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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## THE BEST FOOD FOR MAN.

BY MRS. A. KINGSFORD, M. D., F. T. S.\*

BEFORE we can form any correct and valuable idea as to what is 'best' in food, in morals or in anything else, we must learn to reason and to think for ourselves, independently of respect for prevailing habits and beliefs. The first and the chief quality necessary to the man who seeks to attain excellence in any practice or vocation is *courage*, and if he has plenty of it and uses it in the right direction, he will, in due time, become a king of men, in the truest and worthiest sense, that is by virtue, not of physical, but of moral force.

Now I preach a doctrine which it requires some courage to put into practice. It is, however, a doctrine based on reason and on science, and there need be no fear that its adoption can lay open to the charge of fanaticism. Courage, supported by sound knowledge and directed by high aims, is the characteristic virtue of saints, heroes and redeemers of men; but when backed by ignorance and prejudice it degenerates into mere bravado and fool-hardiness. I ask my readers, therefore, to be courageous in seeking for the truth, and, regardless of common opinions and popular beliefs, to follow with unbiassed reason the exposition I am about to make.

We are going to consider what is the best food for man. By that phrase we mean the kind of diet upon which the human being will be enabled to develop himself most fully and evenly in his physical, intellectual, moral and spiritual attributes.

Man is a twofold being. He has a physical nature related to the world and to the necessities of social and political life, and he has a spiritual or moral nature related to the Ideal and to the necessities of intellectual and religious life. That mode of living which is best for man must therefore be best for him on both planes, and must prove its claims by the triple appeal to Science, Social Economy and Morals.

In presenting the substance of the requirements exacted by these three factors of human development, I shall have to go over ground that is very trite and familiar to students of dietetics, and if there be any such among the readers they must pardon me the lack of originality inevitable to my subject.

To begin with the lower and physical characteristics of mankind, we must first enquire what the natural anatomy or structure of the human being is, and what kind of food is indicated by the formation of his organs,

as the most proper and suitable. In order to arrive at a conclusion in this matter, we must compare his bodily structure with that of other animals, and if we should find any of these resembling him in organisation, we must then enquire what kind of food is habitual to them. Now there is a whole class of animals so exactly like man in structure that scientific observers have all agreed in placing him, physically, on the same footing with them, and including him in the nomenclature given to their order. These animals are Apes, and in general all the monkey tribe. The teeth, intestines, stomach, brain and general conformation of this Order are like those of Man. For scientific men, therefore, man is simply a large, developed, and advanced Ape. No other kind of animal presents so typical and so great a similarity to our race. The internal organs and teeth of most other animals, and especially those of beasts of prey, differ widely from ours, both in form and in structure. The Ape alone has hands like ours, feet like ours, limbs and face like ours, brain, digestive organs and teeth like ours. I do not say this, only because I have been taught it, or have read it in books. I have myself cut up many bodies of dead men and have compared them with the dead bodies of apes. I have minutely examined, counted and measured the jaws of men and of various other animals, and have thus become convinced of the perfect resemblance existing between human beings and the monkey tribe on the one hand, and of the great dissimilarities which, on the other hand, separate him from all other orders of creatures. Now, what is the food of the Ape tribe,—of this order which includes man? It is vegetable food; the fruit and nuts of trees for the most part, sometimes grain and roots, tender herbs, and more rarely birds, eggs and honey. No monkey, except under very great pressure of hunger, will touch flesh. I have been told by an eminent physician and professor of comparative anatomy, that although he had often tried, he could never get a monkey to eat flesh-meat. Monkeys are often fierce and mischievous, and will kill small animals out of vindictiveness or wantonness, but not for food. At the Zoological Gardens of London, and in all menageries, monkeys are considered as vegetarians by nature, and are fed on such things as apples, rice, potatoes, nuts, salad, and so on. Flesh is never given to them. We must then consider that an anatomy, or structure, such as theirs is, is naturally suited to vegetarian habits. And yet, we, who have exactly the same anatomy, feed, as a rule, like dogs, wolves and tigers! How is this? Either the monkeys are in the wrong, or we. But the monkey acts by instinct and never transgresses the law of his being, because he is incapable of voluntary departure from that law. It is therefore we who have transgressed that law, and who are in the wrong. And it is our knowledge of the uses of fire as applied to cookery that has made this transgression possible. No man could eat and relish raw flesh and blood. Fire alone makes them palatable to him. Yet the art of

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cookery was probably the first step made by man towards a higher condition than that of the ape; and if with the acquisition of this art came that of adapting flesh to culinary purposes, it may be argued that the new mode of diet was an advance and not a retrogression. Now Professor Newman has handled this objection, and has done it so well that I cannot do better than quote what he has to say on the subject. He writes thus:

"The true test of anything being natural to man is his more mature, not his immature, era. He is a progressive being. Flesh-meat helped him through his less developed state; but to attempt to keep up in the latter and more developed stage, the habits of the earlier and ruder, is pernicious. . . . The diet of flesh-meat belongs to the time of barbarism,—the time of low cultivation and thin population; and it naturally decreases with higher cultivation."

The truth is, as Professor Newman seems here to indicate, that the systematic and immutable Law of Nature is one of *circles*, necessitating a descending and ascending arc. *Whenever there is to be a rise, there is a fall first.* It is an axiom with scientific writers on evolution, or the doctrine of development of forms,—that all transition or intermediary types are weak, unstable, and destined to pass away. Nature feels her way as it were, she proceeds by slow and imperfect growths, essays on which she 'tries her 'prentice hand'; before her new Idea is fully realised. Man in a state of barbarism, immediately after emerging from the purely natural condition controlled by unerring instinct;—man just beginning to grasp the mastery of mechanical forces,—is in some respects lower than the innocent animal whose natural brother he is. He is swayed by appetites which instinct has ceased to control, and as yet his higher reason is unawakened. He has broken the natural law, and has not yet apprehended the moral law. In such a condition he represents the descending curve of the Law of Development. He is in a transition state, he has passed into an intermediary stage of evolution, and is undergoing the fall preparatory to the rise. There are, in the divine order of things, three qualities or degrees of progress, three steps as it were, on the ladder reaching from earth to heaven. These degrees are, in order of development, the *physical*, the *intellectual*, and the *moral*. And the motive power of their evolution, or manifestation, is the *spiritual* force of the universe. Now the first of these degrees is developed in instinctive nature, in the races, whether vegetable or animal, which are governed by involuntary obedience, to spiritual impulse or Law, and whose consciousness is not reflective, or as it is commonly called,—reasoning. In this department of Life, Nature is supreme, and the development of races is conducted by natural processes to the highest point indicated by the spiritual force inherent in the universe. This highest point is that occupied by the order of Primates or Frugivora;—a word meaning eaters of fruit. These are the Ape family, which, as I have said, includes Man by physical structure and conformation. But, having reached this point, Nature has attained her *ultimatum* of objective development. As supreme arbitress she can go no further, for she has touched the bourne of the next degree—reasoning intellect—and this belongs to the domain of Self-consciousness and Free-will. The immediate product of this new quality is Man. At the outset, he too is a fruit-eater, but before long he discovers, by means of the newly evoked faculty of mind,—the uses of fire, and the possibility of satisfying his appetite with food, which his ancestors, taught by Nature, abhorred. Thereupon he departs from the natural law of his being, and enters on a course of artificial habit. Then there begins, on a new plane, to wit, the plane of human and interior evolution, a process closely resembling that which has already been worked out on the natural and exterior plane. Scientific writers of the Middle Ages had two expressive words, by which they designated and explained these two planes. They called the natural and objective plane, the *Macrocosm*, and the human and subjective plane, the *Microcosm*,

These words are compounded from Greek terms, and they mean respectively the Great and the Little World. Now you do not need to be told that it is the same Spiritual Force which works both in Nature, as seen in the Great World or Macrocosm, and in the Little World, or Microcosm, Man.

But whereas in the great world, this force works arbitrarily and by instinct, producing the best and highest by means of natural development, it works in the microcosm, or in Man, self-consciously and subjectively, and produces the best and highest by means of reasoning processes. In simpler language, the human being reasons his way to the distinction between good and evil,—the non-human beings attain to good by instinctive guidance.

