

THE OCCULT REVIEW

SEPTEMBER
1907

EDITED BY
RALPH SHIRLEY

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THE OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNATURAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS

EDITED BY RALPH SHIRLEY

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NOTES OF THE MONTH

THE amount of interest that has been recently aroused by the report of the alleged discovery of the Holy Graal by Mr. Tudor Pole and his friends has seemed to me to call for some supplementary statement in addition to the rather cursory comments which appeared in the last issue of the OCCULT

THE HOLY GRAAL. REVIEW and I have accordingly requested Mr. A. E. Waite to put before my readers exactly what is known in respect of the antecedents of

the sacred vessel in legend and history. It will be seen from the information given below that the Glastonbury relic does not altogether correspond to the chalice of tradition. At the same time the sources of our knowledge cannot be said to tally one with the other, and their historical value as records of fact is, at the best, a doubtful quantity.

MR. A. E. WAITE ON GRAAL TRADITIONS. Certain particulars concerning the discovery of a precious relic at Glastonbury having become public, it seems necessary to clear the issues by a short statement concerning the traditional nature of that vessel which is designated as the Holy Graal in mediaeval literature. As there is also a coincidence of time

between the manifestation of that discovery which is now officially connected with the name of Mr. W. Tudor Pole and the appearance of my articles on the mystic and other aspects of the Graal Legend, I should like the present statement to be regarded as supplementary to those which have reached their term this month. In the August issue of the OCCULT REVIEW, a summary of the facts concerning the Glastonbury relic was given in the editorial notes and this may be taken in connexion with the report published in the *Daily Express* on the occasion of a recent meeting in London, when the relic was itself shown to a gathering of clergymen, scientists and literary men. As one who had also an opportunity of seeing the vessel privately a little prior to the meeting in question, and as a student of the archaic literature to which we owe our knowledge concerning the Holy Graal, I can say with some authority that there is no actual correspondence between the discovered object and the central Hallow of all the old legends, though it is possible that under other aspects the Glastonbury relic may be of great interest and importance. At that very early period of the Church when the vessels of the altar were of glass, as we shall see presently, it is quite possible that such an object may have served as a paten and there are other explanations in view which, although they make the sacramental connexion more doubtful, have a cogency within their own lines ; but I leave the development of these in the hands of Mr. Tudor Pole, as he has the first right to speak of them and will, I believe, do so when he has completed the course of his investigations.

Meanwhile there are three available sources of information regarding the sacred vessel. (1) The apocryphal legends concerning Joseph of Arimathæa which are distinct from those that have been incorporated with the romances of chivalry and with the histories leading up to these. (2) The romances themselves

and their prolegomena, which are the chief bases of our knowledge, but on the understanding that there is no criterion for the distinction between that which is traditional and that which is pure

invention. (3) Some archaeological aspects of sacramental doctrine and practice. The apocryphal legends which connect Joseph with the cultus of the precious blood are late, and they lie under the suspicion of having been devised in the interests of Glastonbury, or through Glastonbury of ecclesiastical pretensions on the part of the British Church at the period of Henry II. Over these as a substratum of solid fact there has been of late

years superposed an alleged dream of a pan-Britannic Church, which belongs, however, more particularly to the romance of history. The romances themselves have so overlaid the Graal object with decorations and wonder-elements that the object itself has been obscured, and its nature can scarcely be extricated. Eucharistic archaeology remains therefore as the chief source of information on which it is possible to rely, but while this can satisfy us as to the variations in the form and matter of the sacred vessel used in the sacrifice of the Mass, it does not offer us, except indirectly, much or perhaps any assistance to determine the relic of legend.

The *Evangelium Nicodemi*, *Acta Pilati*, and other oriental apocryphal documents are the authorities for the imprisonment of Joseph by the Jews because he had placed the body of Christ in the sepulchre. William of Malmesbury, John of Glastonbury, and similar makers of chronicles are responsible for referring the first evangelization of Britain to Joseph of Arimathaea. From

THE CONVER-
SION OF
BRITAIN.

these, however, we must except Geoffrey of Monmouth, and William of Malmesbury has nothing to tell us of the Graal. The reference to relics of any kind is also late in the chronicles. An English metrical life of Joseph belonging to the first years of the sixteenth century, but drawing from previous sources, tells how the precious blood was collected by the saint and received into two cruets, which formed afterwards part of the ancient arms of Glastonbury Abbey. This poem reads in some places like a vague recollection of the *Grand Saint Graal*, but its more immediate progenitor is the *Nova Legenda Angliæ* of Capgrave. The *Historia Aurea*, written by John of Tynemouth, connects Joseph with the holy vessel of the Graal, which it describes as that large dish or platter, in which the Lord supped with His disciples. This is also the explanation of the *Grand Saint Graal*.

As regards the putative historical romances and the tales of chivalry which contain the developed legend of the Graal, it is obvious that I must summarize the available particulars shortly. (1) It was a passing fair vessel, wherein did Christ make his sacrament (Robert de Borron). This will serve as a specimen of the so-called early histories. (2) It was covered with the most precious stones that are found in the world, and it gave forth so great a light that the candles were eclipsed, even as are the stars by sun and moon (Chrétien de Troyes). (3) It passed to and fro quickly amidst the lights, but no hand appeared to hold it (Gautier de Doulens). (4) It was borne

uplifted by a beautiful maiden, who was discourseled and weeping (Montpellier MS.). (5) It was carried to and fro before the table by a maiden more beautiful than flowers in April (second account of Gautier). (6) It was carried amidst a great light by an angel to heal Perceval (Manessier). (7) It was carried in the pageant by a maiden through the castle chamber (*Ibid.*). (8) It was in fine carried openly at the coronation of Perceval, also by a maiden (*Ibid.*). (9) It was ravished with the soul of Perceval and has never since been seen so openly.

Ne jà mais nus homme qui soit nés
 Nel verra si apiertement (*Ibid.*)

(10) It was borne on a cloth of samite and had a base of red gold, on which a reliquary of gold and gems was superposed; it was carried by a crowned maiden (Diu Crône). (11) It was in the likeness of a chalice, but it was not of wood, metal, stone, horn or bone. A second description says that it was a vessel of gold (prose Lancelot). (12) It seemed to Gawain a chalice, albeit there was none at this time (the longer prose Perceval). (13) "This is sayd He (Christ) the holy dysshe wherein I ete the lambe on sherthursdaye (Galahad Quest)."

What follows from these citations may have occurred to the reader—that in several of the pure romances, more especially in the various sections of the Conte del Graal, there is no intelligible description of the sacred object; that the writers knew of it at a far distance only; and when they allocated it to Christian symbolism that they wavered between the idea of the paschal dish and the cup in which Christ consecrated the wine of the first Eucharist. The most intelligible, if not the first, texts in romance-legend says, in the person of Christ, that the vessel in which the precious blood was collected by Joseph should henceforth be called a chalice. This statement of Robert de Borron, which is reproduced in the Lesser Holy Graal, seems to prove that when he speaks also of the Graal as that vessel in which Christ made His sacrament, this must not be understood as referring to the paschal dish, though the probable derivation of the word Graal would support the latter view. In the dialect of Languedoc, *Grazal* signified a large vessel, usually of clay; in the dialect of Provence, *Grasal* was a bowl or platter; in Anglo-Norman, or its connexions, *Graal* was a dish made of some costly material for the purposes of great feasts. With all this some of the romancers were dissatis-

THE CHALICE
 AND PASCHAL
 DISH.

fied, and they exalted the vessel into a chalice, so that they might bring it into line with the Eucharistic side of the legend, with which side a paschal dish—whether that of Christ or another—offered little analogy. The material of such a chalice would have been probably glass. It follows from Tertullian that in Rome at the beginning of the third century they used glass chalices; so did the Bishop of Toulouse at the end of the fourth century; and about A.D. 550, the same custom prevailed, as appears by the life of Cesarius, Bishop of Arles. A Council of Rheims in the days of Charlemagne is said to have forbidden glass chalices because they were brittle.

We have in any case three hypotheses regarding the precious vessel. (1) That it was a cruet or phial, wherein the blood of Christ was permanently reserved, in which case we can understand the legend on the score of comparative possibility. (2) That it was an open platter or bowl, which, it is obvious, could have had no permanent content, much less the precious blood. (3) That it corresponded to the notion of a chalice, but probably with a cover after the manner of a *ciborium*. It is only in very late texts that the vessel appears in connexion with the sacrifice of the Mass; it was and could be only a reliquary, but the mystic side of the legend, reflecting in the minds of the romancers many conflicting issues, took it over to the Eucharist, connecting it with secret words of consecration and a wonderful grade of priesthood, the root matter of which must have been drawn from some source wherein relics could have counted for little in the presence of the higher secrets of sanctity.

The conclusion is that the Glastonbury vessel, which may have been a paten and is in the shape of a saucer, could not have served as a phial or reliquary; it could not have been the dish on which Christ and His disciples ate the lamb on Shorthursday; and it could at no time have been used as a chalice. It is reasonably possible that the paschal lamb could have been served to each disciple from a central bowl on a platter of this kind, but this is a question for the expert in Jewish antiquities. The whole subject is in much too early a stage to make any definite opinion possible.

The career of the OCCULT REVIEW has not yet run to three years, but its obituary is already a long one. Among the number of notable contributors to its pages few have shown a more genuine and sustained interest in matters relating

to psychic problems than David Christie Murray. A man of versatile and brilliant intellect and wide sympathies, he caught on to the advanced thought of the times with an alacrity and vigour which, in one of his critical turns of mind, was a strong argument in favour of the conclusion that modern social and educational problems must be finally referred to the trained psychologist. None who has read his articles on these deep problems in the *Referee* "Handbook" week after week under the pseudonym of "Merlin" would fail to recognize that he had studied to fit himself for the task of impartially expounding the new criteria. He was well past the prime of life when he undertook, in the same truth-seeking spirit, a systematic and personal study of the ancient science of Astrology, and one of his contributions to the subject was the Synthetic Horoscope showing the interaction of planetary influence in regard to the family, considered as a unit. He was led to this idea by logical induction and actual observation of planetary effects in his own family life. He possessed horoscopes of every member of his family. Readers of this journal will recall his outspoken attack upon the theory of multiplex and dual personality on which subject he was very well informed. Whether regarded as poet, novelist, traveller, philosopher, lecturer, dramatist, or man of letters his capacity was never in doubt and few men have won so much distinction along so many various lines. To this profusion of gifts Nature had added a fine physique and a particularly attractive and distinguished personality. Internal injuries sustained during the Russo-Turkish War added to many distressing circumstances in his domestic life, made sad havoc of a naturally robust constitution and thus early deprived the OCCULT REVIEW of a valuable ally whose later sympathies were wholly in the direction of this special work.

I publish in the current number the first portion of a paper entitled "Some Facts and Philosophy of Occultism," by Mr. Inkster Gilbertson. The record embodied in these articles is of so extraordinary a character that for some time I hesitated to insert it. The writer, however, with whom I am personally acquainted, has introduced me to the Doctor who witnessed the phenomena. He has also taken me to see his wife and sister-in-law—two other witnesses to the occurrences narrated—and these all confirm the statements made in the

text of the narrative. The Doctor in question, who is called in the record by the name of Macdonald, has a considerable West End practice as well as a local one in one of the London suburbs. He gives the impression of sincerity and caution, and it is hardly credible that he could have invented a record of the kind without rhyme or reason. Still less likely is it that he should have conspired with his wife and sister-in-law to carry out so senseless and (to himself) so compromising a hoax. Mrs. Macdonald is not what would ordinarily be called a "psychic." Before she witnessed these phenomena she had had absolutely no occult experiences of any kind, and she gives the impression of being a woman of the world, of a common-sense, cheerful and optimistic temperament. With this preface, which must be my apology for inserting a record which many of my readers will doubtless dismiss as incredible, I must leave the narrative to speak for itself.

Some criticism has been passed in the Journal of the Society of Psychical Research on certain statements which appeared two months ago in these pages. The reply necessitates correspondence with America, and is, therefore, deferred to a later number. My apologies are due to the disappointed applicants. The run on the OCCULT REVIEW Psychometrist consequent on the announcement of the discontinuance of the coupon has been so great that, in spite of allocating four pages for this purpose, very many inquiries have, I regret to say, been unavoidably held over.

SOME FACTS AND PHILOSOPHY OF OCCULTISM

I. THE DOCTOR'S EXPERIENCES IN A HAUNTED HOUSE

BY INKSTER GILBERTSON, F.J.I.

MR. ANDREW LANG rendered the cause of Occult Research a much greater service than is generally supposed when he "redd up" the mystery of the "Cock Lane Ghost." In his book, *Cock Lane and Common Sense*, any one may read the simple and pathetic story of the mediumistic girl who was "sat upon" by a committee of ladies and gentlemen, of which the renowned Dr. Samuel Johnson was a leading light, and supplied an account to the newspapers.

As Mr. Lang justly observed, if one phantom is more discredited than another it is this one: but a perusal of the narrative fails to show any justification whatever of the obloquy which has been cast upon the case, as it was at the time cast upon the chief agents concerned. The great lexicographer was a keen and curious investigator of things mundane, but it cannot be fairly claimed that he, or those associated with him in the affair, had any genius for psychic research.

The Committee had determined to ascertain the true cause of certain raps, scratches and other mysterious phenomena which had become notorious, and were produced through the agency of a girl child of tender years. They had the girl carried to the house of a clergyman at ten o'clock at night and put to bed there. Then the company sat for rather more than an hour, during which nothing occurred. The men retired for a short time, when scratching and knocking began, upon which they returned to the bedroom and made the child hold her hands outside the bed-clothes. The result was that no further phenomena were obtained.

They then proceeded, without the medium, to the vault of St. John's, where the reputed ghost had promised to rap upon its own coffin, but ne'er a rap was forthcoming. And after this ridiculous series of "tests" the Committee gravely recorded their conclusions as follows: "It is therefore the opinion of the whole assembly that the child has some art of making or counterfeiting

particular noises, and that there is no agency of any higher cause."

After that, one is not surprised to read of threats and intimidation on one side, met with an attempt to cheat on the other, and followed by the pillory and its attendant miseries.

