

# The Occult Magazine :

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Omnis Vincit Veritas.

### NOTICE TO THE H. B. OF L.

WE beg to remind those Brother Members of the H. B. of L. who have not remitted their Annual Subscription to their respective Teachers, that they would do so at an early opportunity, those Fees being now overdue. By kindly acting upon this Notice, the time, trouble, and expense of letter-writing will be avoided.

WE have lately been informed by several of our American Brothers, that a few of the aristocratic leaders of Oriental and "sensational" Mysticism, in the vicinity of New York and elsewhere, have opened a crusade of ignorance and bigotry against us. This we fully expected, and were well prepared for, but the existence of our respected and rapidly-increasing Exterior Circle of the H. B. of L. is in nowise tarnished by the vile falsehoods of a few outside enemies, who abuse that of which they are totally ignorant, for our *authenticity* depends not upon the voice of foul-mouthed calumny, neither are the *Truths* and *Workings* of this Section talked of, either to the open-mouthed curiosity-monger, or to the vain-glorious "dandy." Those noisy and abusive slanderers, who rake the slimy pools of debased nature for filthy garbage to fling at decent people, may well be compared to the tom-cat, which is never more dangerous in his perfidy, than when purring the loudest; but indeed it is an honour to be abused, and a disgrace to be praised, by such petty weathercocks of wisdom. Such malicious enemies, who imagine that misrepresentation and spite may make us false to friends, to duty, and to the cause, have yet a lesson to learn from us, and the alphabet of that lesson will be the formation of a Colony of our earnest Brothers, upon American soil, just as soon as time and opportunity

permit. Some of those malevolent vilifiers—jealous of the very praise their own lips utter—will then perhaps be in a position to form a correct opinion as to whether our motives and works are *authentic*, or not.

### EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

#### FRAGMENTS OF THE SACRED BOOK, ENTITLED THE VIRGIN OF THE WORLD.\*

##### CHAPTER I.

HAVING thus spoken, Isis filleth the cup with the Ambrosial beverage of immortality, which the souls receive from the Gods, and presenting it to Horus, commenced thus, this most sacred discourse:—

The heavens encompassed with stars are placed over Universal Nature, O my son Horus, and none of those things are wanting which make up the whole of the World. Universal Nature must therefore be adorned, and completed by that which is above itself, for this law could not operate from that which is below towards that which is above. The supremacy of the greater over the lesser mysteries is a necessity. Celestial order prevaileth over terrestrial, as being absolutely fixed and inaccessible to the idea of death. Therefore, the things that were below groaned, and were struck with fear in presence of the wondrous beauty and eternal permanency of the superior world, for it was a spectacle worthy of contemplation and desire, to behold the magnificence of the heavens, revealed by a God,† who was still unknown, and that

\* *Kēn xēpou*; the word *xēpē*, signifies "Virgin," or "ball of the eye."—*Translator's Note.*

† "God" herein means the enfranchised or purified soul of man, who having attained the Divine *At-one-ment*, is immortal, or in other words, an Adept of the *third Degree*, or, in Hindu Occultism, the state of *Moksha*.

sumptuous majesty of night, illuminated by a piercing light, although inferior to that of the sun, and all those other mysteries, which move in the heavens in rhythmical periods, ruling and maintaining the things of this world by occult influences. And while the Universal Creator put no bounds to this incessant fear to these anxious investigations, the Universe was wrapped up in ignorance. But when He thought proper to reveal Himself to the World, He inspired the Gods with the enthusiasm of love, He poured forth in their ideas the splendour that was contained in His breast, that they might be inspired, first, with the will to search, then with the desire to find, and finally with the power to redress.

Therefore, O Horus, my wondrous child, these things could not take place in the midst of the mortal race, for it existed not at that time, but in the soul that was in sympathy with the mysteries of heaven. This was Hermes, the Universal Thought.\* He saw the harmony of things, and having seen he understood, and having understood he obtained the power to manifest and to reveal. That which he thought he wrote, that which he wrote he partly concealed, concealing with wisdom, and speaking at the same time, in order that during all time to come the world should seek after these things. And thus, having commanded the Gods, his brethren, to act as his retinue, he ascended towards the stars.

But he was succeeded by Tat, his son, and the inheritor of his sciences, and after some time by Asclepius,† the son of Imouthe, by the counsels of Pan and Hephaistos, and all those unto whom the sovereign Providence reserved an exact knowledge of the things of heaven. Hermes, therefore, excused himself, in presence of those who surrounded him, from delivering over the integral theory to his son, by reason of his youth. But I, being raised above, saw with mine eyes, which perceive the

\* The grand Initiator of the soul into the greater mysteries of Urania.