Now, observe what takes place as soon as the self-conscious or intellectual plane is reached. The operation of the spiritual force, hitherto instinctive, becomes reasoning, and it has therefore to work its way by means of the new function. There is but *one law* throughout the universe, though there are diverse modes of its manifestations; because there is but *one Force*, and law is the condition of its being. The *Microcosm* starts, therefore, exactly as did the *Macrocosm*, and develops itself from low to high, from rudimentary to perfect, precisely in the same manner, only with this difference, that the law of evolution is transferred from the domain of the simple consciousness of Nature, to that of the complex or *self-consciousness* of Humanity. Under this new mode of conditions, spiritual force has to work its way anew on the higher human plane from the beginning, as it has already done on the lower natural plane. In nature it began with the manifestation of physical form, and ended with that of intelligence; in man it begins with the manifestation of intelligence, and will end with that of morality. Man has to *bring himself*, by free-will, that is, by intellectual and moral progress, to the self-same point to which Nature had brought him physically, by instinct. Thus you see what I meant when I said that the divine order is represented by a circle, and that before there is a rise, there must be a fall. But the height to which Man will ultimately attain by the exercise of his free-will and self-knowledge, is vastly greater than that from which he originally fell,—the condition of innocent perfection to which Nature had brought his ancestors the Primates; because the new circle upon which he entered by that fall is on a higher plane, and does not merely meet again at the starting point, like a serpent swallowing his tail.

It is a spiral circle, and the ascending curve of it will lift the human being above the mere Nature-taught animal.

The first state of man, then, after voluntary departure from the natural law, is a state of barbarism. His intelligence is awakened, but his moral functions are still latent and unevoked. The barbarian's conceptions of honor and of his neighbour's right are consequently almost *nil*. He is a marauder, a creature living by spoil, by depredation and by violence. Savages are hunters, not gardeners. They do not cultivate the soil, nor plant orchards; first, because they lack the wit and the skill necessary; secondly, because not being moralists, they would rob one another by violence, and so the property acquired by the labour of the weaker would pass into the hands of the stronger, to the injury of the former; thirdly, because most savage tribes are wanderers, moving about constantly from place to place; fourthly, because their numbers are not great, and game is plentiful in all wild countries, so that there is supply in excess of the need; and lastly, because savages are always idle and mischievous, and to kill game is easier and more exciting than to till the ground and raise corn-crops.

Such is the *transition* state of the human race, the intermediary unstable type between the mere animal and the perfected man. And wherever its traces

survive, there, in proportion to the degree in which they show themselves, survive the features and characteristics of the rudimentary man.

In enumerating the five causes of flesh-eating habits among barbarians, I have indicated by correlation some of the opposite advantages of a return to natural law in the matter of food.

The vegetarian dietary, for which alone we are anatomically designed, is one affording healthful and innocent occupation to both men and women. Tilling, ploughing, sowing, planting, reaping, threshing, stacking, pruning, gleaning, mowing, digging, and so on, are employments in themselves invigorating and strengthening to the body, while they supply the means of utilising a great number of labourers, and thus of supporting a far larger population of peasantry than can find remunerative work where land is uncultivated. It is therefore a pre-eminently civilised dietary, because the exercise of husbandry and the cultivation of edible crops assumes the existence of Peace and Order, a fatherland, and respect for personal rights of property. Nor is it only because land under tillage and fruitage affords occupation to a greater proportion of workers, that it is to be regarded as of more economical and political value than waste or pasture lands. Scientific calculations have proved that an area of land which under corn, root or fruit crops, is capable of affording food enough for a hundred persons, would, if devoted to rearing cattle, be capable of sustaining only thirty-three persons. In a paper entitled "Food-Thrift," contributed to literature by Dr. Richardson, he speaks at length of the intimate relation which exists between the nature of the national food supply and the numbers of the population and says :

"It is the fittest for work and for earning who leave our shores as emigrants; the unfittest for work and the least powerful remain. Thus the drain on the first processes of national permanent prosperity is that which is opened by emigration, and is that which is exhausting the heart of the Commonwealth. . . . We ought really to consider the question of utilising, on a large scale, all vegetables, which in nutrient value, stand above animal products. We have to learn, as a first truth, that the oftener we go to the vegetable world for our food, the oftener we go to the first, and therefore, to the cheapest source of supply. The commonly accepted notion that when we eat animal flesh we are eating food at its prime source, cannot be too speedily dissipated; or too soon replaced by the knowledge that there is no primitive form of food, albuminous, starchy, osseous, in the animal world itself, and that all the process of catching an animal, or of brooding it, rearing it, keeping it, dressing it and selling it, mean no more nor less than entirely an additional expenditure throughout, for being into what we have been taught to consider acceptable form of food, the veritable food which the animal itself found, without any such preparation, in the vegetable world."

Now, a vegetarian dietary is not only politically and nationally the most economical, but it is also enormously cheaper than a diet composed of or including flesh-Butcher's meat, poultry and game are the most expensive and wasteful forms of food known. It is chiefly due to the fact that our lower, or labouring classes, spend a great deal of their hard-earned wages in buying flesh-food, that they are so much less prosperous and well to do as a rule, than the French peasantry. I have passed a good deal of time in hospitals both in England and in France, and have often questioned the poor patients who came for out-door advice, about their mode of living. I find that in towns at home very often the bulk of the week's housekeeping money goes to pay for the Sunday's joint, and all the other six days' meals are eked out of poor and unwholesome materials in order that this extravagance may be met. Sometimes on week days tripe is eaten, or a sheep's head, or liver, or black puddings, or some other horrible offal, the little children of the family partaking with the elders. Not only is such food, in itself, most indigestible and unfit for human beings, but it is extremely liable to be infested with worms and fluke. All animals which are artificially bred and stall-fed are peculiarly liable to diseases. The diseases are chiefly parasitical or worm-diseases, of which there are many kinds; tubercle, or pearl-disease, analogous to consumption in human

beings, splenic fever, or anthrax, and other epidemics. And the animals which chiefly suffer from these maladies are the pig, the sheep, the ox and cow, and the domestic rabbit. Now, although all the flesh of such diseased animals is dangerous, their internal organs and intestines are by far the *most* dangerous. An enormous percentage of sheep killed for the market have fluke in the liver, though not elsewhere, and the greater number of old worn out milch cows, slaughtered for economy's sake, have tuberculous lungs, and, consequently, disease throughout all their bodies.

Dr. Creighton, speaking before the Medical Congress of 1831, said; . . . 'I sent a trustworthy person to some slaughter-houses in London, one day, with instructions to bring me specimens of pearl nodules, (tubercular deposits). He brought specimens from four old cows which were slaughtered in his presence. The lungs were riddled with purulent cavities; the flesh would be sold at about four pence a pound to be made into sausages and savelys. . . The inferior parts of the carcase, such as the diaphragm or 'skirt,' are especially liable to have the actual tubercular nodules adhering to them, and more or less intimately blended with the meat. These parts are sold at a cheap rate to the poor.' In the discussion which followed Dr. Creighton's paper, Dr. A. Carpenter observed that 'it had been shewn by evidence given in a Court of law, that ninety per cent. of the animals which were slaughtered for the Metropolitan Meat Market, were more or less affected with tubercule. It was shewn too that this was almost universally the case with cows which had become barren.'

Dr. Trall of New York, writing on the same subject, says:—'All fattened animals are diseased, nearly all have measly livers, many have measly lungs, and some are measly all through. And what are these 'measles'? Insects, worms, and parasitic animals, and nothing else. These creatures and their eggs may pervade all the tissues, and burrow in any of the organs. Frequently they work their way into the brain and spinal marrow of sheep, inducing the disease known as staggers. When they take up their abode in the cells and canals and cavities of the body, they develop in size or shape according to their dwelling-places. In the intestine, they elongate into various species of worms. They are very hard indeed to destroy, and are transferred alone from the carcase of the dead animal affected, to the person who eats of it. (Sometimes the eggs only are so transferred, and these hatch and develop in the human intestine, and become worms of five or seven feet long. This is the origin of the tape-worm.) The ordinary process of salting does not kill them, nor does cooking destroy them, except at a very high degree of heat.' The many horrible and contagious maladies to which cattle artificially reared, are liable, and the shocking disasters to human life and health which the habit of flesh-eating has engendered are so numerous, that in order to tell you all about them, it would be necessary to write a book on the subject. As my time is very limited now, I will content myself with quoting only one more authority on the question,—a very important authority,—Mr. Bruce, who at the time of the Parliamentary discussion of the 'Cattle Diseases Prevention Bill' (1864) was Under-Secretary for the Home Department.

