

# THE OCCULT REVIEW

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

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## NOTES OF THE MONTH

A CERTAIN amount of correspondence appeared in this magazine some months ago relative to the experiences that individuals have had of the sensation of appearing to be outside their own bodies, and it would be interesting to know how far this experience is a common one, and how far it coincides, as it apparently does generally, with perfect mental lucidity. Bearing on

“ IN THE BODY  
OR OUT OF  
THE BODY.”

this point, it has always seemed to me a pity that records were not kept of the experiences of people when put under anaesthetics. Of course, it is quite a common thing for the patient to have no recollection whatever of the period between his going under the influence of the anaesthetic and coming back to normal consciousness. There are, however, not a few cases in which the reverse has occurred, and in which the sub-conscious mind has been able to transfer to its companion brain a clear impression of its experiences. I have myself, when under an anaesthetic, been quite conscious of standing outside my own body, my mind at the time being in a perfectly lucid state. This does not, of course, prove that the experience corresponded to the reality, but at least such experiences raise the point as a debatable one, and are of scientific value.

A record of this character has reached me from America, and appears in the present number under the title of "A Trip to Borderland." I imagine that it is a fairly typical one, and should be glad to know if there are other people who can parallel it by their own experiences. I think the sensation of being outside one's own body, either in dream conditions, under anaesthetics, or otherwise, is not so uncommon a one as is generally supposed. In my own family a remarkable instance of this occurred some fifty years ago, but though the record is such an old one, it does not lose in any way on this account, as the original document dealing with it is still in existence, and has (among other people) been inspected by myself.

Mrs. H.—, whose husband was an officer in the Indian army, lay in bed at the point of death after the birth of her first and only child, when the incident took place. At a time when, as stated by her husband, she was not only unable to speak, but from superficial observation was wrongly supposed to be unconscious of what was passing around her, to the surprise of all those present she signed for a pencil and paper and wrote as follows—

Nov. 12, 1857. C—, you have been made the victim of a most strange delusion. . . . You were made to believe that I had no real Faith, (that) it was only a vain idea about *seeing light* with the bodily eyes. I am dying now, and have not time to give the proofs I could have given, had my body had a day given it to recover its strength. I thank God He has just enabled me to commit my spirit to His Holy keeping and to die in that *true* Faith and Peace. I do not wish you or any of my beloved ones in England to think otherwise, as it can be no real satisfaction to them to rest in such a belief. My intellect is clearer as my supposed body gets weaker. . . . I doubt there being any real comfort to any of my friends in being made to suppose that I,\* A— S—, passed into Eternity without even so much as knowing right from wrong. *My Spirit* does not inhabit the frail body which is all now left of me—the other parts have been taken away—my spirit has passed through them. Too late now to do more than commit it to the Saviour! Farewell, my beloved Husband and Babe, may you be comforted from Above! We *shall* meet in Heaven.

The italics in the foregoing quotation are her own. The omissions indicated by the dots are brief ones, and do not affect in any way the general context. The incident of "seeing light" is understood to have referred to an experience which is known

\* It is noteworthy that the writer speaks of herself by her maiden name.—Ed.

to mystics under the name of the Beatific Vision. She had made observations to her husband with regard to this experience, which the doctor treated as an incident in her delirium, and part of the object of the writing was to contradict this idea.

Captain H— makes the following observation at the end of the document, showing clearly at least his own estimate of its importance: "This paper appears to me to convey a very startling proof of the separate existence and immortality of the soul, a proof not to be hidden under a bushel, but worthy of being published among her many friends and relatives. At the time she raised herself in bed to write it, she was positively unable to do any other thing for herself, so that it would seem to have been written under the influence of some supernatural power."

Certain information has reached me, and will soon, I understand, become public property, the substance of which I subjoin below, with reference to a discovery of a rare and indeed unique religious and antiquarian interest, arrived at, so it is stated, through the medium of a waking vision. We may not feel justified in coming to the same conclusion as the discoverers in regard to the exact nature of their "find," but there appears at any rate some reason to suppose that it is one of no ordinary importance.

Some few months ago, so my informant declares, a strange and wonderful discovery was made in this country—a discovery which, if proved to be genuine, will be regarded with the utmost interest and the deepest reverence by the whole of the Christian Church throughout the world. The discoverer claims to have found, incredible as it may appear, "*The Holy Graal*," or drinking dish, which was used by our Lord at the "Last Supper," and which afterwards was brought over into Britain by Joseph of Arimathea. The manner of its finding is as follows:—One day last October a business man, who is well known in Bristol, had a waking vision. He states that at the time he was wide awake, and his thoughts far away from the subject of the vision, but he asserts that the impression made upon him by the vision was so strong, that every detail was clearly stamped upon his mind. In this vision he saw a disused well, situated about a mile from Glastonbury Abbey. The well was not dry, but contained some three or four feet of mud and water. Underneath this mud and water he was led to understand that there was a

ALLEGED  
FINDING  
OF THE  
HOLY GRAAL.

flat stone, and upon this stone being raised a rare and very ancient relic would be discovered. In spite of the very deep impression which this vision had made upon him, he did

A VISION AND  
THE SEQUEL. not proceed to put it to the test himself. He however described his vision to three young girls, and from the clear and minute directions which

he gave they were able quite easily to find the hidden spot, and there sure enough they came upon a disused well, as he had described it to them. They stepped bodily into the water, and after searching about in the mud at the bottom of the well, they discovered a flat stone which they managed to raise, and from beneath it they drew forth the relic. It was a shallow dish, somewhat resembling a saucer and made of curiously wrought glass; the bottom of the vessel was inlaid with silver-leaf, the inside pattern differing from that on the outside. The device on the inside was something like a Maltese cross, but of pre-Christian workmanship, possibly of Egyptian origin. They brought it to this gentleman's house in Bristol, in whose keeping it has been, except for a few days, ever since. The whole matter was kept a profound secret until last Lent, when two of these young ladies being up in town they happened to attend the Lenten Services at a certain church in London, where a well-known ecclesiastic was giving weekly addresses upon the subject of Eastern Religions and Christianity. After hearing these addresses, they felt that if any one ought to be acquainted with the facts of their wonderful discovery this clergyman was the person best fitted for the purpose. The gentleman in Bristol communicated with him, and, as a result of his communications,

HOW THE  
DISCOVERY  
WAS  
MADE KNOWN. he was invited to come up to London last month (June) and to bring the relic with him. He came and brought the relic, covered over with a chalice veil. At this private meeting, which was held in the clergyman's own house, there were present, among others, "Mark Twain" and Sir W. Crookes. For a whole hour the man spoke and described in a simple and straightforward manner the nature of his mysterious discovery, and then when he had ended his narrative, he removed the veil and displayed to his eager group of listeners what he claimed to be "*The Holy Graal*."

