein note the number *Seven*. And now, let our

Brother-Members compare the Cycles of the Seven Governors, in "*La Clef*," with these data, and they will at once perceive why it was called the "*Harbinger of Light*." If the Neophyte will turn to the pages of the above mentioned M.S., he will find it therein stated that the reign of the Archangel Michael terminated one Cycle in the year A.D. 29, and it is a well-known fact that all Christian authorities, whilst differing as to the exact year of the Nativity of Jesus, yet all agree that he died at the age of thirty-three. Further, in "*La Clef*" we find those words: "No sooner did the reign of Michael cease, than the numerous priestly enemies of the noble Reformer became triumphant, and cruelly murdered him." This is precisely as it should be. From 4 B.C., the exact date of birth, to 29 A.D., is *thirty-three* years, so that *he died exactly at the termination of the Sun-God's rule*.

In conclusion, let us add a few remarks, especially designed for those malicious souls, who have done their very utmost to bar the path of progress by dragging down their pseudo-sycophants to their own level, and by using every vile means to crush their nobler, but more exhausted and weary Brothers, in the rugged path of Duty. The dread time is fast approaching, when the evil Karma engendered will bear prolific fruits. May all be prepared for it. In the year 1887 let them commence "to watch and pray," if a prayer is left within, for strange times will be born into the world. Sacerdotalism, now tottering into ruins, and left without a leg to stand upon, will, along with many of its threadbare, clerical imbeciles, who "fare sumptuously every day" off their credulous flocks, will be assembled for a momentous reckoning—a true and honest account of their unjust stewardship; yea, even more than this, does this beautiful "*Harbinger of Light*" resplendently reveal to the eye of the Initiated Astrologer, significantly accompanied, as it is, by a total Eclipse.

R. A. STELLA.

THE GOLDEN BOOK OF VENUS;

Being a Sacred Discourse on the Communion of Souls; and of the value of *Love* between Creature and Creature.

1. Herein is Love's secret, and the mystery of the Communion of Souls.

2. Love redeemeth, Love lifteth up, Love enlighteneth, Love advanceth Souls.

3. Love dissolveth not, neither forgetteth, for she is of the Soul, and hath everlasting Remembrance.

4. Thou who lovest, giveth of thyself to thy Beloved, and he is dowered withal.

5. And if any creature whom thou lovest suffereth death, and departeth from thee,

6. Fain wouldst thou give of thine heart's blood to have him live always; to sweeten the changes before him, and to elevate him unto some happy place.

7. Thou droppest tears on the broken body of

thy Beloved, and thy Desire goeth after him, and thou criest unto his Ghost:

8. Oh! dearest, would God that I might be with thee, where now thou art; and know what thou doest.

9. Would God that I might still guard and protect thee; that I might defend thee from all pain, and wrong, and affliction.

10. But what manner of change is before thee I know not, neither can mine eyes follow thy steps.

11. Many are the lives set before thee, and the years, Oh! Beloved, are long and weary, that shall part us.

12. Shall I know thee again when I see thee, and will the Spirit of God say to thee, in that day: "This is my beloved?"

13. Oh! Soul of my Soul, would God that I were one with thee, even though it were in Death.

14. Thou hast all of my Love, my Desire, and my Sorrow, yea, my life is mingled with thine, and is gone forth with thee.

15. Visit me in dreams; comfort me in the night watches; let thy Ghost meet mine, in the land of shadows, and of sleep.

16. Every night with fervent longing will I seek thee, Persephone, and slumber shall give me back the past.

17. Yea Death shall not take thee wholly from me, for part of me is in thee, and where thou goest, dearest, there my heart followeth.

18. So, weepeth thou and lamentest, because the Soul thou lovest is taken from thy sight,

19. And Life seemeth to thee a bitter thing; yea, thou curstest the destiny of all living creatures,

20. And thou deemest thy Love of no avail, and thy tears as idle drops.

21. Behold! Love is a ransom; and the Tears thereof are Prayers.

22. And if thou hast loved purely, thy fervent Desire shall be counted grace to the soul of thy dead.

23. For the burning and continual prayer of the just counteth much.

24. Yea, thy Love shall enfold the Soul which thou lovest, it shall be unto him a wedding-garment, and a vesture of blessing.