We have improved on these methods of research, and the victims of well-meant but mistaken zeal are getting fewer every year, though the methods of the valiant doctor and his compeers are not without their imitators, even in these enlightened days. We have got the length of admitting that there are forces which we do not understand and cannot control, though they impinge upon our consciousness, and may be experimented with and investigated, under proper conditions.

But the moral of the tale, which many have still to learn, is that, given certain abnormal phenomena, an investigator with some knowledge of the subject he is handling and some intuitive, or at the least sympathetic, appreciation of the conditions under which they may be best examined, *is as essential* as an unbiassed mind and a clear judgment, to the unravelling of the mystery in which all such happenings are shrouded.

That is a strong plea for more widely extended knowledge and investigation of occult subjects. And if one wished to press it home, it is only necessary to point to the shoals of occult phenomena which have been lost to the records of science, or appear there as so many isolated and unexplained units, because there was no one on the spot sufficiently conversant with the subject to get *en rapport* with the intelligences which are undoubtedly behind the great majority of such manifestations.

If we are in a position to press the matter far enough, we shall find sooner or later some reliable suggestion of the intelligence which is working behind these phenomena, and perhaps some clue to its motive. In the case of the incidents which I am about to relate, we are fortunate in having the advantage of a statement by a competent and reliable eye-witness, who intuitively grasped the situation and made the most of it.

My friend, Dr. MacDonald, who is my informant, is not at all a doctor after the style of Dr. Johnson. I prefer not to insert his real name,* for obvious reasons, but he is a medical man in good practice in the West End of London. He is, like other successful members of his profession, a keen and shrewd observer, unimaginative, quiet, undemonstrative, and unlikely to be carried away by anything merely sensational, hysterical or

* I have, however, handed his card to the Editor of the OCCULT REVIEW.

illusory. In addition, he is an astute and level-headed Scot, and "his word is as good as his bond."

Outside of the occurrences which he has related to me he has had practically nothing to do with occult matters. He has never dabbled in spiritualism of the common sort. His interest in the phenomena was purely scientific, and he has not committed himself to any definite theory upon such matters, although he became convinced that there were unseen intelligences at work behind them. If his Celtic blood has endowed him with a ready intuition, making him responsive to things occult, that only aided his scientific mind and fitted him the better to be a true witness and a reliable recorder of such occurrences; and when the people next door sent in, asking him to help them in their trouble, he at once instinctively assumed the position which they offered him, of guide, counsellor and friend.

The Thompsons, as we shall call them, complained of loud knockings and other disturbing noises all over the house, especially on the upper floors. There were noises and footsteps constantly being heard, sounds as of bodies falling, and all the indications were present of what in occult circles are known as "physical phenomena." Articles of furniture were moved about, lifted up and down, and carried from place to place, without any apparent cause; and things generally were frequently in a state of unpleasantness for all the inmates of the house.

One servant had been dismissed for persisting in the statement that some one appeared to her in her room at night; but each of her successors made the same complaint. Some of these were so terrified that they remained only two or three days, and nothing would induce them to stay longer. Sometimes the servants declared that they saw an animal resembling a big black dog or a lion with fire issuing from its lips. It would come rushing into the room, jump on the bed, and tear off the bed-clothes. At other times they were visited by an old man who would lift them up as high as the ceiling or drag them out of bed. On more than one occasion, one of the maids was dragged out, with the mattress on which she was lying, taken down two flights of steps, and left outside the door of her mistress's room.

Every precaution was taken to prevent information of what had taken place being conveyed from a servant who was leaving to one who was coming in her place, but this did not prevent a continuation of these experiences of phantasmal appearances, noises and other terrifying disturbances.

Towards the end of July, 1893, Mr. and Mrs. Thompson and

members of their family began to share in the strange experiences. They would hear knocking at all the bedroom doors, sounds as of people going up and down stairs, and scratching or thumping at the door of their room. There were also sounds of moaning and weeping, and on one occasion Mr. Thompson heard a voice from the staircase, saying, "Pray for me, pray for me!" The door of the room in which he was sitting was wide open, so that he could see the staircase; but nothing was visible, and as he knew where the members of his family all were, he was persuaded no one of them could be responsible for the unexpected entreaty.

This was the peculiar state of things when the doctor was called in; so peculiar, as Mr. Thompson said, that he was anxious the doctor should certify that he was in a sound state of mind. This the doctor was quite able to do, and it was not long before he could corroborate from his own observation many of the experiences which had been related to him.

His first impression was that some one was entering the house either for burglarious purposes or with the object of playing tricks upon the servants or other occupants, and every effort was made to exploit this probability. Diligent search was made and the most careful watch was kept in every room and access of the house, but without result, and still the disturbances continued.

Ultimately it was determined to call in the police, and one evening when the doctor called, a detective officer had arrived from Scotland Yard. As he listened to Mr. Thompson's narrative he smiled grimly.

"All trickery and nonsense," he said scornfully. "We shall soon put that all right, sir."

"I shall be very pleased indeed if you can clear it up," rejoined Mr. Thompson. "I will give you three months to do it in and pay you handsomely."

"I'll do it in three hours," said the officer in a buoyant tone.

But he didn't. In less than half an hour he came downstairs looking very pale and distraught—one doesn't use the word "frightened" about a detective. He was so pallid that the family gathered round him with deep anxiety on their faces.

"Has anything happened? What has happened?" asked everybody at once.

"Oh," blurted out the officer in an angry tone, "there is no use my wasting time here. I can do nothing for you."

"But you are not going away like that?" queried the doctor.

"Well, sir, I will make nothing out of this. It's all humbug."

"Tell me about it," said the doctor in his quiet persuasive way, taking him aside. "What has happened? What did you do?"

"I went about the work in the ordinary way; searched the place thoroughly, right up to the attic, but couldn't find any clue. I waited about in that attic room where they say the noise has been, but all was quiet. So I set down my bull's eye on the table and sat down there, intending to make a comfortable job of it for the night, taking care to keep my face to the window. I laid my revolver on the table, too, thinking that if any one came to play pranks I should have it handy and get the drop on them. Then I took my slippers from my pocket and laid them on the floor beside me. I had begun to take off my boots, when one of the slippers rose up and gave me a stinging whack on the side of the head. Then I thought it was time to clear out. I can tackle anything I can see; but this is beyond me."

The resort to the force and majesty of the law having signally failed, it was resolved to try more persuasive and peaceful methods of investigation.

The investigators, however, were most unwilling to give up the fixed idea they had formed that the sounds proceeded from burglars or tricksters, and they persisted night after night in following up likely clues, in the hope of discovering the operators in the act.

One evening they paid a visit to the attic room where the detective had had such an unpleasant experience. It was the bedroom occupied by the maids who complained of being "levitated" and otherwise annoyed while in bed. There was little doubt that here was a centre of the prevailing disturbance. A casement window opened out on to a flat, lead-covered roof, and for some time it was thought that efforts were being made to obtain an entrance by this means to the house.

On the evening referred to, the doctor with Mr. Thompson and his son essayed to explore the room, attracted by loud noises proceeding from that direction. They carried lights, and Mr. Thompson armed himself with a revolver. But neither were required. In the room all was quiet, and outside everything was calm and bright, with a full moon shedding a flood of light in through the window, and not a breath of wind anywhere. But, as the party stood gazing on the scene, they were surprised to see a round, broad shallow bath rise up and go flapping and wriggling about like a living creature. Then getting up on edge it revolved like a wheel, turned several somersaults, and after

careering about in a most mysterious manner, it laid itself quietly up against the parapet, where it remained in a state of quietude, as if well satisfied with its performance.

So close were the spectators to this amazing phenomenon, and so bright was the light, that they were convinced there was no kind of manipulation possible that would have accounted for it. The date of the occurrence is recorded as Saturday, September 23, 1893, by the doctor's wife, who, although not present on that occasion, witnessed a good deal of the other phenomena here related and noted this occurrence from an account given by her husband at the time.

After that experience the theory of external interference or normal agency was given up, and it was decided to use means to get into communication with the invisible agents who were producing effects for which no mortal could be accounted responsible. It was agreed to try the methods adopted at spiritist seances, and a code of signals was arranged while the party sat round a small table. An immediate response was given from the unseen, and it was not long before communication was opened up with certain entities who frankly admitted they were the causes of the disturbances. They stated that they had been anxious to attract attention, as they wished to communicate.

One of the principal agents, who called herself Maud, claimed to be Mr. Thompson's sister, and seemed to support her claim by an intimate knowledge of the family history, though, strange to say, this lady was still in the flesh. One represented himself as Mr. Thompson's brother Tom, who was drowned at sea, and another as the doctor's brother Donald, and these gave similar evidence of the validity of their claims to identity, though the doctor had his "doots" about his brother Donald. There were many others of varying grades of amenity and desirableness, or the reverse. Brother Tom on one occasion spoke of "appearing in the form of a lion," and at another time Mrs. MacDonald records having seen "the little black dog that the others had before this several times seen. It was trotting into the room, at the door of which we were standing and as soon as it got into the light it vanished." So corroboration was obtained of the animal phantasms which had frightened the servants at an early stage of the manifestations.

What looks like a further corroboration of the animal phase of the phenomena is to be found in the following extract from Mrs. MacDonald's record: "One evening in January, 1894, as Mrs. Thompson and I were going upstairs, I felt a presence in front

of me, though I saw nothing. I also felt as if sand or some small particles were thrown at us. At this time the servants were in bed, and the whole family was behind us. I think it was on the same occasion that the doctor chased what he believed to be an animal or a human being round a dark bedroom, believing he had now caught the maker of the noises, while the rest of us stood in a body at the door, to render escape impossible. The doctor heard something moving in front of him till it reached the window, when he heard a movement of the venetian blind (as if his quarry were climbing up). When the light came there was nothing to be seen. The object of search seemed to have gone out through the window, which was only two inches open at the top!"

One advantage of organizing the seances was that the unseen entities became rather more orderly and amenable to control. They were specially submissive to the doctor, who possesses in a marked degree the *suaviter in modo* with the *fortiter in re*. But there were occasions when their wilfulness carried them beyond all power of influence or persuasion from the material plane. That they possessed remarkable occult powers was self-evident, and a certain trickiness pervaded many of their performances. They were always ready, and perhaps proud, to give exhibitions of these powers.

On a landing of the staircase stood a small sideboard, and by standing on the landing and joining hands the investigators could persuade the unseen agents to move this piece of furniture in any direction and in or out of the adjoining rooms. This special manifestation was arrived at apparently by accident, really by a natural sequence of events, such as are not uncommon in such experiences. The Thompson's youngest boy, with the rest of the family, was admitted to the seances, but the doctor sometimes suspected that Jimmy was up to tricks, as the Thompsons were all fond of practical jokes—which perhaps may account for so many having been played upon themselves under a well-known psychic law.

One evening, coming in to see what was doing, the doctor was determined to keep his eye upon Jimmy, and in order to keep him out of mischief suggested that they should all get up on the middle landing of the staircase and join hands. They did so, the youngster being firmly held between his father and the doctor, each with a hand in his grasp.

Shouting up in the direction of the attics, as he often did, the doctor inquired if there was "any one here to-night," and

immediately three loud knocks were heard. The doctor then asked: "Could you let us hear you come down the stairs?" Again three loud knocks came in response. Then heavy footsteps were heard, apparently coming down the stairs from the attics; each step of the staircase distinctly resounding to the tread with a dull thud, until the landing was reached on which the company had assembled, when it stopped.

It then occurred to the doctor to ask their strange visitor to knock on the sideboard, and the knocks that came in response were like the blows of a sledge hammer. Seeing so much force exerted, he suggested: "Perhaps you could lift the sideboard," and immediately the article began jumping up and down. Hopping along the landing, it entered the adjoining room, by request, and getting inside the circle which had been maintained intact, it kept on dancing and jumping about at such a rate that fears began to be entertained that the ceiling of the room underneath would give way.

The doctor then politely requested that these movements should cease; but like Hood's cork leg, though they had been easily started, it was quite another matter getting them stopped. The sideboard danced and jiggled about, as if rejoicing in a newly discovered faculty of motion, and it was only when the doctor threatened to break up the circle that the movements stopped.

When at last there was a pause, the sound of heavy laboured breathing was heard from the inside of the sideboard, as if coming from some one very exhausted after laborious exertion.

"Are you tired?" queried the doctor.

Three knocks came at once.

But after a short period of resting this was succeeded by a sound like that which might be produced by a hollow india-rubber ball being bounced about inside, rebounding from side to side, dropping and rolling along on the floor in the most natural manner possible.

"Are you having a game?" asked the doctor. "Yes," came the answer.

Then after a brief pause, "Are you still there?" "Yes."

"Can you follow us out of the room, as you came in?" "Yes."

And the journey back to the landing commenced forthwith. On getting outside of the room the sideboard again forced its way inside of the circle and danced on the landing, as if it were fully alive to the beauties of the unique situation.

After a bit the doctor asked if it could move up to its old place, and it did so at once.

Then he inquired if it could bring out the drawer. Immediately the drawer wriggled out and continued the same wriggling motion along the floor until it got into the midst of the circle, where it lay down.

Night after night, for a time, similar results were obtained, the dining-room and bedroom on the landing being visited in turns. The sideboard seemed to have a decided preference for the middle of the circle, which kept its formation while accommodating the movements of this strange piece of furniture, without any one coming near enough to touch it.

It might well have been believed to be bewitched, for now that the invisible agents had discovered that it could be moved, it would sometimes begin hopping about of its own accord, and the Thompsons declared it would never stay in the same place, till finally it was found necessary to keep it constantly empty.

On one occasion the doctor reckoned without his host, for having got the invisible friends to move the sideboard down the staircase, he could not by any amount of persuasion induce them to put it back again. There it remained in a sloping position on the steps between the landings, and would neither move up nor down. Seeing that psychic force was unavailable, the doctor essayed to drag up the piece of furniture, which blocked the way very awkwardly. But, tug and strain as he might, it was as immovable as if it had been riveted to the floor. "All hands" were put to the job, three above and three below trying to lift it, but budge it would not a single inch. Then a spurt would be put on; the party declaring that they were "not to be beaten by the spirits," and to humour them "the spirits" allowed the sideboard to be raised as far as the railing of the staircase, till it was seen that there was some apparent danger of its going over. Then it would slide back into its original place. The spirits generally insisted on being addressed most respectfully, but on this occasion neither coaxing nor cajollery was of any avail. They were evidently having a night of it.