Sir William Crookes, upon being asked for his opinion, said very little, but admitted, after careful examination of the relic, that, in his opinion, it was *at least 2,000 years old*. Subsequently he took it to the British Museum and laid it before some of the

highest experts, and they corroborated his testimony as to its great antiquity. As this magazine is going to press I learn that a meeting has been arranged, to which are invited certain leading men in Theology, Science and Literature, to inspect the relic and investigate the matter. It might be added that, on more than one occasion, the place where this sacred relic is kept has been flooded with a pale, mysterious light, and upon the man and his family, who have thus become its custodians, a strange sense of peace and loving harmony, "passing man's understanding," is said to have descended.

Such in brief is the story as it has reached the office of the OCCULT REVIEW, and as it stands it must be admitted that it is not one calculated to obtain very ready credence. The first point that calls for criticism is the utter failure of the narrative to afford any evidence of connexion between the discovered relic and the mysterious Graal. The second is certainly the suspicious manner in which this dish or saucer is said to have been found. It almost looks as if it had been buried, like certain Birmingham-made antiquities, on purpose for the seeker to discover. Rumour indeed has it that something like this was actually the case, and that it has been traced back to an earlier home in Italy. Again the presence of "Mark Twain" and Sir William Crookes at the unveiling of the relic, however eminent in their respective and widely different lines these gentlemen may be, is hardly calculated to impress either the antiquary on the one hand or the theologian on the other. The opinion of the authorities at the British Museum is of course quite another matter. More light will doubtless be thrown upon this remarkable "find" before many weeks are over, when an opportunity will arise for corroborating the statements made and it is to be hoped for filling in some of the more glaring lacunae in this curious record.

## MYSTERY

FAR off, far back in God's decree  
Thy spirit lay involved in mine,  
The intellect that grew in me  
Had never grown apart from thine.

For ours was that primeval spark  
Which kindled life at His desire,  
And slowly grew upon the dark,  
An awful rainbow-arch of fire.

When all the sons of morning sang  
The birth of God's great universe,  
Our mingled voices proudly rang—  
And on us fell the primal curse.

Last night we moved amidst the throng,  
The trivial intercourse of men ;  
Faces and voices, mirth and song  
Held us apart awhile—and then

Impelled by force beyond our reach,  
Since nothing fails in His design,  
Thy voice smote me in human speech,  
Thy hand one moment lay in mine.

While all the waves of life stood still  
One breathless instant of surprise,  
Our spirits, by the Eternal Will,  
Looked each on each through human eyes.

M. M. M.

# THE ILLIMITABLE INFLUENCE OF THOUGHT

BY W. J. COLVILLE

NO subject now or ever engaging human attention can possibly be more important or universal than a consideration of the nature and power of thought. Concerning the importance of kindly feeling or goodwill all earnest thinkers are virtually agreed, but on the question of thought and our power to regulate it the widest imaginable diversity of opinion still prevails. Without doubt it would be almost universally conceded that wise thoughts are beneficial and foolish thoughts detrimental in the influence they exert, but a prevailing fallacy as to our inability to adequately govern and direct our thoughts is the prime cause of the great lack of mental stability from which we are lamentably suffering. The WILL of every rational individual is good enough to be regarded as a solid foundation on which to build an enduring structure of noble conduct, but experience teaches most conclusively that Will does not directly influence behaviour, but only mediately through the agency of encouraged thought. Will, indeed, is primal in all cases and without goodwill there could be no foundation for the practise of beneficent suggestion, for there would, in that case, be no plane of consciousness to appeal to which could be expected to graciously respond ; but such questions as, Have you a strong will ? and many similar, though they touch a root of a very vital subject, do not carry inquiry sufficiently far to bring forth the answers really required from all who wish to make a practice as well as a study of Occult Science.

The ancient Hermetic axiom, "I will become whatsoever it is my intention to become," duly enforces the place of will in human training, but it leaves unmentioned the steps which must be taken to realize or actualize determination. Every candidate for initiation into the true Mysteries, which are everlasting in their continuity, must learn to govern his thinking so as to bring all mental processes into complete affiliation with desire. No truly great progress can ever be made by simply willing even the best imaginable results, because Will is only a father and can never fill a co-operating mother's place. Will is masculine ; thought is feminine. Will is the pioneer ; thought is the fostering agent.

Because this is so, and many who attempt great things act as though it were not so, disappointment dogs the footsteps of many a conscientious student of mental science who wonders why repeated affirmations produce only pitiably meagre results. An old saying, "We hope for the best, but fear the worst," explains the situation perfectly. Hoping in one direction while fearing in another suffices to build the divided house, which is quickly brought to desolation. Will and thought are alike magnets attracting to us whatever we desire and also whatever we think about. Swedenborg's famous saying, "Love gives conjunction; thought gives presence," embodies an enormous quantity of truth on which we need to meditate unceasingly until we have become so imbued with the right understanding of the importance of wise thinking that it has become a constant habit with us to think wisely. The distinction between the idea of conjunction and that of simple presence is too obvious to need arguing, because we can only be conjoined (perfectly united) with some entity or some object to which our affections flow forth without obstruction, while, speaking mentally, we are in the presence oftentimes of much that we greatly dislike, simply because, through mental weakness or irresoluteness, we allow ourselves to contemplate it. Browning's famous saying, "To forgive is good, but to forget is best," places emphasis exactly where we most need to place it—on the value of thought control, for forgetting deliberately something we steadily refuse to remember is the direct antithesis of ordinary "forgetfulness" which bespeaks *absence* instead of *presence* of mind and betrays weakness instead of mental power. To forgive, in the ordinary acceptance of the word, means to forego resentment and banish all ill-will toward a person whom we think has injured us or has done something of which we highly disapprove; to forget is to take one more decisive step along the holy road which leads eventually to the perfect life, by putting out of memory the error which we have already professedly evicted from the heart. This second work seems usually more difficult than the first, chiefly because we are less accustomed to perform it, and prevailing beliefs assure us that it is well-nigh impossible; but, regardless of difficulty, it must be done heroically and completely, before we can make any great demonstration of superiority over the multifarious annoyances which constantly beset our way. Emerson's magnificent teaching conveyed in that glorious sentence, "No one can do me an injury but myself," is one of the most stalwart esoteric maxims in the world and one of the very last which average men and women are willing to regard as true. We