† I have spoken in the introduction of the difficulties which occur in this passage, and of the uncertainty of the text. We read the following words in Canter's edition:—*Ἀσκληπιῶς ὁ ἰμούθης σπανίς καὶ ἡφαίστου βουλαις*. Canter translates: Asclepius, Ammon and Hephaistobulus. Patrizzi changes *ἡφαίστου βουλαις* into *ἡφαίστο βούλης*, and translates Asclepius Imuthes Spanus and Hephaistobulus. Others read *πανίς* instead of *σπανίς*, which is plausible enough, but at the same time they retain *ἡφαίστο βούλης*, therefore *ἰμούθης* becomes a surname of Asclepius, who would thus be son of Pan and of Hephaistobule, a goddess who was absolutely unknown. But in another fragment we read: *Ἀσκληπιῶς ὁ ἰμούθης* and *Ἀσκληπιῶς ὁ ἡφαίστου*, and the word *πέλιον* indicates a reference to the same Asclepius, and not to two homonyms. Fabricius believes Imouthe to have been the name of the mother. It might be the Greek form of "Mouth." On the other hand, the word "Imotep" may be seen on a small statue in the Louvre Museum. The Egyptian Asclepius was represented as bald, according to Synesius; the word *σπανίς*, which signifies "bald," might then be preserved. But then, to give the sentence a meaning, *βουλαις* should be changed into *βουλαιός*, and translate Asclepius the bald Imouthe, and counsellor of Hephaistos.

invisible secrets of the origins,\* and I learned slowly, but with certainty, that the sacred symbols of the cosmic elements were hidden near unto the secrets of Osiris. Hermes having spoken a few words, and after having offered an invocation, ascended again unto heaven. It is not becoming, O my child, to leave this account incomplete; I must make known unto thee the words that Hermes spoke when he deposited his books, they were as follows:—"O ye sacred volumes of the Immortals, which have received from my hands that treatment which renders thee incorruptible, be ye ever preserved from dissolution and from corruption, invisible and hidden for all those who travel over these plains,† until that day when the ancient heavens will give birth to such instruments as will be worthy of you, and when the Creator calleth forth the souls." Having uttered these supplications over his books, he folded them up in their bands, after which he re-entered the zone to which he belonged, and all remained hidden during the time that was appropriate.

And Nature, O my son, was barren, until such time as they who had the management of controlling the heavens, presenting themselves before God, the ruler of all things, complained of the general inertness of things, and of the necessity of ordaining the Universe. This operation no other could accomplish but Himself. And they said unto Him:—"We pray Thee to consider that which existeth already, and also that which is a necessity for the future." Having heard these words, the God smiled and commanded Nature to exist. And proceeding from His voice, came forth the Female in all her perfect purity, the Gods looking on with wonder. And the Great Ancestor pouring out a beverage on Nature, commanded that it should become fruitful; then, looking around with piercing vision, He cried:—"Let the heavens be the plentitude of all things, of the air and of the ether." God spake, and it was so. But Nature, soliloquising, knew that the commandment of the Father could not be transgressed, and, therefore, united with Operation, by whom she had a daughter, very beautiful, whom she called Invention, and to whom God accorded being. And, having distinguished the forms that were created, He filled them with mysteries, and placed them under the command of Invention.

And not wishing that the superior world should remain inactive, He filled it with spirits, in order

\* This phrase is very obscure; the participles are masculine, as if the author forgot that he was speaking of a goddess; I believe the text of this passage must have been altered.

† We may herein observe that the remaining portions of this mystical allegory are hidden in the neighbourhood of the city of Alexandria, and they will, no doubt, some day be given to the world, but not until the world is prepared to receive them. From the same source will also appear Hermetic writings, supposed by all—except initiates—to have perished in the flames which consumed the magnificent Library of Alexandria.

that none of its parts should be left in a state of inaction or inactivity; His sacred art was employed in the accomplishment of His works. For, blending an intellectual fire with spirit proceeding from Himself, He combined other materials with these by means unknown.

Having thus performed the union of the principles, by some secret formula, He gave an impulse to this universal combination. From the midst of this combination was gradually evolved a substance which was purer, clearer, and more subtle than the elements from which it was born. It was transparent, and only the Creator could see it. In due time it attained perfection, being neither liquified by the fire, nor cooled by the air, but possessing the stability of a particular combination, having its own type and proper constitution. He gave it an appropriate name, and, after the likeness of its operations, called it Animation. From this product He formed myriads of souls, using the choicest material for the combination, towards the end He had in view, proceeding with order and with measure, in accordance with His knowledge, and with His mind. They did not necessarily differ, but this choice material, exhaled from the Divine motion, was not identical with itself; the first layer was superior to the second, purer and more perfect; the second, decidedly inferior to the first, but greatly superior to the third, and so on, until sixty degrees completed the total number. God, however, established this law, that all were immortal, having issued from one same substance, of which He alone determined the forms. He traced the limits of their abode in the altitudes of Nature, that they might cause the cycle to revolve, according to laws of order, and by wise direction, for the gladness of the Father.

Therefore, having called together in those magnificent regions of the ether, the beings from all Nature, He thus addressed them:—"O ye souls, fair offspring of my breath and care, created by my hand, that ye might inhabit my world, receive my words as law: Do not wander from the sphere which I have assigned you by my will. The abode which awaits you is heaven, with its attendant stars, and thrones established in power. If ye attempt to transgress my commands, I swear by my sacred breath, by that mixture with which I have formed the souls, and by my creative hands, that I will forge chains against you, and will not be slow to punish."

(To be continued.)

