

SEP 17 1915
LIBRARY

THE OCCULT REVIEW

JULY
1907

EDITED BY
RALPH SHIRLEY

CONTENTS

- NOTES OF THE MONTH.
By THE EDITOR
- DEMONOLOGY AND WITCH-
CRAFT. By W. F. KIRBY.
- REMARKABLE OCCUR-
RENCES AND PRESUM-
ABLE EXPLANATIONS (*con-
tinued*). By FRANZ HARTMANN,
M.D.
- THE TRUTH ABOUT MAG-
NETISM. By R. HODDER.
- THE CHASE VAULT
MYSTERY.
- MYSTIC ASPECTS OF THE
GRAAL LEGEND. By ARTHUR
EDWARD WAITE
- REVIEWS
- PERIODICAL LITERATURE
- CORRESPONDENCE
- DELINEATIONS

SIXPENCE NET.

LONDON: WILLIAM RIDER AND SON, LTD.
164 ALDERSGATE STREET, E.C.

PHILIP WELLBY, HENRIETTA STREET, W.C.

UNITED STATES: THE INTERNATIONAL NEWS CO., 23, DYANE STREET, NEW YORK.

UNUSUAL BOOKS THAT ARE AROUSING DEEP THOUGHT.

By ISAAC K. FUNK, D.D., LL.D.

Count Leo Tolstoy says: "The idea of joining in 'The Next Step in Evolution' the scientific truth of evolution with the religious one of the Second Advent, is rich in application. The reading of this book has afforded me great pleasure."

The Next Step in Evolution.

The Present Step. Evolution—A Study.

The author believes that "Christ came the first time into men's vision by coming on the plans of their senses; He comes the second time into men's vision by lifting them up to His plans of spiritual comprehension. It means a new step in the evolution of man."

16mo, cloth, 2s. post paid.

Sir Oliver Lodge: "'The Psychic Riddle' is both sane and interesting."

The Psychic Riddle.

A book full of psychic suggestions supported by startling experiences, all told in a wonderfully conservative way. It gives the results of Dr. Funk's experiences since the publication of "The Widow's Mite."

Pittsburg Post: "Popularly regarded, the author stands as the foremost of investigators in the realm of the psychic. He has done much to change the common attitude toward this subject. . . . All the data used in this book are facts so far as it is humanly possible to authenticate them. The author has a passion for the discovery and exposure of fraud, and he vouches for the care and patience with which he has probed everything he records. Still he succeeds extraordinarily in keeping out every suggestion of controversy, and that alone would make this volume more than worth the reading."

8vo, cloth, 251 pages, 4s. net post paid.

The Widow's Mite

And other Psychic Phenomena.

Dr. Funk here has recorded his own experiences in psychic investigations, which have now extended over 25 years, seeking to make clear just what he regards to be the exact problem to be solved, and urging its solution on those who, by their scientific training, are qualified for this work. He has also here recorded typical phenomena witnessed by many scientists of wide reputation.

Review of Reviews: "It is a very sensible, cautious, level-headed piece of work throughout." □

8vo, 538 pages, 8s. post paid.

FUNK & WAGNALLS COMPANY,
Publishers, Salisbury Square, London, E.O.

THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS

EDITED BY RALPH SHIRLEY

Price SIXPENCE; post free, SEVENPENCE. Annual Subscription, SEVEN SHILLINGS. Abroad, EIGHT SHILLINGS (Two Dollars).

Entered at Stationers' Hall.

LIVERPOOL OFFICE: Office of the *Timber Trades Journal*, Liverpool and London Chambers, Dale Street, Liverpool.

AMERICAN AGENTS: The *International News Company*, New York; The *New England News Company*, Boston; the *Western News Company*, Chicago.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LIMITED, 164 Aldersgate Street, London, E.C.

VOL. VI.

JULY 1907

No. 1

NOTES OF THE MONTH

PSYCHICAL research in America has fallen on evil days. The removal by death of the forceful and confidence-inspiring personality of Dr. Richard Hodgson has left a gap which for a long time to come it may prove very difficult to fill. The 700 or so American members of the Society of Psychical Research were left at his decease like sheep without a shepherd, the bulk of them, at any rate, being unwilling to follow any other lead as they followed Dr. Hodgson. Some two hundred of them as I understand remained with the English society. Another and smaller fraction joined the new American society under the auspices of Professor Hyslop. But the majority of the members still hold aloof from either, waiting till some other prophet shall arise worthy, in their estimation, to take up the mantle of Elijah.*

It is impossible to overlook the fact that eminent men have not come forward in America to the extent that they have

* I need hardly say that no reference is here intended to the notorious Dowie.

done in England to sanction, by the weight of their reputation, the investigation of psychical phenomena and the problems of Occult Research. Neither socially nor scientifically does this subject occupy the same high position on the other side of the Atlantic that it does on this. The quack, the bogus prophet, the sham medico, the pseudo-scientific imposter, who find such an easy prey in the half-educated, have brought discredit upon the whole subject and rendered the path of the genuine investigator, the truth seeker, and the true psychic indeed a thorny one. The appellation of "crank" is still dreaded in America where it would be laughed at as a confession of scientific ignorance in Europe. It is a subject in which for the moment England leads. Whether she will continue to lead for long seems somewhat doubtful. The matter has appeared more academic than practical so far. Should once its practical side come to the fore—and it has an eminently practical side—it may confidently be predicted that America will not lag behind for long.

This is not saying that there are not men of light and leading there as here who stand manfully to their guns, and defend openly the conclusions which the evidence of their senses has confirmed. The names of several such rise to one's lips at once, but they are at present few and isolated, and public opinion cannot somehow get rid of the idea that, able and respected as these people are, they must have some mental defect or other or they would not hold the views on this particular subject which they actually do. It is a detail, of course (so runs the general impression), and it does not impair their general usefulness or the general soundness of their judgment, but—well perhaps we have all of us got a screw loose somewhere!

Who talks in England in this way of Sir William Crookes or of Professor Oliver Lodge? No one, of course, who does not mean to give himself hopelessly away. But this precisely measures the difference of the mental attitude on this subject between the Englishman and the American at the present day. I think, however, it is not difficult for those who read the signs of the times to appreciate the fact that the leaders of American thought will not be long before they occupy the same intellectual position in the matter that the leaders of English thought occupy to-day. Opinion moves rapidly, and we are apt to forget how very short a time it is since the British scientist has lost his old smile of self-satisfied certainty.

THE
MOUNTEBANK
AS THE
ENEMY.

In its own special field the attitude of the English Society of Psychical Research has not helped matters in America. Much as the Society has done, the things which it has left undone are no less noteworthy. It would almost seem at times that there are certain conclusions at which the Society is determined at all hazards not to arrive, and that evidence bearing on these matters is received with but scant consideration. When, I wonder

DR. HODGSON
AND THE
S. P. R.

—if ever—will those 500 carefully investigated and selected cases of Dr. Richard Hodgson's, which were pigeon-holed on the premises of the Society in England for two years after they had been sent over from America, and finally brought back by Dr. Hodgson to America in disgust—when, I ask, are these destined to see the light of day? They have now thrice crossed the Atlantic and are once more on English soil. It is very much to be hoped that they are not destined to share the fate of that suppressed chapter of Mr. W. H. Myers' *Magnum Opus* on the subject of "Trance Mediumship" in which Dr. Hodgson collaborated, but which failed to pass the psychical censor.

The Psychical Research Society has set out to carry through a certain work, and up to a certain point it has carried out that work efficiently and well. More than any other body of men, it is in a position to acquire and tabulate evidence relative to psychical phenomena and draw conclusions from that evidence. It has gained a reputation for caution in investigation and scientific scepticism which has stood it in good stead. But if it would retain the good name it has won it must do something more than ridicule the credulity of others and recoil from the inevitable deductions to be drawn from the evidence it has itself accumulated.

Its *raison d'être* can only be justified by a constructive policy and not merely by the piling up of tomes of undigested evidence for posterity to wrestle with—if posterity shall have the patience.

THE NECESSITY
FOR A
CONSTRUCTIVE
POLICY.

The Angel of Death seems certainly to have borne a special animus against the Society, and on either side of the Atlantic has cut off prematurely its ablest and its most energetic representatives. There remain behind to give an air of respectability to the Society the Nikiases of Psychical Research who at least will do nothing to compromise its social status in the drawing-rooms of the metropolis or its reputation for orthodoxy in scientific circles.

It may safely be affirmed that the work which the Psychical

Research Society set out to accomplish will be carried out with it or without it. It is indeed being carried out already, in various channels and by various means. No other society, however, quite fills the place that this Society occupies or quite enjoys the same public credit. It is far better that it should be reformed from within than that it should be superseded from without. If a frank recognition of the ultimate conclusions involved by the acceptance of the evidence before them should lead to some temporary public ridicule, it is well to bear in mind that such ridicule has been encountered over and over again by the discoverers of unfamiliar facts and that tenacity of purpose never fails to live it down. As a member—and one of the many dissatisfied members—of the Society, I take the present opportunity, before it be too late, to raise a protest in their name and my own against a policy of inaction and negation which is already leading people to say that the Society has outlived its period of usefulness, that the active workers are beginning to leave it on one side in their calculations, as rats forsake a sinking ship, and that it is outside its ranks that new ground is broken and new conquests in the name of Psychological Research added to the realm of Psychological Science.

I have received a copy of *Universal Spiritualism*, dealing with the subject of spirit communion in all ages and among all nations, by Mr. W. J. Colville. A full notice of the book will appear in next month's issue. In the meanwhile I am asked to state for the benefit of those of my readers who wish to purchase the book that it can be obtained direct from the author, at 24, South Molton Street, London, W., for 3s. 6d. post free. The New York publishers are R. F. Fenno and Co., 18, East Seventeenth Street.

This will be the last issue in which the Psycho coupon will appear, so those desirous of using it will do well to take advantage of the current number. As soon as the replies are disposed of I hope to announce a new feature on different but somewhat similar lines which will serve to vary the bill of fare.]

Volume Five of the OCCULT REVIEW in the usual attractive binding is now ready and will be sent post free from this office for 4s. 6d.

ON THE DEMONOLOGY AND WITCHCRAFT OF THE THOUSAND AND ONE NIGHTS

BY W. F. KIRBY

THE enormous mass of material in the Egyptian cyclopædia of literature, poetry and anecdote which goes under the name of the *Thousand and One Nights* presents much which is interesting to occultists ; and I propose in the present paper to limit myself as far as possible to two subjects only, commencing with Demonology. The Mohammedan hierarchy is rather limited, and is as follows : God ; Prophets and Apostles ; Archangels ; ordinary men ; ordinary angels ; and Jinn. In the story of Bulookiya (which is chiefly of Talmudic derivation) we read of the angels of the quarters under the forms of a man, a wild beast, a bird and a bull. Under the name of Jinn are grouped Elementals generally, various orders of whom are called by different names, such as Jann, Efreets, Marids, Ons, etc. All are mortal ; even the archangels will die, and be raised again at the Resurrection. Among the Jinn are some of great power, such as Iblees, who was advanced to the dignity of an archangel, but who fell, because he refused to do homage to Adam. There are good and evil Jinn, and the latter are often called Shaytans, and identified, under the leadership of Iblees, with devils. Besides the Jinn proper, we meet with other beings, which some writers consider to belong to the same category, and the most important of which are the Ghoos. The Jinn we meet with in the *Thousand and One Nights* are sometimes hardly distinguishable from human beings, as in such stories as Janshah, and Hasan of El-Basrah ; but they are often possessed of considerable magical powers, and compel the inferior Jinn to act as their servants. Others are winged, and are known as Flying Jinn ; others live in the sea, and are called Diving Jinn ; but these do not seem to be the same as the sea-people described in the story of Abdallah of the Sea and Abdallah of the Land, who resemble human beings, except in having fishes' tails ; i.e. creatures identical with our own Mermen and Mermaids, except that they have legs as well as a tail.

The Jinn are often described as inhabiting ruins, wells, baths, lavatories, and other places naturally or ceremonially

unclean. (On the dark and filthy habitations of evil spirits, compare Swedenborg, *Heaven and Hell*, § 488.) The reader will remember the common mediæval expression, "the foul fiend," and an old Spanish romance speaks of "a foul and filthy devil, with more than fifty tails, and as many eyes, who, with loud yells, departed from the place." Jinn frequently appear in the shape of animals, especially apes, serpents and birds; or in various monstrous forms, with large tusks, or with one eye or three eyes; and what is a very remarkable feature, sometimes with oblique eyes, which is a well-known Mongolian characteristic. They are also sometimes (as in the story of Tohfât El Kuloob) described as having a peculiar smell, by which their presence may become known either to men or to other Jinn. The Seven Kings said to Hasan of El Basrah, "Among us are heads without bodies, and among us are bodies without heads; and among us are some like the wild beasts, and among us are some like animals of prey." The "heads without bodies" remind one of the Egyptian flying globes, and also of the (perhaps derivative) cherubs of Church art; but the only one which occurs in the *Thousand and One Nights*, as far as I remember, is thus described as appearing to Tohfât El Kuloob. "Presently she heard a blowing behind her; so she turned, and behold, a Head without a body and with eyes slit endlong; it was of the bigness of an elephant's skull and bigger, and had a mouth as it were an oven, and projecting canines as they were grapnels, and hair which trailed upon the ground. So Tohfât cried, "I take refuge with Allah from Satan the Stoned." The Head, however, was very friendly, and explained, "We are a folk who may not change their favours, and we are hight Ghools; mortals summon us to their presence, but we cannot present ourselves before them without leave. As for me, I have gotten leave of the Sheykh Aboo Et-Tawaif to appear before thee." This is another name for Iblees, who had carried off Tohfât to his underground kingdom; but when he appears in person in the *Nights*, which is rarely, he does not usually appear in any very ultra-diabolical character, though he is really "Satan the Stoned," against whom Tohfât has just appealed to Allah for protection. This Head cannot be a Ghool proper; but I imagine some creature belonging to the "Pan" evolution. When Tohfât was brought into their company, the Jinn assumed human forms for fear of terrifying her, all except two haughty chiefs who refused to do so. Iblees himself is described as "an old man, handsome in his hoariness and stately of semblance, who was

dancing a dance whose like none might dance." * The two proud chiefs "appeared in the form and aspect of the Jann, each with one eye slit endlong, and jutting horns and projecting tusks."

In the Persian story of Hatim Tai, we read of a cannibal wheel-shaped monster, with his head in the middle of his body.

In the story of Gharib and Ajib, King Muraash is described "as he were a huge mountain, with four heads on his body, the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that of a tiger."

Marriages between men and Jinn may occur, in which case the human partner often does not recognize the other as of different race, until the secret is revealed by some accident. Thus, when Abdallah the son of Fazl was thrown into the sea by his brothers, his wife Saidah carried him to land in the shape of a bird, when she shook herself, and became a young lady. Again, lunatics are believed to be obsessed by Jinn, and a Jinnee who falls in love with a woman is sometimes kept at bay by a talisman, in which case he usually assumes the form of an ape, makes friends with the man who is about to marry her, and persuades him to destroy the talisman, so that he can carry her off. Jinn are supposed to be created of fire, and when they are killed, the fire often issues from their veins and burns them to ashes. In the story of Seyf El Mulook, we meet with a Jinnee who tries to save his life † by keeping it in a place of concealment out of his body, a common incident in European folk tales. The sand-pillars in the desert are also believed to envelop a Jinnee. Iron, or even the mention of the word, is repugnant to Jinn. Of course a sword is in common use in invocations everywhere; and at spiritualistic seances it is said that the presence of any iron in the room is objectionable. I suspect this may have some connection with its magnetic properties.