remain slaves, esoterically speaking, until we have at least admitted in theory that we can, if we will, control our every thought as well as our every emotion, and we cannot travel far along the consecrated road of discipleship which leads at length to mastery until we translate this glorious doctrine into actual hourly practice. Thoughts besiege us on every hand and where they come from it is often impossible for us to say, but it rests with us to give them a welcome or refuse to permit them to invade our minds. Not what other people think of us, but what we individually think can alone affect us vitally or seriously. Suggestions in one form or another are constantly being made to every one of us through the medium of a common atmosphere as well as by the direct mental purpose of those who wish to influence us, but mighty and immeasurably far-reaching though the influence of silent and secret suggestion undoubtedly is, we can rise to so great a height of self-government, as concerns the inner planes of our consciousness, that we are no more susceptible to the pressure of influences from without, though at full liberty to embrace suggestions if we will and mentally co-operate with whomsoever and whatsoever we please. "If they shall touch any deadly thing it shall not hurt them," is a most obscure saying, unless we duly emphasize the pronouns in the sentence. No Master has ever uttered such words concerning any disciples, except those who have ascended to an apostolic height. During early stages of discipleship, victories are gained one by one over minor obstacles, till at length the neophyte becomes an adept and perfect self-control results in complete dominion over every circumstance. Genuine Occultists invariably teach the gradualness of attainment ending in complete victory over every conceivable disorder, but no trained Occultist ever sanctions the spurious belief entertained by many tyros in the science of self-mastery that we have only to take a few lessons and regularly repeat some stated formulas ere we become triumphant conquerors over every besetting difficulty. True it is that any one at any time and anywhere may enter upon the mystic path and begin treading the royal road, but the journey is not short and at first it is not easy, though it becomes delightful as soon as we give ourselves unreservedly to walk in the way of the unerring counsels. These counsels are not a set of rules dogmatically enunciated by alleged authoritative teachers which we are called upon to accept without reasoning and follow without intelligence; they are rules which are so entirely rational, and the proof of which is so overwhelmingly convincing to all who studiously test them, that they should be spoken of as axioms and not as dogmas by all who have

learned some little of their worth. It stands to reason that no sane individual will ever pronounce judgment on a process of which he is entirely ignorant, and it is surely admitted in all avowedly scientific circles that the experimental method of research is the only truly satisfactory one. Taking this wise position for granted, and applying it at once to our immediate subject, we directly come to see that we must put ourselves through certain exercises, which may well be termed mental and moral gymnastics, before we can become anything resembling spiritual athletes. A primary exercise of illimitable value consists in deliberately contemplating a desirable object, regardless of proffered interruptions, for as long a time as we determine. To do this thoroughly requires much patient perseverance, as it almost invariably happens that an unexpected difficulty arises as soon as we have resolved to practise any discipline, and the obstacle which first presents itself is often a temptation masquerading as a duty. People engaged in literary work, or in pursuit of any art or science, know well how hard it is, till practice has rendered it easy, to concentrate fully on any work in hand, and yet experience proves abundantly that no masterpiece of any sort has ever been produced without such perfect concentration of attention upon the chosen object to which the artist has devoted himself, that even the most extravagant stories told of great celebrities having utterly lost themselves in contemplation of their work are not by any means incredible. Adelaide Proctor's familiar lines—

One by one thy duties wait thee,  
 Let thy whole strength go to each ;  
 Let no future dreams elate thee,  
 Learn thou first what these can teach.

—embody the ripe counsel of a mind rich in practical experience, one who had learned, by actual practice, the blessing of unusual thought-control. The third line in the quoted stanza is the only one that can be fairly criticized even in the slightest degree, and that line is fully justified by the fourth if the word "*first*" be duly emphasized. To gain victory over exterior conditions—a triumph which every one desires—the five senses (which are but five expressions of a unitary intelligence) must be completely subordinated to the will. I see, hear, taste, touch, smell at my own discretion only, never through any sort of compulsion; this must ever be the testimony furnished by all who have learned the important art of mental discipline, and it is because this aspect of a mighty subject is not made as prominent as it needs to be that

many avowed Mental Scientists make such little progress along the path which they most desire to tread. Suggestive treatment, given alike to self and others, is but weak in result until we have learned to mentally out-picture exclusively that which we desire to embody and express. It often happens that silent and absent treatments do more actual good than any others, and this is not because those particular forms of treatment are intrinsically superior to all others, but chiefly because nine people out of every average ten are sadly apt to think of some diseased condition if their eyes and ears have been assailed by any sound or vision of distemper. It is always essential to success in mental healing that the practitioner should mentally dwell only upon some ideal condition—either a state of general or of particular well-being—and it surely stands to reason that if any transmission or transference of thought, or of any mental image, be intended, good can only be expected if we hold steadily to the idea of perfect harmony and peace. “Ideal suggestion through mental photography” is a phrase employed by the well-known authority on the practice of suggestion, Henry Wood, to designate a process of self-healing and useful ministry to others constantly leading to extremely beneficial consequences. No logician can possibly separate self-treatment from treatment of others, though it is possible to trace a distinction between these two great phases of mental activity, for whatever thought we entertain concerning any one or anything must inevitably affect us before it can proceed from us and reach any individual outside. Not only as regards physical health, but equally as concerns mental and moral development, and ultimately external circumstances, do we need to acknowledge the illimitable power of thought which acts upon every molecule in our organizations, according to its specific nature, whether we are aware of its activity or not. It is quite self-evident that health and business as well as character can be, to a large extent, affected by environment, but only to the extent that we have not yet learned to dominate our circumstances. Dominion must be realized within before it can take effect without. No matter whether one is specially endeavouring to improve his own character or condition or to help a friend by mental treatment at a distance, to regulate thought so as to mentally perceive only an ideally desired condition is definitely essential. Suppose a friend to be the victim of some disorder which we are seeking to help him to overcome, it is not permissible to make any mental image which does not perfectly conform with the idea we are seeking to convey and establish before the mental vision of a

percipient. The old Mesmeric terms "Operator" and "Subject" are well left out of the vocabulary of all who content themselves with giving simply suggestive treatments and conducting telepathic experiments in a scientific spirit. "Sender" and "Receiver," also "Transmitter" and "Percipient," are correct terms to employ and they convey no ambiguous meaning. Most experiments in telepathy and nearly all mental treatments are well-meant endeavours to prove some fact within the range of reasonable mental experience, and oftentimes motives of the purest benevolence inspire those who give absent treatments to afflicted friends; but complaints are often made that results are vague and meagre, though intentions are excellent and patience not altogether lacking. To account for so much apparent non-success where good motives are undoubted and persistent efforts are unrelaxed, it is needful to iterate, and reiterate the fundamental cause which is to be discovered only in general lack of mental discipline.