In reply to several of our correspondents relative to "*Fragments of Hermetic Philosophy*," by *Styx*, it will be gratifying to them to know that the unanimous testimony of our Neophytes is:—That they have been more than surprised at the amount of Occult matter given to the world in the 40 pages of this sixpenny pamphlet. We earnestly wish that each of our readers would study this unique brochure, which cannot fail in inciting in the minds of the apathetic even, a desire to learn what man has been, what he can and may be, as well as the nature of the Cosmos in general, and the truly sublime conception of the Hermetic Doctrine of Providence.

## FRAGMENTS ON OCCULTISM.

By GLYNDON.

### THE ASTRAL OR SIDEREAL BODY.

DEAR READERS.—The object of the present papers is simply to demonstrate what satisfaction legitimate thought may derive from Occultism, as well as from Spiritualism, and it is not my intention to give you a synthetic exposition. We will, therefore, before going further, deduce a few fundamental ideas from the observation of facts.

These facts are so numerous that it will be necessary, in the first place, to enumerate them briefly; after which, if you will allow us, particulars shall be given. Many of these, no doubt, you are familiar with; most of them, at any rate, you will be able to ascertain for yourself; they are not taking place in distant countries alone, as India, Thibet, &c., as many would imagine, but each day, in our midst, and at all times. You will thus be supplied with opportunities for observation, or with novel experiences, often of a most simple character, for experiments in your own assemblies. What will be chiefly necessary is the reconciliation of those facts, explanatory of other facts, whereby we shall be enabled to avoid sinking into prejudice and error.

The "*Livre des Mediums*," of Allan Kardec, contains a chapter, in which we are surprised that so little should be unfolded therein; it is that of Biorporeity and Transfiguration (Chapter VII.). Living beings appear at a distance, visible, tangible, active. Here, then, we have a capital fact, which should serve us as a basis for the study of all apparitions, as we can observe it for ourselves, and, perhaps, even induce it. Instead of treating it thus, Allan Kardec is satisfied with an empirical explanation, borrowed from an intelligence which as yet is as obscure as the phenomenon. The following are his deductions:—"Man, after having completely dematerialised himself by his power, and *having exalted his soul towards God*, is enabled to appear in two places at the same time. His spirit forsakes his body, and followed by a portion of his *perispit*, leaves the unclean matter in a state bordering upon death. . . The spirit, disengaged from matter, can, according to its degree of exaltation, render itself tangible to matter. . . The individual, therefore, has two bodies, but one only is real, the other being only an appearance."

We will not speak upon Transfiguration, which is only explained in relation to one particular case. It is true, the author very prudently adds the following reservation, that "Science is only at its beginning." Nevertheless, Allan Kardec was at fault in neglecting the observation of facts, which having taken place for thousands of years, could be renewed as well as the facts themselves. We will now see whether these confirm the foregoing theory. I will quote more particularly for this investigation from a book lately published, an impartial collection of a quantity of well-authenticated Occult

phenomena, compiled by a scholar who is independent of any particular school: "*De l'Humanité Posthume, par d'Assier*," edited in 1883.

We find, in the first place, numerous instances of visible and tangible apparitions of living individuals, and the author beautifully brings out whatever may be observable, with reference to both the individual and the apparition. The living subject is in most cases unconscious, similar to those cases mentioned in the "*Livre des Mediums*." Otherwise his consciousness of the double state is an infirmity with which he is afflicted, as may be seen by the confession of a certain Anson F. Clements, of Philadelphia. His young wife, notwithstanding a happy union, claimed the divorce against him in 1883, as a result of repeated cases of this double state, of which he was conscious, but over which he had no control. This does not look much like a divine exceptional permission. For the most part, in ordinary cases, the body falls asleep; also the apparition borrows nothing from a medium, nor do those who witness it experience anything peculiar to mediumism. The spectre is generally silent, or speaks very little, but its acts are most expressive. These are exclusively either most commonplace, and characteristic of the person who appears—in the same manner as in natural somnambulism—or, which is oftener the case, actions occur that are not peculiar to the person, shortly after which the apparition disappears, having sought after a loved one, warned against some impending danger, or, what is much more serious, exercised revenge, which it is possible, as we shall see, may extend to murder.

Thus, whatsoever passions, provided they are sufficiently intense, or, what is not so often the case, a most inveterate habit, are the ordinary causes of spontaneous apparitions of living persons. It matters, therefore, very little, whether these causes are moral or otherwise; they are quite unconnected with virtue, nor can we suppose them to be any particular result of purity. This appears very different from that "dematerialisation by virtue of the soul's elevation towards God."

There is more than this, animals themselves appear by virtue of the same impulse; nothing can be more instructive, or more touching, than the adventures of that unfortunate donkey, which d'Assier relates. He was found one evening straying in a meadow, and was led back with his halter to the stable door, where he disappears; this victim of human egoism had no other means of satisfying the dream of his miserable life. Next morning the clover was found to be intact. Another instance, is the case of a mule, which being surprised in the same manner, disappears while fighting its way in the midst of the villagers who were assembled in its pursuit.