'The aggregate annual value of the cattle lost by diseases in the United Kingdom, was,' he said, 'about £6,120,000. The most fatal of these diseases was pleuropneumonia (inflammation of the lungs and lung cavity) from which at least half the cattle died. . . . With respect to the cause of this disease, doctors differed among themselves, some said it was contagious, others, that it was epidemic. . . . It was, however, undoubtedly propagated by transmission of cattle by ship from foreign countries. They were often driven a considerable way to the port of embarkation, huddled into ships, taken across the seas, exposed to great heat, thirst, and suf-

ferings on board ship; taken ashore, put into trucks in which infected cattle had recently travelled, and thus, on ship-board, in the trucks, at fairs and other places of sale, disease was necessarily propagated. Other diseases,—the foot and mouth disease, the scab in sheep, and measles in pigs, must also be considered. . . . In London, the seizures of diseased meat were very large, representing probably but a small part of the animals killed in a diseased state.' He would read to the House an extract from Prof. Gamgee's report. He says,—'In London, I have seen butchers dress extremely diseased carcasses, and 'polish' the meat. This filthy practice consists in killing a fat ox at the same time that a diseased animal is killed. Boiling water is at hand, and when the diseased animals have been skinned, their flesh is rubbed over with fat from the healthy ox, and hot cloths are used to keep the fat warm and to distribute it over the carcase, that it may acquire an artificial gloss, and an appearance of not being deprived of fat. In Edinburgh, I have seen sickly lambs, without a particle of fat upon them, dressed up with the fat of healthy sheep in much the same way. From the private slaughter-houses in London I have known the diseased organs themselves sent to the sausage maker. In company with another member of my profession, I have seen a carcase dressed, and portions of it prepared for sale as sausage meat and otherwise, although thoracic disease had gone to such an extent that gallons of fetid fluid were removed from the pleural sacs (the chest), and that large abscesses existed in the lungs.

And this is the kind of food to buy which, the poor and labouring classes of England frequently stint themselves both in nourishment and in clothing, and sacrifice their health and their lives! Is it any wonder, that feeding on such diseased and loathsome offal as this, they and, still more often, their babies, are scrofulous, rickety, consumptive, feeble, often afflicted with horrible skin eruptions and disfiguring sores? And is it not startling to think that for about a third of the money they spend on this vile stuff, they might buy meal and peas and lentils and potatoes and onions enough to keep the whole household well and deliciously fed every day of the week?

(To be continued.)

#### PREMATURE AND PHENOMENAL GROWTHS.

A RUSSIAN Theosophist in a letter dated November 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village in the family of a peasant named Savelieff, a daughter was born in October 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes."

We find the fact corroborated in the *Moscow Gazette*, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

A Herr Schromeyer of Hamburg, has a son, born in 1869—now a boy of 13, and his tenth child. From his birth he arrested every one's attention by his *supernaturally* rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his

parents to shave it every two or three days. His infantine features, *very dark*, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed."

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents—superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the *Annals of Medicine*. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our "occult views." We will try an explanation. We ask no one to believe; we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable "End of the world," the pious portions of civilized Christian nations having, moreover, evolved in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of "Christ, who upon his now advent will personally reign on earth a thousand years"—(on its *astral* skeleton, of course, since its physical body will have disappeared.) The Mohamedans give out another tale. The world's destruction will be preceded by the advent of an *Imam*, whose presence alone will cause the sudden death of the whole unclean brood of *Kaffirs*; the promised "Heaven" of Mohamed will then shift down its head quarters, and the paradisaical *Houris* will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the *Kalki* Avatar and the latter in the advent of Maitreya Buddha. The *true* Occultist however—whether Asiatic or European (the latter still to be found, *rara avis* though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the *Past* and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophesy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. As the

Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta, and Kreta will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas.)

Thus we find\* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See Genesis, Chap. vi. verse 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, "There were giants in the earth, in those days," and makes a distinct difference between "the sons of God," and "the daughters of man." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

### A GREAT RIDDLE SOLVED.

BY DAMODAR K. MAVALANKAR, F. T. S., CHELA.

ON my return to the Head-quarters from the North, where I had accompanied Col. Olcott on his Presidential Tour, I learnt with regret and sorrow of further and still more malignant strictures by certain Spiritualists on the claims of the Founders of the Theosophical Society to be in personal relations with the Mahatmas of the sacred Himavat. For me, personally, the problem is of course now solved. It being impossible, I shall not even undertake to prove my case to those who, owing to prejudice and misconception, have determined to shut their eyes before the most glaring facts, for none are so blind as those who will not see, as the saying has it. I should at the same time consider to have ill-performed my duty were I not to put my facts before those earnest seekers after truth, who by sincere aspiration and devoted study, have been bringing themselves closer and closer to the Occult World. The best way, I believe, to carry conviction to an intelligent mind is to narrate the facts in as plain and simple a way as possible, leaving speculations entirely out of consideration.

At the outset I must state what is known to many of my friends and brothers of the Theosophical Society, viz., that for the last four years I have been the CHELA of Mr. Sinnett's correspondent. Now and then I have had occasion to refer publicly to this fact, and to the other one of my having seen some of the other VENERATED MAHATMAS OF THE HIMALAYAS, both in their astral and physical bodies. However all that I could urge in favour of my point, viz., that these GREAT MASTERS are not disembodied spirits but living men—would fail to carry conviction to a Spiritualistic mind blinded by its prejudices and preconceptions. It has been suggested that either or both of the Founders may be mediums in whose presence forms could be seen, which are by them mistaken for real living entities. And when I asserted that I had these appearances even when alone, it was argued that I too was developing into a medium.

In this connection a certain remark by Mr. C. C. Massey in a letter to *Light* of November 17, is very suggestive, inasmuch as that gentleman is not only far from being inimical to us but is a Theosophist of long standing, bent solely on discovering truth and—nothing but the truth. The following extract from the said letter will show how great are the misconceptions even of some of our own fellow-members:—

"Nevertheless, were it an open question, free from authoritative statement, so that such a suggestion could be made without offence by one who would, if possible, avoid offence, I should

\* The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Round as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

avow the opinion that these letters, whether they are or are not the *ipsissima verba* of any adept, were at all events penned by Madame Blavatsky, or by other accepted *chelas*. At least I should think that she was a medium for their production, and not merely for their transmission. The fact that through the kindness of Mr. Sinnett I have been made familiar with the handwriting of the letters, and that it bears not the remotest resemblance to Madame Blavatsky's, would not influence me against that opinion, for reasons which every one acquainted with the phenomena of writing under psychical conditions will appreciate. But I am bound to admit that there are circumstances connected with the receipt by Mr. Sinnett of other letters signed, 'K. H.' which are as regards those, apparently inconsistent with any instrumentality of Madame Blavatsky herself, whether as medium or otherwise and the handwriting is in both cases the same."

Bearing well in mind the italicized portion in the above quotation, I would respectfully invite the Spiritualists to explain the fact of not only myself, but Col. Olcott, Mr. Brown, and other gentlemen having on this tour received severally and on various occasions letters in reply to conversations and questions on the same day or the same hour, sometimes when alone and sometimes in company with others, when Mme. Blavatsky was thousands of miles away; the handwriting in all cases being the same and identical with that of the communications in Mr. Sinnett's possession.

While on my tour with Col. Olcott, several phenomena occurred,—in his presence as well as in his absence—such as immediate answers to questions in my Master's handwriting and over his signature, put by a number of our Fellows, and some of which are referred to in the last number of the *Theosophist*, while others need not be mentioned in a document going into the hands of the profane reader. These occurrences took place before we reached Lahore, where we expected to meet in body my much doubted MASTER. There I was visited by him in body, for three nights consecutively for about three hours every time while I myself retained full consciousness, and in one case, even went to meet him outside the house. To my knowledge there is no case on the Spiritualistic records of a medium remaining perfectly conscious, and meeting, by previous arrangement, his Spirit-visitor in the compound, re-entering the house with him, offering him a seat and then holding a long converse with the "disembodied spirit" in a way to give him the impression that he is in personal contact with an embodied entity! Moreover HIM whom I saw in person at Lahore was the same I had seen in astral form at the Head-quarters of the Theosophical Society, and the same again whom I, in my visions and trances, had seen at His house, thousands of miles off, to reach which in my astral Ego I was permitted, owing, of course, to His direct help and protection. In those instances with my psychic powers hardly developed yet, I had always seen Him as a rather hazy form, although His features were perfectly distinct and their remembrance was profoundly graven on my soul's eye and memory; while now at Lahore, Jummoo, and elsewhere, the impression was utterly different. In the former cases, when making *Pranám* (salutation) my hands passed through his form, while on the latter occasions they met solid garments and flesh. Here I saw a living man before me, the same in features, though far more imposing in His general appearance and bearing than Him I had so often looked upon in the portrait in Mme. Blavatsky's possession and in the one with Mr. Sinnett. I shall not here dwell upon the fact of His having been corporeally seen by both Col. Olcott and Mr. Brown separately, for two nights at Lahore, as they can do so better, each for himself, if they so choose. At Jummoo again, where we proceeded from Lahore, Mr. Brown saw Him on the evening of the third day of our arrival there, and from Him received a letter in His familiar handwriting, not to speak of His visits to me almost every day. And what happened the next morning almost every one in Jummoo is aware of. The fact is, that I had the good fortune of being sent for, and permitted to visit a Sacred *Ashrum* where I remained for a few days in the blessed company of several