The chief difference between a tyro and an expert in any field of effort can ultimately be attributed to comparative degrees of thought control, and nothing can well be more evident than that even much that is commonly called genius is only a result of steadily continued mental action along a predetermined line. To indulge in such utterly inane expressions as "I can't concentrate," or, "I cannot keep my thoughts fixed on any special subject for five minutes," is to totally disqualify oneself for all successful undertakings by practising adverse auto-suggestion, the result of which is soon accumulated in the shape of a circle of nebulous aura which surrounds whoever persists in such ridiculous self-depreciation, the root of which is sheer mental laziness, not incapacity. All strong healthy auric belts, which serve as psychic armour and are literally like coats of mail on the astral plane, are built and maintained by resolute mental determination to remain in contact exclusively with states of consciousness the effects of which we definitely approve. Though comparatively few people are highly clairvoyant or clairaudient and therefore not many are able to directly verify testimonies based on the experience of such unusually endowed sensitives, nearly every one is, to some extent, clairsentient, and it is to feeling rather than to sight or hearing on the mental or psychic plane that we can appeal most certainly when seeking to verify results of mental or psychic treatment. The mere desire to develop oneself, without regard to helping others also, is too small a longing to bring forth much definite good result, and experience abundantly demonstrates that selfish treat-

ment either for health or success, or both united, rarely accomplishes much that is satisfactory. All thoughts are intimately associated with others of their kind. Those time-worn adages "Birds of a feather flock together" and "Like attracts like" are far more universally applicable on mental and psychic planes than they can be as regards physical associations, because we are not at any time compelled to live in thought where our promptings do not carry us, though on the outer plane of our existence we continually find ourselves in the midst of conditions which are by no means of our deliberate choosing. A query very often asked, and to which answers are frequently being given, is as to the extent to which deliberate and continued thinking can or does affect not only health but circumstances generally. It is not too much to say that there are in reality no definite limits to the possible influence of thought, but we must always remember that we cannot begin on the surface side of any question and proceed intelligently. Thought action must be internal before it can be externalized; we must therefore not permit ourselves to feel discouraged if the progress of our hopes toward ultimate outward fulfilment is very gradual. Pure robust thought of genuinely optimistic character will certainly improve us in every way that is most important for our abiding welfare, and it is impossible to continue steadfastly pursuing any line of mental action for any appreciable period of time without discovering that our inner life does indeed greatly influence our every outward circumstance. To build ourselves within is the matter of highest moment, and we may safely rest assured that results will follow transcending our utmost expectation, if we do but steadily persevere in our determination to allow our minds to dwell only on such objects of mental selection as we desire to see materialized eventually in our exterior surroundings.

# A TRIP TO BORDERLAND

BY ALBERT DE CHAUDRON

I ALWAYS was a timid child, timid to such a degree that it was positively painful to myself and surroundings. Though this matter-of-fact world considers timidity a defect, it is in reality a quality, being the expression of a delicately organized inner life. If all timid people understood this fact the knowledge of it would amply console them for their apparent misery. Another of my characteristics was an exquisite sensitiveness; I was a hypersensitive, the family physician declared, and my greatest suffering of physical pain was in the anticipation of it, though I could summon a great deal of moral courage when a tooth had to be extracted.

As I grew into manhood both qualities were blunted to a certain extent by friction with the world, or rather as my power of self-control developed, both became less apparent to the outside world or were dormant for a length of time to spring into full life at periods when my vitality was at a low ebb.

The announcement of my physician that the next morning an operation had to be performed in which I was to be a central but passive figure, filled me with an indescribable horror. I once had, driven by curiosity, caught a glimpse of the operating room of the hospital with its glass tables and cases with glittering surgical instruments, scalpels, bistouries, forceps, saws, probes, scissors of every shape and size, long needles and other sharp instruments intended to find a way into the inmost recesses of the human anatomy. Everything to cut, claw, and dig into warm, quivering and bleeding human flesh, and to suret, scrape and saw living bones, was there on shelves behind glass, waiting to be used, together with jars of antiseptic gauze and rubber and linen bandages and packages of absorbent cotton. Indeed, the sight of medieval instruments of torture, such as are found in old European prisons, is less horrifying than those mute exponents of modern surgery. This image was before my eyes all day and all night, for sleep did not come to my relief. Day was breaking when I fell into a heavy slumber broken by frightful dreams. A cool, spring breeze entering through an open window woke me and with it the chirping of birds.

How I envied them, those happy birds, in their blissful ignorance of surgical operations and medical treatment. Why wasn't I hale and hearty like them, enjoying the fresh air and the sunshine and the green things?

A sensation of hunger told me it was about breakfast time and reminded me of the doctor's injunction to the nurse not to give me any breakfast.

I lay down and watched the minute hand of my watch as it kept on. There was a light knock on the door and my physician entered. He was accompanied by a younger man carrying a bottle, a towel and an ether-cone.

"How do you feel?" putting his fingers on my wrist.

"I feel fine;" this merely from force of habit. I felt very miserable indeed.

"Pulse all right—couldn't be better."

"Go right ahead, doctor, I'll be ready in a moment."

He left the room and the younger man, dipping his finger in a jar of ointment, began to rub my nostrils. He then covered the upper part of my head with a towel and poured some ether on the cone, putting it over my mouth and nose, while his fingers felt for my pulse.

The volatile ether suffocated me and I averted my head with a quick movement.

"Now keep perfectly quiet——"

"I can't breathe," I gasped.

"Yes, it is strong"—applying the cone again.

Again I tried to free my mouth to get a breath of air, though more feebly, as the subtle ether began to intrude upon my consciousness. "You are all right," I heard the physician say, and his voice seemed to come from a distance. I felt myself sinking slowly into unknown space, downward out of the world of living things. I made an effort to retain consciousness and to keep in contact with the living. I caught the hand which was feeling my pulse with my fingers in a death grip. I felt it trying to free itself.

"You are all right," said the voice now far off.

I felt myself lost in a bottomless gulf; the last vestige of consciousness left me and there was an utter nothingness.

Suddenly I felt I was living, standing before an open window in a large room. There was the sun and the blue sky, and there were the trees and the flowers and the birds singing. The scene seemed familiar, yet I failed to recognize it. I leaned out of the window, standing on my toes. The breeze felt so refreshing, the

sun so warm and the air so good, that I leaned out still further. My feet left the ground, and my body was more than half out the window. My hands groped for something to keep myself from falling, but clutched only the atmosphere. Yet I did not fall. To my astonishment I found that I floated in the air.

I descended slowly and came down on a tall rosebush. It did not bend under my weight, nor did the leaves stir at the touch. I seemed to have lost all weight or gravitation failed to work in my case. I felt I had acquired a buoyancy which obeyed my will. I had only to form the wish to soar and I soared, to stop and I stopped. I moved towards a bed of full blown roses and bent over them. How delicious they smelled. There were several varieties—American beauties, flaming, velvety Meteors, and daintily shaded La France roses. As I stood admiring them I heard faint though clear tones coming from the flower bed. From each open blossom came a different tone, and all those tones blended into exquisite harmonies, sounding unlike anything I ever heard before—the bed of roses was singing. As I stood gazing and listening as one in a trance I noticed a large spider climbing up the stem of one of the roses. I saw the dainty petals tremble as the insect touched the flower and forced its way into its very heart. A discordant tone like a shriek marred the marvellous harmonies and the rose song suddenly stopped.