This was awkward. The hour was late and the doctor, who was above, wished to get down and go home, but the sideboard blocked the way. As a last resource, he pleaded with the unseen friends at least to move the sideboard down to the bottom landing in order that he might pass. This they did, setting it up on end on the landing below, and there it remained till the morning. Then it was found that the young people could put it back to its place without any great effort.

(To be continued.)

THE TRUTH ABOUT MAGNETISM

BY REGINALD HODDER

PART III

A HUNDRED similar opinions of learned scientists go to show that the pretence of the dangers of magnetism arises from the arrogance and rashness of ignorance. As the hypnotic school itself has inveighed against the presumption of the ignorant in criticizing hypnotism, it is fair to take the words of Dr. Bernheim of Nancy and place them in the following parallel form in order to show that what is true for the would-be critics of hypnotism is equally true for those of magnetism. The reader will observe that if the arguments of Dr. Bernheim in the left-hand column are valid for the purposes of the hypnotist, the slight alterations italicised on the right do not invalidate the same arguments for the purposes of the magnetist.

"In order to have a very clear conception of the *hypnotic state* it is not sufficient to have been present at some experiments or to have been able to *hypnotise* some very *hypnotisable* subjects to have produced catalepsy and hallucinations ; one must have had experience with hundreds and hundreds of new subjects."

"Any hospital doctor who in his service cannot produce the *hypnotic state* in 80 per cent. of his patients must say to himself that he has not yet sufficient experience in the matter and must abstain from pronouncing any opinion on the question."

"In order to have a very clear conception of the *magnetic state* it is not sufficient to have been present at some experiments or to have been able to *magnetise* some very *magnetisable* subjects to have produced catalepsy and hallucinations ; one must have had experience with hundreds and hundreds of new subjects."

"Any hospital doctor who in his service cannot produce the *magnetic state* in 80 per cent. of his patients must say to himself that he has not yet sufficient experience in the matter and must abstain from pronouncing any opinion on the question."

In order to arrive at a just conception of the vast superiority of magnetism over hypnotism as a curative agent, one may contrast the cures of Lafontaine with the blundering experiments of Braid in 1841-2. Lafontaine's cures, even in the English hospitals, were well attested and they practically discredited

Braid's methods which resulted in no cures at all. The cures of Dr. Elliotson who came after Lafontaine may be seen by reference to his works *Cure of a Cancer of the Female Breast by Mesmerism with Comments by Dr. Engledue* (1848), and *Numerous Cases of Surgical Operations without Pain in the Mesmeric State* (1843). Taken as a whole the cures of Lafontaine and Elliotson were similar to those of the Irishman Valentine Greatakes whose extraordinary results in 1665 were fully attested by George Rust, Faireclow, and Artelius; and to those of Antoine Jacob and Gassner in 1772, which, in turn, were of the same nature as those which have been performed, principally by the laying on of hands, by saints, priests and sages from the earliest times.

In modern days there have been many cases in which diseases pronounced incurable in hospitals, and proved to be beyond the aid of hypnotists, have been taken in hand by the magnetisers and radically cured. The reason that these causes, though fully authenticated, are so little known, lies in the fact that the doctors of official science, horrified and scandalized at so glaring a "pollution of the Temple of Science," have done their best to ignore them and prevent or injure their publicity. Anyone who cares to search in the records of magnetism will find no dearth of well-authenticated cases. For instance, Dr. Charpignon made several radical cures of locomotor ataxia by magnetism which were recorded in France in the *Union Magnétique*, vol. x. p. 64, and in a work published in France under the title *Progrès les plus nécessaires à réaliser*, may be found a certificate given by Mrs. Marie Payota declaring that she was cured of locomotor ataxia by magnetism. The operator in this case was Dr. Daniel Strong, of Marseilles. A very striking instance of the superiority of magnetism over hypnotism is found in the case of Mrs. Fougerat in 1888. This lady was radically cured of locomotor ataxia by Professor Durville, General Secretary of the Magnetic Society of France and one of the Directors of the Magnetic School of Paris, assisted by Dr. Ockorowicz. Mrs. Fougerat, before she was treated by these magnetisers, had been under famous specialists such as Drs. Galezowski, Potain and Charcot, for eight years! The treatment of Dr. Charcot, the hypnotiser! the electrician! the academician! assisted by Drs. Keller, Vigouroux, Omimus and Troisier, was without avail, and, after many years of torture electrical, hypnotical and medicinal, she acted upon the advice of a friend, Dr. Piotrowski, to try the magnetic treatment, and for that purpose she consulted Dr. Ockorowicz, who placed her under the care of Professor Durville. In eighteen months from

that time she was radically cured. This case placed the famous suggestions and fascinations of Dr. Charcot in a somewhat mean light in presence of the pure magnetism of Durville. And in what position do the prescribers of bromide, arsenic, strychnine, morphia, mercury and other drugs find themselves? Doctors of the School of Diaforus, so well portrayed by Molière, of course deem it more lucrative to spend a few drops of ink in writing prescriptions giving them a commission on certain drugs, than to cure patients by expending their own vital force; accordingly they find themselves here in a difficult position. On the one hand they cannot deny the reality of the disease nor the fact of the cure; and, on the other, they cannot very well explain that cure by hypnotic suggestion, which in the hand of the chief of hypnotists signally failed to effect it. Their only course has been to admit that the hypnotism (sic) of Durville was superior to that of Charcot, thus attempting to hide from the majority the fact that Durville's methods have been, and are, purely magnetic. This is not the first occasion, nor the last, on which the serpent rod of the magnetisers has swallowed those of the hypnotists.

From among the many examples of magnetic cures in England in the present day we select those of M. Ch. Détré, of Nottingham, as being the most comprehensive and conclusive. M. Détré is the English Correspondent for the Magnetic Society of France* and Principal Inspector for the British Empire of the Martinist Order. These, with other occult societies, are under the Presidency of the celebrated Dr. Papus, who was chief of the Laboratory of the Charity Hospital in Paris at the time of Dr. Luys. Under the leadership of this bold scientist, whose genius is great enough to defy the ban of 1784, † openly to profess and practise magnetism, homeopathy, and the Hermetic Sciences, and, at the same time, to hold the distinctions, under Government, of Officer of Academy, and Officer of Public Instruction, the progress of the Occult Sciences in France has gone far towards correcting the error of Hippocrates under which little doctors and chemists have long toiled for their own good at the people's expense. Under

* This school was established on the proposition of the Academy of Medicine of France and authorized by the French Government.

† The Academy of Medicine of France in 1784 decreed as follows: "No doctor will declare himself a partisan of animal magnetism, neither in his writings, nor in his practice, under pain of being struck off the Roll of the Regent-doctors."

such forceful auspices M. Détré, a force in himself, has performed cures which the general army of medical practitioners in England will, no doubt, endeavour to explain away by "hypnotic suggestion," unless, indeed, they find, on reviewing the facts, that there is small chance of this; in which case we shall know how to interpret their silence on the matter.

It is remarkable that M. Détré, a pupil twenty years ago of Dr. de Paepe, who was a pupil of Dr. Charcot, should have rejected the theories and processes of the venerable Director of the Salpêtrière, to follow the system of a school diametrically opposed to that famous hypnotist; but it must be allowed that Dr. de Paepe himself was never fully convinced of the truth of Dr. Charcot's suggestion theory. It is interesting also to know that the cures which I shall presently describe are not those of an unlearned man gifted with a strange power. M. Détré, though not a doctor, is a scientist of great erudition, recognized as such for many years by one of the first publishing houses in Paris, and by all who have read his work, *Les Apologistes du Crime*, which appeared in 1901. He is also a contributor to *L'Humanité Nouvelle*. Consequently he is a man well able to give a reason for his processes and his cures.

To take first some cases of locomotor ataxia—a disease generally admitted by the medical faculty to be incurable. It is true that Dr. C. W. Suckling in his *Treatment of Diseases of the Nervous System* endeavours to show that Dr. Charcot had considerable success with this disease by means of the suspension of the patient, but the case of Mrs. Fougerat, already described, would seem somewhat to invalidate his contention. Following the methods of Professor Durville, M. Détré has accomplished what Lafontaine, Charpignon* and Dr. Daniel Strong † have accomplished before him.

Mr. F. P. Bailey, a tradesman at Beeston, aet. 29, was abandoned by the doctors in 1901. They spoke of atrophy of a part of the spinal cord and said it was impossible for him to get well. This was after they had mislaid, or before they had received, that saying of Arago: "He who, outside of pure mathematics, pronounces the word 'impossible' is not prudent. Reserve is especially a duty when it is a question of the animal organization." ‡ However that may have been, Mr. Bailey placed himself under the treatment of M. Détré in September 1901, and in

* *Union Magnétique*, vol. x, p. 64.

† *Progrès les plus nécessaires à réaliser*, p. 38 (1879).

‡ *Éloge de Bailly*.

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August 1902 he was radically cured. The following is his declaration which I have at the present moment before me:—

QUEEN'S ROAD POST OFFICE,
BEESTON,

September 11, 1903.

MR. CHARLES DÉTRÉ,—

I declare that I have been cured of Locomotor Ataxy by Mr. Ch. Détré after eleven months of his magnetic treatment, commencing September 1901.

(Signed) T. B. BAILEY.

The question will arise as to whether Mr. Bailey's disease *was* locomotor ataxia. The doctors who treated him without success should know best about that. I have their prescriptions also before me, and they speak for themselves.

There are other cases of this disease which are being cured by M. Détré. At the present time he has a patient who has been afflicted with the disease for six years. When M. Détré treated him for the first time his condition was so grave that for eight months he had been unable to stand. Indeed, even with the assistance of several persons he was unable to place his two feet upon the floor. Needless to say he was abandoned by the doctors at the hospital. After ninety-six magnetisations, two a week, he was able to walk a distance of over a mile, often *without looking at his feet*, and without any assistance beyond that of a stick. He could also attend to his business, which is that of a baker.

Another case is that of Mr. Wadsworth, of Burton-on-Trent, who after six months' treatment can now walk two miles and a half without assistance.

In regard to these results M. Détré contends that the doctors are right in asserting that this disease is incurable by arsenic, nitrate and phosphates of silver, iron, quinine, strychnine, calabar bean, ergot, morphia, antipyrin, salicylate of sodium, atropine, etc., *usque ad nauseam*, but he maintains, and with reason, that it can be cured by physiological magnetism methodically applied. Moreover, he rejects as absurd the idea that, because sections which have been made of the spinal cord of a man who has died of this disease show some parts white and others black, therefore the disease is incurable.

Like locomotor ataxia, glaucoma is generally regarded by doctors as an incurable disease; but the books on magnetism

tell of many cases of cure.* M. Détré has a case now under treatment which is progressing so favourably that a complete cure seems to be only a matter of time.

Lypemania is a disease which, medical men will agree, is not easily cured. A lady of Nottingham was affected by this terrible malady. She was seized, usually as she was going to bed, with an attack of fear, following which she would see the shadow of a man floating before her. This would cover first her head and then her whole body, when, absolutely terrified, she would turn round rapidly and then remained fixed while her head would be shaken to the right and left with extraordinary rapidity and violence for five and sometimes ten minutes without ceasing. Then, falling exhausted, she would sink into deep prostration. After five or six years of this terrible affliction, during which time the lady had been treated by several doctors, she applied to M. Détré and was radically cured in a few sittings. In a letter written long after her cure—a letter which I have before me—she states that she has had no return of the disease, and mentions that the doctors had treated her for nerves, fancies, and delusions, but with very poor results. This is the usual method and, if it fails, the doctors are forced back on to the diagnosis that the patient is insane. One begins to wonder how many cases of this kind find their way into our lunatic asylums.

Turning from *lypemania*, the causes of which are unknown to the medical faculty, to paralysis, the causes of which they profess to know, we find that the case is the same: they fail where the magnetiser effects a cure. Mr. Fairbrother, now carrying on his business in Derby Road, Long Eaton, was formerly a soldier in South Africa, where he had one vertebra of his neck dislocated by the concussion of an exploding shell. In great suffering the injured man was sent to the military hospital where he was treated for rheumatism!

In another hospital it was recognized that the vertebra was out of place, but they were unable to cure him of the paralysis which was now setting in from the pressure on the spinal cord. He was sent from hospital to hospital and at last was told that nothing could be done for him and that he had better go home—obviously to die. Having been treated by some forty or fifty doctors, military and civil, and declared incurably paralysed, he repaired to his home in Long Eaton fully prepared to die—by suggestion if not by paralysis—for one of these doctors had

* See Lafontaine's *Art of Magnetizing*; the *Annales du Magnétisme*, 1814-1829; and the *Journal du Magnétisme*.

offered him a thousand pounds if M. Détré could cure him. This offer, being accepted by Fairbrother merely as another way of pronouncing him absolutely incurable, was unfortunately not put in writing and, needless to say, the patient, now perfectly cured, walking and running and going about his business like any other man, has not yet received his money.

Many other remarkable cures of various organic diseases, may be found, as the work of this magnetiser, in Nottingham, Long Eaton, Derby and the district round about. A notable case which may be described at some length, is that of Cissy Hill, of Long Eaton. This young girl had been in bed for two years with complete paralysis of the legs, knees ankylosed, feet drawn up and turned sole to sole, arms partly paralysed. This, resulting from spinal disease, entailed constant pain. When M. Détré first visited her she had been pronounced incurable by the doctors and was preparing for a painful death. Her only treatment at the time consisted of massage of the legs which caused her acute suffering. Indeed the poor girl was nearly always crying, as every movement, every touch was most painful. Look on that picture, substantiated from all sources as being correct, and now on this after a year and some months of the magnetist's treatment: a happy-looking girl, able to get about with the assistance of a stick and always pleased to assure a visitor, with a smile, that she had not cried "since Mr. Détré came." When I investigated the case she told me that the removal of all pain had been a simple matter, but the process of restoring the use of the limbs, the healing of the diseased bones and the practice of walking without assistance were a gradual achievement. The case of Cissy Hill illustrates the fact that the cure by magnetism is slow and sure but infinitely superior to that by hypnotism, which, although more rapid when it takes place at all, is seldom lasting and very liable to relapses. Moreover, where is the hypnotism that has cured grave cases of paralysis like these?