The term Efreet, commonly denoting a powerful and usually (but not always) malevolent class of Jinn, is often now used in Egypt to mean simply a ghost, and hauntings and stone-throwing are ascribed in Egypt to Jinn. They also frequently watch over hidden treasures.

Jinn are sometimes subject to magicians or to talismans, and

* Compare the story of Tartini's "Devil's Sonata;" other parallels to which in the *Nights* are found in the tales of "Ibrahim of Mosul and the Devil," and "Ishak of Mosul and his Mistress and the Devil."

† The translators write "soul"; but the word is doubtless used in the double sense of the Greek ψυχή, which I would render "life" in Mark viii. 36 and 37, as well as in ver. 35. The word ψυχή is used in all three verses.

one curious point is that the servant of Maarroof's ring warns him not to rub it *twice* simultaneously, or he would burn him with the fire of the names inscribed upon it. We shall speak of Ghoods later, but I may here note that when Saed struck down the Ghood with a magic sword in the story of Seyf El Mulook, the Ghood called to him to strike him again; but Saed's companions warned him that if he struck him a second time he would live and not die, and would destroy them.

Jinn sometimes convey men from one place to another bodily; and if they are friendly, they sometimes give a human being some perfume, or a lock of their hair, which if cast into fire will summon them from any distance. When they appear in answer to such a summons before Haroon Er Rashid, whose assiduity at prayer gave him special power over them, the palace shakes. Sometimes Jinn appear out of a kind of cloud.

The powers of Jinn controlled by a talisman seem to be limited to an extent not clearly defined. They will bring treasures, build palaces, or even convey them from place to place; act as servants or as beasts of burden under appropriate forms; kill, imprison, or carry away enemies if required; join in battle, and effect metamorphoses. But they are never asked for aid in cases of sickness, even if the sickness is unto death, though occasionally they may lend their aid in obtaining some magic remedy or counter-charm.

Recalcitrant Jinn were sometimes imprisoned by Solomon in brass bottles sealed with his seal, which was inscribed with the most great name of God. In such cases, they would appear like clouds of smoke after leaving or before entering the bottle.

Evil Jinn flying too near heaven are often killed by the angels with shooting stars.

In one version of the sixth voyage of Es-Sindibad, we have an account of a race of temporarily-winged people (said to belong to the Jinn), curiously like a story published in the *Theosophical Review* for December, 1906 (pp. 352, 353).

The Ghoods, to which we have already alluded, are sometimes cannibal giants like Polyphemus; or monsters which haunt the deserts and entice travellers from their companions and then devour them. They are not unlike the Greek Lamia and Empusæ, and some of the stories told of them resemble some told of Russian vampires. But there is no instance of true Vampirism in the *Thousand and One Nights*, and the word Ghood often seems to be applied to any cannibal. In the story of Gharib and Ajib, the term is applied to a huge black giant, a

descendant of Ham, who used to roast and devour his enemies on the battlefield.

Turning now from the Jinn to other subjects of interest to occultists, we may first deal with Mahatmas, saints, and miracles proper. The beings most like Mahatmas are the sages mentioned in the stories of Janshah and of Hasan of El Basrah, especially those in the former; Sheykh Nasr, Solomon's King of the Birds; Shah Badri, the King of the Beasts, King Shimakh, and above all, Yaghmoos, of whom Shimahh says, "I know a monk in the mountains who is exceeding old, and whom all birds and beasts and Jann obey [he had ruled them since the time of Noah]; for he ceased not his conjurations against the Kings of the Jann till they submitted themselves to him in their own despite, by reason of the might of his oaths and his magic; and now all the birds and the beasts are his servants." There is also the prophet El Khidr, the companion of the Two-horned Alexander, a hero of the time of Abraham, who drank from the spring of immortality, and who sometimes appears in the *Thousand and One Nights* to proclaim the true religion to idolatrous nations, or to succour or advise travellers in distress. By some authorities El Khidr is identified with Elias; but others regard them as distinct.

With regard to saints, the best known instance in the *Thousand and One Nights* is probably that of the cures performed by touch in the story of Alaeddin by the devotee Fatimah. But there is a very curious account of the intercession of saints in another story. When the caravan of Alaeddin Abush-Shamat was attacked by Bedaween, and all his people were slaughtered, he threw himself among the slain and pretended to be dead. One of the horsemen was afterwards about to pierce him with his lance when Alaeddin invoked the saint Abd El Kadir, and he saw a hand turn away the spear from himself and it pierced a corpse lying beside him. Alaeddin then fled, and lay down to conceal himself in the window of a cistern, but being pursued, he called for aid on Nefeeseh, the great-granddaughter of the Imam El Hasan; and the Bedawee who tried to seize Alaeddin was stung by a scorpion in the palm of the hand.

There are several short stories relating to saints in the *Thousand and One Nights*. One relates to a son of Haroon Er-Rashid, who abandoned the world and acquired occult powers. When he called a bird it perched on his hand, but refused to perch on his father's, and when he built a wall, "he took a handful of puddled clay and laid it on the wall, when behold the stones

ranged themselves one upon another." Another story relates to a blacksmith who had abstained from wrong and shown charity; and therefore had the gift of handling fire without hurt conferred upon him in answer to prayer. Another relates to a devout Israelite who was accompanied by a cloud which showered water upon him whenever he needed it; another speaks of the way being miraculously shortened for some fugitives who are escaping from Christians; another speaks of a poor and pious couple who prayed for relief, and a large ruby fell from the ceiling, but it was revealed to them that it was taken from the seat of the husband in Paradise, whereupon it was restored to its place at their renewed supplications; another relates to fruit sent from Paradise; and another contains a version of Parnell's Hermit, the lame substitute for Karma, devised to "justify the justice" of God where reincarnation is not accepted. These shorter stories may be found in vol. 2 of Lane and vols. 4 and 5 of Burton.

As I have said, we do not find vampires in the *Thousand and One Nights*, nor lycanthropy, though it is rampant in Abyssinia, with the hyaena substituted for the wolf; but the Evil Eye is much dreaded, and even a glance of admiration is supposed to convey a baleful influence with it. Ghosts we rarely meet with; sometimes one appears in a dream, like the murdered father of King Ajib; or Hatim Tai, who, on being called on by a traveller at his tomb for hospitality, appeared and slaughtered the traveller's camel for him, and then appeared to his own son, ordering him to meet the traveller next day with another camel to replace it. Again, the Muslim warrior who fled from captivity with a Christian damsel heard the tramping of an army of angels, and the voice of his brother who had previously been slain in the war.

The dreams related in the *Thousand and One Nights* are generally not specially noteworthy, but there is a story of a man of Baghdad who was told by a voice in a dream to seek his future in Cairo, and when he got there he was mistaken for a thief, fell into the hands of the police, and was beaten. He was then called before the Wali, who laughed at his story and told him that he too had dreamed that there was a great treasure hidden under a fountain in the garden of a house in Baghdad, but *he* had not been foolish enough to go to look for it. So he gave the traveller money to take him home; but the Wali had described to him his own house and garden, and as soon as he arrived he dug under the fountain, and found the treasure.

DEMONOLOGY AND WITCHCRAFT 11

There is a well-known similar story of a countryman who was sent to find his fortune on London Bridge, where he met a Londoner who had neglected a direction to the countryman's own house.

There are several narratives of judgments falling on idolators, evildoers or oppressors, either by fire, by famine, by sudden death, or by being converted into stones. Years ago, when Anderson the conjuror was lecturing against Spiritualism, the halls where he lectured were burned down once or twice, and it was reported by some spiritualists that spirits had claimed to have caused the fires.

Geomancy is occasionally mentioned ; and Zumurrud is said, when pretending to work it, to have traced a figure resembling that of an ape. This, of course, even if genuine, would not have been geomancy in the technical sense.

Magical powers are exercised by magicians chiefly by spells, or through the aid of Jinn, or talismans ; and involve no infernal compact. Magic ointments, etc., are employed to reveal hidden treasures, or to walk upon or under water ; or to heal through the pores of the skin.

Talismans are used to summon or to repel Jinn ; as amulets to kill ; to become invisible ; or for various other purposes. They are generally engraved with divine names, looking "like the creeping of ants." The most curious, perhaps, is the magic drum used by the Persian, and afterwards by Hasan of El Basrah to call camels from the desert whenever needed.

Magicians often possess magic books from which they learn their wisdom.

Fairy silver, which becomes converted into bits of paper, is mentioned in the Barber's Tale of his Fourth Brother. A sheep's carcass also appeared to be a man's. This is the Scotch Glamour, electro-biology, hypnotism, etc., and reaches its culmination in some of the feats of the so-called Indian jugglers.

Some magicians have curious ways of extricating themselves from a scrape. Sometimes they step into a magic circle, disappear from the eyes of their enemies, and depart to a distance ; sometimes a blow struck at them strikes a bystander ; and sometimes another person is substituted for the culprit, even on the ass's back on which he is mounted.

Among the many curious incidents in the story of the Warlock and the Cook, we find a person summoned from a distance in a state of somnambulism. | |

Among talismans used to kill at a distance we find a sword, which if shaken against an army will rout it ; and if ordered to

slay it, a flame will issue from it which will slay the whole army. Mention is also made of a seal-ring which if turned towards any person emits a flame which strikes his head from his shoulders.

The most interesting account we have of a hidden treasure is to be found in the story of Joodar the Fisherman, who alone could obtain it under the guidance of a magician. First, the magician came to him riding on a mule, which was a transformed Jinnee, with magic saddlebags which would supply all kinds of food on condition that the dishes and plates were put back clean. Joodar was ordered to throw the magician into a lake, with his hands bound behind his back, in which position he had to contend with two princes of the Jinn, who would either drown him; or, if he overcame them, would be seized by him in the shape of coral-red fishes. The successful magician then forced them to promise to open the treasure to Joodar. It contained four great talismans: a seal-ring which compelled the services of a powerful Marid; the army-slaying sword already mentioned; a celestial planisphere by the aid of which the possessor could behold any country in the world at pleasure, as if it was actually before him, and could burn any city he chose; and a kohl-pot (antimony to paint the borders of the eyes), which when used would reveal the treasures of the earth.

Then the magician took Joodar to the banks of a river where he performed incantations, and the water dried up, and Joodar descended to a door of gold of the size of the city gate with two rings of metal thereon. First he knocked lightly, then a second time louder and then gave three knocks in succession, when he was challenged, and on giving his name, entered, and was confronted by a phantom swordsman. He stretched out his neck and the figure fell lifeless. At the next door he was met by a horseman with a spear, but on baring his bosom the phantom struck at him and fell lifeless. At the third door came a phantom with bow and arrows, which was similarly disarmed; at the fourth a huge lion, to which Joodar offered his hand to bite. At the fifth door Joodar merely met a black slave, who, on his giving his name, passed him on to a sixth door, where Joodar cried out, "O Jesus, tell Moses to open the door." Beyond it were two serpents, to each of which Joodar offered a hand to bite; but at the seventh door Joodar met the phantom of his mother, which he must compel to strip, at the sword's point. The first time he failed in this last ordeal, and was beaten and cast out nearly dead, and he and the magician were compelled to wait till the same day on the following year before they could accomplish the work.

I have left till last the stories of transformations, some of which are of much interest. Whether it is possible for a man to be changed into an animal, except in appearance by glamour, I greatly doubt, but such stories must admit of some explanation, which I am unable to suggest. I may also say that I am very doubtful how far it is possible (except in such abnormal cases as Miss Beauchamp) for a spirit to occupy a body not its own. I imagine that the fibres of the physical and astral bodies are interlaced in such a manner as to make such an occurrence, under normal conditions, almost impossible. But this is a digression.

How far magicians may be able to change their own forms I do not know; but auto-suggestion is a more powerful influence than is generally supposed; and such texts as "Thou canst not make one hair white or black"; or "Which of you by taking thought can add one cubit unto his stature?" (Matt. v. 36, vi. 27) must not be interpreted too literally, or pushed too far.

In most cases, when a magician wishes to transform a man into an animal, he pronounces a spell over a cup of water, which bubbles and boils, when he sprinkles it over his victim, saying, "Quit this form, and take that of a bird or beast," etc., when the person addressed shakes violently, and changes his form. Sometimes dust is used for the same purpose, and sometimes it is necessary for the magician to induce his victim to eat some magic food before the spell will work. If the transformed person is killed in the animal form, the carcass proves to be only skin and bone. Sometimes a special condition is attached to the spell; for instance, when Queen Lab was in the form of a mule, her mother could not disenchant her without getting possession of the bridle.

There is a story of magic fountains, one of which transformed men into women, and the other transformed women into men. Again, there is a story of a magician who displayed his art by causing a Wezeer and a Caliph to plunge successively into a tub of water, when they found themselves swimming in the sea, from which the Wezeer swam to an unknown land as a woman, and the Caliph as a destitute vagabond. Years afterwards the former plunged into the sea, and the latter was being hoisted on the gallows, and on opening their eyes found that they had merely dipped their heads under the water for an instant and raised them again. This is glamour, not transformation, and the apparent lapse of years in an instant is not uncommon in dreams and visions, and is specially noticed in the account of one of Mohammed's famous excursions to heaven.

REMARKABLE OCCURRENCES AND PRESUMABLE EXPLANATIONS

BY FRANZ HARTMANN, M.D.

(Continued)

XXII.

GLIMPSES OF THE SPIRITUAL WORLD.

THE following experience seems to me highly instructive :

My mother died on October 26th, 1881 in Germany, while I was at that time in Colorado. On December 27th, 1881, while riding through a gorge of the Rocky Mountains, my interior vision became suddenly opened and I saw her surrounded by friends and relations who had died some years before. They all seemed to be bright spirits in luminous forms, and appeared to welcome her to a new and glorious life. The whole scene was most beautiful and of a character which I cannot describe. I may add that I had not been thinking of her and that this vision was unexpected and very surprising to me. It was afterwards explained to me that the *post mortem* unconsciousness sometimes lasts for months before the soul of the dead awakens to the realization of its higher existence. It was this awakening which I was permitted to witness ; the impressions which the soul of my mother received were communicated to me, owing to the bonds of sympathy existing between us.

XXIII.

HISTORICAL GHOSTS.

1. *The Lady in Black.*

Owing to the connexions which I had, during my youth, with the Court of Bavaria, I was personally acquainted with the actors in the following story and am enabled to give the following details :

(1) King Ludwig I, having abdicated his throne owing to the revolution of 1848, retired to Aschaffenburg with his spouse, the Queen Thérèse, to seek protection from the ravages of cholera, which at that time prevailed at Munich. There he received visits frequently from his son-in-law, the Grandduke Ludwig II of Hessen, residing in Darmstadt. They used to have tea together, subsequently playing cards, and the General Du Jarrýs de la Roche took part in the game.

It was once a stormy night when they met in this manner.

The rain was pouring down, rattling at the windows, the thunder was rolling, and lightnings illuminated the room. All at once one of the large doors of the apartment opened, a lady dressed in black entered and posted herself behind the chair of the Queen. King Ludwig and both of his guests saw that lady and exchanged looks of surprise ; the Grandduke arose and went to the ante-room, where he asked the officer in charge :

“ How could you permit an unknown lady to enter the apartment of their majesties, without having her properly announced ? ”

“ Your Highness will excuse me ? ” was the answer ; “ I have been in attendance here for three hours, and no one has passed through the ante-room except their majesties and the General de la Roche.”