A mere accident drew my attention towards myself. There was lying at the border of the flower bed a large stone, and I, trying to avoid it, stumbled over it. My foot, however, did not come in contact with the stone, but it seemed to pass through my pedal extremity. Drawing it back I noticed that it was bare and that the outline of it was only faintly visible to me. Though I wished to move on, an irresistible force seemed to confine me to the proximity of the window from which I had descended, and as I stood watching the birds it seemed to me as if that particular window began to attract me beyond my power of resistance. As the birds playfully pursued each other, one of them, swift as an arrow, came flying in my direction. As it came nearer it did not alter its course, but passed through me without seeming to be aware of any obstacle. I understood that I was invisible. Strange as it was it did not amaze me to any great extent. It rather seemed a natural condition to be in. I felt better and happier than I ever felt before, but everything in the past seemed blurred. I had no distinct knowledge of how I came to be in my present condition, and I wondered if it was a dream from which I would wake up at any moment, yet everything seemed to be too



real to be a dream. My attention was attracted by voices coming from the open window.

Some unknown face attracted me towards that room, and slowly I floated upward and passed through the window. I had a vague recollection of having seen the room before. At the other end, before a window, were forms moving around something stretched out on a table. I drew nearer. Nobody seemed aware of my presence. There were several men and two women intently looking upon the form on the table. One of them, his hands stained with red, laid down a knife which he had been using. I understood that an operation was being performed.

"How is his pulse," asked the operator.

"Getting pretty weak."

"We had better hurry."

"Tampon, quick!"

The nurse addressed handed the required article. The arm of the operator passed through me as he took it from her.

"No more ether, doctor; I am ready. Cotton, please;" this to the nurse, who handed a long roll through me which, however, did not discomfort me in the least, nor seem to interfere with the entity of my being.

The form covered up by a sheet looked strangely familiar to me. Its face being hidden partly by a towel and partly by an ether-inhaler, was unrecognizable. It was as if in some previous life I had undergone similar treatment.

Through the open window the breeze blew in refreshing puffs, and with it entered faintly the marvellous harmonies of the rose song. I tried to float towards the window, but found I was unable to move in that direction. The form on the table was attracting me with a power which grew stronger and stronger.

"All ready," said the operator, tearing the end of the bandage and making a knot. The assistant physician removed the towel and the inhaler, while a nurse arranged a low pillow under the head of the form. I felt myself irresistibly forced to look into its face. I felt I knew the face, yet could not remember where I had seen it. As I stared at the impassive features the idea entered my mind that the form under the sheet belonged to me, that I was its master. The idea grew into a positive conviction. The form began to show signs of returning consciousness. The eyelids quivered and an expression of the sensation of pain crept into the features. An irresistible desire to take possession of the form now came over me. The assistant moved towards the door and opened it.

"Stretcher, please," he called out.

A strange thing now took place. It was as if the form became closely connected with me, as if it became a part of myself. A faint groan came from its lips as the two nurses lifted it from the table upon the stretcher. Suddenly I felt myself obliterated; I ceased to be self-existent; the figures in the room, the room itself began to fade away and a total nothingness effaced everything. When I regained consciousness I was lying upon my bed, suffering with severe pain from a wound. I saw the well-known figure of my physician standing at my bedside. A nurse sat beside the bed, feeding me with small pieces of ice from a spoon.

"You stood it very well," the doctor said. "You'll be all right soon."

"Did you hear them sing?" I asked.

"Sing? Who?"

"Why, the roses."

He looked at me, smiling faintly. "Now keep right quiet, and you'll soon be well. Nurse, call me if anything unexpected happens," he said, turning to go.

"I will, doctor."

I kept a dim recollection of the strange events which occurred while I was under the influence of the anaesthetic, but when I told my physician of my trip to Borderland, he smiled incredulously.

# SECRET TRADITION IN CHRISTIAN TIMES

BY A. E. WAITE

## I

### ECHOES OF MANICHEAN SECTS

THOUGHT in the middle ages moved, like external science, through a world of mystery, and the Christ-light moved through the mist-light filling the bounds of sense with the shapes and symbols of vision. It follows, and this naturally, that at a period when all things were dubious in respect of knowledge most things seemed possible, and apart from the power of religion, which tinged life itself with the lesser elements of ecstasy, there was the kind of enchantment which dwells always about the precincts of unknown vistas. Apart from the shapes of imagination, there were the extravagances of minds seeking emancipation from law and authority, more especially in the matters of faith. The Books of the Holy Graal do not belong to the last category, but after their own manner they are like echoes from far away, because the secrets of the Greater Mysteries have not been written, nor do the Holy Assemblies issue proceedings. The value of the Graal legends is like that of other legends—I mean, in the mind of the mystic at this day: it is resident in the suggestions and the lights which it can afford us for the maintenance of that concordat which constitutes the Divine Alliance. Having found that we are dealing with a body of writing which puts forth strange claims and suggests concealed meanings, having found also that it is a literature which was acquired to develop these particular interests, and being desirous of knowing the kind of intervention and the particular motives which were at work, if this indeed be possible, we are naturally disposed to ask whether there were other concealed literatures at the same period, and what light—if any—they cast upon these questions. The great school of Christian mystic thought within the official Church was concerned wholly with a mystery of sanctity, the term of which was identical with that which I have sought to put forward as the term of the Graal quest, but it had no secret claim and no concealed motive. We cannot, therefore, explain the one by

the other. There were, however, independent schools of literature belonging to the same period which do give us certain lights, and it is otherwise reasonable to suppose that so far as there are difficulties in the one path we may receive help from the collateral paths, and thus derive some better understanding of the whole. If a particular spirit or secret mind, school or sodality, took over the old folklore legends, infusing a new motive therein, which motive is akin to the purpose discernible in coincident literatures, that which intervened in the one case was probably in relation with the others. I propose, therefore, to consider these extrinsic schools shortly, and to show that throughout a number of centuries we can trace successively the same implicits, it being understood that they are always put forward in a different way. In this manner we shall come to see that there have been several interventions, but taking place under such circumstances that those who intervened may have been always the same secret school, on the understanding that this school does not correspond to the idea of a corporate institution. It is necessary, however, to deal in the first place with one attempt to account for the Graal literature which has been already put forward, because there are certain directions in which it is idle to look and it is well to know concerning them.

It is now many years since M. E. Aroux either found in its literal form or beheld in some glass of vision that wonderful romantic book published in 1834 by Gabriele Rossetti and entitled *The Anti-Papal Spirit which preceded the Reformation*. It was intended as literary and historical criticism, but it is a great flight of imagination. It maintained the existence of a secret allegorical language in which certain books of the middle ages, including those of Dante and Petrarch, were written indifferently; it was especially the tongue of the troubadours. Rossetti did not mention the books of the Holy Graal and he scarcely referred to those of chivalry. His thesis was that the language of literature, above all poetical language, was the voice of a secret school, protesting against Rome in the name of doctrine and also of policy and conduct. The secret school expressed aspirations like those of the Albigensian sects. After Rossetti there came M. Aroux, who treated Dante and his compeers as heresiarchs and revolutionaries, concerning himself specially with the romances of chivalry and hence with the Holy Graal; but in the last respect his pages give evidence that his acquaintance with the texts was exceedingly slight. I believe that some of the lesser metrical literature of Southern France at least exhibits the use

of veiled language, but Aroux and Rossetti are too fantastic to enter within the horizon of serious criticism. The alleged motive is, moreover, distinct from that which I recognize in the Graal literature and is therefore not to our purpose.