of the much doubted MAHATMAS of Himavnt and Their disciples. There I met not only my beloved Gurudeva and Col. Olcott's Master, but several others of the Fraternity, including One of the Highest. I regret the extremely personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permitted to visit is in the HIMALAYAS, not in any fanciful Summer Land and that I saw Him in my own *sthulasarira* (physical body) and found my Master identical with the form I had seen in the earlier days of my Chelaship. Thus, I saw my beloved Gura not only as a *living* man, but actually as a young one in comparison with some other Sadhus of the blessed company, only far kinder, and not above a merry remark and conversation at times. Thus on the second day of my arrival, after the meal hour I was permitted to hold an intercourse for over an hour with my Master. Asked by Him smilingly, what it was that made me look at Him so perplexed, I asked in my turn:—"How is it MASTER that some of the members of our Society have taken into their heads a notion that you were 'an elderly man,' and that they have even seen you clairvoyant'y looking an old man passed sixty?" To which he pleasantly smiled and said, that this latest misconception was due to the reports of a certain Brahmachari, a pupil of a Vedantic Swami in the N. W. P.\*—who had met last year in Tibet the chief of a sect, an elderly Lama, who was his (my Master's) travelling companion at that time. The said Brahmachari having spoken of the encounter in India, had led several persons to mistake the Lama for himself. As to his being perceived clairvoyantly as an "elderly man," that could never be, he added, as *real* clairvoyance could lead no one into such mistaken notions; and then he kindly reprimanded me for giving any importance to the age of a Guru, adding that appearances were often false, &c. and explaining other points.

These are all stern facts and no third course is open to the reader. What I assert is either true or false. In the former case, no Spiritualistic hypothesis can hold good, and it will have to be admitted that the Himalayan Brothers are living men and neither disembodied spirits nor the creatures of the over-heated imagination of fanatics. Of course I am fully aware that many will discredit my account, but I write only for the benefit of those few who know me well enough to see in me neither a hallucinated medium nor attribute to me any bad motive, and who have ever been true and loyal to their convictions and to the cause they have so nobly espoused. As for the majority who laugh at, and ridicule, what they have neither the inclination nor the capacity to understand, I hold them in very small account. If these few lines will help to stimulate even one of my brother-Fellows in the Society or one right thinking man outside of it to promote the cause the GREAT MASTERS have imposed upon the devoted heads of the Founders of the Theosophical Society, I shall consider that I have properly performed my duty.

ADYAR (MADRAS) }  
7th December, 1883. }

### MISTAKEN JUDGMENTS.

BY WILLIAM HITCHMAN, M. D.

IN dealing with science, as revised by philosophy, it may sometimes be well to remember the Kantian theory of universal truths so largely, if not completely, accepted in the past, and scarcely less at present. The chief, real and important question proposed by the Critical Philosophy is this: "Are there any properties of objects in general which are really due to me, and to the way in which I perceive them and which do not belong to the things themselves?" Judgments of this kind may very

often be mistaken. If a man, for example, had a pair of green spectacles on, he would see everything green—that is to say, all objects of sight to him are thus represented. Indeed, if the colour should vary somewhat for different things, there would always be greenness in it. Assuredly, he might be mistaken in positively declaring that he "knew" that everything and everybody was green. If, in the subjective method of philosophical inquiry, we are convinced of universality and necessity, we must equally weigh the facts of chemistry and physics, as in the physiological method, we must study the phenomena that accompany sensation, in obedience to the molecular properties of the brain and nervous system. Of course, the proper thing to do, either in the case of the Bishop of Madras, or religious mythologists of other denominations, would be to take him to a mirror in the Temple of Truth, and show him, demonstrably, that the green spectacles are only upon his *own* nose. He has accepted a deduction, as if it were a verification, his eyes being only affected by light which lies within the verdant sphere of an immature, raw, unseasoned grassy plain, a veritable plot of weeds, not emeralds—the range of the visible, or *individual* spectrum, and as a matter of observation and experience, it is universally found that religious mythologists are all actually wearing the same green spectacles from age to age. And what is worse still, perhaps, in despite of Theosophy and Theosophists, omitting out this property of the spectacles, the Bishop of Madras and others are absolutely "*certain*" that whether the spectacles mislead or not, everything they see, without exception, beyond or outside their own exclusive green house, partakes inexorably, and for ever, of rawness or unripeness, ill fitted, withal, for the nature of body and soul, or poisonous alike for spiritual and material substance. The Rev. Dr. Brown, for instance, in protesting that his dark colour is *not* a mixture of red, black, and yellow, admirably represents the Bishops of London, Oxford, Manchester, Liverpool, Durham and Carlisle in their sophistical, time-serving addresses at the British Association for the Advancement of Science, as well as those at the recent Church Congress, when they declared *ex-cathedra*, like the Lord ecclesiastical, or mythological of Madras, in effect, "We shall get over the scare of Biology and Anthropology, as easily as we did the craze of Geology and Astronomy." It is the most facile of processes. Before teaching any doctrine in Theology, you must not wait until the nature of the evidence for it can be *understood*. Bishops, priests, and deacons, of a Church of Mythology, as by law of man established, do not care so much as the ninth letter of the Greek alphabet whether the Evolution theory be true or false. Besides the nebular hypothesis, there are other and more theological doctrines, about the origin of the universe, which it is still desirable for kingcraft and priestcraft to have taught to *all* children.

Fiction is truth, truth fiction, that is all

We know, as priests, and all ye need to know.

It matters not in religious mythology, now, as formerly, that *clerical stories are quite different and absolutely contradictory*. It is a known "fact" in dogmatic theology, that the evidence which connects the stories with Moses, and which proves conclusively that the son of Amram and Yochebed, of the Tribe of Levi, could *not* have known anything about the origin of earth, plants, animals and men, are both of them invincible not only in a maritime city of British India, on territorial acquisitions in the East, of questionable equity, but for chaplains, churches, and creeds, *ubiviset ubique*. Deukalion, Pyrrha, the Chaldee God Bel, and the rest, are further eclipsed by a new revision of the Old Testament, which sets forth that man was really made from the dust of the ground by a deity, like unto himself, who walked and talked, and had diabolical associates, jealous of the new creature for sharing his privilege of knowing, right from wrong, and fearful exceedingly lest, perad-

\* The narrative of this Brahmachari is given and repeated twice over in our last number. See pp. 83-6, and 98-9 *Theosophist* for Dec.—Jany.

venture, he should gain that of immortality, also. This deity, however, we are now assured, did not take a "rib" out of the man, and make a woman of it; on the contrary, the part selected, we are at present asked to believe, was a long, flexible, terminal appendage, which formerly terminated the body of the human animal, behind. Let it not be supposed, for a moment, that herein is exhibited by the writer an undue amount of levity in regard to "Mistaken Judgments;" or the use of spectacles. Daily newspapers in Britain, from John o' Groats to Laud's End, have been informing Mr. Public, of late, that the old traditional fashion of church-going is not only very decisively unfashionable, but that there is a still further probability of "an increasing diminution" (the latter in Ireland, presumably) in the number and quality of believers. It is not expedient to use an optical instrument, in churches, to assist or correct defects of vision. Plutus is *not* winged. Are the books of the Bible once deemed infallible now erroneous? Certainly *not*, by those money-making casuists, of different theological sects, but having the same strong feelings of class interests, and loving one another in green spectacles, privately, though in a position of most hostile demonstration, publicly. Those religious mythologists who hold by the doctrine of the verbal inspiration of Scripture, mean precisely the same thing when they speak in Coward's Castle of the unbroken tradition of the church, or theology, Judaism, and Christianity, as those who consider that the Religion of Humanity is naturally evolved, and spiritually progressive in the whole history of mankind. The new Vice-Chancellor of the University of Oxford, for instance, in a recent sermon preached before the dons at St. Mary's there, spoke favourably of what is called Darwinism, popularly, but scientifically, the theory of origin of species by natural selection, and so far as Hebrew or Christian mythology is concerned, therein, he might, with equal regard for the principles of Biology, curious novel facts, new and astonishing views of the origin, or continuity of life, excellent reasoning, acute criticisms, and scientific researches, have spoken justly of the nameless antiquity of man's remains in the Delta of the Mississippi, or elsewhere, amid the bold cypress of the Southern States, buried forests, in fact, one over the other, with interspaces of sand, ten distinct growths, for a distance of 300 miles, of this deposit, some of the trees being more than twenty-five feet in diameter, and containing 5,700 annual rings. Not more adverse could Professor Jowett be to Hebrew and Christian myths, were we to conclude his *next* University Oration, thus: "There is, dearly beloved brethren, Knights Theological, of the Holy Order of "Loaves and Fishes," one other essential point, to which I wish to draw your serious attention, namely, the experimental demonstration—again and again proved that now, as "in the beginning," living organisms *are* evolved from non-living matter, after being subject to temperature of over 300° Fahr., a heat so destructive of all known plants and animals, that even Pasteur himself must fully admit that life is born of death in the laboratory of nature, whether called vegetable, animal, human, or angelic, and as science has shown from inorganic chemical forces, or physical combinations, alone, in the case of those minute moving organisms, or mere specks of naked protoplasm, developed as Bacteria, without a passing atmospheric bubble, to indicate the presence of air, or prior germs, in the more than boiling water of flasks hermetically sealed. As for Science and Theology, it is absolutely out of the question in this our day, that any agreement shall ever be arrived at between them, since the dispute amongst competent scholars is no longer, as it once was, about the orthodox interpretation of the dogmatic tenets of religious mythology, but about the very nature of religion itself, as virtue in daily life, founded upon reverence of Wisdom and Goodness, rather than a system of ancient faith, and blind worship of men-like Gods or expectation of future re-