The Grandduke returned to his chair, but the lady in black had disappeared. The Queen Thérèse noticed by his looks that something was taking place, and as she begged to have the matter explained, the Grandduke told her about the apparition and the answer of the officer. The Queen turned pale and with a trembling voice exclaimed : “ This concerns me.”

The cholera at Munich subsided and having been assured that there was no danger, the Court returned to the “ Wittelsbach Palace.” In a couple of weeks the Queen Thérèse was dead.

(2) King Maximilian of Bavaria returned one evening from one of his daily horse-back rides through the royal park and was about to dress for dinner, when a slight indisposition induced him to retire to his rooms.

At about eleven o'clock that night the officer of the body-guards in charge made his usual round of inspection at the quarters where the princes and princesses resided. As he came near the rooms of the ladies of the Court, where the Countess Fugger and the Baroness Redwitz slept, he saw a lady dressed in black, and with a black veil covering her head, issuing from one of these rooms and walking slowly along the corridor. Thinking that she was returning from a visit to one of these ladies, the Captain called to her, as she was passing by the only staircase which led to the street door, and told her that the way out was there.

The lady in black paid no attention to him, but continued her way through several apartments. She finally descended the stairs slowly, passed by one of the sentinels and disappeared at the entrance of the chapel. The officer, feeling some suspicion, ran quickly down stairs, calling to the sentinel to stop the

stranger. The guard swore that he had seen no one. Next morning the King was dead.

(3) A similar case is the one of

The Lady in White,

who is said to appear in the royal castle of Stockholm whenever a death at the Court is about to take place. The following is an account of such an occurrence given by the Princess Eugénie, a sister of King Oscar :

“ During one of the last days of the month of March 1871, and a short time before the death of Queen Louisa, I had been spending the evening with my mother the Queen-widow Josefina. We both were glad that the illness of the Queen had taken a favourable turn, and that the physicians expected a speedy recovery. It was late at night and I was about to retire, when the servant entered, informing us that a big fire had broken out in the vicinity of the castle. My mother desired to look at it, so we went to the great hall, where it could be seen from the windows.

“ After a while we returned, and as we passed through a room that was connected with the rooms of the Queen by means of a staircase, I saw a tall lady standing in the middle of the apartment right below the lighted chandelier. She was dressed in white silk, and wore a large collar of lace reaching down upon the shoulders. I felt quite certain that she was one of the ladies of the Court ordered to wait for the return of my mother and to inform her about the condition of the Queen. However, the lady in white looked at both of us without stirring and without showing us any attention. I had never seen that lady before, and I thought at first to ask my mother whether she was acquainted with her ; but I did not, because I expected my mother would speak to her and tell me her name. Great was my surprise when my mother did not seem to see the lady while we passed her. Still I never suspected anything uncanny about it ; I merely thought that my mother did not wish to notice her because she had not yet been presented. Nevertheless the fact that none of us had seen that lady before seemed strange to me ; but as my mother said nothing, I kept silent about it.

“ Before we stepped out of the room, I turned around once more and saw the lady still standing at the same place, like a statue of marble. After a few moments she made a few steps in advance, as if she wanted to come nearer. We entered into the next room and I immediately asked my mother :

“ ‘Who was she?’ ”

“ ‘She?—What she?’ asked my mother in surprise.

“ ‘She, the lady in a white dress, who stood there without saluting us.’ ”

“ My mother stopped and asked in a voice trembling with fear: ‘Did you see a white-dressed lady in the room that leads to the apartments of the Queen?’ ”

“ ‘Most certainly I did,’ was my answer. ‘She stood just below the chandelier. Did you not notice her? I will open the door again to see whether she is still there.’ ”

“ My mother caught my hand. ‘Don’t tell anybody at present of what you have seen,’ she said. ‘You have perhaps seen the “Lady in White,” and that means the Queen’s death.’ ”

“ I went to bed, but I could not sleep for a long time. I prayed for Queen Louisa and for the King, who was perhaps soon to experience such a loss. Next morning the physicians sent word that the Queen was worse, and in three days she died.”

This account was given by the Princess to Pastor Wadström and was published in his “Memoirs.” The explanation in regard to such cases is that an “elemental” or thought image had been formed for the purpose of giving warnings of approaching death. Further particulars about the nature of such appearances may be found in my book on *The Life and Writings of Theophrastus Paracelsus*. (Kegan Paul and Co.).

XXIV.

VAMPIRISM.

It is said that cases of vampirism are now exceedingly rare in civilized countries; but this question is difficult to decide, as the secrets of the grave are not always open to inspection. I believe that one such case has come under my observation.

A certain lawyer at L——, known as a great sensualist, died of apoplexy, and twenty years afterwards his grave at the cemetery was opened. The body was found to be without sign of putrefaction, and exhibited a healthy colour as if it were still alive. The preservation could not be attributed to the condition of the soil; because all the bodies in the neighbouring graves were decomposed. It may therefore be supposed that this was a genuine case of vampirism, and that the animal astral part of that man kept the physical body in a state of vegetative life by means of the nervous force which it abstracted from living beings, and infused it through the unbroken astral cord into the corpse.

THE TRUTH ABOUT MAGNETISM

BY REGINALD HODDER

“ One sees the adversaries of magnetism smiling at the thought of having crushed the head of that serpent, which, nevertheless, rises again proudly, hisses at its enemies, and, coiling round the Lituus, becomes the sacred serpent of Aesculapius—the symbol of Life and Health.”—Dr. A. ROULLIER.

SINCE the times of Jannes and Jambres there have been two great schools of occult science in the world, the one holding the doctrine that man possesses in his constitution subtle forces by means of which he can influence and control mind and matter directly, without physical contact and without the imposition of an idea upon the mind so controlled ; the other contending that man possesses no such subtle forces but merely the ability to bring his will to bear upon another mind, with its dependencies of matter, through the medium of a suggested idea. The former school, to which the magnetizers belong, does not dispute, if it deprecates for curative purposes, the power of mind over matter by the imposition of an idea ; but the latter, which is represented to-day by the hypnotists, is prone to deny absolutely the power of the human will to control inanimate matter without physical contact, and organic matter without the aid of suggestion.

It will not be news to the majority to hear that, since the time of Reichenbach with his odic force, a crusade has been waged against all those who have contended that hypnotic suggestion is a sufficient explanation of everything occult, and that the subject is everything, the operator nothing ; but there may be news in the fact that such a crusade is rapidly gaining ground in England, its aim and object being to replace the hypnotists' illusory cures of illusory ills in an illusory universe, by the magnetists' more solid, natural, and lasting effects. It is the purpose of these pages then to show in a manner as definite as existing evidence permits that—

(1) Physiological magnetism is not a mere age-long superstition and a modern dream ; and

(2) As a curative agent its methods and effects are vastly superior to those of hypnotic suggestion.

In view of the fact that the term hypnotism is too often applied

indiscriminately both to its own peculiar phenomena and to those of magnetism it is necessary at the outset to discriminate between the cure of disease by hypnotic suggestion and that by personal magnetism. The former is effected—when indeed its methods are effectual—by placing the patient in what is called a state of suggestiveness, in which his mind is open to any suggestion the operator likes to put forward. If he is told that he has a pain when he has not, or that he has it not when he has, his mind will accept the suggestion, and, if his own natural forces ruled by his mind are then able to supply or remove the physiological cause of the pain, the disease or the cure will be established in his body. The cure by personal magnetism, on the other hand, is effected by the operator adding his own forces to those of the patient and directing them intelligently to assist Nature. The two processes are widely different. The one at the most calls into play the exhausted or deranged forces of the patient, often with inconsequent, if not dangerous, results ; the other places the forces of the operator at the disposal of the patient, superimposing them, as it were, until, by the intelligent manipulation of the operator, his healthy forces restore first the equilibrium and then direct a double force of nature against disease. From the rationale of these two processes it is evident that the method of the healthy personal magnetizer who knows what he is about is infinitely superior to that of the hypnotist who, as a hypnotist, relies entirely upon the patient's own forces to adjust the grosser matter of the body according to the subtler matter of the mind, and this regardless of depletion, hopeless derangement, or impure condition of those forces. But here we are confronted by the general body of the doctors of official science who, for reasons which we shall presently set forth, have been at great pains to establish in the lay mind the erroneous idea that there is no such thing as personal magnetism, and that consequently all the phenomena attributed to it are the result of hypnotic suggestion, and nothing more. Whether this contention results from ignorance, or involves a wilful misrepresentation of facts the reader may decide for himself after weighing the arguments and authenticated evidence adduced in the following pages.

There is a tendency in most minds to ascribe their own failures to the impossibility of the things attempted. This is one of the props of scepticism. Thus James Braid, finding he was unable to produce the magnetic phenomena of the ordinary magnetizers, promptly denied their possibility, and satisfied himself and the public with a pale hypnotic copy. Disregarding, wilfully or un-

consciously, the most important fact that there were subtle differences, he foisted upon the world the theory that all the phenomena of the magnetists could be accounted for by hypnotism and hypnotic suggestion.* Again, in later years Drs. Binet and Féré, being unable themselves to perform successfully certain experiments by the peculiar methods of the magnetizers, contended that all the phenomena were due to hypnotic suggestion alone. And so weighty was the argument from the fact that these two doctors could get no phenomena by magnetic methods, that it enabled one of them (Dr. Féré) to forget that in 1884 he had in his service a young woman, Mrs. N——, whose fingers had the power of attracting light objects, such as ribbons, bits of paper etc., the cause

* Either the ignorance or the self-deception of Braid must have been colossal. At the time of his confronting the magnetizer Lafontaine could he have been aware that the vast literature already existing on the subject pointed clearly to these subtle differences? The following is a list of celebrated European doctors from 1784 to 1837 who produced personal magnetic phenomena reported, with their processes and cures, in their published books:—Dr. Oreiut; Dr. Gardanne; Dr. Wurty; Dr. Paulet; Dr. Peletin; G. Baldwin, English consul at Alexandria; Count Panin, ambassador of Russia; Count de Redern; Dr. d'Esilon, of the Academie of Medicine of Paris; General de Puységur; Prof. Deleuze; Dr. A. Bertrand; Dr. A. Roullier; Prof. de Lausanne; Colonel Masson; Major Pitman, of the English Army; Prof. Corbaux; Dr. de Villemet; Dr. Thiriart; Prof. du Commun; Baron du Potet; Dr. Cheron, Prof. and Chief Director of the Val-de-Grace, Paris; Dr. Lullier; Dr. Fournier; General de Prescy; Dr. A. C. Savary; Dr. Foissac, Acad. Med., Paris; Dr. Husson, A.M.P.; Dr. Bourdois, A.M.P.; Dr. Fouquier, A.M.P.; Dr. de Mussy, A.M.P.; Dr. Guersant, A.M.P.; Dr. Hard, A.M.P.; Dr. Leroun, A.M.P.; Dr. Mare, A.M.P.; Dr. Thillaye, A.M.P.; Dr. Oudet, A.M.P.; Dr. J. Cloquet; Dr. C. W. Hufslund, Physician-in-chief to the King of Prussia; Dr. Klein, Physician-in-chief to the King of Wurtemberg; Dr. Reil; Dr. Broekmann; Dr. Wienholt; Dr. Nordkoff; Dr. Wolfart, Prof. Academy of Berlin; Dr. Kieser; Dr. W. Arndt; Dr. van Echenniayer, prof.; Dr. J. Weber; Dr. Stieglitz, physician to His Majesty the King of England, at Hanover; Dr. F. H. Hufslund, prof. at Yena; Dr. Hermann; Dr. Heine; Dr. Kohler; Dr. Schmidt, physician to the court of Germany; Dr. Formey; Dr. Oppert; Dr. Kluge; Dr. Sprengel; Dr. Marcard; Dr. de Cederschöld, of the court of Sweden; Dr. Malfatti, of the court of Vienna; Dr. Muck, of the court of Bavaria; Dr. Fischer; Dr. Joerdeus; Dr. J. Hamel, physician to the Emperor of Russia; Dr. Muller, physician to the Emperor of Russia; Dr. de Stoffregen, physician to the Empress of Russia; Dr. Brosse; Dr. Lichtenstaedt; Dr. de Koerber; Dr. de Themmen; Dr. G. Barker; Dr. Hendriksz; Dr. Crosne; Dr. Siemons; Dr. Vtringa-Coulon; Dr. van der Plaats; Dr. van Houten; the chemist Boler; etc., etc., etc.

A difference a little less subtle lies in the fact that the above-mentioned magnetizers actually cured people, whereas Braid, the hypnotist, did not.

of which attraction, together with some other phenomena, Dr. Féré, seeing they were inexplicable by suggestion, has elected to leave unexplained.* Such phenomena as the variation of the needle of a compass by imposition of the hand, which naturally enough they could not produce by suggestion, they mention only to deny *in toto*. These methods of reasoning, which are by no means confined to Doctors Braid, Binet and Féré, deserve only a homely refutation. John Smith, being unable to snatch a barbell of 200 lb., assures us it cannot be done, but we do not accept his assurance, for we have seen Sandow do it.

In order to prove that personal magnetism is no chimera we must rely here for the most part upon expert testimony—testimony taken with every care and solemnity before commissions innumerable, each consisting of members chosen for integrity and intelligence. Let us see what the learned academicians of the nineteenth century have to say on the point.

In June, 1831, after five years of investigation, the Committee of the Academy of Medicine of Paris presented its report, which recognized the reality of the phenomena produced by personal magnetism. It may be objected that they knew nothing of hypnotic suggestion, and that if they had lived after Braid's time they may have accounted for the phenomena in a very different way. But it must be remembered—first, that the majority of the phenomena were purely magnetic; and, secondly, in so far as the rest could be produced by hypnotic suggestion, that this art was well known centuries before Braid "discovered" it or the academicians of 1831 held their investigations. In order to show that their report was not made in ignorance of a possible explanation by the theory of hypnotic suggestion we are at some pains to depict that art as a matter of common knowledge among the learned long before the time of Braid. Dr. Bernheim, of the Nancy hypnotic school, fully recognized this fact, and in the *New Popular Encyclopedia* it is stated that hypnotism was known and studied in India long before the nineteenth century. We cannot accuse the learned academicians of 1831 of being ignorant of Aspasia's famous letter to Pericles, which, rightly or wrongly ascribed to Aspasia, was certainly written in Pericles' time. It will be remembered that the following sentence occurs in that letter: "At the moment of placing my gifts at the feet of the Goddess I ought, according to the advice of the priests, to fix my gaze upon a mirror floating upon the wave of the fountain." Now in 1825, just at the time

* See *Progrès Médical*, 1884, Dr. Féré.

when Dr. Foissac petitioned the Academy of Medicine in Paris to appoint a committee in order to investigate magnetism, the Italian Doctor Guis. Monte Santo, in a dissertation on the Asclepiades Rites, alluded to the floating mirror of Aspasia,* showing that it was used in order to obtain what is now called the hypnotic state. In 1831 it was well known that the ancient German prophetesses looked fixedly at whirlpools formed in rivers, that the Indian fakirs induced sleep by gazing at the tip of the nose, that the Chinese and Japanese bonzes attained the same result by staring at the navel. In the "Histoire des Spectres, visions et apparitions" of Le Loyer, 1605 (p. 131), the writer speaks of fascination produced by gazing fixedly at a mirror or a finger nail; and in 1646 the Jesuit Kircher † published his experiments with chickens and rabbits, which he hypnotized by compelling them to look along a line traced from the beak or nose with a piece of chalk. It was well known in 1831 that the sorcerers of Egypt, from the remotest times, used a white plate, in the centre of which, placed within two crossed triangles, was a black spot; that some Arabian sheiks used a glass lamp in the form of a ball filled with oil, the light shining through from the back; that in Algiers and Morocco they used simply a black spot in the hand—and all for the purpose of self-inducing the hypnotic state. In England, too, before the French Revolution, Joseph Balsamo, otherwise known as Cagliostro, placed boys and girls in the hypnotic state by making them gaze fixedly at a lighted candle placed behind a water bottle. In 1813 the Abbé Faria made his subjects fix their gaze upon his hand. From 1820 the Baron du Potet in certain experiments would mark a black spot on the floor and ask his subjects to look at it. By this means he produced the phenomena of the *second state* by self-hypnotism, and showed how they differed from those of pure magnetism. If to this list of hypnotic processes known in 1831 we add the magic mirrors, the theurgical mirrors, the narcotic mirrors, the crystal globes, etc., etc., with which clairvoyants induced the *second state* by self-hypnotism, we see that the Committee of 1831 must have been in a position to eliminate the known fact of hypnotic suggestion from the conclusions derived from a full investigation of the phenomena. There is, moreover, much that leads to the conclusion that a fact which is imperfectly understood to-day, viz. : that self-hypnotism without the addition of magnetism from the operator gives

* *Giornal dell' Ital. Litter.* May-June, 1825, p. 104.