Perhaps no Christian sect has been the subject of more foolish misapprehension than the Albigenses, and this on all sides, but more especially on the part of writers who are on the borderland of mystic thought. Against the iniquity of Albigensian persecution in the past we have later the folly, not unmixed with dishonesty, of the protestant apologists; but worse perhaps than the rest is the folly which has attempted to connect them with the Graal literature. For the purposes of this investigation, I care nothing whether the Albigenses were pure Christians, as pure Christianity is understood according to sectarian canons, or whether they were Manichæans. The all important question is the light under which they presented Eucharistic doctrine, from which standpoint it is certain that they could have had no connexion with the development of the Graal cycle. From eclectic gnosticism, which took over from Christianity what was of kinship with its purpose, to Vaudois and Lollards, there is not one anywhere which sought to develop or exalt the sacramental teaching of the ancient Church. The Manichæans had a tinkered sacrament, from which nothing could follow in respect of the Graal mystery. As regards the Albigenses, it is certain historically that they denied transubstantiation, though they accepted some qualified sacramental teaching in connexion with the Lord's Supper.

## II

### COINCIDENT SCHOOLS OF SYMBOLISM

It will be understood that the sects of Southern France, holding the offices of protestation, testified by act and word that the gates of hell had prevailed against the Latin church, and that the efficacious doctrines, the plenary rights, were in their hands. In other words, they had a great office in religion and, I must add, the fatality of a superior process—all which tells us precisely why the mystery of the Holy Graal was beyond their horizon. Outside these sects, there were two great concurrent schools of mystic thought which were developing in Europe at the period of the Graal; there was the wonder and the rumour of alchemy and the great, sacred mystery of Kabalistic

Jewry. The first was scattered all over the western countries, and its reflection at the period in England was Roger Bacon. The seat of the other was in Spain, but it had important academies coming into being in the South of France. In our consideration of Alchemy and Kabalism the first is the more important, and its interpretation depends upon a construction of symbolism which has not entered previously into the heart of criticism. If the question be whether there is any concurrent school of literature which deals with the correspondences of a sacramental mystery outside the mystery of the Eucharistic Graal, the answer is that of the alchemists, but of a particular section only among the followers of the Hermetic Tradition. As, however, it is not given us to find anywhere the material of demonstration, so I must warn my readers that the art of the alchemists does not offer us during the twelfth and thirteenth centuries the full condition which is necessary to our purpose; their testimony belongs really to a later epoch. At the period of the Holy Graal the books of the Hermetic Adepts were in a state of transition, or alternatively they correspond to the elements of folklore before the great Christian hallow reigned in the Kingdom of Romance. In other words, the material school of alchemy was taken over subsequently and at a time when the Graal literature was only a sacred memory. It is this mystery which was the next witness in the world. The fact that it was taken over is, however, of all importance. We have thus to realize that there were two alchemical schools making use of the same language in a distinct sense, the one branch seeking the transmutation of metals and the art of prolonging life, the other branch investigating the mysteries of the soul. It is to the latter that I refer when I say that there was an intervention in Alchemy by which it was assumed and, while preserving the same veils of language, was transformed in respect of its purpose. I deal, therefore, with the *corpora spiritualia* of the mystic school; we can leave to the physical alchemists those things of Caesar which belong to them, retaining the things which concern the mysteries of divine symbolism.

Now, as it is certain that the stone of the Graal is not actually and literally a stone, it may follow as a rational inference that, except for symbolical representation, the cup or chalice is not actually or literally a cup, much less a vessel which contains blood, Sang Real or otherwise. In like manner, if there is one thing which appears more clearly than most other things in the books of the Philosophers, it is that the stone of Alchemy is not a stone at all, and that the elixir

of Alchemy is not a brew or an essence which can be communicated in ewers or basins. The stone represents more especially the visible sign of the mystery, and it is spoken of as offering two phases, of which one is white and the other red. To bring these ideas into correspondence with the form of Graal symbolism, I will speak of them for the moment by their alternative mysteries, that is, Bread and Wine. The Eucharistic Bread signifies the super-substantial sustenance, and the Wine is arch-natural life. It is for this reason that the Alchemical Stone at the red has a higher tingeing and transmuting power than the Stone at the white. The first matters of the alchemical work, to make use of another language of subterfuge, are Sulphur, Mercury and Salt; but these are the elements of the Philosophers and not those of the ordinary kind. In other words, common Sulphur and Mercury correspond to the Bread and Wine before consecration, and the philosophical elements are those which have been transubstantiated by the power of the secret words. That which is produced is called *Panis Vivus et Vitalis* and *Vinum Mirabile*, instead of the daily meat and drink by which we ask to be sustained in the Lord's Prayer. The Salt is that which is called the formula of consecration; it is that which salts and transmutes the natural earth. When Christ said: If the Salt lose its savour, wherewith shall it be salted?—this can be understood of the superexcellent and extra-valid consecration; the removal of the Graal signifies that of a certain arch-natural salting, yet the true salt of grace remains, like that of nature, and in its way also it communicates. Christ further said: You are the salt of the earth—and this is the true priesthood.

That which the textbooks have agreed from time immemorial to term a stone is that also which we find in greater Gospel books, where it is described as a stone not made with hands, and the transmutation performed thereby is the work of inward conversion, resulting in the condition which one of the adepts recommends to his disciples when he exclaims: *Transmutemini, transmutemini à lapidibus mortuis in lapides vivos philosophicos*. The possession of the stone is, in other words, the possession of the tingeing Christ.

It should be understood, therefore, that the First Matter in transcendence must be taken to signify the elements after conversion has been operated by the secret words of consecration. But the words signify here the Divine Life, and the process which really takes place is represented by the most sacramental of all terms: *Ei verbum caro factum est*; And the Word was

made flesh. In this new light of alchemy we may continue, if we please, to regard the elements of the Graal as the communication of the Eucharist in exaltation, of which our own Eucharist is only a shadow and substitute ; or we can do what is the same thing and is preferable in respect of finality, that is, we can transfer the entire symbolism to man, who is the recipient of the Eucharist, the vessel of reception, the subject of conversion, the container which in the outward order is less than the thing contained, the life which receives the life above all life that is manifest and known. Without man the conversion and transmutation of elements would be void of all office, since there would be no *terminus ad quem*.

Prior to the efficacious consecration we may assume that the simple elements are those substances, or, if we prefer it, are that one substance variously manifested, which, as the alchemists tell us so expressly, may be found everywhere. It is of no account till the Wise have introduced their mystical ferment therein. Having concealed it under a thousand names, they say in their strange manner that it is known by these ; and so also some of them have declared in their derision, as against all the untutored material operations which involve a prodigal outlay, that he who spends upon the Great Work more than thirty thalers has already passed aside from the whole truth of the process. It follows from these elucidations that the higher understanding of the Eucharist and the mystic side of alchemy are concerned with the same subject, that is to say, with man, his conversion and transfiguration : the implicits are therefore the same, and of these things alchemy was the next witness in the world after the epoch of the Holy Graal.