wards and punishments. The plain truth is that men do *not* use the same words, God, Christ, Heaven, Hell, Church, or Christianity, in the same sense. And what is more, the *profanum vulgus* in the year 1884, will hardly be immersed in the SLOUGH OF STOLIDITY to so great a depth, as not to perceive that the new and revised text of the Bible, as it is again changed thousands of times by fresh theologians, or a recent batch of translators, is the precise word of command which Omnipotence first signified. In the last University Sermon of the Master of Balliol College, it was enunciated clearly, that "We Doctors of the Broad Church in England (whatever one of the head order of Indian Clergy may say) use the current terms of theology in an esoteric sense, as designed for and understood by the initiated, alone." Esoterics is virtually the synonym of Theosophy, or that divine wisdom of occult and mysterious knowledge taught by Eastern philosophers long anterior to Moses and Christ; in fact, before the birth of Jesus of Nazareth, there were Buddhist missionaries teaching Theosophy to their disciples, but concealing it from the people of Palestine generally. Human progress has not been forced on by such ethical teaching as passive obedience to the *maximum* of physical distress, and mental or social disturbance, unpleasantly akin to mere dead formalism, and narrow sectarian particularism. Withal, dogma upon dogma, contradictions unintelligible and doctrines incomprehensible, heterogeneous, and absurd—even a dying God atone for the sins of Adam, ostensibly; but *de facto* to satisfy the supposed demand of the Jewish law. Long ages prior to Christ's borrowing from Eastern mysteries, or Egyptian symbols, and articles of religious faith, such as the doctrines of Theosophy and the Theosophists comprise, namely, Love, Forgiveness, Humility, Self-Sacrifice and common Brotherhood of Humanity of every colour and every clime, the Spirit of Holiness *had* come as a beautiful ideal conception of true Divinity, if not as a natural sequence of man's history, growth, and progressive moral development. In short, when Christianity became the ruling faith of the Roman Empire, it had no Christ-like individuality at all, being made up mainly of the Father's commentaries on the alleged teachings of Jesus, Paul, John, and others, interspersed with forgeries, or the writings of Greek philosophers. Our duty, here and now, is to apprehend facts, correctly study the sequences of the Universal Order, as observation and experiment may reveal spiritual and material phenomena to us. Surely, the *life* of Christ may have been truly divine, without his being acknowledged as Deity or a Personal God. Even so, may we, let us hope and work, bind ourselves together in a common bond or spiritual centre of religious sweetness, light and culture, against all attacks of Christian despots, the Bishop of Madras, notwithstanding. Who *is* God, and what *is* Nature? If the only instruments to be employed by the Theologians in the attainment of divine wisdom be the Church, Christianity, and the Bible, then I, for one, see *no* reign amongst mankind of God, Christ, or the Holy Ghost, *no* "supernatural" rising from bondage and transience with the lower life of mortals, to victory and permanence with the higher life of angels. Quite the contrary, alas! Judged of by any theosophic standard, either God is Nature, or Nature is God. (*Qui facit per alium, aliam, aut aliud, facit per se.*) Falsehood and Wrong, are absolutely opposed to Human Happiness, and to Truth and Right is for ever linked the very possibility or potentiality of the blessed life! If Nature be God, as Spinoza affirms, then Deity is simply a monster that deserves neither reverence nor praise. There is no crime that good men abhor, or bad men perpetrate, that God has *not* committed in the past, and still commits at present. He knows no sense of Justice or Mercy, and unless the test of Happiness is to retain Immorality, how can it be a holy, a noble, or moral act, to study the ways, emulate the conduct of Yahveh? Or, shall Theosophists forsake their Theosophy at the *bidding* of

the Bishop of Madras, and lay it down as an axiom, irrefragable, that personal intimacy with a personal criminal yclept Jehovah of the Jews, will make all mortals the happiest of eternal angels? For myself, I believe that Truth and Right are the most sacred and hallowed of things on earth or in heaven, and that their sure possession will never militate against the highest happiness of which soul, body, or spirit is capable.

Live like the rose. So bud, so bloom,  
In growing beauty live;  
So sweeten life with the perfume  
That gentle actions give.  
Die like the rose, that when thou'rt gone  
Sweet happy thoughts of thee  
Like fragrant rose leaves, may be strewn upon thy memory.

### “PRECIPITATION.”

Of all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in the *Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:—

“ . . . . Bear in mind these letters are not written but impressed, or precipitated, and then all mistakes corrected. . . . . I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—some have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you.”

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him, just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by

the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *ákas*, (permeating every atom of the sensuous universe) by an occult process, out of place here to describe, and permanent marks are left. . .

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such inaccuracies, in fact do very often arise as may be gathered from what the Mahatma says in the above extract. “Bear in mind,” says He, “that these letters are not written, but *impressed*, or precipitated, and then all mistakes corrected.” To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process, or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed above to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

Who not once their foul deformity perceive,  
but would trample down Ulysses for seeking to restore  
them their lost manhood.

### POSTHUMOUS VISITOR.

(A Story of Second Sight.)

By GUSTAVE ZORN, F. T. S.

HAVING read in the *Theosophist* for September last, “A story of thirty years ago,” I am tempted to lay before the reader the account of a somewhat strange occurrence. It was related to me sometime ago by the daughter of the lady who witnessed the facts when fifteen years of age, and whom for the purpose of this narrative I shall call Mrs. A—. Second sight and other psychological peculiarities seem to be running in the family, but, I must abstain from giving real names, as the near relatives of the parties concerned are still alive and in high social standing.

Mrs. A—, then a girl of fifteen, had just come home during a vacation of her school. Opposite her parents' house was the mansion of her mother's relatives, an old historical family, then represented in the direct line by two unmarried brothers, the elder past forty and the

younger about twenty years of age. For sometime previous to the events about to be narrated, the elder brother had noticed that considerable sums of money frequently disappeared from his cash-box in a mysterious way, which led to his successively dismissing several of his servants on suspicion and without telling any one of his losses. These measures, however, proved of no avail, and the money kept on disappearing just as before. The younger of the two brothers led a rather dissipated life, sowing his wild oats, as the saying goes, as fast as he could; but as his senior furnished him with all the money he asked for or needed, there was no reason to suspect the young man of spending more than he acknowledged to, least of all, of resorting to dishonorable means to meet his extravagance.

The parents of Mrs. A—, leading a quiet, patriarchal life, were either completely ignorant of the dissipations of their young relative or unwilling to comment upon them. During Mrs. A.'s stay at home, it so happened that the younger brother was killed in a duel and was for several days laid out according to custom, in the family state-room, covered for the mournful occasion from ceiling to floor with sable hangings. As Mrs. A.—'s mother was the only female relative of the two brothers then resident in the town, it fell to her duty to visit daily the house of mourning. Mrs. A.—having expressed the desire to bid a last farewell to her deceased cousin, was taken there on the day previous to the funeral ceremony. The mother having had to speak to the surviving brother about some arrangements for the following day, the girl was left for a short time alone in the mortuary chamber. Standing at the head of the dead man, she was soon lost in a train of melancholy thoughts.

All of a sudden she saw the drapery hanging over the door, opening into the private room of the deceased, lifted up and an old gentleman whom, she met for the first time, emerge out of it with a book under his arm. Moving about in a deliberate and steady manner, as if he was the master of the house, the figure went straight to the catafalque and stood at the foot of the coffin. He gazed earnestly at the dead man, and casting on him a long look of mingled reproach and contempt, said in a calm and loud voice: "May thy offence be forgiven thee for the sake of thy mother!" Then moving round the head of the bier—just opposite the girl,—a mute witness of all his doings, the old gentleman bent down and kissed the forehead of the deceased. After this—and taking all the while as little notice of the bewildered spectator as if she were not there, he brushed her past, and crossing over the room to the opposite wall—the lower half of which (as it is still the custom in many a mansion of the German aristocracy) was wainscotted—he pressed a knob hidden among the carved wood-work and two pannels sliding audibly apart in the wainscot discovered a recess full of books and documents. Taking a pencil, the old gentleman wrote for sometime on a page, torn out of the book he had brought with him, holding it with his left hand under the paper while writing with the right; then placed both book and paper in the recess and pressed the knob again which made the two pannels slide back into their previous position, leaving no trace behind them of the existence of any such hidden recess in the wall. After this, he went out as firmly as he had entered, by the same door through which he had made his appearance, lifting up and letting down the drapery again.