Another interesting case is that of a gentleman afflicted with long-standing insomnia. Mr. C—had been treated in the hospital and outside, his doctors relying, of course, on bromide—always bromide! When at last he applied to M. Détré, he was on the verge of losing his reason, having slept on an average not more than five hours a week for some time. On the first day of treatment he slept seven hours—natural sleep—without a break. And, from this time his cure proceeded so rapidly that in a few weeks he was in perfect health.

Many cases of deafness have been cured by this powerful

magnetiser. That of a lace manufacturer in Calais, who had been deaf for twelve years, is the crowning example of this kind.

Tumour of the breast, paralysis of the vocal cords (the cure of which restored a Wesleyan minister to his sphere of usefulness just as he was on the eve of tendering his resignation) ; tic douloureux of twenty-three years' standing (cured in fourteen visits) ; tumour of the stomach, chronic dyspepsia, epilepsy, and partial paralysis—all these and more during the last fifteen years the *manus medicus* of M. Détré has cured.

In the face of these facts and the arguments contained in the former pages of this article it can no longer be contended with reason that hypnotism can be mentioned in the same breath with magnetism. Nor can it be pretended that the results of the latter can be explained away by the suggestion theory of the former. It is not to be wondered at that the members of the medical faculty, who find it easier to equip themselves for hypnotism than for magnetism, and easiest of all to write time-honoured prescriptions, should at first resent the magnetic cure of patients pronounced incurable by them. The wonder is that the rest of the world has been so tardy in recognizing on the one hand the existence of physiological magnetism with its remarkable efficacy in the cure of organic disease, and, on the other hand, the self-seeking, time-serving spirit of the doctors who foster materialism with its latest seeming-candid admission of the reality of hypnotic suggestion—an admission based upon the reason that it offers no threat to their already acquired knowledge of *materia medica* and allows them to draw their fees and commissions on drugs.

To strengthen the conclusions arrived at I append a few opinions on the subject from well-known thinkers and doctors of official science, merely prefacing it with the remark that not all doctors are self-seeking and time-serving.

“The only way the doctors can prevent the magnetisers from taking their customers is to learn how to magnetize and so cure their patients themselves.”—*Dr. Toussaint*.

“It is evident that the patients consult the magnetisers only after having exhausted all the resources of ordinary medicine. In this case if the patient recovers so much the better for him ; and, if the doctor loses a customer, so much the worse for the doctor who has not been able to cure the patient himself.”—*Dr. Surville*.

As to the doctors, jealous of the results that the magnetisers

obtain in cases reputed incurable, they have only to set themselves to study the means used by these magnetisers. Their pride will perhaps suffer a little but their patients will profit, and this aim must specially guide them."—*Dr. Bevalot* (of Paris).

"Magnetism, vitalism—there are the treatments of the future!"—*Dr. Peradon* (of Paris).

"The opinion which explains magnetic facts by knavery is only that of those who have not examined the question theoretically or experimentally.—*Dr. Charpignon* (*Rapport du magnétisme avec la jurisprudence et la médecine légale*—1860).

"We can show the existence of animal magnetism by the scientific discoveries themselves. *First*, physiological alterations verified in the body of the patient. *Second*, luminous phenomena which obtain: vision of odic light by sensitives and somnambulists. *Third*—chemical alterations on a photographic plate.—*Dr. Karl du Prel*.

"He who to-day doubts the facts of animal magnetism and its clairvoyance, is not to be called sceptical but ignorant."—*Schopenhauer* (*Versucht über Geistersehen*).

"Personally, I can mention numerous examples of cures wrought by magnetism when all medicines and all doctors have failed."—*Dr. Lassalette*.

"Magnetism is a therapeutic agent of the first order. All doctors should study to acquire it, and watch the use of it by those who are endowed with the magnetic power."—*Dr. Dusart*.

"The magnetiser is in possession of a very special energy developed by the will and training. His own body is thus assimilated to a set of magnets or electric conductors and he steps in to modify the polarity or the diamagnetism of the diseased parts in re-establishing their equilibrium."—*Dr. Pau de St. Martin*.

"I think that the magnetic agent contained in the human radiance is a marvellous therapeutic agent."—*Dr. Bouchet*.

"The magnetisers are endowed with a power which medical men must candidly admit is a power they seldom possess. So great is the efficacy of that power in the relief of human suffering that to wish harm to the persons who are endowed with it is the last degree of the *Pessima medicorum invidia*."—*Dr. Ch. Hermann* (of Paris).

"The science of the magnetisers, their practices, are established upon precise data, which, extending back to the most remote antiquity, have been consecrated by experience."—*Dr. Bertrand Lauze*.

"The magnetic vibrations which equal, at least in number, those of the Röntgen Rays (58th octave) follow the laws of harmony. A normal and well equilibrated being can consequently produce them."—*Dr. Portaz*.

"The magnetism of the magnetisers has long since proved itself to be a powerful means of healing. That cannot now be refuted even by means of the famous 'suggestion' (*Deus ex machinâ*) which explains everything according to pseudo-scientists, who, for their part, profess not to know the true working of the hypnotic or the posthypnotic suggestion."—*Dr. Girgois* (Buenos Ayres).

"Cavil and say that it is merely the result of hypnotic suggestion (a word which has no signification and doubles the mystery without explaining it), what can that effect in the art or gift of healing? Use your suggestion and your hypnotism and, if you fail, leave it to abler men to use their curative power."—*Dr. J. Vindevogel* (of Brussels).

"The doctrine of magnetism is nothing but that of influences, and influences can be bad or good. If you admit that there are deleterious influences which propagate a disease why not admit, in the light of thousands and thousands of facts fully as conclusive as those of contagion, that there are curative influences?"—*Ch. Dètré* (*Letter to a doctor*).

A BATCH OF PSYCHIC EXPERIENCES

By EDITH WHEELER

IN thinking over the psychic experiences which have formed a part of my own life, my mind goes back to my childhood's days when I was a little girl of five or six years of age.

I remember a big nursery in an old house in County Tyrone in which two little cribs stood side by side, and over in a corner was the nurse's bed with the cradle beside it in which the baby slept.

I see as clearly as if it were yesterday the room, the places of the cribs, the old-fashioned low cradle on rockers, the position of the windows and the door.

I can remember distinctly one night how I lay awake after the others had gone asleep. I recall how I saw the door, which was ajar, pushed open and a large deerhound came and went across the floor to where the baby lay. I remember how I held my breath as I saw it bend over the cradle and lick the face of the sleeping child. Then I recollect how it crawled under the nurse's bed and disappeared from my sight.

I remember how I cried out in alarm, how the nurse got up most unwillingly, and how she slapped me for telling stories when no trace of the animal could be found.

It was all my imagination, she said, for there was no deerhound in the room, and none about the place.

She hushed me at last to sleep, but I heard her repeat the tale to a neighbour next day, and how that good woman remarked that the baby was bound to grow up a lucky child and to attain high honour. It is not always that one's superstitions are translated so comfortably!

My mother came of a family in which many psychic occurrences had happened. She has often related to me how the sound of a gun was heard going off in the hall of the house before my grandfather's death, and she also relates how her mother, who had died many years before, sat by her bedside during the most critical period of a severe illness. Her presence by her bedside calmed and comforted her, and from that time her recovery was certain.

Another story which my mother very often related to us children was an event connected with her own childhood.

She spent a great deal of her time at the house of an uncle who owned some property, on which was a large and extensive lake.

One day as she walked with her uncle by the water, holding his hand, she was startled to hear the sound of most beautiful music wafted, it seemed to her, from the little island which lay in the centre of the lake.

It sounded like a small orchestra of the most delicately stringed instruments, with which were mingled the strains of the harp.

She stopped and drew her uncle's attention to the music, conscious of it all the while, but he could hear nothing.

They turned and walked homewards, and as they drew near to the house her uncle stooped, and said to her, "Do not say anything about the music to your aunt, dear child!"

She said nothing about it at the time, but shortly after a member of the family died and she heard one of the country folk relate that there was wont to be a warning before one of them died, music or something, but that no one seemed to have heard anything this time.

In the same family "a wee woman" was said to appear at any critical juncture in the family history, and it was only the other day I heard an old family retainer relate the most natural conversations between herself and the same "wee woman."

On one occasion the wee woman had told her how a pot of gold was hidden in a certain field on the property, but as the field had been sold to another she had not mentioned it, but was sure she could conduct any one to the spot if they wished to investigate the matter.

As a great deal of money was buried during the troubled times in Irish history, it is quite possible that there is some truth in the matter.

A little niece of my husband while quite a small child of three or four had a phantom playmate whom she called "Frane." Her mother used to discover her in a room playing quite happily with this little child of her imagination (?). Very often she would say, "Frane would not like to play this," if some game were suggested.

Her mother took her quite seriously and did not show her that she thought there was anything peculiar about the situation, and "Frane" disappeared gradually on the advent of a little baby sister who occupied her attention.

I was telling this story to a friend, and she immediately began to relate how her own little girl, then aged ten, used to play with an imaginary kitten in the same way. The kitten was, however, quite real to her, and she would throw a ball of wool for it to play with, and used to laugh over its attempts to catch it. Also, when going upstairs, she would say, "Mother, do be careful. Can't you see kitty is on that step!" or, "Mother, how can you tramp on kitty's tail?"

Her mother did not talk about this to anyone and made no comment upon it, and the kitten also disappeared gradually when other playmates took its place. This same little girl always associated the people she knew with different colours. Her mother told me of this, and said I could ask her about it myself if I did not allow the child to think the gift was at all peculiar. The child told me that she always saw people's names written across a band of colour, but as I questioned her I found it was really not the name but the personality which she connected with colours.

On being asked what colour my name "Edith" suggested, she said violet. After a while, when I asked her what her "Aunt Edith" was, she said "yellow," thus showing that the name did not present the colour she thought of, but the personality. I have often thought that she was unconsciously looking at our "auras" and giving an impression of what she saw.

When I last saw her she was a girl of fifteen and had been to school. Her mother said she had not heard her speak of this at all recently. At the time I speak of she was a little girl of ten or eleven.

I had a letter yesterday from a friend in Scotland who has herself great powers of clairvoyance which she always told me were inherited from her grandmother. In the letter she wrote:

"You will be sorry to hear granny is dead; she was always so sweet, I shall miss her very much. Some days before her death she told my aunt who was nursing her that something was going to happen on January 24.

"'Something nice, I am sure,' said my aunt; 'a nice letter or a present from some one.'

"'No, dear, not that,' she said; 'something else, you will see.'

"Granny died on January 24. I always told you she had clairvoyance, did I not?"

I feel in honour bound to admit that often one dreams of dates and seems to have a warning when nothing happens, but

then one does not know what might have happened if the warning had not been regarded.

I remember two years ago my mother told me she had awakened to see the date "September 3" very distinctly written before her eyes.

As it happened we were all on the move at the time, some of us in Scotland for a wedding, while the others had all intended to be doing something specially that day. Two of my brothers gave up their sailing for the day out of respect to our mother's wishes, and the others all stayed indoors at the places where they were. Nothing really happened, but it is possible that an accident might have occurred. A very sudden squall came over the Lough during the afternoon, and some of the boats belonging to the club in which my brothers were members were upset. It is quite possible that if they had been sailing that day they would have been overturned also.

Last year I had a very distinct dream myself; I wakened up hearing a voice say slowly and distinctly, "Beware of gourds and lightning on the 28th of February."

I marked the date, which was some weeks ahead, upon the calendar, and refused an invitation for the day. I was careful not to eat anything of the gourd order, and I wondered how I could possibly guard against lightning.

To my relief there was no thunderstorm on the day, but next morning a friend who had been chaffing me unmercifully on the subject of my superstitions told me that some overhead electric wires belonging to the tramway system had fallen on a street which I should most likely have passed over had I been out. Of course this is a purely speculative theory, but I felt there might be something in the warning against "lightning" after all.

While I am on the subject of dreams, I may tell a story which a great friend of mine who has had many experiences relates.

She was in America at the time, and a voyage home had been arranged with her father and sister. Some business arrangements intervened, and the voyage was postponed. One night she had a curious dream, and the next day she said to her sister, "I believe I am going to England after all. I dreamed I was on board a great steamer; I was by myself; the weather was rough, and I was in the cabin. I remember how a great wave came, shaking the vessel, and how it threw me against the velvet cushions in the saloon. I remember the feel of the velvet, and

I found myself being assisted to my feet by a gentleman with side whiskers and a good-humoured face. I somehow think I shall go the voyage."

Some days after it was decided that my friend should cross the ocean alone, and that her father and sister should join her later. She had been in bad health, and it was thought wise that she should not postpone the voyage.

One day it was very stormy and the ship lurched, and she was thrown against the cushions in the manner of her dream, and quite naturally she felt herself being assisted to her feet by the exact counterpart of the man of her dream. She afterwards married him, but of course that is not a part of the story.

This same friend told me a very clear account of clairaudience which she had experienced. Two friends of hers, a doctor and his wife, had gone to London on a visit, and were expected home on a certain day. She called upon this day to bid them welcome back, but found they had not arrived. On her way to her own house she heard a voice say very distinctly, "The R——'s are not coming back to live here; they are going to *stay* in London." She related this to her husband as a matter of fact. Next day Dr. R—— came round and asked to see her husband, also a doctor, and they went into the study to have a chat.

"I just wanted to tell you," said Dr. R——, "that we are not coming back to live here, I have bought a practice——"

"Oh, I knew that," said Dr. M——. "You are going to stay in London."

"Impossible that you should know," said Dr. R——, "we have told no one."

"Well, well," said Dr. M——. "My wife told me yesterday."

When my friend was interrogated and acknowledged how she knew, there was some consternation and surprise, but the fact remained, it was true.

An intimate friend of mine, a doctor, told me of a strange occurrence which had happened to himself. He was on board a steamer on which he had gone a voyage as ship's doctor, and while there had a very violent attack of malarial fever which he had contracted abroad.