The schools of Kabalism can scarcely be said to have emerged into public existence when the canon of the Graal literature was already closed ; in these schools there were great masters of mystic thought, though, in most cases, more especially on the intellectual side. In its own way, the theosophical scheme of Jewry in exile is a story of loss like the Graal, though it is one which ends in expectation or, I should say, in certainty : it is not, however, in this direction that we can look for more than sidelights and occasional analogies. The reason is that, although the root matters must be identical when the term in finality is one, we are dealing in respect of the Graal with a manifestation in Christendom, but in Kabalism with a manifestation in Israel. Those who are in search of such analogies will find that the story reflected by Wolfram from Guiot de Provence, concerning the



initial discovery of the Graal mystery in the starry heavens by a Jew of Toledo, rests on Zoharic authority, and is exactly the kind of thing which a Kabalistic Jew might have claimed, could we assume, which seems intolerable, that he was concerned in the quest of the Graal, either for its elucidation or invention. In the whole extent of the heavens, according to the Zohar, there are figures and signs—that is to say, there are Hebrew letters—“by means of which we may discover the deepest secrets and mysteries.” These figures are formed by constellations of stars, which are for the sage “a subject of contemplation and a source of strange delight.” We know further that the High History tells how behind the Graal castle there is the Earthly Paradise, and that this is the castle of souls. Now, we learn from the Zohar that the Garden of Eden is placed in a position which corresponds to that of the Graal itself. By the nature of their office neither essence of the Christian Hallow nor the Secret Garden originally belonged to this world; both subsequently were located therein; both in fine were removed, the Graal into the heavenly places and the Garden of Eden into that which is not manifest. The latter was connected closely with the great sanctuary wherein all souls await incarnation in turn, for according to Kabalism their creation was not successive, or dependent on earthly generation, but eternal in the heavens. It will be seen, therefore, that Kabalism has strange things to tell us which connect with the subject in hand, though they are perhaps rather in analogy with the accidents than with the essence of our scheme. There are many other correspondences, could space allow of their enumeration; but, in order to draw the comparison as closely as possible, I must say only that the substitution which according to the Graal legends is left with the Christian Church in place of the living sanctities is paralleled by the legend that the stress and inhibition of Israel is because the divine Word has been withdrawn from the Holy Place, and that instead of the true Tetragram we have only the name Adonai. Amidst such substitutions, therefore, Israel is also waiting by the waters of Babylon, and it has come to pass that we are beside her in those symbolic places, remembering, I think, more dimly, and yet with deeper yearning, the glories that once were in Zion.

### III

#### ANALOGIES OF MASONRY

In so far as we can regard it as a succeeding witness, the epoch of Kabalism was prolonged, like that of Alchemy, to the

seventeenth century by the scholiasts of the Zohar, at which time Symbolical Masonry was beginning to emerge. No one can say at what period the old building mystery was taken over in this high interest, or when the symbolical school first acquired the remnants and traditions of the Templar chivalry. As regards this, when I first began to study the literature, and before I was acquainted with its criticism, I observed what others have observed, that some of its Templar suggestions seem almost transparent, and apart from all verbal and literary criticism I had reason to appreciate how much stronger they are than is known to those who are outside the initiations of Masonry and of those more secret fraternities which lie *perdu* behind and within it. I still think that herein is a key to the Parsifal of Wolfram, but the German poem is the mystery of the Graal presented on the non-Eucharistic side. Between Templarism and the rest of the texts it is impossible to institute a comparison, for if there is any reliance to be placed under any reserves upon the official process against that chivalry of old, it would appear that the voice of their doctrine on the Eucharist tended to reduce its office or make it of no effect. There is much that remains to be said that must be left at this point; and as regards Masonry there came a time, as it came also in respect of the crude non-Christian elements of the Graal literature, when the mystery, such as it was, of the old Building Guild was assumed by another mystery, as a consequence of which it was re-expressed with a different intention. So, as a shadow of things beyond it, there came into being that association which we understand as the symbolical art. The seeds of the transformation were brought from very far away, and the craft, as we have it, is not an example of growth after the ordinary kind, but of exceedingly curious grafting. That which took over the old mystery knew, though we know not how, the purport of the ancient mysteries, or under all its veils and subterfuges we could never have had its central legend, nor the memorable closing which is attached thereto. Let me say here, to those who can understand, that an amazing inference follows from the craft legend concerning the stultification of the House of Doctrine before its erection was finished. I am the first member of the Masonic fraternity who has ever seen that the mystical temple at Jerusalem was never built according to its proper plans. The secret died with the Master Builder, and it is for this reason that every brother is supposed to be concerned in a research which so far has never attained its term. Those who took over the common mystery of the

craft degrees had assuredly no interest in the history of an external building. That which is made void by the craft legend is the Jewish House of Doctrine, since the vital secret was taken away. The step beyond this is to show that there is a parallel in Masonry concerning Christian doctrine, but it is found in a high degree, and in one which is militantly Christian. A certain rite sets before us a picture of all Christendom, personified by the flower of its chivalry, standing guard, amidst the adjuncts of pomp and ceremony, over a vacant sepulchre—the shrine from which a God has departed. Could anything signify more profoundly the apparent stultification of a Christian House of Doctrine? There is, however, another grade which is, comparatively speaking, obscure, though it is still worked in England. In this there is shown the symbolical counterpart by alternative of that intimation with which I have just dealt. It dissolves at a certain stage into yet another degree, and in the successive points of these two rituals the candidate is brought to a period when all Earthly Houses of Doctrine give place to the High Spiritual House of Eternal Wisdom. As a preliminary to this, the external House, represented by the Holy Sepulchre, is made subject to a triple visitation, with the result that it is found empty, and those who look therein are told in a veiled manner that in such a place it is useless to go in search of lost secrets, because the Divine Warden has risen and gone away.

I suppose that the analogy of this symbolism with the history of the Holy Graal would almost speak for itself in the mind of the reader. That history shows how the House of the Hallows was visited by sin or sorrow, and how it was made void, the secret things being transferred therefrom. In no case, however, is the mystery of intention behind these schools of symbolism and legend to be understood as anti-Jewish or anti-Christian. Instructors of Craft degrees or of grades of Christian Chivalry, it follows that those who set forth the widowhood of the House of Doctrine spoke not from without but from within; they all looked indifferently for the return of that which had been taken away for a time. When they tell us of what was lost to Jewry they were never more assured of the wisdom which once dwelt in Israel; when they mourn over the Holy Sepulchre, they were never more certain that what has been removed is alive. In other words, it is the intimation of the secret schools that somewhere in time and the world there is that which can confer upon the candidate a real as well as a symbolical experience. Above all this is the message of the Graal literature. It speaks from

within the official House of Doctrine concerning that which once inhered therein and is now in the state of withdrawal or profound latency ; but it offers all honour and devotion to the substituted sanctuary which remains, as Masonry offers it, in the higher understanding, both to Jew and Christian.