† *Ars magna lucidæ et umbræ*, Rome, 1646.

incomplete and shallow effects, was much canvassed in the early part of the nineteenth century.

Shortly after the report of this committee Charles Lafontaine performed, in England, some very remarkable magnetic cures. Braid, with his vaunted "new discovery," was on the spot at once to produce and explain all by suggestion and self-hypnotization. But there was one thing he could not explain, nor even parody: the production of the magnetic sleep in a patient who, being *en rapport*, was still unconscious of his magnetizer's presence or his operation. Students of popular hypnotism will say that this was because Braid was at the time ignorant of the nature of post-hypnotic suggestion. But there is much to show that this branch of hypnotism was very well known in Braid's time and that Braid himself would be the first to suspect it in Lafontaine's action upon subjects at a distance. A few facts will make this clear. Post-hypnotic suggestion was certainly known to the priests in the time of St. Augustine, for, in his "On the care that one must take about dead persons" (ch. 17, v. 21), we read an account of a monk who appeared to a woman whom he had informed, through the intermediary of her husband, that he would appear to her in the night and give her some instructions. That this was a case of post-hypnotic suggestion is clear, from the fact that the husband was asked to make the suggestion. Thousands of similar instances could be furnished from the history of ancient times and the middle ages, but it will be more to the purpose to give examples which could not possibly have escaped Braid's consideration. In 1784, at the house of Dr. Jumelin, member of the Academy of Medicine of Paris, numerous experiments were made on Suggestion in all its phases. In 1814 Prof. du Commun gave in Paris all the processes of suggestion.* Prof. F. Corbeaux,† who had many pupils in London, produced suggestion phenomena in 1816. He reports a case of post-hypnotic suggestion produced by Major Pitman with a lady of Staffordshire. The suggestion was given before May 10, 1816, when Major Pitman left England for Calcutta, and it was carried out in July of the same year, while he was still in India. At the same time Professor Mouilleseaux produced many suggestion phenomena. Beside these signal instances the occult literature between 1784 and 1835, independently of the *Annales du Magnetisme animal* (1814-16), of the *Bibliothèque du Magnetisme animal* (1817-19) and of the *Archives du Magnetisme animal*

* See *Annales du Magnetisme animal*. t. ii., 1814, pp. 172-3.

† *Ibid.*, t. viii., p. 72, et seq.

(1820-22), contains numerous examples and explanations of post-hypnotic suggestion. If Dr. Braid knew nothing of all these things he certainly could not have missed the point in question in the processes of the Abbé Faria in 1813, for it was from this hypnotist that he derived all he knew of the subject, his claim to the title of discoverer being based upon the wholly non-essential matter of a cork between the patient's eyes—a really daring and original thing which his forerunners, although at times almost stumbling upon it, appear to have overlooked.

Before quitting this question of post-hypnotic suggestion it must be admitted that to the man in the omnibus it sounds quite like a modern discovery. The reason for this is not far to seek. When the doctors of official science wish to "discover" something new they usually begin with the pretence that the thing has never been heard of before in the history of the world. Having thus, by privation, cleared the ventricle of the public memory they inoculate it with the germs of their new discovery until upon the mellowing of occasion it is born, or rather reincarnated, under a new name, for it was born before in the time of Pythagoras, if perchance it was a "discovery" even then. Thus the medicinal frictions of Plotinus become the massage of to-day, the curative electricity of Mangin and Comus becomes the discovery of electrical therapeutics, the inoculation of the *Satya Grantham* is announced with a trumpet as vaccination—a bold step into the hitherto unknown. Presently, when the discoveries of the alchemists have been pushed into the limbo of the absurd, distorted, ridiculed and generally fitted for total rejection by the lay mind, the doctors of official science will kick down the chemical ladder by which they ascended and proclaim another discovery to the world—the common basis of the metals. The result of this tendency to provide a *tabula rasa*, a privative chaos for the creation of a "new discovery," is plainly discernible in the prevailing belief that hypnotism, hypnotic and post-hypnotic suggestion are the new discoveries which entirely discredit the magnetism of the dark ages. Its results, too, are evident in the modern theory, often put forward, that the investigators of the phenomena of magnetism during the early part of the nineteenth century were ignorant of post-hypnotic suggestion and therefore failed to take it into consideration as an explanation of the phenomena of magnetic action at a distance. Concluding, then, that Braid, in his attempted confutation of Lafontaine's theories, was well aware of the loophole of post-hypnotic suggestion, we can rightly estimate the conclusions of his struggle with that powerful magnetizer.

Approaching Lafontaine as any *doctus moderate* of an enlightened age would approach a juggler or a charlatan, Braid was from the outset disqualified in the search for truth. He followed the experiments of the magnetiser like a sceptical man, and saw in them nothing but an occasion to exercise his sagacity and unveil what he professed were the tricks of an impostor. Being compelled to recognize the reality of the phenomena produced he set about explaining them by world-old theories, of which he posed as the originator. He took the position that the operator is nothing : the subject everything ; and, in fortifying this, there is little doubt that he did much to blind his time to the truth. It is true he admitted that Lafontaine was able, by his magnetic method, to influence subjects at a distance under the test conditions of sceptical doctors—a thing which he, Braid, confessed he was unable to do by his method. But his bad faith is placed on record by the following written statement in his *Neurhypnology* :—

“For a long time I believed in the identity of the phenomena produced by my method of operating and by that of the partisans of mesmerism. According to the actual fact I believe at least in the analogy of the actions exercised on the nervous system. Nevertheless, and according to what the magnetizers declare they have produced in certain cases, there seems to] be difference enough to consider hypnotism and mesmerism as two distinct agents ; and for this reason : the magnetizers affirm positively that they can accomplish certain effects that I have never been able to provoke either by my method or by their method.”

Thus, after having accurately followed at first hand the experiments and methods of Lafontaine, which were precisely those recognized by the Committee of 1831, and having witnessed the effects which he was unable to produce either by his own methods or those of Lafontaine, this special pleader deliberately helps his readers to the conclusion that these effects rested solely upon the affirmations of the magnetisers. This is so evident that in considering this matter one can even dispense with his admission that “hypnotism and magnetism are two distinct agents” as an aid of doubtful value coming from such a source. At all events it is not required, as there are other authorities of better integrity, who were not actuated by an overwhelming desire to “discover” a system which should bear their name. Although the claims and pretensions of Braid were demolished in 1841-2 by Lafontaine, who continued to work many remarkable cures, even in English hospitals, while Braid himself with his schoolboy experiments was working no cures worth the name ;—although the deathblow to his preten-

sion that hypnotism explained and accounted for all the phenomena of magnetism was given shortly afterwards by Dr. J. Elliotson, who, being a powerful magnetizer and responsible for the cure of many patients given up by the doctors, was represented by the "Medical Society" as "polluting the temple of Science"; and, finally, although little or nothing more was heard of Braid until 1853 when his system reappeared in a London medical paper, yet he is still regarded by the multitude as the discoverer of hypnotism, who exposed once and for all the claims of the magnetizers of all times. Why is this? The answer would seem to lie somewhere in the fact that magnetism strikes at the very foundation of modern materialism, whereas hypnotism does not. Moreover, magnetism is, for other reasons, dangerous to the worldly interests of the disciples of Hippocrates and therefore they have been at great pains to erect the harmless shadow of hypnotism *à la* Braid—the "parody of magnetism"—in its place.

At the present time when it is possible to prove the existence of the magnetic fluid, it is not necessary to bring forward the well authenticated experiments of the nineteenth century. Yet they are interesting, as they show how men who call themselves unbiassed students have been enabled to miss or to forget certain facts which their theories are unable to explain. The following are a few of these facts culled at random from the history of magnetism both before and after its public conflict with, though never before its private knowledge of, hypnotism. In 1827 the celebrated Nobili recognized the existence of a current peculiar to each animal organism. In 1844 Dr. Ch. Matteucci published a series of conclusive experiments on the electro-physiological phenomena of animals, in which work he demonstrates very clearly the existence of a nervous or magnetic fluid. In 1849 the works of Reichenbach began to appear, proving the polarity of the human body, a fact recognized long before by Paracelsus. A few years later Dr. Baragnon, who confirmed the existence of a nervous fluid, wrote in his *Studies on Animal Magnetism*: "I am not far from believing, after Newton and Mesmer, that every man is surrounded by a particular atmosphere upon which his organism reacts." Later, in 1860, Dr. Charpignon, in his *Relation of Magnetism to Jurisprudence and Legal Medicine*, says: "One admits an imponderable agent which vivifies the human body, radiates and polarizes itself, under certain circumstances, and then determines the effects called magnetic." This statement is, in effect, the very theory which has for thousands of years been held in the East, whence it was derived by Paracelsus. Six years later Dr.

Claude Bernard published his *Lessons on the Properties of Living Bodies*, in which he recognized a "kind of electricity in all animals." This was followed in 1868 by Dr. Baillif's *Thesis*, in which he demonstrated the exteriorization of the nervous fluid and its action at a distance. Dr. Chevillard's experiments also led to the same conclusion. The facts of nervous atmosphere and radiance have been admitted by Dr. Benjamin Richardson in England, Dr. Robert Hare in America, Professor Boutlerow of the University of St. Petersburg, Professor Thury of the Academy of Geneva, Dr. Gasparin, Dr. Baretty and many others in France, and Dr. Lombroso in Italy. The experiments made since 1881 by Professor Durville on the polarity of the human body are condensed in his *Experimental Treatise on Magnetism*. Following Durville, Dr. Baretty, in a work entitled "*On the physical properties of a particular force of the human body commonly known under the name of Animal Magnetism*," says: "The neuric radiant force emanates from the human body by three principal points: first, the eyes; second, the free extremities of the fingers; third, the mouth—by the breath." This, written in 1887, is a late but welcome recognition of facts which have been frequently asserted by magnetizers from the earliest times. The experiments of Dr. Baretty have been confirmed by Dr. Dumontpellier. At the time that Dr. Baretty was making his experiments an article by Dr. W. H. Stone appeared in the *Revue Scientifique*, in which the writer gave the measurement of the electrical tension from one foot to the other, from one hand to the other, and stated that he had observed signs of polarization giving birth to an electro-motive force. This is a confirmation of the experiments of the Academician A. C. Becquerel in 1856. As a result of his investigations that learned scientist and physician has written, "Life is the result of an action of voltaic piles which operate continually by means of their corresponding positive and negative poles and cease to emit electricity as soon as the action of the piles no longer takes place." The conclusions of Colonel de Rochas in his works on the exteriorization of sensibility and motricity—conclusions which are based upon innumerable experiments—also leave no doubt in the mind of the careful student as to the existence of a neuric radiant force and its possibilities.

Further, if we search the records of magnetism during the time when the popular belief was directed especially towards the explanations advanced by the exponents of hypnotic suggestion, we find a vast array of witnesses supporting the magnetists. Sir William Crookes, for one, has demonstrated that some persons

are able to act at a distance and without visible intermediary upon inanimate objects. He gives the name of psychic force to the exteriorized vital energy of these persons. He has verified the existence, and even the variations, of a force which is obviously identical with animal magnetism. But Sir William Crookes has not been the only one to register this force by means of an instrument. Dr. Puyfontaine with his galvanometer, the Abbe Fortin with his magnetometer and Dr. Baraduc with his biometer—all have registered the influence of physiological magnetism upon inanimate objects. This being so, we see that Dr. Charpignon might well repeat, after the magnetizers of all time, in his *Physiology, Medicine and Metaphysics of Magnetism*: "All the inorganic bodies can be saturated with magnetic fluid and act afterwards upon impressionable individuals." And yet, notwithstanding that all these proofs are available, so great is the political influence of the hypnotic schism that the magnetizer Edwards was severely persecuted in 1900 by the corporation of the doctors of Belgium—a proceeding which drew from the scientist Dr. J. Vindevogel * the following remark:—"If you deny or doubt the reality of that magnetic gift, unhappily too little bestowed, I pray you to leave your scepticism, your doubt, your incredulity. That gift exists, it is proved. It is by the vital or magnetic fluid that the saints, the thaumaturgists, have operated in all countries and in all times."

But, once more, it is too much to expect of the ordinary man of drugs that he will even accord serious consideration to a mode of medicine which can dispense with his hard-earned book knowledge of *materia medica*. It is indeed true what the philosopher Schopenhauer says:—

"The fashion of arguing against the acceptance of a vital force deserves to be considered not only as wrong but also stupid. For whoever denies that vital force denies in principle his particular existence and can, consequently, flatter himself that he has attained to the summit of the absurd. Moreover, that shocking nonsense emanating from doctors and chemists contains the more vile ingratitude because it is precisely the vital force which subdues diseases and produces cures, for which these gentlemen pocket the money and give receipts." †

Regarding this ingratitude on the part of the sons of Galen, the most one can say in extenuation is that "business is business,"

* See *Le Medicin* of Brussels—April, 1900.

† *Über den Willen in der Natur*—1854.

and there is no sentiment in business. But the charge we prefer against the doctors of official science is not wholly one of ingratitude to this vital force which, even when denied, enables them to pocket fees and give receipts. No one can fail to see that in the history of medicine the "sorcery," "charlatanism" and "jugglery" of yesterday have been eagerly embraced as the saving medical truth of to-day, when at best they are a miserable half truth becoming a whole lie when foisted upon the lay mind as the whole truth. It is a strange and melancholy sight to see the doctors of this enlightened age, hypnotizers because materialists, using, in order to combat the magnetizers and at the same time to present themselves in the light of "discoverers," the very processes peculiar to the "sorcerers" of the dark ages so much discredited by the old-time doctors who themselves were using the "force of the imagination," the "bewitchment of the tongue" and "the fascination of speech" so fully explained by Le Loyer and Montaigne. The processes of Abbé Faria, hallowed by Charcot, are now held by the doctors to be thoroughly scientific. But Faria in his day was dubbed "imposter," "charlatan," "juggler" by the doctors. From which startling change of front it would appear that the doctors of official medicine have the gift of pronouncing a verdict before hearing the evidence. Another aspect of the charge against them is even more serious. What in plain terms is this suggestion that doctors have been talking to their patients all their lives more or less unconsciously like Molière's gentleman with his prose? In the waking state it is merely the imposition of an idea by one mind upon another, and, used without the magnetic process, it has just the value of a simple lie. To suggest a thing is white when it is black is certainly to lie, and to act in accordance with the suggestion is to believe and obey a liar. This method of "suggestion," whether of the kind Montaigne asserted was practised unconsciously by doctors in general, or of the now officially recognized hypnotic kind which aforesaid in Israel, and elsewhere, was known as sorcery, is, then, in its practice, a form of lying by means of which doctors deal with diseases. This is perhaps what Plato meant by his remark: "It belongs only to the medical men to lie freely, for our salvation depends alone upon the falsity of their promises."* In any case I have no wonder that this thing was called sorcery in the olden days.