One day the stewardess, who was a Roman Catholic, related to him that during his illness she had come into his cabin to find him out of bed and officiating at what she declared to be the service of the Sacrament in the Roman Catholic Church.

When relating this, she said :

" I did not know you were a Roman Catholic, doctor."

" I am a Protestant," my friend replied, " and I have never even seen the service which you describe in any Roman Catholic church."

When relating this story afterwards, the doctor used to laugh and say :

" I wonder is that a proof that I was a Roman Catholic priest in some other life ; certainly I never saw the service in a chapel ! "

A story which is often related in the bosom of the family is one which we call " The Obstinate Man."

My father is the hero of the story, and no one laughs more over the relation of the incident than himself.

Among country people in the North of Ireland there is a great feeling against any one making a horse go anywhere when the said horse has shown a decided disinclination to move. Of course there are certain obstinate animals which are lazy and never want to go on anywhere. But when an otherwise well-behaved horse suddenly stops short, plants its feet well in front and refuses to go forward, the Ulster countryman decides it is best not to urge it.

The scene of my story is the high road which leads from Ballywilliam, along the Warren into the town of Donaghadee. My parents often leased a little roadside cottage with a garden for us children for the summer months, and very often my father would sit of a Saturday afternoon in the garden reading his newspaper.

As he was sitting thus one afternoon he noticed that a horse and cart suddenly stopped at the gate and did not move on. It was a cart on which was a load of hay, and on the top was an old man holding the reins and an old woman clasping a bundle. Both seemed to have fallen asleep, or at least were quite motionless. The horse stood still too.

" Now then, my good people, what do you want ? " said my father politely.

" Nothing, sir, nothing," replied the old man, also very politely, and my father retired again to his seat.

Time went on ; at least a quarter of an hour had passed when my father thought he would venture the question again.

" Can I do nothing to help you ? " he inquired.

" No, no," said the old woman. " You can do nothing. The old mare has stopped of herself, and here we bide."

" What ! " exclaimed my father. " Stuff and nonsense, I

never heard of such folly. Here you bide all night, maybe, if the lazy beast won't move."

"Perhaps," said the old man quietly, showing little interest in the matter.

"I'll soon make her go," said my father, as he seized the reins. But the old mare stood immovable.

"You see thon," said both together. "Thon" in the North of Ireland means more than one would think.

"I see nothing," answered my father, now thoroughly angry, and seizing a bucket of water which lay near he threw it over the mare and so startled the beast that it started forward at a trot.

My father withdrew to the garden, triumphant!

Scene II in my story took place further along the road at a spot which is called "The Warren Wall"; on one side of the road is a long stretch of a high wall, on the other a ditch.

A sister of mine was plodding along the road from Donaghadee when she reached the top of a hill and saw a country cart come towards her drawn by a white horse, an old couple sitting on the top of the load.

Suddenly with cries and shrieks a holiday crowd upon a coach bore down upon them, and before she could speak crash went the coach into the cart, and the old man and woman were hurled into the ditch.

She ran to their assistance, found them fairly intact, though terribly shaken, and insisted on them returning to her home to get something to do them good.

Nothing loth, the old couple agreed, turned the cart, and limped back.

My sister stopped at the cottage gate, and hearing some little fuss my father appeared from the garden.

"My goodness!" said the old woman, "it's the obstinate man!"

It was indeed. My father has never lost that title, and when we want to make him feel that there may be something in a superstition after all, we remind him of the old mare and the old couple who thought the mare knew more about it than he did that day at all events.

Was it animal foresight or only a strange coincidence?

In the *Secret Doctrine* I read the following passage:

Kriyashakti—that mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will

manifest itself externally if one's attention and will is deeply concentrated upon it.

In another part of the book I read :

Kriyashakti—that mysterious and divine power, latent in the will of every man, which, if not called to life, quickened and developed by Yoga training, remains dormant in 999,999 cases out of a million and becomes atrophied.

Now I wonder was the following story the result of Kriyashakti ?

My husband and I were alone in the house one Sunday evening, when he was taken with a very severe shivering attack which I felt was the prelude of an acute illness.

† Almost at that moment a friend called at the house, and I asked him to lose no time in going for the doctor who lived at some distance, quite twenty minutes' walk away.

My husband got into bed, and despite all remedies which I could think of the shivering continued.

As I stood by his bedside I remember thinking how foolish it was not to have asked my friend to stay with my husband while I mounted my bicycle and rode for the doctor. It would have been so simple, and would have taken much less time. My mind was intent on the folly of not having gone on my bicycle myself. I may here explain that at that time ladies' bicycles were few and far between ; it was quite out of the ordinary to see a lady ride, and most extraordinary to meet one riding a bicycle on Sunday. The place where we lived was very old-fashioned in this respect, and bicycling on Sunday was considered most unsuitable.

My friend returned with the doctor, and as my husband's illness was severe I was not out of the house for some days.

When I was able to be out I called at my mother's house to tell her of my husband's illness.

"Of course we knew on Sunday evening that something was wrong," she said, "as I was standing with your sister at the window and we saw you ride past on your bicycle. Something must be wrong, your sister said, and you must be going for the doctor. Of course we knew you would not be riding your bicycle otherwise."

"What did I wear ?" I said.

"Oh, you had on your grey dress and your pink hat ; I expect you were in a hurry."

I have always felt that in my anxiety and with my concentrated thought on going on the bicycle I must have appeared

to my own people on that machine and in the grey dress and pink hat which was my Sunday afternoon attire, but certainly not my bicycle outfit.

There is really nothing uncommon or remarkable in any of these facts which I have related, but they may go to swell the number of authentic instances of the spirit of an animal being seen, warnings of death, clairaudience, true dreams, clairvoyance, animal foresight, and ghosts of the living.

Most of the people mentioned are living and could be interrogated on the subjects mentioned if necessary, for I have been careful only to relate facts which have come under my own experience or incidents which I have heard related over and over again by friends interested in getting any authentic information on these subjects, and whose accounts I know to be perfectly genuine.

THE HOLY ASSEMBLY

BY ARTHUR EDWARD WAITE

I

THE HERMENEUTICS OF THE HOLY GRAAL.

THE *Mysterium Fidei* is the Eucharist. The Greek Epiclesis clause may pass, with liturgical experts who have also the gift of the mystic, as the nearest approach to a rite above all things valid, that is, manifesting supernaturally. Its history is one of the most interesting in the wild garden of liturgical formulae. But it should be understood that in the earlier days of the Church there was not a method of consecration which prevailed everywhere; the Latin rite held, with certain variations, to the canonical words of institution, as I have shown in a previous paper; but there are traces of instances in which consecration was performed by the recitation of the *Pater noster* over the elements, thus, by the hypothesis, converting the daily bread into heavenly manna. By the hypothesis also, the Epiclesis clause brought down upon the elements the influence and even the presence of the Holy Ghost, and it must be admitted that this contains, ritually speaking, a very high suggestion. At the Council of Florence, the Latins required the Greeks to expunge the Epiclesis, with all forms of invocation, and there can be no doubt that they were doctrinally and technically correct, because it was admitted on all hands that the words of institution produced the valid Eucharist, and the principle of invocation was to give the officiating priest an express and personal part in the mystery of consecrating, which, by the same hypothesis, must be regarded as superfluous. The clause remains to this day in the Greek Church, and for those who lay stress on its efficacy that Church has therefore the words but not seemingly the sign of life which should be resident therein.

On the other hand, at the period of the Graal literature, two unhappy ferments were working in the Western Church: (1) The denial of the chalice; (2) the various doctrinal tendencies which resulted in the definition of transubstantiation.

From this point of view, the wound of the Latin Church is that it misconstrued the *Mysterium Fidei*. It had, in fact, five

wounds corresponding to the five changes of the Graal. Of these changes the last only had perhaps the appearance of a chalice, but at that time it is said elsewhere in this particular romance that there was no chalice, and the mystic reason of this is that the *Dominus qui non pars est sed totum* is not contained in a cup, though the Lord is *Pars hereditatis meæ et calicis mei*.

The Latin Church cannot be accused of having failed to discern the Body of the Lord, but it may seem at first sight that its discernment, like that of the Greek orthodoxy, was apart from the life which their own scriptures tell them is resident in the blood—that is to say, it is the symbolical seat thereof. And yet on the basis of transubstantiation it is difficult to reject the Roman plea, that he who receives the Body receives also the Blood, because that which is communicated in the Eucharist is the living Christ made flesh. Perhaps, however, the implicit of the symbolism is really in the contrary sense, and the elements are dual to show that the flesh of itself profits nothing, while the spirit and the truth are in the communication of divine life. By those who regard transubstantiation as the burden of the Church which defined it, there will be a disposition to consider the Latin Eucharist as still a dismembered sacrament; by those who look upon it simply as a memorial, all subtleties notwithstanding, there will be a feeling that the remembrance is broken and that the isolated sign does not signify fully. On the other hand, that view which belongs more especially to the mystics, namely, that the covenant of Christ to His followers concerns the communication of divine substance, will, I think, be aware that the accidents of such a communication are not of vital consequence; that perhaps the official Church was even more subtle than it knew, because it is certain that transposition or substitution in the external signs cannot occasion even the shadow of vicissitude in the mystery which is imparted.

I think, there is no question that the *Mysterium Fidei* according to any secret rite of which the Graal romances are the shadow and the rumour may, *ex hypothesi*, have been contained in a missal, and this missal would then have been *Liber Gradalis*, for the reason which Paulin Paris gave now long ago. It may have contained only the variations of an Oriental Rite, but it may also have embodied more generic differences, belonging to a mystic sect within the Church.

It should therefore be noted that transubstantiation does not enter the romances except in the last texts, that is to say,

the great prose Perceval and the Galahad quest. Now, it is in the latter more especially that the Graal legend seems to have reverted to the official Church, whose purpose was obviously to remove the great Eucharistic Symbol once and for ever. It follows that the Galahad quest and the great prose Perceval belong to the same sacramental school. From the mystic standpoint the explanation is of course different; the Latin Church, like the lesser sects of Christendom, had tinkered the Eucharist, firstly, by the division of the symbols and, secondly, by the materialization thereof, and it was, speculatively speaking, the prevalence of the teachings which I have mentioned which caused the Graal to be described as taken away; that is, it ceased to manifest outwardly. The effect was then that the official Church was cut off from the secret Church, as in the Cosmic Fall of Kabalism the Sephiroth were dismembered like the Eucharist and there was not the *facilis ascensus Superno*, to divine knowledge in Daath.

Now, seeing that in one case the Keeper of the Graal is supposed to have fallen from righteousness and therefore awaited healing from a source outside his own House of Doctrine, one would be disposed at first sight to conclude that the Graal Church may stand for Latin Christianity. Let us for a moment examine the texts from this point of view, taking the quests for our guidance. That of the Didot Perceval and the Lesser Chronicles leaves the original and the new Keeper either despoiled of the Hallows or they have all passed into final seclusion. The text is so vague that it is difficult to speak certainly—difficult indeed to know that Merlin himself did not take away the Holy Graal. In the first case, though there is no logic in the scheme, the romance was evidently meant as a pronouncement against the Latin Church, which lost the Mystery of Faith. But if this were the intention, the Coming of Perceval would be idle and the healing of no effect. In the second case, neither one nor the other Keeper could represent an official Church, seeing that the latter did not go into seclusion. On the other hand, if Brons or Perceval represent a secret Church, the meaning of the text must be that the Hallows remained with them and they were secluded therewith. To express it in another way, the Son of the Doctrine was received into the House of the Doctrine and had the great secret imparted to him. Faintly and far away, the Didot Perceval shows how the aeonian Keeper has waited in the castle of the soul till the natural man, who is the scion of his house, comes in and asks the question of the union. The natural man under-

stands nothing and does not ask till he is driven, but he is driven at last. As faintly and still further away, the Conte del Graal tells the same symbolical story with many variations; but as it reaches no term till a later period in time, when it is simply a reflection of other texts, and has hence no independent implicits, there is no call to examine it in this connexion. It may be noted, however, that the prologue, which is its latest part, speaks of things which exceed experience—that is to say, evidence—of sins against spiritual life and of return to the House of the Father, as aspiration returns to its source. The German Parsifal tells how the House is always in the world, but that it is only attainable by great sanctity, which is sufficient to show that it does not symbolize the institutes of external religion. It has, however, a strange and undeclared sacramental side, which seems to indicate that the Eucharist in its highest efficacy comes down from Heaven direct. It therefore incorporates not indeed a distinct motive but the terms of another school. To conclude concerning it, it is obvious from the beginning that the Keepers of the German Graal were a secret order of chivalry, after the manner of the Templars, and its meaning is that the Mystery of Faith was in the custody of a special election, though there is nothing to suggest that it was opposed to the official Church. The great prose Perceval lifts up a different corner of the veil, reciting that one Keeper died unhealed and that the last Warden of the Mysteries was taken away, though the Holy Things remained. We have now only the still greater and more paramount quest left for consideration, which is that of Galahad, and it tells how the Warden of the Mysteries, together with the Holy Things, was removed once and for all, as if the House of Doctrine were itself nothing and the term of research everything. This great quest was written with the perfect sanctity as its actuating motive and we can do no otherwise than accept it as an instance of the literature at its highest. It forms with the great prose Perceval the consummation of the cycle. These quests are mirrors of spiritual chivalry, mirrors of perfection, pageants of the mystic life, and it does not matter what the legend was prior to their appearance. They are the teaching of the Church spiritualized, if I may be pardoned such a term, and it is they which offer in romance form a presentation of the soul's legend.

So far therefore from the Graal sanctuary representing the Latin or any other external Church, we find that the mystery of the sanctuary within is written through all the romances, though it is in the words of the sanctuary without and the savour

of the external incense is more noticeable in some quests than in others.

‡ In this light we shall still find the Didot Perceval a little deficient in consequence and the Conte del Graal too primitive and too composite to reflect any full light of intention. As regards the German cycle, it shows how the great mystery descends and abides in us. The High History empties the House of Doctrine and leaves it as a vacant sign before the face of the world. The Galahad quest says that the world was not worthy. Yet in a sense all this is comparative, and is the several presentations of the various aspects of that which is one at the root, for the secret Church says: *Mysterium Fidei*, and the official Church says: *Corpus Domini*; but these two are one.