The relation between the apparition and the real body is such, that the power of the former is proportionate to the proximity, and also to the weakness of the latter, which already shows that the

one forms part of the other. See D'Assier's remarkable account of the school-teacher, "*Emilie*," who assumed the double state unconsciously, in the presence of her pupils.

The spectre, moreover, is material, as it offers a certain resistance to the touch, analogous to that of gauze, or of muslin, according to the same account. It is likewise capable of acting upon material objects, even upon ourselves; indeed so much so, as to be in most cases recognised as a spectre, only at the moment of its disappearance. Further, according to D'Assier, it has been observed that a glass of water taken by the spectre, is really absorbed by the body; other proofs will be adduced later, more striking even than the above, relating to this intimacy. All this differs very much from a dematerialised spirit, or from a simple appearance.

Although material, the spectre is penetrable, as has been particularly proved by observations in the case of "*Emilie*"; it can also penetrate any material, for upon most occasions it is found to appear in closed rooms. These two properties do not destroy each other; we daily witness masses of liquid, or even solid matter, in the shape of dust, penetrating dense bodies; again, we find our gases filtering through the most compact material. Finally, if spectres usually assume the appearance of a person known, it is because the producing passion does not urge them to assume any other form, nevertheless we shall presently show that they are susceptible of assuming even the forms of animals.

So much concerning the spontaneous apparitions of the living, and these can also be induced in various ways, one of which is, by Magnetic, or Hypnotic sleep. By the internal or external absorption of certain agents—more especially narcotics—the juridical history of Witchcraft teaches that Hemlock, Henbane, Aconite, and Belladonna were used in composing an ointment with which Sorcerers anointed themselves. It established no less clearly, by substantial proofs confirmed in their enforced confessions, that they often accomplished that which they intended. In short, will-power may suffice in rare cases in producing the same results. The proceedings of the spectre are in these cases similar to those in the case of spontaneous apparitions, with this difference, however, that they seem endowed with more vigour and intelligence. This would appear to result from the influence of the original body, which is more completely weakened by the inducing power. Nevertheless, it has often been ascertained that the apparition borrows part of its energy from those persons upon whom it acts. It is in cases of ubiquity induced by will-power, that apparitions in the shape of animals are produced, as stated by D'Assier. He mentions in particular the case of a miller, who, wishing to frighten his wife, appeared to her, in full day-light, in the shape of a wolf, having formerly informed her of his intention. Here

let us notice this peculiarity, that the woman having struck the wolf across the eye, found afterwards that her husband was suffering from a similar wound. This is far from being an isolated fact; not only do the records of witchcraft prove that serious wounds, inflicted upon the spectre, by the persons who were assailed, were identically reproduced upon the body of the sorcerer, who, not being able to account for them, was often obliged to confess; but sometimes the spectre who can thus be wounded, can also, on its own part, not only wound, but even cause death itself. In short, the difference between induced and spontaneous apparitions is this, that the former are susceptible, as it were, of gathering more life, under the influence of the passionate desire, or the will-power, either of the operator, or of those upon whom he acts.

We have still another order of apparitions, which we are enabled to observe fully; it is that of dying persons, or of those whose death is sufficiently recent to enable us to witness both the corpse and the spectre at the same time. Cases of this class of apparitions are quite as numerous as those of others. D'Assier mentions a great many, showing that they are perfectly identical to the living persons, for the dying are often conscious of this, and have been able to relate it before expiring. The spectre can almost instantaneously move away to any distance; it is usually silent, clothed in the ordinary appearance, acting in its own peculiar manner, or trying to accomplish some unsatisfied desire; copying the actions of some living persons, so far as to be even taken for them, and often producing a sensible contact. It has also been demonstrated that the interval between the decease and the apparition is usually very short (a few days); that, nevertheless, this duration is proportionate to the force of the passions manifested by the apparition, and by which they are evidently induced, therefore the apparitions are prolonged in proportion to the inferiority of the individual. Besides, in the case of the same spectre, the nearer the time of death, the more intense is the manifestation. In a word, they are more powerful and more lasting in cases of violent death, when the being, having been cut off in all the fulness of life, struggles against the disconnection by which he has been overtaken.

(To be Continued.)

SEVERAL important matters in connection with the Proposed Colony must lie over until our next issue.

**PROLONGED HUMAN LIFE.**—A negro who had been a slave for a century, died in Texas the other day, at the age of one hundred and twenty-five. The record of his birth had been authenticated, and his case may be taken as one of many that go to show that the span of human life is being gradually lengthened. Centenarians are no longer rare.—*Herald of Health.*

## A FOSSILISED GIANT.

THIS wood engraving is from a photograph taken from the figure which I saw in Manchester, January, 1876. Its history, so far as I could gather, is as follows:—An American Prospector, named Mr. L. L. Dyer, discovered it in a bed of hematite clay while roaming over the country near the Giant's Causeway in Ireland. It was found, so he said, eight feet below the surface. He took it to Coleraine, and laid it out in front of the hotel there, in which place and position it was photographed. I wrote to the landlady of the hotel, who replied, saying, "that one morning on opening the doors they were all surprised to see the strange figure laid out on the lawn in front of the hotel. The owner, a Mr. Dyer, an American gentleman, declined to give any further particulars beyond the fact that he discovered it about eight miles distant from the Causeway, and how he transported it from thence they could not ascertain." Mr. Dyer exhibited it in all the large towns in the north of Ireland, and then in Dublin, from whence he brought it, *via* Liverpool, to Manchester, and had it here on exhibition for a fortnight. He told me that he intended to take it to London and offer it to the British Museum for £2000, and if they declined to purchase it he would take it to New York. At this point I lost the clue, and have not been able to learn what became of it.