(To be continued.)

* *Republic*, Lib. iii.

THE CHASE VAULT MYSTERY

[The following record has been sent me by a gentleman of position in the island of Grenada, British West Indies, who from his family connexions is in a position to authenticate the statements made. He writes me: "I do not think the story of the Chase Vault Mystery in the colony of Barbados has ever yet been published in any English periodical dealing with such matters. As I am sure it will be of interest to your readers, I enclose a cutting from the Port of Spain Gazette (Trinidad) of March 7th, 1896, in which it was reproduced from Stark's Barbados Guide Book. There is probably no story of psychic interest of that date which is so well authenticated as this is, for there exists official record of it as indicated by the narrator." I understand from my correspondent that the story current at the time was that the leaden coffin referred to in the narrative as having been repeatedly disturbed was that of a distant relative who had been obnoxious to certain other members of the family, who predeceased him, and whose bodies were also in the vault. He adds: "I know the place well myself, and have often inspected the vault, which when I last saw it was in ruins." A very similar story is narrated of a vault in the cemetery of Ahrensburg in the Island of Oesel in the Baltic, by Mr. R. D. Owens in his Foot-falls on the Boundary of a Another World.—Ed.]

CHRIST CHURCH, and the adjacent burying ground, stands upon a shelve of coral which rises to an eminence of one hundred feet above the level of the sea over Oistin's Town. This church was one of the eleven founded over two centuries ago, at which time various members of the district erected family vaults in the burying grounds appropriated to each church. From the nature of the foundation, these tombs were of necessity formed partially above and partially below the surface.

The vault belonging to the family of the Hon. Colonel Chase, and of which this extraordinary incident is related, was constructed of masonry, composed of the sawn coral stone of the island and fastened together with cement, which in the course of a few years, became hardened as stone itself; it was twelve feet long and six and a half feet wide, and is hewn partially through a flinty limestone rock; the entrance to it was secured by a massive stone which required six or seven men to move. The doorway was in the end; the masonry projecting at the base and gradually decreasing towards the top, forming an inclined plane against which rested a large slab of solid stone forming a door, which was fastened round with cement to prevent its removal except

when needed for interring in the vault, when it became necessary to break the cement before sliding aside this stone door. Immediately inside the door two or more steps descended to the flooring.

Upon an occasion of interment in this vault, August 9th, 1812, those engaged in opening it to receive the body were astonished to find that two of the coffins were removed from their places; one large leaden one was upon the ground, while that of an infant was thrown from its place on one side of the opposite corner.

The black artisans were alarmed and hastened to the church officials to relate the singular circumstance; but no credence was given to their story, and it was imagined that, actuated by an desire for mischief, these labourers had, upon the last occasion of interment, in order to create a sensation, entered the vault before closing the door, disturbed the coffins, and left them in this disorder.

In vain were their protestations of innocence, and even the known horror which all negroes attach to death and burial places was not accepted as a consideration in favour of their assertions. They were accordingly severely reprimanded, and the church officials determining to keep strict watch over this particular vault for the future, endeavoured to prevent the knowledge of what had transpired from circulating beyond those immediately concerned, lest they should be censured for neglect. They consequently acted with the greatest caution at the closing of the door after the burial had taken place. Having previously seen the coffins re-arranged and the vault restored to its wonted order, they further satisfied themselves that there was no possibility of ingress by any other than the legitimate means.

Time wore on, four years and two months had elapsed when death again visited the family and the vault was destined to receive another inmate, a tiny coffin and its baby tenant. The officials eagerly repaired to the spot; external examination proved that it had not been disturbed since last closed; all appeared exactly as when they left it, the cement round the door was solid as the stone it secured, no crack in any of the walls warranted the idea of violence, and yet when the order was given and the door removed, the vault displayed even greater confusion than on the previous occasion.

This was too serious to be longer overlooked, and the family must be apprised of the occurrence both on this and the previous occasion, while the perpetrators of the deep-laid trick must be discovered if possible, and punished; but after

examining the vault and questioning the masons very closely, the family were disposed to treat the matter lightly: consequently the vault was re-arranged, and closed after the body of the infant had been deposited.

Scarcely two months elapsed before the remains of a relative were removed from another parish to be deposited in this vault. It was opened, and again a mysterious confusion prevailed. The coffins were replaced and the vault again closed.

Two years and eight months passed away and death calling for another consignment to this tomb, the door was removed and the interior for a fourth time displayed a strange disarrangement of the coffins. It was now regraded more seriously than hitherto; the account of the mystery spread so rapidly, that not only all the inhabitants of Bridge Town, but of the whole island were interested. Thousands visited the spot, curiosity was at its height, and the news having reached the Government House, His Excellency the Governor, Lord Combermere, stated his intention to be present at the approaching interment.

Accordingly, attended by his aide-de-camp and staff, Lord Combermere visited the vault; in his presence every part of the floor was sounded to ascertain that no subterranean passage or entrance was concealed. It was found to be perfectly firm and solid, no crack even was betrayed. The walls were next examined; they were proved to be thoroughly secure, no fracture was visible, and the three sides together with the roof and flooring presented a structure as solid as if formed of entire slabs of stone. The displaced coffins were re-arranged, the new tenant of that dreary abode appropriated its place, and when the mourners had retired with the funeral procession, the floor was carefully sanded with fine white sand, in the presence of Lord Combermere and the assembled crowd, and the door was slid into its wonted position. With the utmost care the new cement was laid on to secure the door; and when the masons had completed their task, the Governor made several impressions in the cement with his own seal, and many of those attending him added various private marks.

Satisfied now that no one could gain access to the vault without betraying his mode of ingress, the people departed; but the interest in the occurrence continued, and furnished a constant topic of conversation. The highest curiosity was expressed as to the result and numerous conjectures arose regarding the cause, some suggesting volcanic power, others a superstitious belief in superhuman agency while many still continued to attribute the

mischief to the cunning of the negroes—the impracticability of the thing being scarcely taken into consideration.

So great a stir did the occurrence make in the island, and so many expressed impatience to test the possibility of trickery by the reopening of the tomb, that Lord Combermere, who participated in this curiosity, sent a request to the family to have it examined; permission was of course accorded, and the opening fixed for the 18th. April, 1820, just nine months and eleven days from the period of its closing.

Barbados has seldom witnessed such a gathering as Christ Church district that day presented. The towns were deserted, and thousands hastened to the scene—every spot, every avenue, every foot of ground was covered in and around the church-yard.

The scorching rays of sun blazed forth in tropical splendour upon that sea of living forms—natives, Europeans, negroes, crowded together in their various attires and scarcely less varied complexions upon the brow of a hill with the massive stone tombs rising every here and there amongst them. The old church standing forth in sombre relief, as if a connecting link between the living and the dead, made the scene altogether one which beggared description, while its peculiar interest was in the death-like silence of mute anxiety and superstitious awe.

Lord Combermere now arrived, and if his own interest in the mystery could have failed to induce him to seek the reopening of the vault, the assembled masses gave ample testimony of the universal gratification his request had given.

He at once proceeded to examine the structure. All was secure, and appeared exactly as it had done when he left it after being closed, the cement was unbroken, and the large impressions of the governor's seal were as sharp and perfect as when made, but now hardened into stone. Each person present who had before made private marks, satisfied himself that they were untouched and unaltered; and the command having been given, the masons proceeded to break the cement and slide off the door. The cement yielded as usual to their instruments, but when they endeavoured to remove the stone it resisted with unwonted weight; increased force was applied, but still it remained immovable. For a moment all hands were stilled, and a look of wondering dismay passed from each to each, but it was only for a moment—the next, excitement lent a powerful energy, and the stone yielded an aperture of half an inch, enough to afford a peep-hole; yet nothing was visible in the darkness of its buried

night, save where its tiny ray of light entered through the narrow crevice and seemed to cut across some black object close to the portal, so near, that its own thread-like ray lay brightly visible, prevented by this massive black *something* from dispersing itself into the reigning darkness within.

Awe a second time paralyzed the energy of those engaged. Suspense deepened the intensity of interest and lent a dreadfulness to the terror of that mass of anxious spectators. A hush, as when nature sleeps under the pall of midnight, sealed every breath, lest they should fail to catch the first whisper of those near the tomb that might offer a solution of the problem before them.

Increased force was lent to move the stone, and inch by inch it yielded till it was slid sufficiently aside to admit of a person's entering, and then it was discovered that the huge leaden coffin was standing upon its head with its feet resting against the middle of the stone door. This coffin, which it required seven or eight men to move, was removed from its central place and placed in a remarkable position, yet the sand on the floor bore no trace of footprint or having been in any way disturbed. The coffin of an infant had been hurled with such force against the opposite wall near which it was lying, that the corner had left a deep indentation in the stone work.

Lord Combermere directed one of the gentlemen of his staff to make an accurate drawing of the positions of the coffins; a copy of which he forwarded to the Colonial Office with his despatch relative to the occurrence.

The family immediately ordered the coffins to be removed and buried in separate graves. After which the vault was abandoned, in which state it still remains.

As to the authenticity of the foregoing statements there can be no doubt, for they are attested by Lord Combermere and Thomas Harrison Orderson, Rector of Christ Church at that time, and the occurrence is mentioned by Schomburgk and others who remembered the circumstance.

MYSTIC ASPECTS OF THE GRAAL LEGEND

By ARTHUR EDWARD WAITE

I

THE VICTORY OF THE LATIN RITE

IN the last paper there was put forward the hypothesis of the Celtic Church as it has never been expressed previously ; nothing was diminished, and any contrary inferences were offered so far temperately ; but the issues are not entirely those of the Graal legend, and, in view of that which comes after, a few words in conclusion of the previous part may perhaps be said more expressly. It should be on record, for those who have ears, that the Welsh Church, with its phantom and figurehead bishops, its hereditary priesthood, and its profession of sanctity as others profess trades, seems a very good case for those who insist that the first Christianity of Britain was independent of St. Augustine, which it was, and very much indeed, but on the whole we may prefer Rome. When we have considered all the crazes and heresies, all the pure, primitive and unadulterated Christianities, being only human and therefore disposed to gratitude, it is difficult not to thank God for Popery. But it would also be difficult to be so thankful, that is to say, with the same measure of sincerity, if we were still in the school courses, and belonged officially thereto. I mean to say, although under all reserves, that there is invariably some disposition to hold a fluidic and decorative brief for Rome in the presence of the other assemblies. Let therefore those who will strive with those who can over the dismembered relics of apostolical Christianity ; but so far as we are concerned the dead can bury their dead. We have left the Celtic Church as we have left carved gods. A pan-Britannic Church may have been the dream of one period, and if so, seeing that it never came to fulfilment, we can understand why it is that in several respects the Graal literature has now the aspect of a legend of loss and now of a legend of to-morrow. The Anglican Church seems under the present aspect to recall for a moment that perverse generation which asked for a sign and was given the sign of Jonah. It has demanded apostolical evidences to enforce its own claim and it has been given the Celtic Church. Let us

therefore surrender thereto the full fruition thereof. There may be insufficiencies and imperfect warrants in the great orthodox assemblies, but in the Celtic Church there is nothing which we can regret. The Latin rite prevailed because it was bound to prevail, because the greater absorbs the lesser. On the other hand, but now only in respect of the legends, let it be said lastly that the ascension of Galahad is, symbolically speaking, without prejudice to the second coming of Cadwaladr. It does not signify for our purpose whether Arthur ever lived, and if so whether he was merely a petty British prince. The Graal is still the Graal and the mystery of the Round Table is still the sweet and secret spirit of universal knighthood.

Seeing, therefore, that we have not found in the Celtic Church anything that suffices to account for the great implicits of the literature and that the watchwords call us forward, it is desirable at this point to consider the position of our research at the stage which it has now reached. I have to justify my statements that (*a*) the Graal is a legend of the soul, and is, in some respects, a history which is personal, namely, to all souls at a certain epoch of their experience; (*b*) its root-matter is analogous with that of mysticism; (*c*) the chalice, to speak of that only which is the hallow-in-chief, is from the mystic standpoint, a symbol; (*d*) a better explanation must be found for its feeding properties than has been so far offered by folk-lore; (*e*) the four epochs of the legend—being (1) institution, (2) the Keepership, (3) the enchantments and wounding, (4) the close of the adventurous times—must be held to manifest in part the secret intention; (*f*) the remanents of the Graal mystery must be sought not in a castle of the Pyrenees, not in a Spanish church, though there is one in that country which claims to have been its last custodian; nor in respect of its traces at Sarras, that is to say, at Cesarea, or elsewhere, but in certain instituted mysteries, the reflection of which remains to the present day. Before entering into the consideration of these matters, there is a word in fine to be said about official scholarship.

How admirable is the life of the scholar, how zealous the devotion which impels him, and how sorrowful it seems that it enters so seldom into his heart to have concern for the great subjects! Yet there is one respect in which he does excellent service towards things that are really important; he is in some cases devoted with great seriousness and all-ruling honesty to the elucidation of old literatures. The work is often final, or tends in the direction of finality, when these literatures

have no consanguinity—*absit omen*, in the name of all folklore societies!—with the decried mazes of mystic thought. With such possibilities on the hill-tops, the work on the lower ground is still precious, but it is necessary at times and seasons to dissent from the official conclusions and the official attitude, because it is not to be expected that scholarship—crowned with “the simple senses” and saying: “Omega, thou art Lord,” to many phantoms which for us are mere idols—should be in touch with these possibilities, or should deal with them fully and justly. May it exercise in the present instance a certain reasoning tolerance towards an investigation which, in differing from its own, offers a grateful recognition of all that has been so far accomplished!

II

THE MYSTERY OF INITIATION

Like those who said in expectation of an imminent onslaught: “Gentlemen of the guard, fire first!” I will now make what must be certainly considered a fatal admission, as follows: The great literatures and the great individual books are often at this day to the mystic as so many counters, or heaps of letters, which he interprets after this own manner and so imparts to them that light which, at least intellectually, abides in himself. We know in our hearts that eternity is the sole thing which ultimately matters and true literatures should confess to no narrower horizon. It happens sometimes that they begin by proposing a lesser term, but are afterwards exalted, and this was the case with the Graal books, which were given the Perceval legend according to the office of Nature and afterwards the legend of Galahad according to the law of Grace.