II

THE CATHOLIC SECRET OF THE LEGEND.

In our consideration of certain coincident and successive literatures, we have seen that there was the Graal literature, saying now that the secret words, which were of the essence of the Mystery of Faith, had passed out of all common knowledge; now that the true succession from Christ had been resumed into Heaven; again that the sacred mysteries were reserved in an inaccessible mountain from all but the highest sanctity, or alternatively that the House of Doctrine stood vacant, as if a testimony to the external world. There was also the literature of alchemy, saying that He is truly here but that the way of His attainment comes only by the revelation which He gives, and for all else there are only the age-long processes of Nature. There was further the literature of Israel in exile, saying: By the Waters of Babylon—yet also to those who could hear it: Enter into the nuptial joys of Rabbi Simeon! There was, lastly, as there is also, the great witness of Masonry, saying: Not yet, in quiet lie—to every heart of aspiration seeking to build the temple otherwise than in the heart. And so from age to age the story of substitution continues, but with a hint everywhere that still there is known somewhere that which the sign signifies. The Wardens are withdrawn, but they are alive. There is a cloud upon the Sanctuary, but the Sanctuary is within the Church, and other rumours distinguishable throughout the centuries speak of a Holy Place which is behind the manifest Altar, of a deeper mystery of love behind the world of grace—a rumour, a legend, a voice, an unknown witness, speaking of a more Holy Assembly, of an Interior and more Secret Church.

It is obvious that the romances of the Graal are either legendary histories of religion, and as such are concerned with the quest of conversion, that is, with Christianity colonizing, or they are spiritual histories with a strong individual element. The first class would include the metrical Joseph and the Grand St. Graal, while the most notable examples of the second are the Parsifal, the High History and the Galahad Quest. The idea of their secret meaning must be held to reside, as regards the first, in the claims which they put forward and, as regards the second, in the special application of the stories. Here therefore follows a fuller consideration of the several grades in the mystery designed to constitute the harmony of all quests equally with all histories. The inward man, as I have said, is the wounded Keeper and he is indeed in the Castle of Souls, which is the Graal Castle, as it is also Eden, Paradise and the Body of Man. That is to say, it is the Earthly Paradise, but behind it there is another Eden. The Keeper has been (*a*) wounded for immemorial sin ; (*b*) he is infirm by reason of his long exile ; (*c*) he has become maimed for some profanation of the mysteries ; or (*d*) he suffers from the failure to ask one little question. That question is : Who is served of the Graal ?—and here are the equivalents of the formula : What part is the Lord ? Art thou He that is to come ? Who goeth into the Mountain of the Lord ? The answer to this last is : The innocent of hands and clean of heart. The Keeper is, in fine, healed and set free by one who comes from without—by Perceval and Galahad, who lay down their arms in a state of purity. Gawain cannot help him, because he is the natural man unconverted, and the day of Sir Bors is not yet. After the former Keeper's healing, he sometimes remains with the new Keeper, his successor, whom he has incorporated into the mysteries, and this represents one stage of the progress ; in other stories he passes away and is succeeded. The explanation in either case is that the bondage, the desolation, the lapse of the immortal spirit into earthly life is here shadowed forth, in which state the spirit can only be helped from without, that is to say, by the mortal half, the external nature ; and its great deliverance is by such a transfiguration that the one is succeeded by the other and the two are one henceforth. Hereof is assuredly the tradition of some secret sanctuary and its application may be found by those who will work out the details, seeing that it prevails through all the quests. There will be no need to say, even to the unversed student, that in the wilderness of this mortal life that which maintains the spirit is that which is involved by the higher

understanding of the Holy Graal. But at the same time it is also a Feeding Dish, a Dish of Plenty, because the life of the body comes from the same source. When the natural man undertakes the great quest, all the high kingdoms of this world, which cannot as such have any part therein, look for the ends of everything. It is the quest of that which is real, wherein enchantments dissolve and the times of adventure are also set over. The enchantments are in the natural world, and so again are the adventures, but the unspelling quest is in the world of soul. The witness of this doctrine has been always in the world, and therein it has been always secret. The knowledge of it is the Shekinah restored to the sanctuary ; when it is over-shadowed there is a cloud on the sanctuary. It is the story of the individual man passing into the concealment of the interior and secret life, but carrying with him his warrants and his high insignia. In a word, it is that doctrine the realization of which in the consciousness I have called, under all reserves, and for want of a better term, the Secret Church, even the Holy Assembly—I should say rather, the cohort of just men made perfect.

III

THE GOOD HUSBANDMAN.

The external Church is that body in which the work of regeneration takes place ; it is the life everlasting projected on the perishable plane. It is in this sense the condign and legitimate governor of all the external places. The Church is the good husbandman, who prepares the ground and tills the earth of humanity. It fertilizes that earth after various manners, as, for example, by the laws of moral conduct, by the great doctrines and the great literatures, by the high consecration of the seven sacraments, by the water, the oils and the wine. In all these ways it sows with a generous hand the seeds of secret life. But the earth is hard and the earth is also unresponsive. The seed will germinate in many directions and the earth will therefore be irradiated by a certain undeclared presence of the secret life ; but it issues above the ground only in a few cases, and then the individual enters into the manifested life of sanctity. It is a question thereafter of the particular quality of the earth and the environment of the life. Generally the growth is stunted and too weak to put forth its powers. It is only on rare occasions that they spring up into the high light and the clear air, lifting the radiant glory of a perfect head amidst their peers.

The hidden life of the soul is well known to the doctors of the

soul, and the Church has also its hidden life, wherein it communicates with all things nearest to the Divine in the higher consciousness. Official doctrine is, however, in the same position as normal consciousness ; it covers a part of the field only. There is therefore, on both sides, a certain sense of the incommensurate, and perhaps it is for this reason that the Churches are desolate ; this desolation is, however, on account of that which is in hiding, not of that which is withdrawn. The offices are not abrogated and the sacraments are still administered, being valid and efficacious up to a certain point. Perhaps also the desolation is more especially in ourselves, and it is we who, individually and collectively, have helped to make void the House of Doctrine. The fact that the external Church is from this point of view in widowhood makes its desertion a graver offence against the high unwritten code of chivalry, just as a dereliction of masonic good conduct is implied in forsaking one's mother lodge. At the same time the good work can sometimes be done from without as well as from within, but in this case that work is an approximation towards the Church which is within.

IV

THE MYSTERY WHICH IS WITHIN.

On the historical side, the Secret Church is the shadow of an hypothesis at best ; on the spiritual side of the intellect, it is an implicit, but it is that irresistibly ; mystically it is a truth which is not less than obvious, but it should be understood that it is apart from all forms, conventions and instituted existence. When in our highest moments we conceive with least unworthiness of the Church on the ideal plane, we approximate, but still under the reserves of our own insufficiency, to the Holy Assembly. It is the unity of arch-natural minds. It is that in which, by the mediation of the creeds, we confess our belief daily—the communion of saints. If we like to express it in such words—and they are excellent apart from their unhappy associations—it is the choir invisible. It is even like the priesthood of the Graal sanctuary, as we judge by the romances concerning it ; it does not ordain or teach ; it fulfils its office sufficiently because, speaking symbolically, it is “ in the foremost files of time.” It is like Saint Martin—its feet are on earth and its head is in Heaven.

The Secret Church has said : *Introibo ad altare Dei*, and it has entered and gone in. When it comes out, in the person of one of its members, it carries bread and wine, like Melchisedech. The conditions of its membership correspond to the conditions

requisite for the finding of the Holy Graal, as described in the German Parsifal. If it were possible to regard the Graal priesthood as an order, it might be said that its device is: Behold, I am with you always, even unto the consummation of the world. It is the place in which Mary conceived in her heart before she conceived in her body. As already indicated, it has not issued manifestoes, but things have transpired concerning it, and thus we have the *Characteristics of the Interior Church* by Loupoukine, the *Cloud upon the Sanctuary* by Eckhartshuasen, Werner's *Sons of the Valley*, the Eucharistic side of Alchemy and the rumour of the Holy Quest. It gives to those who can receive it a full answer to the question: Art thou He that is to come, or do we look for another?

The presence of this Secret Church is like that of angels un-awares. In the outer courts are those who are prepared for regeneration and in the *adyta* are those who have attained it: these are the Holy Assembly. It is the place of those who after the birth of flesh, which is the birth of the will of man, have come to be born of God. It is in the persons of those who are regenerate that the gates of hell cannot prevail against the Church. The place of the Holy Assembly is the place of Eden and Paradise; it is that whence man came and whither he returns. It is also that place from which the Spirit and the Bride say: Come; or it is the place of the Waters of Life, with power to take freely. It is like the still, small voice; it is heard only in the midst of the heart's silence, and there is now no written voice to show us how its rite is celebrated. There is no sodality, no institution, no order which throughout the Christian centuries has worked in such silence. It is for this reason that it remains an implicit in mystic literature rather than a formal revelation; it is not a revelation but an inference; when it is not an inference, it is an attainment.

The mystery in chief of the Secret Church is that of Divine communication, of which it has the sanctifying sacraments, but so far as these are typified symbolically it can have no more efficient and unspotted outward signs than the bread and wine for oblation. It is in this sense that it connects more especially with the Eucharist. The Churches with open doors are the thresholds of the Church which is not entered by doors because it has not been built with hands. The Secret Church is the manifest Church glorified and installed in the spiritual kingdom, as it was first set over the kingdom of this world. It is therefore the soul of the outward Holy Assembly, and it would be unreasonable for those who acknowledge the body to deny that which

informs it. But to speak of a soul which thus informs a body is to say that, although the lesser is contained by the greater, the latter is until now not without the former nor apart therefrom, and its mode of manifestation, in so far as it can be said to manifest, is not otherwise than within. There is no separate incorporation. If I have spoken of it as leading the official Church, there is here an imperfection of expression, because it is speaking after a formal manner concerning modes which are apart from all whatsoever that we understand by convention. Without in any sense representing and much less exhausting the process, I should prefer to repeat that it draws rather than leads, and if I may attempt one further definition, I would describe the Secret Church as the integration of believers in the higher consciousness.

V

CONCLUSION.

We know that in its higher grades the spirit of imagination moves through a world not manifest, and this is the world of mystery ; it is that also in which many are initiated who are called but not chosen ; yet it is that in which the epopt is at last enthroned—that world in which the Graal Castle, Corbenic or Mont Salvatch, the most holy temple and secret sanctuary, are attainable at any point, all points being out of time and place. It is the world of quest, which is also the world of attainment. There in fine, at the striking of a certain mystic hour, that translation takes place in which the soul is removed, with the Graal thereto belonging, and it is idle for any one to say that it is shown henceforth so openly. It is then that the offices of all the high degrees meet in the term of their unity, and the great systems also, at which height we understand vitally what now we realize intellectually—that the great translation of Alchemy, the passage from kingdom to crown in Kabalism, the journey through Hades to Elysium in the Greek Mysteries, or in Dante as their last spokesman, and lastly the great quest of Galahad, are the various aspects and symbolical presentations of one subject. We may never know how the luminous shadow of these mysteries was cast upon the hearts of the romancers, but as they appeal, all of them, to some great antecedent record, and although we cannot suppose that this was itself otherwise than a bright reflection in a mirror, it is not unreasonable to accept what they say tentatively. The news of the great quest overshadowed them somehow, and I for one am acquainted with other places wherein are corresponding reflections, wherein also we see, however

vaguely and dimly, the trail of their garments to whom these great things are not a matter of dreaming.

At this stage of the interpretation I shall not need to point out that in the final adjustments even the highest symbols are merely pretexts ; they are tokens, "lest we forget" ; and this is for the same reason that neither chalice nor paten really impart anything. They are the great conventions to which the soul confesses on the upward path of its progress, and within their proper offices they are not to be set aside. The explanation is not that they impart from their own virtue, but through them the high graces communicate in proportion to the powers of reception. The soul which has opened up the heights of the undeclared consciousness within partakes as a great vessel of election, while another soul may receive nothing.

And now to make an end of these pleadings : I have chosen to give some account of the Holy Graal as it was and as it is, that I could lead up to what it might be, that is to say, how it could be realized in high literature, because in other respects the things which might be in the ideal order are those also which are—and God redeems the future as well as the past. As regards therefore the true theory of this mystery, with others of the mystic school, we may hope in the Lord continually, even as one who believes that he will not be confounded in eternity. Reason has many palaces, but the sovereign peace rules in a single place. Dilated in the mystery of cloud and moisture and moonlight, the Graal appears even now, and that suddenly. The spirit of the holy quest may be as much with us in the study of the literature of the quest as if we were ourselves venturing forth in search of the Graal Castle. Herein is the consecrating motive which moves through the whole inquiry. I have allocated a great experiment in literature to a great consanguineous experiment in spiritual life. I have not so much demonstrated the value of a pure hypothesis as elucidated after what manner those who are concerned with the one subject do from all points return triumphantly thereto. As a seeker after the high mysteries, at this last I testify that whosoever shall in any subject offer me daily bread, I will say to him : But what of the *Panis vivus et vitalis* ? What of the supersubstantial bread ? And if there be any one who deals therein, under what rules soever of any houses of exchange, I will have him know that if he sells in the open market even I am a buyer. So therefore the writer of these papers gives thanks that he has written concerning the romance-pageants and sanctity as of the eternal secrets of religion.

HIGHLAND HONOURS (A PSYCHIC RECORD)

BY "KNOBKERRY"

THE title is peculiar, taken from the custom of the Old Cavaliers at the conclusion of a toast :

Crystal being drained, it was thrown over the shoulder so that no one should drink out of the glass again.

This was the writer's experience when with his regiment of Dragoon Guards in India, some twenty years ago, and was also in vogue throughout the Cavalry. Needless to say, it was a custom reserved for very auspicious occasions, as a fine of three times the value of the actual cost of the breakage was the result. Also, crested mess crockery is by no means a small item of expenditure.

But to resume : One of the officers had died. A great favourite and a true comrade to the narrator.

In those days the estate (it may be so still), with the exception of small articles that might be of interest and value to relatives as souvenirs, was sold by auction. This occurred in the instance I am relating.