The mystery surrounding its discovery does not, however, detract from its value as a genuine fossilised human being, and this is the interesting part of the affair; and its being found in the neighbourhood of the Giant's Causeway seems to lend some modicum of truth to the legends connected with that wonderful natural formation. Whether this was a unique specimen, or one of a race that must have lived in a long, far back age, can only be determined by further discoveries. We may dismiss all notions of its being a sculptured statue, as it is easier to accept the idea of its being, what it undoubtedly is, a fossilised human corpse than a piece of sculpture. The only feasible explanation that will account for its extreme naturalness, is, that the man was killed (there is a mark, I think, just under the left shoulder as if he had been stabbed by a pointed shaft), and the body was either thrown into a morass or, perhaps, buried. The pose of the figure shows that the head had slightly inclined to the right, and the skull is worn away where it came in contact with the ground. The fall of the abdomen is exactly what follows death; and what is most singular, a certain part had been cut off, and adheres to the belly about four inches from its natural position, evidently betokening that the man had been the victim of some foul play. The figure is pitted all over with small indents, or depressions filled with hematite red clay, some of which I picked out. The feet are perfectly formed, and, strange to say, there are



six toes on the right foot, but only five on the left one. The nails are also well defined.

I took the following measurements, and guarantee their correctness:—

Extreme length over all, 12 feet 2½ inches.

Width across the shoulders, 3 feet.

Length of foot, 21 inches.

The head is well formed, with a deep depression at the back, but the neck is very thick. The weight of the fossil is over a ton, and white in colour.

It excited a good deal of interest at the time of its exhibition, and the mystery surrounding its discovery gave rise to doubts, and some pronounced it a smart Yankee swindle; but from the numerous printed testimonials by well known sculptors and artists it is clear that they, as experts, were unable and unwilling to accept such an explanation, and in order to prevent the knowledge of such a remarkable archeological specimen being lost I have had it engraved, and send above particulars for insertion in the *Occult Magazine*, trusting that it may lead to further explorations, and perchance some light may be thrown upon this extraordinary and interesting find.

WILLIAM OXLEY.

HIGHER BROUGHTON, MANCHESTER,

December, 1885.

[The above article we insert with pleasure, and every student of Occultism will realise its import—not, however, from the mere fact of its being solely in itself any logical or palpable proof that the ancient gigantic races once peopled our earth, for that the Occultist already knows, without having to refer to any fossilised remains, to prop up a vague credence—but it is, nevertheless, of great value to him, as being an objective fact, cognisable by the only touch-stone of truth conceded by modern materialistic science, which accepts nothing but tangible, material evidence. Such a fact herein presents itself, but still the old stereotyped story will assert itself, viz., that man has sprung from the Darwinian ape! instead of this gigantic race having been the descendants of the Titans, and the children of the Biblical Anak. The belief in the antiquity of man is built on a rather surer basis than materialists would suppose. Mr. Calvert, in the vicinity of the Dardanelles, finds traces of man's existence in drift, two or three hundred feet thick, underlying four or five hundred feet of stratified rocks, and the well-known geological writer, M. de Tchihatcheff confirms it. Let the unacquainted reader peruse Geikie's "*Ice Age, and its Relation to the Antiquity of Man.*" But old Mother Earth supplies us with strange specimens, for we find whales 30 feet under the soil of d'Anvers, and in Norway we discover them at a depth of 300 feet under the level of the sea. She also furnishes us with Mammoths and Mastodons, over 30 feet in height; the Lion of Brazil, 15 feet long; the Felis Smilodon, 84 feet in length; the Diornis, a bird as large as an elephant; the Ornithomithes, a still larger bird, judging from its strides of over 9 feet; Tortoises, 18 feet in length; Crocodiles, 75; Lizards, 120 feet; Plesiosaurii, and Pterodactyl Dragons, of which Apollonius of Tyana still saw, in the Caucasus, the last degenerate representatives.

We are herein reminded of a somewhat similar instance, which took place several years ago, either in California or Arizona, we forget in which country

the event occurred. A party of prospectors discovered gigantic footprints impressed to a depth of 2 or 3 inches, in a ledge of hard limestone rock, which extended to some distance. The imprints of those giant feet were very distinct, the impression of every toe being very accurately defined. Each footprint was of a uniform length of 26 inches, the distance between the footprints being 18 feet. Now-a-days our footsteps have dwindled down to from 24 to 30 inches, so that a giant stepping 18 feet is exactly proportionate to the specimen referred to. The circumstance was reported in the American newspapers at the time, a statement having also appeared that those remarkable impressions were to be detached from the rocky ledge, and exhibited. Can any of our American readers send us a newspaper "cutting" of the incident, or any other particulars relative to it?