25. The Baptism of thy sorrow shall baptise thy dead, and he shall rejoice because of it.

26. Thy prayers shall lift him up, and thy tears shall encompass his steps; thy Love shall be to him a light shining upon the upward way.

27. And the Angels of God shall say unto him: Oh! happy soul, that art so well-beloved; that art so strong with all these tears and sighs.

28. Praise the Father of Spirits therefore; for this great Love shall save thee great suffering.

29. Thou art advanced thereby, thou art drawn aloft, and carried upwards, by chords of Love.

30. For in such wise do Souls profit one another, and have Communion, and *receive and give Blessings*, the departed of the living, and the living of the departed.

31. And so much the more as the heart within them is clean, and *their intuitions innocent* in the sight of God.

32. Yea, the pure Soul is a strong Redeemer, for the Spirit of God is potent within him.

33. God withstandeth not God, for Love and God are one.

34. As the Love of the Spirit hath power with the Soul, so in its own degree hath the Love of Man power for his friend.

35. Yea even though the soul beloved be little and mean a creature, not formed in the image of men.

36. For in the eyes of Love, there is nothing little nor poor; nor unworthy of prayer.

37. Oh! little Soul, thou art mighty, if a Child of God love thee; yea, poor and simple soul, thou art possessed of great riches.

38. Better is thy portion than the portion of kings, whom the curse of the oppressed pursueth.

39. For as Love is strong to redeem and advance a soul, so is Hatred strong to torment and detain.

40. Blessed, therefore, is the Soul whom the Just commemorate before God, for whom the poor and the orphan, and the dumb creature, weep.

41. And thou, O righteous man, that with burning love bewaileth the death of the innocent, whom thou canst not save from the hands of the unjust.

42. Thou, who would'st freely give of thine own blood to redeem thy Brother, and to loosen the bonds of his pain,

43. Know that in the flour of thy supreme desire God accepteth thine oblation,

44. And thy Love shall return unto thee empty, according to the greatness of her degree she shall accomplish thy will;

45. And thy sorrow and tears, and the travail of thy spirit, shall be grace and blessing unto the Soul thou would'st redeem.

46. Count not as lost thy suffering on behalf of other souls, for every cry is a prayer, and all Prayer is Power.

47. That thou Willest to do, is done, thine intention is united to the Will of Divine Law.

48. Nothing is lost of that which thou layest for God and for thy Brother.

49. And it is Love alone who redeemeth, and Love hath nothing of her own.

[The above Fragment of the Hermetic Treasure, known as "*The Golden Book of Venus*," will well repay careful perusal. If our readers would only bestow a little time to meditate thereupon, they would soon perceive that it contains rich treasures of Esoteric knowledge. The action and interaction of the sympathies of Kindred Souls are beautifully described, as well as the powers of human sympathy, and the care for the lower creatures, which are in their Psychological effects inconceivable. As factors in *their evolution and future development* those souls never lose the effects of

their contact with Humanity. The mystic Angel of Venus is *Anael*—one of the "*Shining Seven*," and the reader will also notice that this Fragment contains exactly *seven times seven* verses or paragraphs.—EDITOR.]

ST. GEORGE AND THE DRAGON.

By ZANONI.

THE 23rd of April, or as it is familiarly termed, *St. George's Day*, is well known to all English and American people, for the "Patron Saint" of England, as he is called, was adopted as a war-cry in the British army, by Edward III., after the siege of Calais. The fabulous deeds of St. George, the chief hero of the "*Seven Champions of Christendom*," embrace, like most other popular myths, some deep truths, when understood in their true esoteric significance. The popular legend of "*St. George and the Fiery Dragon*" is generally given as follows:—