The deceased had six exceedingly handsome cut hobnailed pattern brandy and soda tumblers of the old-fashioned large size, the top being thin for the mouth. These matched some case bottles. I determined to purchase them at any price, and remarked to my wife that no one else except myself should use them. They fell to me and were taken to my bungalow, being deposited upon a high shelf in the godown.

About a week afterwards, I came back from a court-martial, and, being late, was having luncheon in solitude. I lighted a cheroot and finished off the whisky and soda in one of the tumblers, the first time I had used it. I laid the empty goblet on the tablecloth, when, with a loud crack, it broke off about half an inch from the bottom : a clean, all round circle. My wife, hearing a noise in the drawing-room, exclaimed :

"What is that ?"

Every one of the other five consecutively broke in a similar manner without being used at all and—touched by no one !

The woman looked surprised as she came out.
 "What an extraordinary man!" she said. "I was just thinking
 that you had not seen him for some months. He had taken a long time
 to get back here again. Both of them were in the same
 state, standing very high, some eight hundred feet above sea
 level. I believe that the country was covered. It was a heavy
 rain of some kind, nothing but looking at the back of the
 head. I was half-past one in the morning. I was awakened by a
 loud noise in a room the last night. I went against the outside
 of the door. At the same time, my wife was sleeping
 in another room. We had some breakfast and...

"Nothing strange," she said. "Do you mind me?"
 There was no sound of a light at the door. She was standing
 behind the window and she was in a hurry to say. I finished
 up in the garden, thinking it might be a trap. I went to
 my bedroom and went downstairs. Following upon the first
 door opening to find it was covered with papers. I went
 into the room and found them. A heavy low had fallen and
 looking at the ground in the porch where was scattered there
 were no footprints. I went all round the house. I searched
 the passages, and the place where the things were scattered.
 Everything was packed and tight. Within a few days I heard
 that the newspapers were filled with the news of the
 and the following morning was the arrival of the ship in the
 evening. I was surprised that it was a woman. The next
 day there were signs at the time we heard the news.

The boat was small and went over to the beach.
 A short time afterwards, my wife and myself were at break-
 fast. A man was sitting down in the veranda in the
 dining-room, and it was very quiet. We got the little
 boat to go out in the open view.

My wife remarked: "This is one of the first and only for
 I am convinced that something was happened."

The first morning I took in the morning. The boat
 of the same kind was that was at the time. My wife
 and I were together. We went out in the same way and
 that was the first time I had seen it in the morning.

Now, on the next morning, I was...
 When I am going to make myself... the place was
 a little bit... was sitting in the... in the first place.

The young... was... in the same...
 the... was... and... was... and... was... and...

found sitting in the corner of her bedroom, talking away to some one there as if an actual presence.

When asked what she was doing, she invariably gave the same answer: "I am talking to Spado."

"Is that another little girl?"

"No," she says; "it is *He*."

The young cousin, having a pistol, fired it off under the window. Coming upstairs, he said:

"I have shot Spado."

At first she was in a great state of mind, but, the next morning was in the corner talking away as usual.

The cousin said: "What is the good of that, Spado is dead."

"Oh! no," she answered, "he is still there."

About three months afterwards the *Morning Post* recounted that a Count Spado had died in Italy, and, though I forget the exact details (I cut the slip out, but have lost it)—it was to the effect that he had some connexion with a Martini or Martino, descended from Saint Martin, who was the patron saint of little children.

Now, the little girl's name was *Martin*; and no one in the house had ever heard of the name of Spado before!

Well, the wind bloweth where it listeth, and can be felt, though not seen. Quite so: Telegrams can be sent with and without wires; photographs with, at a later date perhaps, without. That is the case.

What about the thought wave? How often, reader, are you going to remark to a friend when the words are almost taken out of your mouth, or letters of the same import crossing. Again, you are reading: you know so-and-so is in the room, though you have not heard him or turned your head. Is that not so? A faulty transmitter or receiver, the impression strikes the retina—there is your ghost! Or again, on the ear your ghostly sound: it may be so. That would answer for the two latter incidents partly. What about the robin? And how could a thought wave break a tumbler? Well, the first occurrence will always remain a mystery, and to myself would seem supernatural.

REVIEWS

THE PSYCHIC RIDDLE. By I. K. Funk, D.D., LL.D., New York and London: Funk & Wagnall's Company.

DR. FUNK'S interesting little book is a welcome sequel to his larger work, *The Widow's Mite and other Psychic Phenomena*. It is bright, readable, yet cautious in its affirmations, and altogether excellent as regards attitude. No doubt it will be condemned as the work of a crank who believes too easily, by those who know all about these things without taking the trouble to study them; and it has already been censured by people at the opposite pole of belief, as being unreasonably sceptical. Consequently, we may perhaps surmise that, if truth is half way between the extremes, Dr. Funk is probably not far wrong.

The first part of the book is occupied with a general plea for investigation of psychic phenomena, with references to the opinions of leading members of the S.P.R. Dr. Funk thinks that a man is more logical in accepting the spiritistic belief than in rejecting it, but that the best thing is to do neither. The evidence is strong, but not conclusive. Dr. Funk proceeds to give a few fairly good cases—from the experiences of his personal friends—of travelling clairvoyance or telaesthesia, apparitions at death, and evidential communications through the trance-speech of Mrs. Pepper and other sensitives. Reference is also made to the messages purporting to come from Dr. Hodgson, and selections are quoted.

The most interesting part of the book, however, is that which contains its author's experiences in the investigation of the phenomena of the "direct voice." Dr. Funk had a series of sittings with Mrs. French, at which these independent voices were observed. The sittings were held at the home of one of Dr. Funk's intimate friends, and trickery by speaking-tubes, etc., seemed improbable. The voice which was most in evidence was "an exceedingly loud masculine voice," and purported to come from "Red Jacket"—the usual Indian chief—who is one of the controls. The medium is over seventy years of age, has a weak voice, a frail organization, and a weak and irregular heart. It is also to be noted that she does not accept any payment. Conscious fraud seems unlikely, but there is still the possibility of ventriloquistic fraud in trance. An attempt was made to exclude

this possibility by means of the "coloured water" precaution, but the result was not quite conclusive.

The sittings were held in darkness, but the sitters were all close friends of Dr. Funk, except the lady who accompanied the medium. The voices were independently located by all the sitters as proceeding apparently from a point about four feet above the medium's head; but, by request, they moved about to some extent. This, however, is unimportant; for the difficulty of accurately locating sounds is well known. But, on the whole, the records of the sittings seem to point to genuine supernormality, though the evidence is far from amounting to proof. Dr. Funk is an experienced investigator who knows the possibilities to be guarded against, as well as any one; and we hope that he will yet be able to obtain convincing evidence with regard to the "direct voice" phenomena. For the present, the book under review may be recommended as very well worth reading.

J. ARTHUR HILL.

UNIVERSAL SPIRITUALISM. By W. J. Colville. New York: R. F. Fenno & Co., 18, East Seventeenth St.

A BOOK which deals with so diversified a subject as Spiritualism in a comparative and a synthetic manner must needs be of interest to all who are in touch with the more recent enunciations of religious belief and thought. Spirit communion in all ages and among all nations is apparently a subject which can only be compassed by a great deal of careful reading, research and cogitation. To find a common basis of belief among the different theologies of the East and West has been hitherto attempted, as in Forlong Gordon's work, *The Rivers of Nations*, in Godfrey Higgins' *Anacalypsis*, Drummond's *Ædipa*, and the voluminous writings of Dr. Vaughan Kenealy. Comparative theology has always had its exponents and there are few subjects more fascinating than this and philology, which probe towards the foundations of human belief and thought as expressed in symbolism, the concrete presentment of the Idea, and language, the coinage of current thought and need.

But whereas, this digging down into the externals of human life has its subtle attractions for the antiquarian and ethnologist, it cannot be said to have resulted in more than establishing the conclusion, already logically arrived at, that somewhere, on the earth's surface, there was once a common cradle of humanity, a common stock of knowledge, and the elements of a primitive creed. Mr. Colville prefers the upward reach, and in this book

he seeks to prove the common origin of all religious thought, its nature and influence in the world. It is not in the worship of trees and rivers, in fire-worship, or any of the yet more sensuous forms of Nature-worship which have been suggested as the beginnings of religion in primitive humanity, that Mr. Colville finds the spiritual pabulum of universal acceptance, but in the existence in those days of an interrupted intercourse between the spiritual world and the world of embodied humanity. Whether we search the most ancient literature of the Chinese, the Egyptians, Persians, the Aryans, or the Hebrews, we find that familism is knit and developed under the fostering influence of direct communing with the spirit-world, and that more especially through the medium of the ancestor. There was then, it would appear, an assimilation between the tongues of men and those of angels which, at a later period, St. Paul discriminates between, and what is known as "the Open Door" between this world and the Beyond, was a circumstance of natural and universal enjoyment.

Mr. Colville informs us in his autobiographical note that he has himself experienced this spiritual intercourse since his infancy, and it is felt that the time has come when it is necessary to restate the simple facts and point the bearing of these facts upon modern life and thought. To this task he then applies himself. It is said that there are only three consistent philosophical positions, or rather, only three that are rationally conceivable. These are: Spiritualism, Materialism and Agnosticism. The latter is in no sense an attitude of finality, as Felix Adler has observed, while as to Materialism it cannot claim to have received the recognition of any of the brilliant intellects which made Eighteenth Century science so famous. Spencer, Tyndall, Darwin and Huxley did not subscribe to Materialism, either as a popular creed or a remote scientific conclusion. As to Spiritualism, Mr. Colville states that "broadly interpreted and divested of all abnormal excrescences, it is the only philosophy which has stood and still continues to stand the searching tests of impartial scrutiny."

As to the "farces and follies perpetrated in its name," deplorable as they are, as indeed are the weaknesses of any undeveloped type of human character, they yet cannot be urged against the philosophy of pure spiritualism, nor in any justice, allowed to detract from its value. Long before phenomenalism attached to the subject or formed any part of its evidences or methods of exposition, it was known that the "gates" were not only ajar

but wide open. They have always been open for a certain type of spiritually developed men and women, and, as Mr. Colville tells us in his Introduction,

As the reader journeys from period to period and from clime to clime, from ancient Egypt and India to modern Britain and America, one dominating conviction must lay hold upon the mind of every impartial student, and that a conviction no less than the stupendous thought that the human race has sought and found evidences of its immortality.

It is admitted that modern psychological developments, the evidences to be derived from mental telepathy *à distance*, multiple personality, the subliminal consciousness theory, etc., are calculated to obscure the foundations of Spiritualism, which, from time immemorial, have rested upon the single, natural fact of man's relations with the world of disembodied souls, and equally that the unsatisfactory nature of many of the communications, purporting to come from the spirit world, together with a certain lack of uniformity of teaching among its accredited exponents, tend to deter many truth-seeking people from a systematic study of the subject. But Mr. Colville has been at great pains to incorporate in his book all those evidences which, in ancient and modern literatures, may rightly be held to uphold the fundamental proposition, namely, that there has always existed, and still exists in all parts of the world, a belief in human intercourse with the spiritual world, which belief enjoys a catholicity not held by any other body of doctrine, and from this both the ancient and modern worlds have derived the traditional, established and imperishable belief in a future life, and the immortal nature of the Soul.

I have indicated only in meagre form the scope and purport of Mr. Colville's book, and I have done him scant justice in passing over so much of his work as covers his researches into ancient teachings concerning the nature, origin and destiny of the Soul: but a reviewer has greater limitations than an author and—well, if the reader is interested, there is the volume at his command, and a very profitable time indeed may be spent with it.

SCRUTATOR.

A PRIMER OF CLAIRAUDIENCE AND DELUSIONAL INSANITY.

By J. Barker Smith, L.R.C.P. Published by the Author at the Imperial Press, S.E.

THE comments contained in this small treatise are a digest of a more extensive work already prepared for publication. In

it Dr. Barker Smith seeks to show that psychic phenomena stand at the base of all western religions, which, in his opinion, would never have arisen apart from the evidences derived from psychic experiences, and further that these phenomena are of the same nature and stand in the same category with the delusional insanity of modern scientific study. It is pointed out that, so far as the testimony of Mahomet, St. Paul and the Christ are concerned, there is a singular unity of experience. The author blames theologians, ignorant of the phenomena of clairaudience, for apologizing for the psychic phenomena associated with their beliefs, and he affirms that he is logically with the Catholics (Romanists?) who retain the belief in heaven and hell, for the phenomena would appear to confirm their doctrine.

Good and bad influences are still sensed by men of intellect and sanity. . . . Invisibles still give commands, discourses, sacred concerts, far beyond the capacity of the individual (who experiences them), and men retain their sanity, although stupefied by and astonished by the phenomena.

Passages numerous and varied are quoted from the ancient scriptures in illustration of the fact that all the prophets and inspired men of old were influenced by voices, as witness such expressions as "the Word of the Lord came unto me," and "Thus saith the Lord." Moreover they were occasionally affected clairaudiently through the medium of thunder, rain, flowing water, the wind, and the voices of animals, in instance of which Habakkuk is cited: "For the stone shall cry out of the wall and the beam of timber shall answer it" . . . "a mighty rushing wind," "Like unto the sound of many waters," and many similar expressions.

Dr. Barker Smith follows these general observations with concrete instances of supposed dementia, psychic obsession, etc., taken from actual experience of his own and that of other medical men. The pamphlet is replete with most vitally interesting matter, but the author has a somewhat tedious method of throwing important phrases into italics, and as in a work of this nature every second sentence deserves stress, careful reading is rendered extremely irksome. Dr. Barker Smith should know that everything is of importance to those who wish to know, but every student likes to make his own pencillings. Certainly the work is one which may be of considerable use to students of psychology.

SCRUTATOR.

PERIODICAL LITERATURE

THE American Society for Psychical Research is apparently making up for the tardiness of the old régime in the matter of publication of interesting cases, and the second issue of their *Proceedings* contains a remarkable case of the finding, by clairvoyance, of the body of a drowned person, which had got so wedged in among the timbers of a bridge that, although a diver had been searching for it for two days, it was only located by the aid of a clairvoyant lady living some four miles away, who had a vision of the accident, and told the diver that he would find the foot sticking out at a certain point which she indicated on going to the spot. This case, which occurred in 1898, was fully investigated and corroborated by documentary evidence taken at the time.