But we must confess that we are rather dubious of this fossil having been found in Ireland, and it certainly seems strange that an American gentleman should be digging 8 feet below the surface of a clay bed, upon the mere faith of discovering a fossil. He points to no exact place where he found it, nor to the means by which he had it conveyed to the Hotel. May it not rather have been an American speculator, who discovered the fossil in America, brought it over quietly to Ireland, had it conveyed and unpacked near by the Hotel, by his own agents, and failing to make a successful bargain in this country, may he not have conveyed it back again to America, as an "Irish Fossilised Giant," and effected a sale at some of the Museums or otherwise? If any of our American readers can furnish us with any reliable details as to this interesting fossil, we shall be pleased to hear from them.—E.D.]

### A SENSATIONAL BOY.

A child who can see what is going on hundreds of miles off is a very useful acquisition; and if the boy at Pekin, alleged to be thus gifted, is only half as clever as he is described, he certainly deserves all the sensation he is creating. He was brought to Pekin from a distant province, and presented to Prince Chun, the father of the youthful Emperor, who immediately took him under his protection. His hand serves him as a wonderful mirror, it appears; on the palm of it he sees reflected what is going forward at an enormous distance. One day, for instance, it is related that the child was asked at the Palace what was taking place in Annam. He consulted his hand, and replied, "I see fighting; the Imperial dragon is victorious; the tri-coloured flag is trodden down in the dust." And of course three days later a despatch brought to Pekin the news of a Chinese victory in Tonquin. To be quite sure the boy was not an impostor, Prince Chun, at the first interview he had with him, inquired what the family of a Mandarin were doing whose residence was a couple of leagues distant from the Palace. "They are all eating macaroni," replied this remarkable child. Immediately the Prince sent one of his attendants to the house in question, and on his return he corroborated the boy's statement, the family being, as he said, engaged in the interesting occupation of eating macaroni in honour of the Mandarin's birthday. Since then Prince Chun has been a firm believer in the boy's gift of second sight, and makes much of him accordingly.—*Evening Standard, July, 1885.*

[Who would have imagined that from the many pretensions lately made in connection with the naturally psychological, or mediumistic capabilities of the Eastern ascetics, such a thing as simple Clairvoyance would be treated with phenomenal veneration by the ruler of a vast Oriental empire, a potentate who also holds under his imperial sway the sacred province of Thibet? Such, however, appears to be the fact, and real Clairvoyance seems to be a far more precious and uncommon faculty in the Celestial empire, than even in our Western lands. China is pre-eminently the country of grand Lamas and Buddhist priests, and the social condition of her sons appears to perfectly correspond with her priestly people, who, had they but one-tithe of the Occult powers which they are alleged to possess, such a circumstance as the fact of an unknown child, would never have been considered as an uncommon and phenomenal rarity, upon the mere score of its possessing the clairvoyant faculty. One consolation, however, remains for us, and that is, that the Buddhism of China may not be the Buddhism of India and Ceylon, and it is even more gratifying to think that the Buddhism of the latter countries is not to be confounded with "Esoteric" Buddhism; but herein we must pause, or we shall perhaps be informed that the "Esoteric" Buddhism is but one of the branches of Occult Philosophy, and must not be mistaken for the sublime profundities of Adwaitism, &c. Well may the poet remark, "What's in a name?"—ED.]

### "THE THEOSOPHIST" and the H. B. of L.

(To the Editor of the Occult Magazine.)

Sir,—Allow me to say a few words in reply to the curt remarks contained in the Supplement of the December *Theosophist*. I was not aware that any specially private information relative to the Founders of the Exterior Circle of our Order would have been required, naturally thinking that such had been at least by this time *in their possession*, from a *higher source* than the Council of a purely outward ring, as it were, but it seems I am mistaken. As to not liking to have any connection with "masked allies," I think the less said about "mask" matters the better, seeing that perhaps in no other Fraternity, saving the Theosophical Society, has the *real* Directors been more completely "masked." The Exterior Circle of the H. B. of L. is purely a secret organisation, and no information can be given except to its *Members*, and NOT EVEN TO THEM, UNTIL THEY HAVE PROVED BY THEIR CONDUCT AND LOYALTY that they *deserve* such, for we only teach *freely* and *without reserve* those whom we find *worthy to receive*. Yours fraternally,

THE PRIVATE SECRETARY.

[The ungenerous paragraphs alluded to are the following:—"The directors of our movement have certainly no wish to dissuade their colleagues from joining other bodies, so far as such bodies have a right to public confidence (!). And had the letter from the H. B. of L. contained some definite information—given in confidence even, if that were deemed indispensable—as to the conductors and plans of the secret sister society, we should have been happy to have printed it at length. *No one likes to deal with masked allies.*"—*Theosophist*, December.

The italics are ours, and we must herein remark that, even at the menace of being finally "snuffed out," we are more than surprised at such statements appearing from those whom we imagined would have known that which they apparently do not, however; *Magna est Veritas, et prevalebit.*—ED.]

### HISTORY REPEATS ITSELF.

(To the Editor of the Occult Magazine.)