Recurring now to the brief schedule of points which call to be dealt with and may be preferably taken at this, rather than at a later stage, I will make a beginning with that which comes last in the enumeration itself, because it is obvious that I can be concerned—for what it is worth—with simple affirmation only, and not with evidence. There is behind the great quests a Mystery of Initiation and Advancement, to the nature of which I can approximate only in reviews and in printed books, but that which it is possible to say will be expressed, under proper veils, at the close of the present paper. The warrant of it is in the secret fraternities which lie behind the surface-pageant of mystic literature. At this day, and for many generations backward, the great secret rites have been like the Rich King Fisherman, either wounded or

in a condition of languishment, and it is for the same symbolic reason, namely, that there are few prepared to come forward and ask the required question, on account of the external stress and disillusion. At the same time, they have been saying, after their own manner, for many centuries: Ask, and ye shall receive. If these statements can be tolerated on the faith of one who, from the writer's standpoint, has perhaps more to lose than to gain by making them, it will follow that the mystic element in the Graal literature cannot be understood at first hand by those who are unacquainted with the interior working of those secret societies of which the Masonic experiment, let us say, is a part only, and elementary at that. The important lights are not in printed books, but in the catholic motive which characterizes secret schools that have never entered into the knowledge of the outside world, and in the secret body of doctrine communicated by these. It is there only that the student can learn why that sacred and mysterious object which is termed Graal is (1) A stone which is not a stone, and, like that of alchemy, at once a medicine and an elixir; (2) a cup of knowledge and a cup of memory; (3) a symbolic vessel or lamp, wherein is the light of the world and from which that light is transmitted. These memorials have been always in the world and their rumour has been heard always; in so far as the Graal literature can be called a concealed literature, there were other concurrent and more express witnesses, each of them claiming to draw from high authority in the past, in the main always oral but in part also written.

III

THE LOST BOOK OF THE GRAAL

Now, if there is one thing which is clear from the whole literature, it is that the Graal romances claimed to follow some book which has not come down to us, and those who are concerned with such matters might, from the sole consideration of the texts, reconstruct in respect of its accidents the kind of apocryphal gospel which could have served as the proto-Graal book of the whole literature. It would have comprised many curious elements, a few of which may be hazarded in this place: A, power of words, reflected perhaps through gnosticism from the old mysteries of Chaldea; B, Magical elements brought over by nomadic tribes deriving from Egypt; C, an eschatology with a motive akin to that of Origen; D, a special legendary interest in Pontius Pilate and Judas Iscariot; E, an expectation of the final redemption of Jewry symbolised by

MYSTIC ASPECTS OF GRAAL LEGEND 39

the deliverance of an unfaithful disciple named Moses, who appears in the metrical Joseph and in the texts which follow therefrom. This apocryphal gospel-book would, however, and above all, have included the particular great implicits which constitute the Graal literature. It may have been a manifesto of some secret sanctuary or school within the Church, of some hidden sect in Christendom, or some illustration of the Greater Mysteries of Initiation in Christian times. On this assumption, it contained materials and put forth warrants which, falling into the hands of romancers, or being heard of indirectly and by rumour, were gravely misconstrued. Indeed, this *Sanctum Graal*, this *Vas insigne electionis*, *Calix inebrians*, in a word, this *Liber Gradalis* was as much a mythical object to the putative hermit who wrote the Grand St. Graal as it was to Robert de Borron, who specifies his dependence upon this book but who may even have owed his acquaintance with its story to Walter Montbeliard, in whose service he tells us that he was. At what distance therefore he drew, whether, in the speculative case mentioned, his patron was clerk enough to read it in the Latin tongue, whether he, too, knew it by report only, as a tradition communicated in some order of chivalry, are things which we shall never know. Walter Montbeliard was possibly a Knight Templar; he took the cross, as a consequence of which he died in the Holy Land, and it was subsequent to this that De Borron wrote his poem, or at least its concluding part. On his metrical romance there follows the early history of Merlin, and we can assume that its prose version is a moderately fair presentation of the lost poem. It has brought the mystery of all sanctity into a wild kingdom of the west and many centuries have elapsed, during all which period the Keeper of the Holy Graal has continued alive in the flesh, but serving absolutely no purpose, so far as any official church or the claims thereof are concerned. From his secret place he exercises no pontificate; he ordains no one; he teaches nothing. His undeclared asylum is one of uttermost refuge, and the scribe of the enchanter and prophet is promised repose therein when he has completed his records. In the meantime, the only consequence following from the presence of the Graal in Northumbria is that it enables Merlin to appropriate it in an obscure manner to his own use and to connect himself with it in every possible way. What was to have depended from this we do not know, for the *tertium quid* of De Borron's trilogy is represented by a forged conclusion, or perhaps I should rather say, by an unauthorized transcript in prose, which reduced the whole cycle to complete nullity. Alternatively, if De Borron

never produced his *pars tertia et ultima*, then the Didot Perceval is an attempt to fill the gap. Therein the secret words are indeed communicated to the questing hero, but the Graal is taken from his custody; no one knows what becomes of it; no one hears of his own fate; all the offices are voided. This, therefore, is the history of the Lost Book in the Lesser Chronicles—one doubtless of long and grievous misconstruction—from which one thing only arises—that there was a secret office of the Eucharist, but outside its custodians no one knew what it was. On this cycle there follows that which begins with the Grand St. Graal, a work which, whoever was its author, recalls in so many ways the treatise *De Nugis Curialium*, written by Henry the II's archdeacon, Walter Map. It presents to us great fictions to account for its origin, but it confesses in fine that it depends from a Latin source, or the hermit of the prologue rendered what he saw miraculously into that tongue. This is only another way of saying that the author spoke as he could of that which he had read or seen as little as Robert De Borron. Now, either a stream of continuations followed from this document or alternatively it constituted an introduction to these. In the first case the continuations do not present conclusions which conclude, and in the second the limits of the existing texts are exceeded. Alternatively, there is a lost quest of Galahad which may have embodied so much of the Lancelot story as was necessary to its purpose, and no more. In any case, after all the stories have been told, all the adventures achieved, and "the dragon of the great Pendragonship" has been plunged in a sea of blood, we are left with the chief implicit of the cycle, allocated, as it must be irresistibly, to the Lost Book, still undeclared as to purpose. We have indeed the Galahad legend as presented in the Great Quest, forgetting all about Secret Words, all about Apostolical Succession, reverting apparently into the hands of the orthodox church, and thereby re-expressed as a great mystery of sanctity. We must therefore set aside for the moment the question of implicits and see what we can make of this simply as a sacramental legend, having insufficiencies of its own kind, but still offering the second sense of the Eucharist amidst the decorations of allegory, the glory of spiritual chivalry and the enchantments of romance.

IV

THE MYSTERY OF FAITH

Now the mystery of faith in Christianity is above all things the Eucharist, in virtue of which the Divine Master is ever present

MYSTIC ASPECTS OF GRAAL LEGEND 41

in his church and is always communicated to the soul ; but the Graal mystery is the declared pageant of the Eucharist which, in virtue of certain powers set forth under the veil of consecrating words, is in some way a higher mystery than that of the external church. We have only to remember a few passages in the Grand St. Graal, in the great prose Perceval and in the quest of Galahad, to understand the imputed distinction as :— (A) the Communication in the Eucharist of the whole knowledge of the universe, from Aleph to Tau ; (B) the communication of the Living Christ in the dissolution of the veils of Bread and Wine ; (C) the communication of the secret process by which the soul passes under divine guidance from the pageants of this world to heaven, the keynote being that the soul is taken when it asks into the great transcendence. This is the implied question of the Galahad legend, as distinguished from the Perceval question. There are those who are called but not chosen at all, like Gawain. There are those who get near to the great mystery but have not given up all things for it, and of these is Lancelot. There is the great cohort, like the apocalyptic multitude which no man can number—called, elected and redeemed in the lesser ways by the offices of the external Church—and of these is the great chivalry of the Round Table. There are those who go up into the Mountain of the Lord and return again, like Bors ; they have received the high degrees, but their office is in this world. In fine, there are those who follow at a long distance in the steep path, and of these is the transmuted Perceval of the Galahad legend. It is in this sense that, exalted above all and more than all things rarefied into a great and high quintessence, the history of the Holy Graal becomes the soul's history, moving through a profound symbolism of inward being, wherein we follow as we can, but the vistas are prolonged for ever, and it well seems that there is neither a beginning to the story, nor a descried ending.

We find also the shadows and tokens of secret orders which have not been declared in the external, and by the strange things which are hinted, we seem to see that the temple of the Graal on Mont Salvatch is not otherwise than as the three tabernacles which it was proposed to build on Mount Tabor. Among indications of this kind there are two only that I can mention. As in the prologue to the Grand St. Graal, the anonymous but not unknown hermit met on a memorable occasion with one who recognized him by certain signs which he carried, giving thus the unmistakable token of some instituted mystery in which both shared : as in the great prose Perceval we have an account of

five changes in the Graal which took place at the altar, being five transfigurations, the last of which assumed the seeming of a chalice, but at the same time, instead of a chalice, was some undeclared mystery: so the general as well as the particular elements of the legend in its highest form, offer a mystery the nature of which is recognized by the mystic through certain signs which it carries on its person; yet it is declared in part only and what remains, which is the greater part, is not more than suggested. It is that, I believe, which was seen by another maimed King when he looked into the sacred cup and beheld the secret of all things, the beginning even and the end. In this sense the five changes of the Graal are analogous to the five natures of man, as these in their turn correspond to the four aspects of the Cosmos and that which rules all things within and from without the Cosmos. I conclude therefore that the antecedents of the Cup Legend are (1) *Calix meus quam inebrians est*; (2) The Cup which does not pass away; (3) The *vas insigne electionis*. The antecedent of the Graal question is: Ask, and ye shall receive. The antecedent of the enchantment of Britain is the swoon of the sensitive life, and that of the adventurous times is: I bring not peace, but a sword; I come to cast fire upon the earth, and what will I but that it should be enkindled?—The closing of these times is taken when the Epopot turns at the altar, saying *Pax Dei tecum*. But this is the peace which passes understanding, and it surpervenies upon the *Mors osculi*—the mystic Thomas Vaughan's "death of the kiss"—after which it is exclaimed truly: Blessed are the dead which die in the Lord, from henceforth and for ever. It follows therefore that the formula of the Supernatural Graal is: *Panem cœlestem accipiam*; that of the Natural Graal, namely, the Feeding Dish, is: *Panem nostrum quotidianum da nobis hodie*; and the middle term: Man doth not live by bread alone. I should add: These three are one; but this is in virtue of great and high transmutations.

V

THE DECLARED MYSTERY OF QUEST

And now as the sum total of these mystical aspects, the desire of the eyes in the seeking and finding of the Holy Graal may, I think, be re-expressed as follows:—

Temple or Palace or Castle—Mont Salvatch or Corbenic—wherever located, and whether described as a wilderness of building, crowded burg or simple hermit's hold—there is one characteristic

MYSTIC ASPECTS OF GRAAL LEGEND 43

concerning the Graal tabernacle which, amidst all its variations in the accidents, is essentially the same ; the Keeper of the great hallows has fallen upon evil days ; the means of restoration and of healing are, as one would say, all around him, yet the help must come from without ; it is that of his predestined successor, whose office is to remove the vessel, so that it is henceforth never seen so openly. Taking the quest of Galahad as that which has the highest significance spiritually, I think that we may speak of it thus :—We know that in the last analysis it is the inward man who is really the Wounded Keeper. The mysteries are his ; on him the woe has fallen ; it is he who expects healing and redemption. His body is the Graal Castle, which is also the castle of Souls, and behind it is the Earthly Paradise as a vague and latent memory. We may not be able to translate the matter of the romance entirely into mystical symbolism, since it is only a rumour at a distance of life in the spirit and its great secrets. But, I think, we can see that it all works together for the one end of all. He who enters into the consideration of this secret and immemorial house under fitting guidance shall know why it is that the Graal is served by a pure maiden, and why that maiden is ultimately dispossessed. Helayne is the soul, and the soul is in exile because all the high unions have been declared voided—the crown has been separated from the kingdom, and experience from the higher knowledge. So long as she remained a pure virgin, she was the thyrsis-bearer in the mysteries, but the morganatic marriage of mortal life is part of her doom. This is still a high destiny, for the soul out of earthly experience brings forth spiritual desire, which is the quest of the return journey, and this is Galahad. It is therefore within the law and the order that she has to conceive and bring him forth. Galahad represents the highest spiritual aspirations and desires passing into full consciousness, and so into attainment. But he is not reared by his mother, because Eros, which is the higher knowledge, has dedicated the true desire to the proper ends thereof. It will be seen also what must be understood by Lancelot in secret communication with Helayne, though he has taken her throughout for another. The reason is that it is impossible to marry even in hell without marrying that seed which is of heaven. As she is the psychic woman, so is he the natural man, or rather the natural intelligence, which is not without its consecrations, not without its term in the great transcendence. Helayne believes that her desire is only for Lancelot, but this is because she takes him for Eros, and it is by such a misconception that the lesser Heaven stoops to the earth ;

herein also there is a sacred dispensation, because so is the earth assumed. I have said that Lancelot is the natural man, but he is such nearly at the highest ; he is born in great sorrow, and she who has conceived him saves her soul alive amidst the offices of external religion. He is carried into the lesser land of Faerie, as into a garden of childhood. When he draws towards manhood, he comes forth from the first places of enchantment and is clothed upon by the active duties of life, as by the vestures of chivalry. He enters also into the unsanctified life of sense, into an union against the consecrated life and order. But his redeeming quality is that he is faithful and true, because of which, and because of his genealogy, he is chosen to beget Galahad, of whom he is otherwise unworthy, even as we all, in our daily life, fall short of the higher aspirations of the soul. As regards the Keeper, it is certain that he must die and be replaced by another Keeper before the true man can be raised, with the holy things to him belonging, which hallows are indeed withdrawn, but it is with and in respect of him only, for the keepers are a great multitude, though it is certain that the Graal is one. The path of quest is the path of the upward progress, and it is only at the great height that Galahad knows himself as really the Wounded Keeper and that thus, in the last resource, the physician heals himself. Now this is the mystery from everlasting, which is called in the high doctrine *Schema misericordiæ*. It is said : *Latet, æternumque latebit*, until it is revealed in us, but as to this : *Te rogamus, audi nos*.

REVIEWS

ROGER DINWIDDIE, SOUL DOCTOR. By A. M. Irvine. London :
T. Werner Laurie, 13, Clifford's Inn, Fleet Street. Price 6s.

THIS is a novel, with a didactic purpose ; but the story is so well told, and its central conception so refreshingly original, that the attention is held from start to finish. Roger Dinwiddie is a man who thinks that it is as unscientific to prescribe the same form of religion for all diseased souls, as it would be to dose all diseased bodies with the same panacea. Consequently, he sets up as a Soul Doctor—in Gower Street—and gives individual consideration to each patient who consults him, prescribing accordingly, and taking no fees. One doubt-sick soul he sends to the Salvation Army, and she gets converted right away ; another he sends to a clerical "retreat." Another interesting patient is the daughter of Plymouth Brethren parents, but has drifted into scepticism. She is put on a diet of Butler's *Analogy* and Drummond's *Natural Law in the Spiritual World*, with instructions to follow her conscience in the matter of declining to use the Brethren's forms of worship, but to bear her parents' bullying as meekly as possible. A Theosophist patient is advised to undertake some form of manual labour, as a corrective to over indulgence in psychic development. Most of the female patients fall in love with the Doctor, and this introduces unpleasant complications. But the end is happy, though his mission fails ; for we take leave of him and his bride on the deck of an outward-bound steamer, which is to take them to a new land and a new life.

The hidden teaching is that grace flows to man's soul through many channels ; that all forms of religion are good, for those who are spiritually helped by them ; that therefore we must not denounce a form just because we do not like it, for it may help many who are not yet capable of appreciating a better one ; that, in fine, Religion is not a matter of form at all—though form perhaps cannot yet be dispensed with—but of the inner spirit, the soul's attitude towards its neighbour and its God. The philosophy of the book involves pre-existence, and survival of bodily death. Its hero is a magnificent character, and has to be taken seriously, in spite of the quaintly whimsical idea of "soul-doctoring" ; and we part from him with regret.