During the whole scene the young girl stood spell-bound, unable to move or utter a single cry. After the old man had left the room, she rushed out of it into the arms of her frightened mother, who had just returned to see why her daughter was lingering so long in the mortuary chamber. Unable to speak and explain what had happened, she was carried home. Where, at last, her parents having succeeded in quieting her, she de-

scribed minutely the old gentleman, repeated the words pronounced by him, and related all that he had done.

"Good Heavens! that is Theodore," exclaimed her astonished father; but quickly checking himself for fear of disturbing his frightened daughter still more, he tried to soothe her into the belief that it was all a dream or a hallucination, nor did he ever speak to her after that of the occurrence. It was not until several years later, after she had been married, that her mother could be induced to relate to her the event that had followed her vision. "Theodore" was the father of the two brothers, long dead, and whom the girl had never known. The old gentleman, an old friend, had been instantly recognized from her description by her father, who at once proceeded to the surviving brother and told him what had happened. Neither of them had any knowledge of any secret recess hidden in the wainscot of that room, but guided by the young girl's faithful description, they succeeded in finding the knob concealed among the carving. In the recess, they found the book as well as the paper on which the father, so long dead, had penned some lines on that memorable day.

The memorandum contained the startling discovery that the real thief of the abstracted sums was the deceased brother himself; that he had moreover given letters of exchange for a large sum to a person in another town, whose exact address was given as well as the amount of the debt and the due time for the payment thereof. The whole ending with an earnest injunction that the surviving brother should pay the bill and thus save the honour of their ancient and hitherto unsullied name.

The book which the old gentleman had brought under his arm, proved to be the private account book of the young man killed, containing proofs of the statements made in the note by the apparition. The address of the holder of the bills proved to be quite correct as well as the amount and date of which nobody had the remotest suspicion. In the same recess were found several family documents which had been considered as lost since the death of the old master of the mansion. The elder brother married sometime after this occurrence. The above-mentioned posthumous letter in the old gentleman's hand-writing is still in the possession of his daughter, now married in her turn to a man of very high social standing. The name of the lady who told me the above facts as well as those of the two brothers, and the married name of the daughter of the elder, are given to the respected editor of this journal.

EDITOR'S NOTE.—We have the pleasure of personal correspondence with the husband of the "young lady's" daughter, a gentleman of Odessa, personally known to, and highly respected by, the writer's friends and near relatives. The facts, as above given, and coming, as they do, from a thoroughly trustworthy source, would seem to checkmate the king on the Theosophical side, and put the doctrines of the Theosophists in an awkward predicament. Nothing of the kind, however, need be confessed to by one capable of looking beneath the surface, although the facts disclosed in the above narrative are not quite sufficient to allow us to come to a definite conclusion. This plea of insufficient data may appear rather strange at first sight, but the strangeness on closer examination will disappear entirely. No information is given above as to the age of the younger brother at the time of the father's death; nor as to the latter's feelings and anxieties at the time of death with regard to his motherless boy. We are, in consequence, obliged to make some assumptions, which all the surrounding circumstances most clearly suggest; if, however, they are unwarranted by facts, we beg further particulars will be forwarded to us. It is but natural that the father should have felt unusually strong solicitude for the future of his young son, deprived, at a tender age, of both his parents; and the more so if his apprehensions for the continued honour of the family, of which, like all German aristocrats, he must have been extremely jealous, were roused, by early indications of the vicious habits which subsequently developed in his son so strongly. After this, the explanation becomes easy enough. The dying thought of the father, worked up to its highest pitch, under the circumstances described, established a magnetic link between the son and the astral shell of the father in *Kamaloka*. It is a well known fact that fear or great anxiety for every thing left behind on earth is capable of retaining a shell, which must have otherwise dissolved for a longer period in the earth's atmosphere than it would the event of a quiet death. Although the shell when left to itself is incapable of acquiring any fresh impression, yet, when galvanised, so to say, by rapport with a medium, it is quite capable of living for years a vicari-

ons life and receiving all the impressions of the medium. Another fact must always be borne in mind in seeking for an explanation of the phenomena of mediumship—namely, that the average stay of shells in *Kamaloka* before final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality. With these preliminary observations, the present problem becomes easy of solution. The young man who met with such a tragic end was probably a medium to his father's shell, and thereby gave it a knowledge of all the incidents of his wild and sinful career. The mute witness of the shell's materialisation in the mortuary chamber must also have been a medium herself, and thus helped that phenomenon to take place. The dying young man's contrition for his vicious life and anxiety to save the honour of the family, were reflected upon the father's astral shell with all the intensity of dying energy, and gave rise to all that followed.

### THE MIRACULOUS BEARD

AND

### THE MONKS OF ST. STEPHANO OF VIENNA:

BY VERA DE JELIMOVSKY.

...THE Church of St. Stephano in Vienna is more striking externally than in its interior arrangement. Its style of architecture is very similar to that of the great Strasbourg Cathedral. All is carved and chiselled out on it. Its sharp-pointed cupolas seem to be bordered with finely worked lace; the walls are covered with fine stone-carving representing sacred pictures, statues of saints, images *en relief* of animals, reptiles and monsters. One is positively oppressed upon entering it, with its height and size. Numberless details disappear in the general impression of its grandeur. Gigantic stained and painted glass-panes in inaccessible Gothic windows representing Biblical pictures, lend an additional mystery to those deep, and at the same time, graceful vaults, to those old walls, darkened with age, whence one is stared at, from everywhere, by huge figures of knights in full armour, by mitred divines in canonicals, priests with bare and tonsured heads, in humble postures, prayerful attitudes and hanging beads; by the huge frame of bearded barons and shaven magnates with their ladies in mediæval costumes—according to, who sleeps his last dreamless sleep under one or the other slab, and whose decaying bones are hidden under the marble representation over them,—monuments destined to survive all these crowds of praying pilgrims around us, and in all probability many, many generations of their unborn posterity... On the chief altar, over the throne, soars a gigantic group of angels, figures of pure silver; on each side a smaller chantry. In the right one, the tumular monument to Frederic III, made of dark marble, covered with the statuary of skulls, snakes, dragons, toads and every kind of unclean creatures. Of such, however, there is great variety; in the centre of the Church, on one of the pillars, stands the pulpit, the bannisters of whose stairs are completely covered with carved frogs, turtles and lizards, creeping upwards—as though their object were the *padri* poised upon it, and who, with furious gestures and inspired with his own eloquence shouts unmercifully his sermon downward... walls portals, pillars, and columns are all covered with wooden stone and stucco carving. At present, the St. Stephano is all encumbered with interior scaffolding. The superb work of the masonic fraternity who built this temple-work venerable and darkened with age, is now being covered—or rather disfigured, with something looking suspiciously like lime, chalk... Is it possible that these fanatics—those double vandals—who raise their hand against the sanctity of the old building and against art, should have imagined to whitewash these venerable walls?... The bare idea of it is dreadful! We were re-assured, however, that it was not so. That the white colour was only temporary, and simply intended to clear the vaults and walls from soot and mould, and that an hour after the operation the wood, stone, alabaster and mosaic work would reassume the dark hue imparted to them by age. Let us hope it may be so; otherwise it would be simply an unheard of profanation. All depends, however, on personal opinion and views,

How many worship at the altar of that which seems to other persons horrid and fills them with indignation.