Dear Sir,—I find that it is necessary to inform all the Members and Neophytes of the Exterior Circle of the H. B. of L., that they will confer upon the venerated Order to which they belong—as well as upon the cause of truth and progress generally—a signal service, by indignantly repelling the vituperative charges against the Order that are now so profusely circulated by parties who *ought* to know better, perceiving as we do, that our grossest calumniators are the very people who *profess* the most to be students of the Ancient Sages. Only about ten years have elapsed since the Founders and Members of the Theosophical Society, at New York, were publicly charged with being evil-minded Jesuits, and teachers of Witchcraft and other forbidden rites in the category of the Black Art. The parties who made those monstrous charges, and who used every means to vilify the reputation of noble Members—men and women who had the moral courage to leave the beaten path of society—those vilifiers were the cowardly and dishonest souls who clog the skirts of respectable communities, waiting and watching for any *unfashionable victim*, upon whom they may vent the malicious spleen of their depraved nature. In their visionary knowledge, and *soi-disant* superior attainments, they spit forth their venomous abuse upon all who chance to belong to the mediocre sphere of the humble, for the most innocent and pure-minded of God's fair creatures are in no greater safety from the assaults of these indiscriminate traducers, than the wild dove is from the talons of the eagle.

The disclosure of the identity of base-minded calumniators is at all times a disagreeable task, but should those grossly false and vile charges be continued against us by those metaphysical aristocrats, hailing from the neighbourhood of Boston, New York and Rochester, &c., we shall publish their names, along with extracts from their letters, in order to prove to our readers the *just necessity* which compels us to insert this letter. I am yours, &c.,

T. H. B.,

Secretary of the Exterior Circle.

### To Correspondents.

HERMES, BOSTON, U.S.—APOLLONIUS OF TYANA visited the various Temples of the world in order to bring back to a Divine union the degenerated priests of the Græco-Latin and other Sanctuaries. He introduces an initiation amongst the Roman emperors that they might increase and extend their measures of public utility, and protect, as far as possible, the Pythagorean, the Israelitish, the Egyptian, and the Asiatic Orders. In Nineveh, Athens, Corinth, Rome, and, above all, wherever depravity inundates the land, we see this great Epopt, or Adept, traversing the world, and revisiting the Temples of India, Persia, Egypt, etc. He corrects the morals, preaches reform, and accomplishes that which we ignorantly term "miracles." Vespasian perceives him at Memphis. Knowing his intellectual and social purpose, Domitian tries to persecute him, but the son, or man, of God makes his escape by a marvel familiar to the Initiates of the grand, old Hermetic Science. We can easily trace his energy throughout all the original movement of Christianity, and several proofs of his adherence may be discovered in the Gospels. Alexander Severus placed in his oratory the portrait of this grand Adept along with that of Christ. Vopiscus, in his "*Life of Aurelian*," speaks with veneration of the exalted Pythagorean, and until the fifth century the Christians preserved the utmost respect for the name of Apollonius. The Bishop of Auvergne, in his letter to Leo, bestows the highest eulogy upon this last visible representative of the Ancient Universal Brotherhood of the Dorian Temples. We are, however, nowise astonished to find, upon the subject of Apollonius, the following absurdities:—"Whilst Paul preached with fervency the name of Jesus Christ, the *Infernal* wished to place a rival against him,

etc.," and many malicious clergymen, in their selfish ignorance and pious vanity, have vilely defamed this august personage, amongst others the Abbé Bérault.

**W. T., FRANCE. GNOMES.**—You will find many instances of those strange noises, or knocks, having been heard in mines. Mr. Lewis Morris, a gentleman of character and probity in South Wales, wrote the following to the *Gentleman's Magazine*, testifying to his belief in the existence of those vigilant friends of the mines. He says:—"People who know very little of arts or sciences, or the *Powers of Nature*, will laugh at us Cardiganshire miners, who maintain the existence of knockers in mines, a kind of good-natured, impalpable people, not to be seen but heard, and who seem to us to work in the mines; that is to say, they are types or forerunners of working in the mines, as dreams are of some accidents which happen to us. Before the discovery of the Esgair y Mwyn mine these little people worked hard through day and night, and there are abundance of sober, honest people who have heard them. But after the discovery of the great mine they were heard no more. When I began to work at Lwyn Lwyd they worked so fresh there for a considerable time that they frightened away some young workmen. This is when they were driving levels, and before we had got any ore, but when we came to the ore they then gave over, and I heard no more of them. We have now, October, 1874, very good ore at Lwyn Lwyd, where the knockers were heard to work. But they have now yielded up the place, and are heard no more. Let who will, laugh, we have the greatest reason to rejoice and thank the knockers, or rather God, who sends these notices."

**GEORGE, LONDON. MYTHS.**—The Myths of Prometheus and Tantalus are symbols of the dangers and punishments which await the imprudent neophyte, if he reveals the Secrets before the time intended by the Divinity.