J. ARTHUR HILL.

THE RELIGION OF CONSCIOUSNESS. A suggestion for to-day.
By F. Reginald Statham. London: Kegan Paul, Trench,
Trübner and Co., Ltd., Dryden House, Gerrard Street, W.
Price 2s. 6d. net.

THE best thought of the day, in matters concerning religion, is moving away from dependence on external authority, whether of Bible or Church: but it is also moving away from the blank negations of atheism and materialism. We have recently had illustrations of this tendency, in the *apologia* of Mr. Campbell and the catechism of Sir Oliver Lodge; and the little book under review may be classed in the same category.

Mr. Statham takes his stand on the central fact of Consciousness. Pointing out that there are higher and lower forms of consciousness, as there are higher and lower forms of *physical* existence, he shows that there is a development or evolution of consciousness coincident with development of material nature. With increased molecular complexity comes increase of complexity in consciousness; both become raised to a higher power. Inorganic matter climbs slowly up the ladder of development, and, becoming organized, develops the property of thought. Becoming a dog or cat, it begins to have gleams of higher forms of consciousness than it knew while lower in the scale—it begins to be dimly self-conscious and moral. Becoming a man—a mathematician, a poet, or a saint,—consciousness reaches the highest form that we can at present know. Regarding consciousness as a function of highly organized matter—as *à posteriori* scientific methods demand,—we are bound to say that it is the *highest* manifestation of matter; it is the latest development of the World Process. And from the existence of consciousness as we find it, it seems justifiable to argue to a “supreme consciousness” associated with matter in all its forms; an immense Reality, to be apprehended but not comprehended, which is manifested partially through every atom, but most of all—though here still only partially—through the brain of a philosopher, a prophet, or a Saviour.

And here we come to the question of the Man of Nazareth. Mr. Statham regards Him as truly human, but as marking the highest point that human consciousness has yet touched. Love—self-sacrificing love—is the highest attribute that we can conceive; and by striving to live up to the ideal set before us—not only an ideal of action, but also an ideal of *motive*—we are saved from selfishness and sin. It matters not if the New Testament records

are inaccurate in many details ; it matters not what interpretation the Church has put on those records, or what metaphysical, theological, dogmatic edifice has been built thereon by this or that subtle Pope or Father. The ground fact is that in the Christ of the Gospels we have a Figure to which the highest in ourselves responds ; by the imitation of which we shall get nearest to what we know we *ought* to be—shall attain to self-realization.

As to immortality, Mr. Statham of course rejects the old and crude conceptions, but thinks that it is reasonable at least to hope for continued life after death. If physical energy is conserved, why not *moral* energy ? And it would be in harmony with physical analogies to suppose the continuation of personality, rather than its annihilation. If no particle of matter is ever destroyed, it is reasonable to assume a like immortality for consciousness. The author does not mention the results of psychical research, or the beliefs of spiritualists, which would have helped him to make out a scientific case for his hopes but his concern being with the ethical side of religious thought rather than with speculative eschatology, the omission is perhaps deliberate.

A short review gives but a poor idea of this excellent little volume. It is full of suggestive and pregnant thoughts, expressed in admirable language ; and earnestness—which, however, does not exclude charitable tolerance of other views—is the mark of every page. The book deserves a wide circulation, and will doubtless bring help to many a troubled soul.

J. ARTHUR HILL.

THE PROOFS OF LIFE AFTER DEATH. Compiled and Edited by Robert J. Thompson. London : T. Werner Laurie.

DEATH has been personified in various ways, but whether it be the tragic way of St. John the Divine or the comic way of Holbein, the sorrow of death is increased by the fact that he is in reality more invisible than air, his silence the voicelessness of the void. What is there beyond the catastrophe that turns to clay our love ? was the cry of the world from time immemorial, and it has been answered truly or falsely for thousands of years. There was a time when I thought that I could answer it, and shake men's sides with laughter at the materialism of Richard Carlile and his tribe. I have secured photographs of invisible presences with precautions worthy of a sceptic. I have received letters written without any known human connivance or assistance

whatever, and I possess my evidence. And yet I can only say of the alleged life of man after death: "Probable but not proven."

I say it again with this fascinating and wonderful book a property of my mind. It may well convince any one, who has not my profound belief in art, that dead men and women have reappeared; it almost convinces me that what was left of them did reappear; it quite convinces me that bodyless intelligences operated in the presence of the people who narrate their proceedings.

Mr. Robert Thompson lost his brother, and inspired by his yearning for renewed companionship with him, he asked a number of savants and philosophers to answer according to their ability the "mighty question" which I need not repeat. The answers he received include reiterated puerilities of argument and even the nonsensical observation that Nero and Tiberius died on beds of roses. But much of deep interest also arrived, and with the main aspects of this, I propose briefly to deal.

First, as to the separation of soul from body. Death has been observed by a clairvoyant physician, Dr. A. J. Davis. His patient was a woman of about sixty years of age. In the process of dying

"the head of the body became suddenly enveloped in a fine, soft, mellow, luminous atmosphere. . . . The brain began to attract the elements of electricity, of magnetism, of motion, of life and of sensation into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing."

Dr. Davis next observed the birth from the head of an almost ideal form resembling his patient's body. This form passed out of the death-chamber, and on leaving the house ascended with two friendly spirits "obliquely through the ethereal envelopment of our globe."

Mr. Sinnett's contribution is particularly important because no one can read it without seeing that a plausible idea of the after life is in reality a prolonged process of disintegration, culminating either in nonentity or something so remotely human as to be beyond our sympathy. It is not easy to see how homely humanity can assuage its grief at loss by reflecting that the lost one, by spiritual evolution, grows methodically less and less like a woman and less and less like a man.

Spiritualism, as generally understood, is happy in its effect of adding the dead to the society of ordinary men and women, who take pleasure in property and trifles. I know personally

a business woman of much sagacity who has ocular evidence of the affection of her deceased husband, and whether her visitor be her husband or an impersonation of her husband she convinced me that she had a comrade in the world of idea. Mr. Thompson's volume revives a case of materialization even more striking than that of my friend's husband. I allude to Katie, the spirit who allowed Sir William Crookes in 187- to cut a lock of her "rich golden auburn" hair.

Prof. Elmer Gates's paper revived in me a thought about memory which once enabled me to praise man in the churchyard itself. If Mr. Thompson, forgetting his predilection for "eminent" thinkers, were to apply to me (who indeed have no claim to be a man of "eminence" on God's footstool) I should have said:—Have faith in your memory. He who remembers the dead does, though in a fashion dim and weak, perform an act of creation. He may possibly by this act publish the best he knew of the dead to an intelligence induced thereby to be Itself the creator or evoker of a person ideally resembling the image in the Rememberer's mind. Without memory, I conceive that the dead can only correspond by sympathy, and the sympathy of an egotistical world is naturally and deliberately somnolent. In conclusion, I feel that man's chief foe is his indolent tendency to commit the negative suicide of non-thinking. He seems to me in certain apathies of loss or shame to be something that can be filched from itself. This is my criticism of him by looking at the ashes of fires once lit in me.

W. H. CHESSON.

THE SEVEN WAYFARERS. By Dorothea Hollins (Elkin Matthews).

THE *Seven Wayfarers* may be spoken of as an allegory, for its pages are a blending of the Real and the Ideal. So closely do they conjoin that in the one you may always find the other. The cottage on the edge of the great forest with its symbolic stream-room, in which Phil and his mother, Love-in-a-Mist, live, has all about it the atmosphere of the spiritual plane. Yet the occupations of the mother and her little son and of the guests who are always coming and going are those of everyday life. And the flowers in the garden, although they say such wonderful things to the child, are the dear familiar flowers of Earth. And the Wayfarers themselves, one for each day of the week, are all expressive of the struggle in the human for the divine—articulate or inarticulate as the utterance of their desire may be, all are seek-

ing perfection. Monday's Wayfarer has the artist's passion for absolute Beauty. Tuesday seeks salvation through knowledge. Wednesday brings the Scientist. Thursday the reformer. Friday the wearied materialist, wanting he knows not what. Saturday comes with the keys of ecclesiastical authority. Sunday brings the poet standing for the underlying reality of every soul. All are on their way to Theophilis, but he is the one who sees the way. The coming of each Wayfarer and the way in which Phil Love-in-a-Mist entertains them is told in language which lends a charm to every meaning. The book is imbued with the Spirit of Poetry; but of the songs that preface the days, that of the poet's is the sweetest, for it has in it the most of Inspiration.

PRACTICAL ASTROLOGY. By Alan Leo. London: Nichols and Co., 34, Hart St., Bloomsbury, W.C. Price, 3s. 6d.

MR. LEO, the well-known editor of the *Astrologers' Magazine*, has committed his new and revised edition of *Practical Astrology* to the suitable custody of Messrs. Nichols and Co., whose list is already consulted by many who are in search of up-to-date works on occult subjects. I suppose that Astrology may belong to this category, an opinion which gains ground as one progresses with the reading of this capable work. There are the Signs of the Zodiac, for instance, all set forth and allocated to the various parts of the human anatomy, beginning with Aries which rules the head and ending with Pisces at the feet. This, if science at all, is surely occult science, something which can only be proved by empirical methods.

But Alan Leo wants us to take nothing for granted, only to test the Science and abide by the results. The task is no small one, indeed, for beyond the nature and influence of the planets, singly and in combination, there are the zodiacal influences, and also the aspects. These latter are the angular distances at which it has been observed that the planets are capable of influencing the earth and its inhabitants. There appears to be a subtle chemistry locked up in these cosmic bodies which becomes operative only when they are at a certain elongation from one another. If true, the fact should not long escape the scientific world. I think it was Faraday who experimented on the chemic action of rays of light transmitted to various bodies at different angles, and it would be advantageous to know what he made of it and how it affects this fundamental doctrine of "astrological aspects." The chemic action of different coloured rays is well known and

the phenomena of the spectrum seem to arise out of the splitting up of the white ray into coloured rays which, after all, is only a matter of angular refraction. But here, in the work of Alan Leo, you have over two hundred pages of the problematical facing you, and the task of reading, marking and inwardly digesting is not a fair preparation for reviewing a work of this nature. It makes one think too much and, personally, I have no immediate intention of reviewing Astrology by writing a book on Astrology.

Mr. Leo tells us how to go to work to understand this recondite science of antiquity, how to make a horoscope and how to read it, and finishes his instruction by a delineation of two horoscopes by way of praxis. It is only at the end of the work, however, that we learn that this conquest of the science is not by any means the conquest of the stars to which the wise man aspires.

"All that is published concerning astrology belongs to the Lesser Mysteries, there is a religious and sacred side to this science," we are told. Conceivably there must be, as to every system of thought based on truth, but if a mere reviewer of works, both great and small, may be permitted an opinion, it is use and use only in the most practical, matter-of-fact and every-day sense, which sanctifies these occult arts and sciences to the mind of man. Outside of their human possibilities they have no practical value at all, and Mr. Leo does well to set the facts before us under this well-chosen title.

SCRUTATOR.

PERIODICAL LITERATURE

THE last two numbers of *The Annals of Psychical Science* contain a translation of Professor Enrico Morselli's articles on the results of his recent sittings with Eusapia Paladino at Genoa. He states that he is now fully convinced as to the reality and genuineness of the phenomena, but is still strongly opposed to the spiritualist interpretation of them. He ridicules the "technique" of the performances, which he describes as childish, but says that the procedure at the séances has been imposed on Eusapia by those who have developed her mediumship on American lines. He admits that there may be a reason for the darkness or dim light, for many chemical and vital processes are inhibited or affected by light. He regards the phenomena as produced by "an automatic discharge of the energies which we call mediumistic, accumulated in the nervous centres of the medium"; and gives a list of thirty-nine kinds of phenomena produced by Paladino, grouping them into nine classes. He states that most of them are certainly real and genuine; he acquits Eusapia of intentional fraud, but states that she accompanies the phenomena with convulsive movements of her hands. He pays high tribute to the character and physical and mental health of the spiritualists with whom he has sat, and ridicules the idea of hallucination. Reviewing the various attempted explanations, he dismisses the more "occult" ones, and says that many others are but names for the effects. The only ones to which he attaches weight are those which suppose the existence of special psychic or bio-dynamic forces, as yet unexplored and, for the present, unexplainable.

The last number also contains an account of a remarkable cure of consumption by the aid of a spirit personality who spoke through the mouth of the entranced patient, and predicted accurately the date at which the cure would be effected.

The *Theosophical Review* for June contains two studies on ancient Egyptian religion, and one on "Reincarnation and Resurrection," in which the early Christian ideas as to states after death are examined. Dr. Montagu Lomax writes understandingly on the meaning of "Mâyá," and Mr. Mead describes the philosophy of Parmenides.

In *Broad Views*, Mr. Sinnett comments on "Spiritualism

in the Law Courts," and is especially severe on the attempts of the judge and of the counsel for the defendant in the late case of *Colley v. Maskelyne* to throw ridicule on everything connected with spiritualism. He points out that in stigmatizing the statements in Archdeacon Colley's pamphlet as "rubbish," the judge "was in the presence of sworn testimony to the effect that all which the Archdeacon described was possible of occurrence, so it was not merely the pamphlet but the declaration of Dr. A. R. Wallace that the judge described as rubbish!" Mr. W. H. Mallock's serial story, "An Immortal Soul," continues to set forth at great length the problem of double personality, and there is an article on the Shakespeare-Bacon controversy which suggests, apparently seriously, that Bacon must have had about a dozen personalities, for he is credited with being the author of *Montaigne's Essays*, *Don Quixote*, *Paradise Lost*, *The Pilgrim's Progress*, *Pope's Essay on Man*, and a few other such literary trifles! All this is put forward with an air of intense and profound conviction.

The *Open Court* for May contains a careful study of "Jesus's view of Himself in the Fourth Gospel," by Dr. P. S. Moxom, who regards that book as "not a Gospel in the sense in which the term is applied to the Synoptics":

It is a theological treatise, using real or assumed biographical material for the development, illustration and enforcement of its argument. Whatever value the Fourth Gospel may have as a religious document, and its value confessedly is great, the Jesus whom it presents to us cannot be harmonized with the Jesus of the Synoptics, except by a process which does violence alike to language and to logic.

Dr. Alexander Wilder brings appreciation, insight, and method to bear on "The Later Platonists," whose teaching he sums up in the *Metaphysical Magazine*.

The system of the Alexandrian school was comprised in three primary tenets: its theory of the Godhead, its doctrine of the Soul, and its spiritualism. Plotinus declared Divinity to be essentially one; that the universe is not God or part of God, but it has its existence from the Divine Mind, derives from him its life, and is incapable of being separated from him; . . . that as the soul came out from God there is immanent within it an impulse to return, which attracts it inward toward its origin and centre, the Eternal Good. He also taught that every one has the faculty of intuition or intellection. The higher soul is, even when linked to the body, a dweller in the eternal world, and has a nature kindred to Divinity. It is enabled to perceive and apprehend actual and absolute fact more perfectly than through the medium of the reasoning faculties and external senses.

Proclus explained the state after death, the metempsychosis or progress of the soul: "After death the soul continues in the aerial body till it becomes entirely purified from all angry and voluptuous passions; then it puts off the aerial body by a second dying, as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and starlike."

Whatever the demerits of the Neo-Platonic school, there must be general approval by all the right-thinking of the great underlying ideas of human brotherhood and perfectibility. Their proper aim was the establishment of the dominion of peace on earth instead of the sovereignty of the sword.

Dr. Axel Emil Gibson puts the question: "Is Beauty its own excuse for being?" and answers it by saying that only on the plane of the concrete and ephemeral is the beautiful divorced from the useful.