We were already preparing to leave the place, when we were invited by our guide to visit the two side chantries that are facing the altar. We entered the one on our left, and for a few seconds found ourselves in relative darkness. It took us a few minutes before we could discern a numerous crowd of people on their knees worshipping in silence before something that we mistook at the first sight for a gigantic silver jug. It was only when two pious ladies had lighted two thick tapers at the foot of the something that we perceived was neither more nor less than the statue of the Virgin, placed upon a pedestal in a corner, and clad in an enormous *crinoline* of silver cloth. Truly, every Baron is sure to have his own fancy!... Leaving the chapel, we crossed into the next one—the one to our right. There it was lighter. And there, as elsewhere, we found a dense crowd of devotees comfortably seated in their pews and reading out of their prayer books\* opposite a huge stone crucifix with a life-size Christ hanging on it. The sermon of the *padri* had evidently produced its effect and driven them all to seek refuge in this cool little corner. Weary and tired, we followed their example and placed ourselves in their neighbourhood, to rest, trying to collect our scattered thoughts, perplexed and dazzled as we were by such a variety of impressions... While sitting in the parish pews, involuntarily some of us lifted their heads and gazed at the stone figure of the Crucified before us.. "But what is this?!" With this exclamation some of us started from our seats and approached the figure closer, while the rest rubbed their eyes in mute astonishment hardly believing that their senses, were not deceiving them in what they saw.. The figure of the Saviour, His face, how beautiful! The head surrounded with the thorny crown reclines on His right shoulder, and a dark shadow—*too dense and dark*—seems to fall from it... Good God! it is no shadow at all, but a bushy black beard!... A beard? ... A white marble statue of the crucified with a beard? ... Yes; a real beard of hair? ... What can be the meaning of this blasphemous joke? .. Why was it done? .. we kept enquiring—"No one has done it" was the cool and decided reply of the monk who served us as a guide. "The hairs of the beard have grown themselves, during the last hour and while every one was praying... The miracle is of a daily occurrence, and every one knows it."

What could we say to this?

Verily: glory, to Thy long suffering, Oh Lord Jesus Christ!...

EDITOR'S NOTE.—The above is only a short extract from a very interesting narrative, written by a near relative and lately published in a Russian periodical, *Mea culpa!* We have translated it with two objects: (a) to show the disgraceful tricks resorted to, even in our own century by the priestcraft to secure income to their churches and keep faith alive in the hearts of the too credulous and fanatical; and (b) to remind our readers that it is precisely this class of men who grow beards of hair on the chin of marble Jesuses, make the blood of their saints, dead centuries ago, boil in crystal flasks, and produce the materialized form of the Virgin Mary in miraculous grottos—who pose as our bitterest enemies, and denounce the Theosophists and Occultists right and left as "impostors," "frauds" and "charlatans." As now appears, the cap would fit our tonsured traducers far better than the head of any occultist living or dead. For, the narrative is no anecdote gotten up for the occasion, but the sober statement of a fact witnessed, to their great disgust, by a party of Christian ladies and gentlemen in full daylight, and no farther back than in September last. It may be uncharitable, no doubt; yet, it is not unjust that we should expose in our turn before our readers, and with a far better reason this class of men who trade in, and profane the most sacred feelings of the believing multitudes. They have done so for long centuries; begging, and living and prospering upon the hard-earned coppers of the poor they so shamelessly deceive, and yet they will lose no opportunity of denouncing their opponents as the greatest infidels and blasphemers living, believing with some good reason perhaps, that he who cries "thief" while in the act of robbing, has more chances of escape than the innocent man who goes out of their way and keeps silent.

\*The Russians of the Greek Church have neither prayer books, nor are they allowed to sit during service, nor at any time inside a Church: hence the remark.—Ed.

ACKNOWLEDGMENT.

WE beg to acknowledge, with thanks, receipt of a copy of the "Natural Genesis," by Mr. Gerald Massey. The book is indeed very valuable; but the issues raised in it being of grave importance, and the opinions expressed in direct conflict with those of the Aryanists, we have handed over the work to a competent Aryan scholar for a review, which will appear in a subsequent issue.

Reviews.

THEOSOPHICAL MISCELLANIES—No. 2, *Unpublished writings of Eliphas Levi. The Paradoxes of the Highest Science Translated from the French M.S.S. by a Student of Occultism. Calcutta, 1883.*

THE translator of the above work deserves the best thanks of many of his fellow students for having rendered writings of such merit and importance, more accessible to them through the medium of his translation. Abbe Constant, more widely known under the pseudonym of Eliphas Levi, was a French Occultist of no mean rank as a theoretical student of the sacred science. The translator in his able preface judges him very correctly. Fully agreeing with him in his estimate of the value of Eliphas Levi's writings, I quote from the preface:—

"Eliphas Levi was a theorist, and if we may judge from the nonsense given in great detail in his *Rituel de la Haute Magie*, profoundly ignorant of its practice. Of the physics of occultism nothing of any great value can be gathered by the uninitiated from his pages, though reproducing, without by any means fully comprehending them, phrases and ideas from the older Hermetic works, secrets even pertaining to this branch, lie buried like mutilated torsos, in his writings. But where the metaphysics of Occultism are concerned, his works are often encrusted with jewels that would shine out far more clearly into the soul of the uninitiated, but for his persistent habit of laying on everywhere coats of Roman Catholic and orthodox whitewash, partly in his earlier days to avert the antagonism of the Church, partly to avoid shocking the religious prejudices of his readers, and partly, I suspect, because to the last some flavour of those prejudices clung even to his own mind.

To those then who desire to acquire proficiency in Practical Occultism, who crave long life, gift and powers, and a knowledge of the hidden things and laws of the universe, a study of Eliphas Levi's books would be almost time wasted. Let them seek elsewhere for what they want, and if they seek in earnest they will surely find it."

The value of this little work is enhanced by some notes appended to it by an august personage, whom the translator indicates as "E. O." These, the translator says, "merit the most careful attention," but he modestly adds, "I do not always agree with "E. O.;" and though perfectly aware that my opinions are as nothing when opposed to his, I did not think it honest to reproduce remarks, which I could not concur in, without recording dissent." The able translator's conscientiousness does him infinite honour, but of his modesty I shall have occasion to speak hereafter. The principal point upon which the "Student of Occultism" differs with the eminent occultist, whom he calls "E. O." is the existence of a personal extra-cosmic deity.

In a note given on page 6, "E. O." remarks:—"Woman taken collectively was the mother of God-Humanity, but has Eliphas no other God? No . . . ."

To this the translator demurs as follows:—

"It is very questionable whether "E. L." was an atheist: indeed it seems to me certain that he was not. His position was not, that there was no God, (an assertion involving an assumption of omniscience,) but simply that to the narrow and dim cognizance of man and even to that of far higher but still conditioned intelligences, God only manifests himself in Nature and Humanity. To say that the Infinite and Absolute is entirely outside the highest plane to which any limited and conditioned intellect can attain, and that hence we must content ourselves with dealing with the laws and manifestations of the conditioned Universe, which are more or less within our grasp or that of our perfected predecessors, is one thing, to assert that there is no power and intelligence outside the sphere of our possible cognizance, the source of these laws and manifestations, no God in fact, another."

Whether Eliphas Levi was an atheist or not cannot be decided until a successful attempt has been made to bind that Protean word to some definite shape and form, but one's notions of modesty are certainly not soothed when the "Stu-

dent of Occultism" makes bold to oppose the statement of a fact within the knowledge of the "Eminent Occultist" with his own inferences derived from a study, however careful, of writings admittedly obscure and oracular. To my mind such an act seems to indicate an utter ignorance of occult physics, which he talks of glibly enough, and finds wanting in the French author, or of the character of him against whom he raises his puny hand. A third supposition indeed suggests itself, which will not, perhaps, act quite as an anodyne on the feelings of the translator—self-sufficiency and self-conceit. The "Student of Occultism" undertakes to enlighten us as to what seems to him certain to have been the position of Eliphas Levi with regard to the question. But we appeal from the counsel to the client. The latter says:—

"Develop science (by which, as will appear from the context, occult science is certainly not meant) as you will, mark its first step with Alpha and its last with Omega, and you will still always have before you the unknown, which you must recognize, . . . . all that we learn is wound off that unknown, which is never wholly unwound, it is this which produces all things; not knowing what it is, we personify it and call it God."

If words have any meaning, it is perfectly plain that the God spoken of here, unknown and unknowable by the so-called exact sciences, is quite different from the God, to whom our critic bends the knee, "conscious, intelligent will, the source of those (cosmic) laws" (p. 87). The translator, it would seem, in the persistence of his claim of fellowship with the wily Eliphas, after the latter's positive refusal to worship at the same temple, may be extremely sincere, but is at the same time a little ridiculous, perhaps.

I am infinitely grateful to the translator for having allowed me a glimpse into what he calls his "transcendental occultism." The subject is important, and I make no apology for making rather long extracts from his notes:—

"There is no extra-cosmic Deity"—says "E. O." On which the translator remarks:—

"This seems to me begging the question. Has any one been outside the cosmos to look?" "E. O." may reply cosmos is infinite, there can be nothing outside what is infinite, forgetting, it seems to me, that what may be infinite to all conditioned in it, may yet leave room for a beyond to the unconditioned. He admits a fourth dimension of space, asserts further, on, and as will be seen, and I believe, with good reason, that there are yet fifth, sixth and seventh dimensions of space to be discovered, yet\* he desires to insist that the conceptions of intelligences (I give him in the planetary spirits and all) conditioned in the cosmos, which we can only think of as infinite, are absolute; whereas I submit, that they are necessarily relative, and that the fact that the highest intelligences conditioned in the universe believe it to be infinite and can trace in it nothing but laws, by no means proves that a still higher and unconditioned intelligence, there may not be something outside the infinity, and in that something the intelligence whose will the discoverable laws represent. Nay, further I submit, that intelligence may be inside and pervading the cosmos, and yet be incognizable for its own good reasons by all its emanated intelligences."—*Trans.*

But let us see how he develops his ideas further on:—

"Occultism only deals with the conditioned universe, which to all conditioned in it is infinite. Admittedly, in that universe only Laws and no God, i. e., no conscious, intelligent will, the source of those laws, can be traced. So the Mage may justifiably say I content myself with the manifested and conditioned universe and believe in no God who, whether he exists somewhere in *absccondito* or not, has not seen fit to indicate himself any where in manifestation, and cannot therefore, (if such a being exists) want men to believe in Him.