"There was in Lybia, nigh unto the city of Sienna, a stagnant lake, vast enough for a sea, wherein dwelt a Dragon so fierce and venomous, that he terrified and poisoned the people the whole country round. The people, therefore, assembled to slay him; but when they saw him, his appearance was so horrible, that they fled. Then the Dragon pursued them even to the city itself, and the inhabitants were almost destroyed by his very breath, and suffered so much that they had to give him two sheep every day to keep him from doing them any harm. At length they were obliged to give him a man instead. At last, in order to prevent the men from being devoured, a law was passed that they should draw lots, in order to give him the youths, and infants of all ranks, therefore the Dragon was fed with young gentlefolks, and the poor people's children, till the lot fell upon the king's daughter. Then the king was very sorry, and begged the people to take his gold and silver instead of his daughter, which the people would not accept, because it was according to his own law, and the king wept very much, and entreated the people to allow the Princess eight days before she should be given to the Dragon to be devoured, and the people consented. And when the eight days were gone, the King caused his daughter to be richly dressed, as if she were going to her bridal, and having kissed her, he gave her his blessing, and the people led her to where the Dragon was. St. George had just arrived; when he saw the Princess, he demanded why she was there, whereupon she answered:—'Go your way, fair young Knight, that you perish not also.' Then again St. George demanded the reason of her being there, and why she wept, and endeavoured to comfort her. And when she saw he could not be satisfied, she informed him. Upon this St. George promised to deliver her, but she would not believe he had the power to do her so great a service, and there-

fore again begged of him to fly from the danger. And whilst they were talking, the Dragon appeared, and began to run towards him, but St. George being on horseback, drew his sword and signed himself with the Cross, charged the Dragon valiantly, and smiting him with his spear, wounded him so sorely, that he threw him down. Then St. George called to the Princess to bind her girdle about the Dragon's neck, and not to be afraid; and when she had done so, the Dragon followed her like a meek lamb. She led him into the city, which when the people saw, they fled for fear to the mountains, till being assured by St. George, they returned, and he promised to slay the Dragon if they would believe in Christ and be baptised. Then the King was baptised, with over 15,000 men, besides women and children. Then St. George slew the Dragon, and cut off his head, and the people took four carts and drew the body with oxen out of the city, and they made merry with feasting and music to celebrate the Champion's victory, and his marriage with the beautiful Princess, while the King built a magnificent church, and dedicated it to the Holy Virgin and St. George."

As a matter of fact this myth can be found, with slight variations, amongst all ancient nations. All mythologies teach of some Divine martial champion who conquered the Fiery Dragon. Those whose understanding can penetrate below the mere external form of the myth, will discover many beautiful truths, in their purely esoteric aspect. It is the lesson of the Soul, in one stage of its history, passing through a probation of trial and purification. Leaving this aspect of the myth to those who are able to grasp the few hints we have given, we shall now briefly glance at it from its Astrological point of view, and from this standpoint alone we shall find much food for reflection, for it is truly surprising what an amount of scientific knowledge these old myths contain, when they are unlocked by those who possess "Urania's Mystic Key." With this key then in our possession—and which to fully reveal *must be turned seven times*—we give one turn of the lock, and find that the Sun and Moon have been, from time immemorial, among the ancient and even by some modern nations, associated with *war with the Great Dragon*, hence we find Michael the archangel, the Astrological Angel of the Sun, and of the first day of the week, or the day of the Sun, opposed to the Dragon, in the Scriptures. The nations of the Orient all considered that the Dragon in the heavens made frequent attempts to swallow both the Sun and the Moon, at the periods when these bodies were seen to be eclipsed, hence the ignorant masses did everything they could to frighten away the Celestial Dragon, by making all kinds of horrid noises, the beating of tom-toms, and by shouting and praying in vast numbers. A relic of this practice is now carried on by some of the Negro tribes of Africa. The Sun and Moon being the chief divinities of the Oriental nations, we can easily understand why