When related to the eternal part of the individual, the beautiful possesses a usefulness which involves issues so sweeping and far-reaching that the rise and fall of solar systems form but incidents in its career. Beauty reveals powers and potencies in the soul by which the key is given to unlock the mysteries of nature. Beauty is the signature of truth, and it is truth that shall make us free. Through beauty our interests expand from the needs of the body to those of the soul: from the usefulness of physical evolution to the usefulness of spiritual evolution. On the wings of the beautiful the soul of man rises from earth to heaven.

The Word contains a short note on Madame Blavatsky, by Dr. Franz Hartmann, who says that a great many things she wrote were written while her body was asleep. "She wrote in Latin, Greek, Hebrew, Sanscrit and other languages correctly, which she could not even read while in her normal state"; but "whether the Intelligence who dictated to her was her own higher self or, as she claimed, some adept living in Tibet, cannot be known for a certainty." Her object was "to spread theological teachings, to cause people to do their own thinking, and thus to guide them on the way to finding the truth." The same review prints a gavotte, given impressionally to Mr. Hermann O. C. Korthauer by an elegantly dressed musician of the time of Louis XV, who appeared to him in the night, and danced the measure when played over on the piano.

CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

To the Editor of the OCCULT REVIEW.

PERHAPS some of your readers will be interested in the account of my experience a few months since. I was at that time staying in a small hotel in the centre of Paris; I had occupied this room for several weeks, and had been troubled with insomnia.

In the early hours of one morning, "the darkest before the dawn," I was lying wide awake and thinking of events long past, and absent friends, and particularly of one friend of my youth to whom I was very much attached, and knew to be hopelessly ill. Suddenly I seemed to feel she was near me, I opened my eyes—I always keep my eyes closed in a dark room—and I saw a pale light hovering over my head. I was naturally quite startled, and closed my eyes, but after some moments I opened them again to find the light still remained there; I gathered up my courage and spoke the name of my friend aloud, and said, "Dear friend, have you come to say good-bye to me?" but alas! the only answer was a gentle fading away.

Only a few days later news reached me that the dear friend had indeed that morning passed away in the shadow of "the darkness before the dawn."
H. L. J. M.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I should like to know if you, or any of the readers of the OCCULT REVIEW, can throw any light, or give any sound reasons, for the superstitions that exist about opals.

Nearly all women and many men regard them as most unlucky, unless the person who possesses them has a natal day in the month of October.

Some people, who are not superstitious about other things, say they have had bad luck as long as they possessed opals, and I have met several people who have given away or sold beautiful opal rings and necklaces because of that reason.

I should like to hear some one else's views on the subject, though it may be a trivial one.

Faithfully yours,
BEATRICE SNOWDEN.

KLERKSDORP, TRANSVAAL,
May 13, 1907.

PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

BY THE "OCCULT REVIEW" PSYCHOMETRIST

DELINEATION (LALAGE).

These gloves are worn by a woman, young, active, with quick intuition and some originality; at present she is not quite in sympathy with her surroundings. I sense some friction with one influence, and this causes a feeling of irritation, which I do not consider normal, because this woman is naturally good-tempered; but for the present she must make the best of this. Next year I sense a great change for her, and this change improves her conditions very much. She will marry well and happily, and the future, as far as I can follow it, seems very good. She is clever, but I do not sense much perseverance, and this is such a pity, because she could do so much for herself and others if she took herself more seriously.

DELINEATION (ST. BERNARD).

Question 1 : Do you see any change likely to take place in my life ?

Answer : I do not sense any change this year, but during next I sense improvement in position and more responsibility, and your general conditions are more congenial.

Question 2 : Do you think I shall marry the woman I care for ?

Answer : Yes; but at present there is an obstacle which prevents marriage, and I do not think this is removed until next year.

DELINEATION (HONOUR).

Question 1 : Can you tell me if I have any spiritual gifts ?

Answer : No, I do not sense any particular gift. I find you interested in spiritual things, but I do not think you have enough force to carry you through the material conditions which surround you.

Question 2 : I am particularly anxious to develop clairvoyance: do you think it possible, and what is my hindrance ?

Answer : I consider the hindrance is that you have very little power of concentration; without this it is quite impossible to cultivate even a strong clairvoyant power, and yours is not strong.

DELINEATION (CARLTON).

Question 1 : Shall I ever marry the man I love ?

Answer : I sense marriage for you with a man you are devoted to, but it cannot take place at present, as I sense many difficulties.

Question 2 : In either case, tell me what you do sense in the future for us—separation or mutual companionship ?

Answer : I sense marriage for you, with this man, within the next three years.

DELINEATION (SAHA OKOMFO).

Question 1 : Shall I be promoted to a lucrative position, with a satisfactory salary; or, in short words, shall I receive any particular benefit from my present employers in the near future, so as to achieve honour and riches and live as a respectable gentleman ?

Answer : I sense no promotion for you at present, neither do I sense

riches for years ; but there is nothing to prevent your living as a respectable gentleman if you wish, and honour is within the reach of all.

Question 2 : Is it necessary and proper for me to ask transfer from my principals to any other town, or, rather, to leave this firm and travel to a strange country for employment with another firm which is good ?

Answer : A change might be good, as I do not feel you are satisfied with your present surroundings, but I also feel that this is partly your own fault ; if you apply yourself more diligently, I think your efforts would soon be recognized and rewarded. (You should have sent four coupons.)

DELINEATION (K.M.M.)

Question 1 : Do you sense any change for the better for me in the near future ?

Answer : I do not sense any change for you until next year, when there is a decided improvement in your conditions.

Question 2 : Is there likely to be any improvement in my financial position soon ?

Answer : I do not sense any change this year, but you are better off next year.

DELINEATION (STRADA ROMANA).

This is worn by a woman whose conditions at the present time are not congenial, and I sense restlessness and uncertainty. This condition passes at the end of this year, and I then find her happier and more contented. This woman is quick to see and understand things ; she is unselfish, sometimes she is almost too ready to efface herself. She is sensitive and very kind-hearted, and has a strong sense of duty. I sense a happy marriage for her, and the future is much happier than the past, partly because she is able to live out her own life, and is not so suppressed as now. I sense the power to rule and manage well, a certain capacity for business, but detail will worry her. Health seems fairly good.

DELINEATION (NIAMH).

Question 1 : To what publisher ought I to go with my writing ?

Answer : I cannot sense the subject of your writings clearly enough to decide which publisher you should go to.

Question 2 : Shall I publish anything soon ? Do you sense success for me.

Answer : I sense depression at present, but there is a very decided sense of success in the future.

DELINEATION (TROT).

Question 1 : Has the man I love gone out of my life ?

Answer : I am afraid this man has gone, as I do not sense him in your conditions and I do not find him returning.

Question 2 : What can you see for me during the next few years ?

Answer : For the next eighteen months your life goes on much as now ; then I sense a new influence in your conditions, and shortly after this you marry, and your life goes forward in a very successful manner. But I believe you live in the country in the future.

DELINEATION (MARIE).

Question 1 : Can you tell me if the man I loved, who was in my life a few years ago, loved me, and, if so, what kept us apart ?

Answer : This man has gone out of your life some time, and his influence is very difficult to trace ; but I think he was very fond of you for a time, and then you appear to drift apart because another influence crossed his path.

Question 2 : Do you sense marriage for me, and if so, in what trade or profession will my husband be ?

Answer : I do not sense marriage for you for some time, and could not at present decide the profession or trade of your husband.

DELINEATION (AFFORD).

Question 1 : Is my present position likely to improve in the near future ?

Answer : I do not sense any improvement at present, but next year there is a change for you.

Question 2 : Shall I ever be in easier circumstances financially ?

Answer : I do not sense any real improvement in your conditions until next year, when you are much happier, and the present uncertain financial condition has passed, and I find you fairly prosperous.

DELINEATION (NEVER DESPAIR).

This is worn by a man, and I sense many difficulties and adverse influences in his conditions ; but there is a change for him next year, and many things that are hard to understand now will have passed by then. A man's influence constantly checks this man's career, and this causes some depression, as he thinks he will never get away from this influence. This is foolish. Instead of giving in, he should fight this influence and try to rise above the present very trying circumstances. Success is for him, and the future will repay him for all the present trouble. He seems to have lost heart lately, but he must get his grip back, and all will be well with him. He has plenty of pluck and determination, and real mental force, business capacity, and the power to rule and command, but he is at times impatient and this often spoils his best efforts.

DELINEATION (NEOPHYTE).

Question 1 : Shall I during this life come into close touch with the influence governing it ?

Answer : I sense this influence very much in your future life, but at present there are obstacles which keep you apart, and it may be two or three years before your lives unite ; but I believe you have many years together on this earth.

Question 2 : Do you sense happiness in the future through that influence or the reverse ?

Answer : I sense much happiness in the future through and with this influence.

DELINEATION (PATME).

Question 1 : Shall I marry soon ? if so, will it be the person I now expect to ?

Answer : I sense marriage for you at the end of this present year or early next, and the influence of the man you marry is in your life now.

Question 2 : Should I be wise to stay in my present position in England ?

Answer : Yes, for I sense a steady rise for you, though at present it does not look as if your present position gave you much scope, yet I sense a much better condition for you and it seems to improve this year.

THOSE INTERESTED IN OCCULTISM, MYSTICISM.

Psychic Research and the Curiosities of Literature should make a point of writing for Catalogues to

FRANK HOLLINGS, 7, Great Turnstile, Holborn, London.

Several thousand volumes at extremely moderate prices now on offer. First editions and rare autographs a speciality.

BOOKS.—All out-of-print books supplied, no matter on what subject. Write us. We can get you any book ever published. When in England call and see our 50,000 rare books. **BAKERS' GREAT BOOKSHOP, 14-16, John Bright Street, Birmingham, England.** Adams' Book of the Master, now scarce, 3s. 9d. post free.



CRYSTAL GAZING.

Outfit Complete, with Full Instructions

REDUCED TO HALF PRICE.

5/- Crystals reduced 2/6	15/6 Crystals reduced 7/6
7/6 " " 3/6	21/- " " 10/6
10/6 " " 5/3	Indian Mirrors from 10/6

AGENTS WANTED EVERYWHERE.

Prof. ZAZRA (Dept. 12), 90, New Bond Street (Oxford Street End), London, W.

SIX WONDERFUL BOOKS

**CLAIRVOYANCE AND CRYSTAL GAZING.
PRACTICAL PSYCHOMETRY.
MEDICAL HYPNOTISM AND SUGGESTION.
HOW TO CONVERSE WITH SPIRIT FRIENDS.
PERSONAL MAGNETISM AND WILL POWER.
TABLE RAPPING AND AUTOMATIC WRITING.**

Price 6d. each, post free 7d. N.B.—Each book contains a full course of Lessons. Address all orders to **A. VERNER, 15, Vernon Street, Bolton, England.**

NEW THOUGHT AND OCCULT SUBJECTS.

For a complete list of English and American Books on above subjects see Catalogue issued by **L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus, London, E.C.** *Free on receipt of Postcard.*

JUST ISSUED. COLOUR AS A CURATIVE AGENT. By R. Dimdale Stocks. With 7 plates. 1s. 1d. net, post free.

Oriental Magic Astral Focimeters for Clairvoyance, with Occult Rules for use. Unique kind. Specially prepared Astrological Talismans and Tarot Cards. Instructions in Eastern Astrology and Geomancy. Occult training of memory and advice.

Address—**LIBRA, 4, DUKE STREET, STRAND, LONDON.**

MRS. ANNETTA BANBURY, normal clairvoyante and psychometrist; keen inspirationist; home and abroad reputation. Receives and visits (by letter appointment). Helpful advice on personal and general matters through psychic aid. Psychometry by post from article worn; questions answered intuitively. "At Homes" and evening parties attended—**49, BRONDESBURY VILLAS, HIGH ROAD, KILBURN, LONDON.**

RONALD BRAILEY,

THE well-known Clairvoyant Adviser and Psychometrist. Consultations 11 to 5 daily. Original system of "FIGUREOLOGY" from Birth Date. General Chart containing aspects for Business, Health and Character, 10/6. Periods to avoid, and Successful periods.

142, LANCASTER ROAD, LADBROKE GROVE, W.

(2 minutes Notting Hill—Metropolitan.)

"SCRIPTURES OF THE FUTURE."

THE PERFECT WAY: OR THE FINDING OF OHRIST. By ANNA KINGSFORD, M.D. (PARIS), and EDWARD MAITLAND, B.A. (CANTAB). *Third edition, revised and enlarged. Demy 8vo, cloth, 6s. net.*

"CLOTHED WITH THE SUN." Being the Book of the Illuminations of Anna Kingsford. Edited by EDWARD MAITLAND. SECOND EDITION. Edited by SAMUEL HOPGOOD HART. *Cloth, imperial 16mo, 392 pp., 5s. net.*

THE STORY OF ANNA KINGSFORD AND EDWARD MAITLAND and of The New Gospel of Interpretation. By EDWARD MAITLAND. THIRD EDITION. Edited by SAMUEL HOPGOOD HART. *Illustrated with portraits. Cloth, crown 8vo, 228 pp., 3s. 6d. net.*

THE BIBLE'S OWN ACCOUNT OF ITSELF. By EDWARD MAITLAND. SECOND EDITION. Edited by SAMUEL HOPGOOD HART. *Stiff paper covers, crown 8vo, 96 pp., 6d. net. Cloth covers, gilt, 1s. 6d. net.*

(Postages in addition to above prices.)

From THE RUBKIN PRESS, STAFFORD STREET, BIRMINGHAM, ENGLAND.

NICHOLS & Co.

PRACTICAL ASTROLOGY. Being a simple Method of Instruction in the Science of Astrology. New and revised edition. By ALAN LEO. *Crown 8vo, cloth, 3s. 6d. net.*

The New Manual of Astrology. In Four Books, treating of:—The Language of the Heavens; The Reading of the Horoscope; The Measure of Time, and of Hindu Astrology. By "SEHPARIAL." *New and revised edition. Demy 8vo, cloth, 10s. 6d. net.*

Crystal Gazing and Clairvoyance. Embracing Practical Instructions in the Art, History, and Philosophy of this Ancient Science. By JOHN MELVILLE. *New and Revised Edition. With illustrations. Crown 8vo, cloth, 5s.*

This work contains an interesting chapter treating of the ancient practice of Crystal-Gazing historically. The directions for gazers are precise and clear, as are the interpretations of the appearances of various clouds on the crystal. The subject of hygienic clairvoyance is also dealt with. The accounts of the prescriptions recommended in trance are curious, and might be worth testing.

NICHOLS & CO., 34, HART STREET, W.C.

The Sunday Times.

THE POWER TO HEAL YOURSELF LIES WITHIN YOURSELF.

MR. LEONARD HALL, who is so well known to the many thousands of people whom he has treated successfully, has returned to London after his world's tour, and is again daily giving treatment, both by personal interview and telepathically, at his chambers, 8a, Bury Street, St. James', London.

Mr. Hall gives instruction how to become complete master of *Yourself* by means of *Thought alone*.

For his pamphlet, "Thought Waves," dealing with the treatment of diseases by Telepathy, enclose three stamps, covering postage.

Talismanic Jewellery



Charms, Keepsakes and Birthday Talismans, based on Occult and Astrological conditions prescribed by the Ancients, made up as Pendants, Brooches, Rings, Pins, Bracelets, etc. Designs and estimates sent on receipt of particulars of requirements. If desired, customers' own Gems used.



W. T. PAVITT: 17, Hanover Square, London, W.