But there are Mages and Mages, and there are some who say granting all this, we yet know by a higher intuition, that the infinite to all conditioned existences is yet not ALL, and that there is a conscious and intelligent will, the origin of those manifested lands which alone we creatures of manifestation can cognize. But this of course is a matter of faith and pertains not to Occultism proper, which is either atheistic or agnostic, but to transcendental Occultism."—*Trans.*

It does not concern us at present to inquire if the position of the Occultist has been fairly represented in the above extracts, except in so far as such inquiry may be necessary

\* There seems to be an astounding misconception here. If the translator means to convey that "E. O." admits the Adepts of Occultism have yet to discover the fifth and other higher states of matter, then I shall take the liberty of pointing out that the said discoveries were made by Occultists at a much remoter period than the translator's history can darken with her wings. The force of the adverb I have italicised above will entirely disappear if the statements of "E. O." are construed in the only legitimate way they admit of, namely, by connecting them with the discoveries of modern European science.

for a proper examination of the views set forth by the spokesman of "Transcendental Occultism." The translator admits that in the universe with which Occultism is concerned, there is no God, what then are we to think of the supposition interjected at page 42, that the Supreme Intelligence (by which term we are to understand God) may be in the universe? But this point need not be pressed far. The "Student of Occultism," and his professors have, by a "higher intuition," not only acquired a belief in an intelligent conscious God, but also a knowledge of his Being—his infinitude though *outside* the cosmos. This is proclaimed to be the highest truth which must *ex hypothesi* include all lower truths! Let us examine how it includes the truth of reason. Whatever the translator might say regarding the fallibility of *reasoning*, he is too philosophical, I take it, to deny to *reason* the attribute of being the only test of truth. I shall endeavour to apply that test to the statements which the translator seeks to place on the pedestal of eternal verities. Now, we are told from the stand point of "Transcendental Occultism," the universe of "occultism proper," as he calls the sacred *Brahmavidya*, is finite and conditioned, God is *beyond* it; but he entirely fails to see that *therefore God must be conditioned and finite*. But his view has at least the merit of novelty, and the translator shines out glorious in his solitary grandeur. I must frankly confess as a humble Brahman, that I have nowhere met with such a teaching; not, at any rate, in any of our writings with which I am familiar, nor among any school of theism that I know of. But this grandeur of novelty is marred, perhaps, by a spot of inconsistency when he raises pealing anthems to God the Infinite and Absolute,—beyond our universe, the Finite and Conditioned. In the witch's cauldron of his brain it seems the Finite and the Infinite, the Absolute and the Conditioned are seething in a heterogeneous mass; or, perchance, God Himself suffers from the reflected *Avidya* of His devotee. And now we will see whether God called "conscious" and "intelligent" can stand the fiery ordeal of reason, as the translator very freely ornaments the Deity with these attributes. All to whom these terms can be applied must necessarily have this one attribute, namely, the power or capacity of adapting means to an end. This power, again, it will be seen, can only co-exist with deliberation and choice, which must necessarily accompany the possibility of doubt and uncertainty. To say that God is intelligent, is merely to say that there were at his command a variety of means wherewith to work out creation, and that he adopted that which he considered the best. But the translator at the same time believes that out of this God sprang into existence the universe, by which the observation and investigations of Occultists are bounded, and admits the truth of the experimental philosophy of our Adepts (p. 90). Now occultists know and say that one of the states in which that universe exists is such that the so-called creation springs from it by virtue of an immutable law, of which the universe itself is the embodiment; there is no deliberation, no picking and choosing. Only the best possible means has existence in it, and nothing else has. In other words, the universe in this particular state is Intelligence itself. Of this, I believe, the translator is not ignorant. How can he then maintain that superior intelligence can emanate from an inferior one? Does it not strike him as a PALPABLE ABSURDITY and the "higher intuition" at best but higher folly. Now, consciousness itself supposes duality, and as the translator believes in creation, he must also hold that there was a point of time when there was no universe, but God existed in his lonely splendour, so that here could not have been any consciousness in God of the only thing that can supply the required duality. But perhaps he will here contend that God before creation was conscious of the universe as existent in his own mind. If so, I will ask him, whence came the motive which led to the projection of the universe into a separate objectivity? God, if he is perfect, can have no want himself, nor was there any other thing in existence whose want cried out for removal and thereby supplied God with a motive. Another question most irrepressibly raises its head here. Did the thoughts of God, which represented the universe before evolution began, exist in his mind through eternity, or were they called forth by an effort of His will? On the former supposition, He can scarcely be called the Creator, for the universe, if taken as a part of His being, can never owe its origin to his Will. If the latter branch of the proposition be adopted, there arises another complicated question of motives. The translator tries to frighten the occultist, of the only school I know of,

by the Frankenstein sought to be evoked by the word Omniscience. But it will be found that this monster, which like its brethren of Norse fables, goes to slay and devour by night, will melt into thin air when subjected to a ray of day light and leave not a wreck behind. The translator himself admits that the HIGHEST ADEPT in what he seeks to depreciate by calling "Occultism proper" knows all about the universe, which we assert is the only reality; how then does he expect to sink his opponent under the weight of a word while conceding the thing itself, and how can he convict the Occultist of presumption unless the latter's error is demonstrated?

Before I close my analysis, I shall notice another point which shows the value of the reasoning powers the translator has carried to his task. Eliphaz says (p. 31):—

"We are in the world to serve Humanity which is serving God by consecrating to it our free activity."

On this "E. O." remarks:—

"What a ridiculous supernumerary, such a God before the jury of sense and logic. Nevertheless some of the most sensible men loathe the idea of parting with this fiction."

The translator thus comments on the above:—

"Amongst our Fiji fellow subjects, the ships, the judges, the governors and other manifestations of our good Queen are received with respect and love; in her name justice is done between man and man, her name protects all from the assaults of foreign nations, she is only known to them by pictures (more or less fancy portraits) or the effects accomplished by and in her name, and these Fijians can only serve her by good citizenship, dealing fairly and uprightly with their fellow subjects. Truly a ridiculous supernumerary is the actual Queen Victoria! and yet some of the most sensible Fijians will loathe to part with this fiction, nay—would think a man over hasty who denounces her as a myth."

It does not require logical faculties of a very high order to find that the attempt made here to bolster up a false analogy is but clumsy at best. The "judges, governors," and all proclaim the Queen, but admittedly none of the natural laws show any trace of their origin from a God. Queen Victoria may be appealed to against her governors and judges, but what Court of appeal is there against the operation of the natural laws. In fact every link of the chain of argument advanced is vitiated by the fallacy, which, a logician would, perhaps, call a *petitio principii*.

Again, the little mathematical problem proposed by "E. O." in a note printed on pp. 82 *et seq.*, furnishes the translator with grounds for scornful laughter. But the loss is certainly not ours that he fails to perceive the higher character of the problem, and simply degrades it to the level of a geometrical puzzle, which even Macaulay's school boy will be ashamed not to know. The question is not how to solve it from the known properties of the circle of Euclid, but it involves the metaphysics of the circle itself. Let the "Student" deeply ponder over the mystic character of the symbol, and not rest with complacency on the generalisations of ordinary mathematics; he ought to proceed to the very root of things and be a true *mathematician*, in the etymological sense of the word.

The sneer with which the problem has been handled by the translator, evidently a highly intelligent person, gives rise to a suspicion that all the smoke of false criticism with which he wraps up the remarks of "E. O." is not without fire, however cleverly it might have been concealed. But for my belief in the translator's honesty of intention, I could scarcely have resisted the conviction that he is moved by some secret *animus* against "E. O.?"

Apart from this unpleasant wrangling over notes that have probably found their way into Eliphaz Levi's M. S. S. at the request of the translator himself, I must say that the able translation of the pamphlet itself and "E. O.'s" notes—may be studied with advantage by all interested in the science of Occultism, and I have no hesitation in commending it to their favorable notice.

DHARANIDHAR SARMA KAUTHUMI.

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