the people looked upon the Great Dragon, who attempted so frequently to destroy them, as an Enemy, or Adversary much to be dreaded. The word SATAN does not mean *Devil*, but simply *Adversary*, and the term is derived from שָׂטָן, *Ash*, a fire, and דָּגָן, *Tan*, a *Dragon*, meaning "The Fiery Dragon." Thence as the Great Dragon was the enemy of Apollo, the Sun, so Satan is represented as "the Adversary." Now upon all occasions the Sun overcomes the enemy—the Dragon, and emerges unscathed from his jaws, even when seemingly entirely swallowed up. So the legend represents St. George (the Sun) as always overcoming the Dragon, and rescuing the Princess, or Virgin (the Moon) from his clutches. *The Great Serpent* of the sphere extends from the 5th degree of *Leo*, to the 20th degree of *Scorpio*, as we see by examining a Celestial globe, and formerly *his head passed exactly under the Ecliptic line—the path of the Sun*. The Sun—St. George—who cuts off his head, the Crishna of the Hindus, is in many drawings and sculptures described as their great God Crishna, who "treads on the head of the Serpent." From this fact Moses—or rather the writers of the Book of *Genesis*—drew their first ideas of the precession of the Equinoxes, and knowing that *the Sun-God had once upon a time trod upon the Serpent's head*, they say,—"Thou shalt bruise his head, and he shall bruise thy heel," indicating the period when the Cycle should work round again, as it is a promise of the future. That this myth is exceedingly old, can easily be proved from the indisputable and un mutilated records of Urania—the *silent Heavens*. From five degrees of the sign *Aries*, where the line of the Ecliptic would touch the head of *Hydra*, to five degrees of *Leo*, where that head is now, is ninety degrees, and the signs moving forward, *apparently* at the rate of one degree every seventy-two years, we have $90 \times 72 = 6480$ years ago since the Hindu Crishna *bruised the head of the great starry Dragon*, or, in other words, about 480 years before the orthodox Adam and Eve were turned out of the Garden! The ancient Priesthood of India were re-elaborating this myth in a new dress, to suit the times and people, at that return of the Cycle.

The path of the Moon was well known to the ancient Priesthood to be of a Serpentine form, then to clearly indicate that it was a *Celestial Serpent*, which was symbolised, they added to it *wings*, and changed the serpentine form into that of a *Dragon*. By the Initiated Druids, the Moon's orbit about the earth was known as the *Path of the Dragon*, and it was only in this path that the Dragon could devour any one. According to mythology the maiden was generally bound to a stake driven into the earth, and left for the monster to approach and satisfy his morbid appetite. So the Moon, which is magnetically bound to the earth, cannot save herself from the mouth of the Dragon (her North Node), until the Sun comes to her rescue, *by passing between her and the rest of the stars*.

II

Thus does he shield her with his body, triumphs over the foe, and saves her life. The actual, physical existence of the hero, St. George, is, of course, a myth. No man ever conquered a "Dragon," for no such Dragon ever existed. But when the Pagan Priests of Rome were compelled by Constantine to adopt Christianity, all the change they made was to alter names, and to adapt the old mythology of Paganism—which is based solely upon astrological principles—to their new faith. Had they not done so, the ignorant populace would have rejected the new religion! hence *they took the Sun in Aries*—where he is in his *Exaltation*—as a time of great rejoicing. The 19th degree of *Aries* is the *exact degree* of the Sun's Exaltation, in Astrology, the Sun has therefore only *eleven* degrees left to complete the sign, he dies on earth to become exalted and glorified in heaven. In like manner, Jesus at his death has only *eleven* disciples left, the twelfth has already hung himself. The Sun reaches the 19th degree of *Aries* about the twenty-third of April, and this is the reason why the ancient priests gave this time as the *Natal-Day* of the hero and martyr, St. George.

In conclusion, we shall add a few remarks for "the wise." The path of the Fiery Dragon is, by Occult Initiates, divided into thirty-six parts, and the body of the Dragon is divided into the same number of pieces. Each of these parts is in reality only an occult term to denote certain mystic plants, stones, and chemicals, of great value in Practical Magic, and which are thus guarded. Each part of the body corresponds to a certain part of the path, and this path itself is the thirty-six great Decans of the twelve signs of the Zodiac, and indicates at what hour a certain plant must be gathered, or a chemical prepared, because the Moon must be passing through that part of the heavens at the time, therefore when the old Rosicrucians and Alchemical-Manuscript-Writers expressed, as they often did in vague terms, that a certain part of a Fiery Dragon should form one of the ingredients in their formulæ, it was then, and still is, perfectly plain to the Initiates, but sounds like sheer madness to others, for each particular part not only indicates *the substance*, but likewise *the time* and hour when such is to be either gathered or prepared.

BRAHM.