**HERCULES, CHICAGO, U.S.**—It would be easily proved that fire-arms, and the art of Pyrotechny, were perfectly known amongst the ancients. Porphyry, in his book upon the "*Administration of the Empire*," describes such; in the book of Leo the Philosopher, "*Military Institutions*," Lib. ii., you will find a description of Muskefry; Ammianus Marcellinus, Lib. xxiii., ch. 6, and Pliny, Lib. ii., ch. 104, indicate very clearly that the Persians possessed fire-arms; Valerianus, in his *Life of Alexander*, tells us of the bronze cannons of the Indians; in Ctesias we read of the famous Greek Fire, a mixture of Nitre, Sulphur, and a Hydrocarbon, employed long before Ninus in Chaldea, also in India under the name of the fire of Bharawa; Servius, Valerius Flaccus, Julius Africanus, and Marcus Græcus describe gunpowder according to the ancient traditions, and the latter, making it no secret, gives us its component proportions as used to-day. Claudian describes artificial fires, burning suns, etc., the antique amusements of Egypt, China, and the rest of Asia.

**S.W.X., ILLINOIS, U.S. ACTION OF METALS.**—The same metals act differently upon different somnambulists. Many cannot bear iron, others gold or silver. Generally gold acts beneficially, although in some cases its action is exciting. Bochar in Heilbronn, could not put a girl, eight years old, affected with Chorea, into the magnetic sleep when he forgot to remove the two gold rings he wore from his fingers. Silver, placed on the region of the heart of Dr. Haddock's somnambulist, Emma, demagnetised her. Dr. Haddock could not mesmerise her as long as she had a piece of silver on her head. A looking-glass held before the somnambulist Peterson gave rise to muscular contractions, which terminated in spasmodic actions; spasms were also induced by her holding zinc or iron in her hand. Silver had a calming effect; copper produced no result. The somnambulist Kachler magnetised by passes a piece of steel which attracted large needles, whereas before it only attracted iron filings. This subject was so sensitive to the influence

of mineral magnetism that she felt the presence of a magnetic needle from afar, and could act upon it with the finger, and even by her mere look and will, according to the statement of Bahr and Kohlschulter. From a distance of half a yard she, by her look, made the magnetic needle decline 4° to the west, and a like result recurred three times by the influence of her mere will; on one occasion the needle turned to 7°, always westward. A similar fact is confirmed by the Countess R., who, by approximating her breast to the needle, set it in a trembling motion. Prudence Bernard, of Paris, by moving her head to and fro, made the needle follow these movements (*Galignani's Messenger*, October 31, 1851). Count Szapery records a similar phenomenon as occurring in a somnambulist.

**D.D., EDINBURGH. THEOLOGY.**—The stereotyped patchwork of the "dead letter" essays upon Biblical theology will do no longer for a progressive people. The second book of the *Sepher* will inform you that the ancient Hebrews were in Egypt for four hundred and thirty years. It is perfectly clear, then, that they spoke Egyptian, and that Moses wrote his books in that language, or rather in the *ideographic* language of the Egyptian priests. The Hebrew people, a group of men of different provinces, collected into a national body by Moses, lost in Babylonia their Egypto-Phœnician language, and were obliged to change it for Aramæan Syriac, a Chaldaic dialect. The hieratic books contained allusions to the Great Mysteries, and special sciences, such as Cosmogony, Theogony, &c. Apuleius in Lib. xi., Porphyry, Eusebius, &c., inform us that the Egyptian priesthood had several sorts of writing, corresponding to the different degrees of the Mysteries, that they were all written hieroglyphically, that is, scientifically composed after positive principles, which only the initiated could understand. The hieroglyphics, a kind of scriptural semi-ideographic algebra, were employed for the first portion of the Mysteries, and only their phonetic sense was known to the common people. The second portion of the Mysteries was guarded by writings still more secret, and the third, exterior portion appertained to ideographic characters, corresponding to a very ancient phonetic language, with the accents above and below. This latter language, the most secret of all, was consecrated to the Sacred Science, and remained incomprehensible without a key. It is thus that the opening word of the Cosmogony of Moses, in Gen. i. 1, *Be-Rash-Ith*, signifies the *Principle* for the initiated, and the *Commencement*, or *Beginning*, for the ignorant. In the root of the word will be found its real signification. *Rash*, the head, the chief, the prince, Principle, &c., and this root will be found in all languages, *Rex*, *Rich*, *Right*, &c.

**NEO, INVERNESS. INITIATION.**—A passage of an ancient writer, preserved by Stolæus, contains the following remarkable words: "The mind is affected in *Death*, just as it is in the *Initiation* into the Mysteries. And word answers to word, as well as thing to thing; for *τελευτα* is, *to die*; and *εισβολα*, *to be initiated*."

**G. WATT, GLASGOW. NO RETROGRESSION.**—You will find in ancient writings many exhortations to the followers of the Hermetic Science to pass honorably through every degree of the system. Pythagoras says, in the usual mystic manner: "Travelling from home, *turn not back*, for the furies will go back with you;" and Jesus observes, "No man having put his hand to the plough, and *looking back*, is fit for the Kingdom of Heaven." "Remember Lot's wife," is an old and a trite saying. Pythagoras had no sooner established himself at Crotona, than in a very short time he had six hundred candidates for Initiation and "soon all Italy was filled with his disciples; and though before obscure, it was afterwards, in compliment to Pythagoras, denominated Magna Græcia." (*Jambl.*: ch. vi.)