Professor Hyslop describes his investigation of a remarkable dream, in which an English soldier of Revolutionary times appeared to a young Canadian in New York State, and told him to dig near a certain tree-stump. He did so, and found a paper between two flat stones. In another dream he was told to dig deeper, and he then found an ancient glass bottle containing another paper. These papers purported to be receipts from the Bank of England for money deposited on interest in 1775; but they were not on Bank paper, and no trace of any such deposit could be found in the books, nor did the Bank pay interest on deposits. The question then arises whether the finder could have known that the papers were there; but under hypnosis, though he became communicative about private matters as to which he was normally reticent, he denied all previous knowledge of the papers or how they came there. Professor Hyslop is inclined to believe that the dream was genuine, and that it really revealed the existence of the papers, worthless though they appear to be.

In another article in the same *Proceedings* Mr. Hereward Carrington gives a graphic description of his investigation of a reported case of movements of objects without contact, occurring plentifully in a town in Nova Scotia; but in this case he proved the existence of a widespread scheme of practical joking, though he was unable to convince the victim that he had been imposed upon. There is also a record of psychic experiences, mainly crystal visions and automatic writing.

The Theosophical Review contains an interesting description

of the snake-dance of the Moki Indian Snake-priests in Arizona, and announces the retirement of Mrs. Besant from the editorship, leaving Mr. Mead in sole charge, as indeed he has been during Mrs. Besant's long absences in India.

§ *Broad Views* gives a letter from one who was well acquainted with the late Dr. Anna Kingsford, explaining her point of view with regard to some of the differences between her teaching and that of the Theosophical leaders, and setting forth some points in her character. The "Occult Student" tells us some of the things which "the occultist knows" with regard to the planet Mars, from which, he says, "in the remote past a very considerable proportion of the human family has actually come, not in physical bodies, but in spiritual vehicles capable of animating physical bodies evolved by processes familiar to the Darwinian evolutionist."

In *The Annals of Psychological Science*, for July, M. Cæsar de Vesme, editor of the French edition, discusses "the spiritistic and spiritualistic explanation of mediumistic phenomena," pointing out that when the Italian scientific men who have lately been studying Mme. Paladino speak of all phenomena as depending on the will of the medium, their language is "quite as *a prioristic* in character as that used by spiritists." He thinks that "we shall never find the one master-hypothesis which will furnish us with the key to *all* metapsychical phenomena, simply because it is practically certain that these phenomena possess different origins." He admits that mediumistic phenomena gradually tend to suggest the existence of "spirits" and of "fluidic bodies," and says :

Now, if you please, wherein lies the absurdity in the idea that these supernormal latent faculties, this "something" which occultists have called the "astral body" and which I have been careful not to define, survives, temporarily or perpetually, its liberation from the body? And if this mind, if this fluidic body survives its separation from the flesh, what is there that is absurd or impossible in the fact that it should attempt to communicate with the living, and, under certain circumstances, should succeed.

His conclusions are rather indefinite, for though he thinks that it is impossible to ignore the spirit hypothesis, and that it is not irrational, yet it is not well established, and should not be obstinately adhered to :

I am altogether in agreement with M. Flammarion when he says that the spirit hypothesis should be sifted as well as the others, because, if its well-foundedness has not been proved, *neither has this been done with regard to the other hypotheses*; on the other hand, discussion has not disproved it.

Colonel de Rochas gives some striking letters from a Russian lady who was annoyed by a peculiar influence which seemed to be constantly with her, reproducing her actions, but quite different from herself. Unfortunately the photographs which were to have placed the existence of this curious "double" beyond doubt, never reached Colonel de Rochas, so that we are left in doubt as to whether it was all a skilfully concocted hoax, or a remarkable psychic experience.

An article on "Ancient Mysticism and Modern Science," in *The Open Court*, reminds us that many of the fairy-tales of antiquity are being realized by modern science :

It is noteworthy that during the past century, though our material philosophers have remained steadfast in their attitude of fixed resistance to the claims of the mystics, the march of discovery has been tending more and more toward the occult. Beliefs once sneered at by the savants have ripened into recognized truths, or have found such striking analogies in modern research that the scholars of the old school have been given pause. Those familiar with the history of hypnotism may recall the impatience of the scientists with early believers, in this now well-attested phenomenon, forming, as it frequently does, an aid to surgery and medicine. The principles of science afforded no basis for so strange an influence of one mind over another, and with something of the dogmatism of theology, the material thinkers denied what they could not explain.

The writer is especially struck by the uniformity of religious and magical rites and symbols in widely separated parts of the world, and suggests :

May it be that the beliefs which have clung so tenaciously to the race through all its history, and which in so many instances have been justified by the later researches of science, are but broken gleams of truth once known to man but since lost and forgotten.

Dr. Carus, after concluding his account of Schiller as a dramatist, discusses Goethe as pantheist, polytheist, and Christian theist, and says that he was "both Christian and pagan at once;" "a sympathizer with all religions, and could not be counted exclusively an adherent of any special faith."

Ultra, of Rome, has articles on "The Esoteric Spiritual Philosophy of Islam" and "The Fourth Dimension," also an important study by Professor Buonamici on "Numa Pompilius, Pythagoras and Etruscan civilization," in which he shows that the religion and ritual (and especially the auguries and divinations) of ancient Rome were probably derived, through the Etruscans, from the Pelasgi, and thus from Eastern sources. He thinks that the similarity of rites in distant parts of the world proves the existence of a philosophy common to all ages and probably derived from a common prehistoric source.

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.

DEAR SIR,—At times I sense a fragrance near me that others fail to perceive. Sweet, delicious, yet suffocating and oppressive, it lingers with me for hours. It is entirely different from any earthly fragrance which I have tested for comparison. While conscious of it I sense a presence near me which I can neither see nor hear. Faint memories of things that have not transpired in this lifetime float through my mind and I feel very peaceful and happy. I am not in any trance or self-hypnotic state as I can go on with my work and I am perfectly conscious while it endures. Were it not for the fact that I have met two persons who claim to have had the same experience, I would be tempted to call it an illusion. What is it? Perhaps the editor or some of the readers may give me some light on this matter.

Yours faithfully,
INVESTIGATOR.

LOS ANGELES, CALIFORNIA.

PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

BY THE "OCCULT REVIEW" PSYCHOMETRIST

DELINEATION (INTUITION).

This is worn by a woman, and I sense many changes for her during the next two years. First there is a removal or change of residence, and this brings her into contact with new influences, and there is a better condition generally after this change and the influence of a man who was in her life last year returns; and after this I sense marriage, and except for one or two difficulties her life goes forward very successfully. She is a clever and capable woman, but there is a good deal of suppression in her life at present; she must not be discouraged at this, for she is nearly at the end of the present conditions.

DELINEATION (TARQUINIA).

Question 1 : Do you sense my father's death as likely to occur soon ?

Answer : I think it takes place this winter.

Question 2 : Will the death be sudden (i.e. the result of an accident) or through illness ?

Answer : I do not sense any accident; I consider there is a short illness.

Your own affairs improve very much next year, and your general conditions seem much better, partly because the influences about you are more congenial. I do not sense your marriage until you are nearly two years older.

DELINEATION (JOHN LANCASTER).

Question 1 : Shall I marry the man to whom I have just engaged myself ?

Answer : Yes, I sense your marriage to him at the end of next year.

Question 2 : Shall we be well off ? when do you sense the announcement of our engagement ?

Answer : Early next year.

DELINEATION (THUNDERCLOUD).

Question 1 : Shall I marry again ? If so, when, and into what surroundings ?

Answer : I do not sense any second marriage for you at present.

Question 2 : Is there any near prospect of a change of residence and circumstances ?

Answer : I sense a change for you during next year, and with this change there is a decided improvement in your circumstances.

DELINEATION (PANDORA).

Question 1 : Will my marriage with the medical man that I love ever be possible ? If so, when will it take place ?

Answer : I do not sense this marriage taking place for some time, but I believe you marry him within the next three years.

Question 2 : Will any money come to me or my family ? If so, how much ; when, and from whom ?

Answer : I cannot sense any money coming at present either to you or your family.

DELINEATION (ROSE).

Question 1 : Has the man I love gone out of my life ? If so, will he come back into it ?

Answer : I sense an influence in the past in your life, but I cannot sense its return. I cannot get it in your present or future conditions.

Question 2 : Do you sense any change for the better for me in the near future ?

Answer : There is a decided change in your conditions during next year, and a later on I sense marriage for you.

DELINEATION (BLUE THOUGHT).

Question 1 : Do you see any change in my life within the next year ?

Answer : No, I do not find any change in your conditions until the year after next, when I think you will marry very well.

Question 2 : What is keeping the man I love from me ?

Answer : I sense many difficulties, and at present he does not seem to be a free agent. During next year conditions change for him, and then he seems to return to your life.

DELINEATION (MARILAND).

Question 1 : Will there be any change in her life and surroundings ?

Answer : I do not sense any change in her conditions at present.

Question 2 : Is she likely to continue in the same state of health ?

Answer : I sense a steady improvement in health.

DELINEATION (E. T. E. W.).

Question 1 : Would it be good for me to change my work, and to take up other or not ?

Answer : I do not think it would be wise to make a change at present, as I sense new influences coming into your life, and it would be best to wait and see what effect they have on your life.

Question 2 : Shall I marry ? If so, will it be soon ?

Answer : I sense marriage for you during 1909.

DELINEATION (ADA MONICA).

These gloves are worn by a woman who has had much suffering in her life. Health has been bad, and she has been hurt and troubled very much by influences treating her badly. She seems to have helped many people, but she has been so disappointed in the way they have behaved that lately she has felt very discouraged. She is depressed and lonely just now, but I sense a better condition for her next year. I sense a kind and tender woman, generous and always ready to do what she can for others, though her health prevents her doing what she would wish to do.

Question 1 : Is it worth while, at my age and with my feeble health, to try to make a home ?

Answer : I think, if you could find a suitable companion, home would be best for you ; but unless you can find a good woman friend to live with you, you would be too lonely ; you need cheerful companionship.

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Question 2 : What can you see for me during the next few years ? in case I must submit to a prolongation of life ?

Answer : I sense a decided improvement in health, though I never find you very strong, and I sense a happy home life with occasional journeys which you seem to enjoy, and financially all is well with you.

DELINEATION (SPRIB).

Question 1 : Do you sense any financial improvement for me ? If so, how soon ? and will it be through literature ?

Answer : I do not sense any improvement until next year, and then there is success through literature.

Question 2 : Shall I marry ? If so, when ?

Answer : I sense marriage for you during the next two years.

DELINEATION (INQUIRING MIND).

This is a woman, and I sense a great deal of anxiety and worry in the past ; but she has a very independent character, and there is the power to rule and manage well, but she does not seem to have had the opportunity to live her own life in the way she would have wished. There is a strong sense of duty, and for a woman I find a wonderful capacity for business ; she is tender hearted, and a very loyal friend. I sense a great change in this life next year, and after that there is a better financial condition, and the general surroundings of her life are very much improved, and influences are much more congenial.

DELINEATION (TINA).

Question 1 : Do you sense marriage for me, and have I met the marriage influence yet ? If not, when shall I ?

Answer : I sense marriage for you, but not yet, and I do not think you have met the man you will marry, as I do not feel his influence in your life at present.

Question 2 : Do you sense any change in the life I now lead, financially or otherwise ?

Answer : I do not sense any change for you until you are married in 1910.

DELINEATION (M. A. R.).

Question 1 : Do you think there will be any change for the better in my life ?

Answer : About two years hence there is a decided improvement in your conditions and much of the present friction has passed away from your surroundings, and I sense a happy home life and better financial conditions.

Question 2 : Do you think I will have to remove in the near future ? and if so, will it be a long distance ?

Answer : I do not sense any removal for you at present, and there is no sense of a long journey.

DELINEATION (IGONA).

Question 1 : Do you see any money or benefit through a death this year ?

Answer : I do not sense any death this year which will bring you money, though the year after next there is money coming to you and I think it is a legacy.

Question 2 : I have expected money before in the same way, but did not receive it. Can you tell me the reason ?

Answer : I cannot sense any money which you should have had, so cannot tell you the reason why you did not get it.

DELINEATION (NELSON).

Question 1 : Do you see any change, removal or improvement for me within the next year ?

Answer : There is a decided improvement in your conditions within the first six months of next year, and after that your life goes forward steadily and happily.

Question 2 : Can you procure for me any advice, or message, from any one passed over ?

Answer : I regret that I am unable to do this for you.

DELINEATION (GUGLIELMO).

Question 1 : Do you sense I possess magnetic power ?

Answer : I sense rather more magnetic force than usual, but could not say you have a great deal of magnetic power.

Question 2 : Do you sense legacies for me ? If so, from whom, and whence ?

Answer : I cannot sense any legacy in your near future.

DELINEATION (A. G. P.).

Question 1 : Will there be any change in my financial affairs ? If so, when ?

Answer : I do not sense any change in your financial affairs until 1909, when you are in a much better position than now.

Question 2 : Is there likely to be any immediate change in our family ?

Answer : I do not sense any change this year, but a death comes into your conditions next year, and this causes some change in your home life and family.

Question 3 : Shall I ever marry ?

Answer : Yes, marriage rises very clearly in your conditions in the future, but it may be three years hence.

DELINEATION (A BELIEVER IN THE OCCULT).

Question 1 : Shall I inherit the money I desire to inherit ?

Answer : You will inherit some, but I do not think you get all you wish, as I sense some disappointment at the time you inherit the money.

Question 2 : Shall I be for the second time a widow ?

Answer : Yes.

DELINEATION (STEPHANIE).

Question 1 : Shall I always be as poor as I am now ?

Answer : I do not sense any improvement financially until after next year, when there is a decided improvement in your affairs.

Question 2 : When do I leave this house for another place of residence ?

Answer : I do not sense any change of residence for you at present.

DELINEATION (MEMORY).

Question 1 : Shall I marry the man I now know ? if so, when ?

Answer : I sense marriage for you, and as I sense a man's influence in your life I consider you know him now, but I do not think you marry until next year.

Question : Can you see the cause which keeps us apart ?

Answer : I sense an influence between you, and until this goes I do not think you can marry.

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