FIRE is the original cause of all things. The Sun is that; so is Air; so is the Moon; such, too, is that pure Brahm, and those Waters, and that Lord of Creatures. Moments and other measures of time, proceeded from that effulgent person, whom none can apprehend as an object of perception; above, around, or in the midst. Of Him whose glory is so great, there is no image; He it is who is celebrated in various holy strains, even He is the God who pervades all regions; He is the first-born; it is He who is in the womb; He who is born; and

He who will be produced. He severally and universally remains with all men; He, prior to whom nothing was born, and who became all things; Himself the Lord of Creatures, with a body composed of sixteen members. Being delighted by creation, He produced the three luminaries, the Sun, Moon, and Fire. To what God should we offer oblations but to Him who made the fluid sky and solid earth; who fixed the Solar Orb and Celestial Abode; who framed the drops of rain in the atmosphere? To what God shall we offer oblations but to Him whom heaven and earth mentally contemplate, while they are strengthened and embellished by offerings, and illuminated by the Sun rising above them. The wise man views that mysterious being in whom the Universe perpetually exists, resting on that sole support. In Him this world is absorbed; from Him it issues; in all creatures He is twined and wove with various Forms of existence. Let the wise man who is conversant with the import of revelation, promptly celebrate that immortal Being, the mysterious existing and various abode. He who knows its three states—CREATION, CONTINUANCE, and DESTRUCTION (change)—which are involved in mystery, is Father of the Father. That BRAHM, in whom the Gods attain to immortality, while they abide in the Third, or Celestial region, is our venerable Parent and the Providence which governs all Worlds.

YAJUR VEDA.

THE SONG OF BRAHM.

I RANGE with the Rudras, with the Vasus, with the Adityas, and Wiswa-Devas! I uphold both the Sun and the Ocean, the Firmament and Fire, and both the Aswins; I support the Moon—destroyer of foes—and the Sun, entitled Twashtri Preshawur Bhaga. I grant wealth to the honest votary who performs sacrifices, and offers oblations, and satisfies the deities; Me, who am Queen, the conferrer of wealth, the possessor of knowledge, and first of such as merit worship the Gods render, universally, present everywhere, and pervader of all things; He who eats food through me, as he who sees, who breathes, or who hears through me, yet knows me not, *is lost*. Hear, then, the faith which I pronounce, even I declare this self which is worshipped by Gods and men!

I make strong whom I choose; I make him Brahma, holy and wise. For Rudra I bend the bow to slay the demon, foe of Brahma; for the people I make war on their foes; and I pervade heaven and earth. I bore the father on the head of the UNIVERSAL MIND; and my origin is in the midst of the Ocean; and therefore do I pervade all things, and touch the heavens with my form. Originating all beings, I pass like the breeze; I AM above the heaven, beyond the earth, and what is the GREAT ONE, THAT AM I.

YAJUR VEDA.

from
PBR-
Heaven
Instruments
Instruments

To Correspondents.

W. S., KNOXVILLE, DRUIDS.—The Druids were the Judges, Priests, Physicians, Lawgivers, etc. Pomponius ascribes a "High Science," the "Wisdom-Religion," to the Druids. "These," he says, "profess to understand the size and shape of the earth and the Universe, the movements of the heavens and the stars, and all that the gods intend. They teach the highest class of the people secretly in caves, and in remote places. One of their chief doctrines, and which is also known to the common people, is the *Immortality of the Soul*." The Druids communicated their fundamental doctrines and customs *only to the Initiated*, whom they taught in sacred groves and remote places (*Cæsar, Lib. iii. c. 14*). In the exercise of their sacred services, they, like the Egyptians and Pythagoreans, were clad in a white robe (*Pliny xxx.*) They healed sickness and disease by Magical practices, they had intercourse with "the Gods," they proclaimed future events, and in what respect the prophetic Druidesses were held, is shown by the fact that even the Emperor Aurelian consulted them. (*Vopiscus Aurelian, c. 44.*) Sacred ceremonials were performed under sacred trees, for those trees do possess a Magical power (such as Laurel, Elder, etc.), and several of the woods had their strength increased by being magnetised by the Priests.

B. F., PARIS.—The practice and formula were carefully transmitted to the Initiated. The miraculous Fire, so carefully concealed from the uninitiated, was most assiduously maintained in the Vestal and Cabiric Mysteries; and they who did not know how to manage it, according to its nature, were destroyed by it.

G. F. S., EDINBURGH.—Here is the quotation from *Hesiod*, followed by that of Heywood, from his "*Hierarchy of Angels*," p. 500:—

"The Immortals first a Golden Race produced,
These lived when Saturn held the realms of heaven;
And passed their time like gods, without a care.
No toil they knew, nor felt solicitude;
Not e'en the infirmities of age.
Soon as this race was sunk beneath the grave,
Jove raised them to be demons of the air,
Spirits benign, and guardians of mankind,
Who sternly right maintain, and sorely punish wrong."

Speaking of evil Demons, J. G. Heywood says:—

"And when their power on any wretch hath seized,
Persuade that with the sin God's not displeased.
Incredible it seems, believed by few,
And yet by ancient writers held for true,
That the bad spirits at their pleasure can
Assume the shape of woman, or of man.
Those that in masculine shape in women trade,
Called *Inubi*; the other that are said
To put on feminine features, and so be
Prostrate to man, are called Succubæ,
They assume the shape of such as are deceased,
And come to be counted gods at last. (?)"

REV. J. K., LONDON.—Ovid, in his "*Metamorphosis*," Book 4, from line 600 to the end, gives us his testimony in favour of the existence and site of *Atalis*, or *Atlantis*.

ISIS, CHICAGO.—If ever there was a time when it was necessary to display clerical Supremacy by abominable *Falsehood*, the man who so vindictively and maliciously strives to defame and vilify his fellow-brothers, ought not to have recourse to *pious Falsehoods*, for to utter lies in the name of God, though it be to obtain a temporary good and supremacy, even to those who are so sordidly, childishly, and senselessly deluded by such, is but a sure sign for vilely paving the way for *perpetual evil*.

ASTER, ROME.—The well-known riddle is as follows:—"What animal walks on four legs in the morning, two at noon, and three at night?" and the enigma was explained by *Cædipus*—"Man walks on his hands and feet in his infancy, or morning of life; at noon, or middle of life, he goes erect on two legs; and in the decline, or evening of life, he is supported by a cane in addition, or corresponding to the third leg."

F. R. S., LONDON.—The Chinese say:—"In the midst of chaos was a *subtle vivifying Principle*." The Hebrew words are, *וְהָיָה אֵשׁ*, "Let Light be." "The Tao, the Supreme Reason, the Intelligent working power in Nature, is everywhere. It is the Igneous Principle of Life, the Luminous Principle of Intelligence, the Spirit, the Yang or Male Principle. The Supreme Tao circulated alone in the void and silent infinitude. The Absolute (*Tai Ky*, the 'highest point,' the Primal Power) was before any being had separated itself from it; from it proceeded the Resting and the Impulse-giving principle; all beings spring from it; and nevertheless it is in all beings. It is the One which divided Itself. The Divine Essence is duality." The Chinese two Principles were the Yang, the Male, and the Yin, the Female.

The above "subtle vivifying Principle" was called the *Suprême Vérité*, similar to the "Spirit of Truth." (*John xiv. 17.*) The above philosophy is allied to the ideas in the *Pymander*—"I demanded of him whence the elements of Nature emanate. From the Will of God, said he, which having taken its own perfection, has adorned with it all the other elements and vital seeds (principles of life) which he has created; for the INTELLIGENCE is God, possessing the double fecundity of the two sexes, which is the LIFE and the LIGHT of His Intelligence. He created with His word another operative Intelligence (operating as Creator); He is also God the Fire, and God the Spirit."—*Books of Hermes*.

The Hindu ideas are similar:—"Having divided his own substance, the mighty power became half male, half female, or Nature active and passive; and from that female he produced *Viraj*. Know me, O most excellent Brahmins, to be that person whom the male power *Viraj*, having performed austere devotions, becoming *androgynous* produced by himself; me the secondary framer of all this visible world."

INQUIRER, NEW YORK.—How true are the words of Paracelsus, and how well might he have addressed these words to our modern pseudo-Brothers? He thus observes:—"Ye of Paris, Padua, Montpellier, Salerno, and Leipzig, ye are not teachers of the Truth, but confessors of lies, your philosophy is a lie. This is precisely the trouble and misery of the world; that all your acts are founded in lies. As you cannot yourselves prove your teachings from the Bible and the Revelations, then let your farces have an end. The Bible is the true key and interpreter. John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a *Magician, Kabbalist, and Diviner*. If now all, or even any of those I have named, were yet living, I do not doubt that you would make an example of them in your miserable slaughter-house, and would annihilate them there, and if it were possible, the Creator of all things too."

D. G., PHILADELPHIA.—Declined with thanks, and we have no wish to revile them, they will yet see their indiscriminate and uncalled for tomfoolery.

* * * Other Replies must stand over until our next issue.