I have made it plain already that in so far as there is mystic purpose or hidden doctrine in the Graal literature it is at most an echo from afar—a rumour, a legend which had fallen into the hands of romancers. It is as if Sir Walter Montbeliard, the patron of Robert de Borron, being by the hypothesis a Templar, had told a strange story to the poet of things which he also had heard from afar concerning the Sons of the Valley ; it is as if Guiot de Provence, having seen a transcript from Toledo, had compared it with some Templar records belonging to the house of Anjou. These are not the directions of research, but they stand for more likely ways, and I put forward as so many materials of assistance, so many traces of the same implicits perpetuated through several centuries, (a) the Sacramental Mystery of Alchemy as corresponding to the Eucharistic Mystery of the Holy Graal ; (b) the mystical pageant of Kabalism as analogical to the Graal pageant ; (c) certain quests in Masonry as synonymous with the Graal quest. The conclusion is that from the middle of the twelfth century and so forward there has been always a witness in the world that the greatest and the highest among the holy things have been represented by a certain substitution within the official Churches. The Churches have not been made void ; they are still “ those holy fields ” ; but they bear the same relation to the sacred mystery behind them that Sinai and Horeb, Tabor and Carmel, Gethsemane and Calvary, bear to the official Churches. Remember that the highest office in no sense makes void the second best among any offices that are inferior. The Supernatural Graal is without prejudice to the instituted sacrament, even as the transliterations and complexities of Kabalistic interpretation reduce nothing in the literal word.

The great rites are celebrated, the high offices continue, the moving liturgical formulæ are recited from day to day and year after year ; we pass hurriedly through the crowded streets, over the quiet country sides ; we pause by solitary seas. The veiled voices signify the Presence, yet the Master is taken away, and we know not where they have laid Him. The great legends tell us that He has been assumed into Heaven because of the evil times, or that He is in a place of concealment, or that He is

not seen so openly. Prohibited, spoliated and extirpated with fire and sword, the memory of the dead sects of Southern France can offer us at their highest only the lips of the noble lady Esclairmonde communicating the *osculum fraternitatis*—a *consolamentum* of all things saddest—through the flames of the *auto-da-fé*. One Masonic chivalry consents to protect us from the insidious attacks of the infidel if we visit the holy fields, but it is confessed that the sepulchre is empty and we know that the worst danger is from the infidel who is within. A later and more obscure chivalry, with a vainer office of observance, keeps ritual guard over the shadow of a sacred legend, we asking the daughters of Zion whether there is any greater desolation. It pledges us to maintain the Sepulchre when it is agreed that the Master is not there, and we continue to say with our lips: *Et unam sanctam catholicam et apostolicam ecclesiam*, with a certain relief that the word *Credo* stands far away in the symbol. Saddest and proudest of all, the great craft legends of Masonry tell us that until that which from time immemorial has been lost in the secret places is at length restored to the mysteries, the true temple can only be built in the heart. The Kabalistic sages are also waiting for the word, that there may be mercy on every side, and the stress and terror of the centuries is because Adonai has been substituted for Jehovah in the true form thereof. It is only the higher side of Alchemy which, without faltering, has continued to point the path of attainment, speaking of no change, no substitution therein—telling us of the one matter, the one vessel, the one way of perfection, yet also saying that except the Divine Guidance lead us in the path of illumination, no man shall acquire the most hidden of all secrets without a Master, which is another mode of expressing the same thing. I suppose that there is no more unvarying witness continued through the ages, through all which we have felt, as we still feel, that only a small change in the axis of inclination would transform the world of greatest inhibition into that of the greatest grace. It is as if we were in the position of Perceval, according to the High History—as if we had failed only on account of “one little question.” But we do not know what it is, or rather we know it only in its external and substituted forms. We go on, therefore, sadly enough and slowly, yet in a sense we are haunted men, with a voice saying ever and again in our ears: Ask, and ye shall receive; search your heart, for the true question is within and the answer thereof. All this is not to say that the high offices fail, that the great conventions are abrogated, that the glorious sense of

chivalry towards our second mother in those sodalities which are external, but yet in that order are some intellectual and some also spiritual—that this sense is not of the highest counsel. But a time comes when the “glory to God in the highest,” having been declared sufficiently without, is expressed more perfectly within, and we know in fine that this glory is to be revealed.

The same story of loss is therefore everywhere, but it is never told twice in the same way. Now, it is a despoiled sanctuary; now a withdrawn sacramental mystery; now the abandonment of a great military and religious order; now the age-long frustration of the greatest building plan which was ever conceived; now the Lost Word of Kabalism; now the vacancy of the most holy of all sepulchres. But the sanctuary is sacred, the king is to return, the Order of Chivalry has not really died; at some undeclared time, and under some unknown circumstances, the word which gives the building plan will be restored, and meanwhile the quest after it is continued for ever; the true Word will also be restored to Israel, and so from age to age goes on the great story of divine expectation. Meanwhile the Christian mystics say: Take no thought for the morrow, because it is here and now; and to this grand antiphon the response of the Hermetic Mystery is: Even so, in the place of wisdom there is still the Stone of the Wise.

# THE TRUTH ABOUT MAGNETISM

By REGINALD HODDER

(Continued)

IN proceeding further with expert evidence on the existence of the magnetic fluid it will be well to review first the reasons why the Academy of Sciences and Faculty of Medicine of Paris rejected the theory of personal magnetism in 1784. That it was simply because in the short time at their disposal they failed to understand the phenomena is evident from the following two quotations from the Report of the Royal Commissioners. The one runs as follows:—

“ Nothing is more astounding than the spectacle of these convulsions. If one has not seen it one cannot have an idea of it. . . . All are controlled by him who magnetizes. It is in vain that they are apparently asleep ; his voice, a look or a sign puts them out of that state. One cannot help attributing these constant effects to a great power which agitates the patients, masters them, and of which he who magnetizes seems to be the depository.”

The other runs:—

“ We have finally concluded that it is unnecessary to fix our attention on the rare, unusual, marvellous facts, which appear to contradict all the laws of physics, because these cases are always the result of complicated, variable, hidden, inexplicable causes.”

In other words, while admitting the reality of the phenomena of magnetism and suggestion, the commissioners did not consider it necessary to fix their attention on the facts because they were too marvellous and occult for their understanding. They left them, no doubt, to the gods in justification of the saying of Hippocrates: “ *In arte medicâ quae fiunt plerumque hominum vulgus deis tribuit.*” But it has been sufficiently proved in later years that the decision of 1784 was given against the magnetizers because, before making their experiments, they had not consulted the august body which drew up the report.

In 1820–21, at the time of the successful experiments of

Baron du Potet, a meeting of learned doctors was held in the Hôtel Dieu of Paris, at which thirty subscribed to the conclusion that the opinion of the Commissioners of 1784, to the effect that the phenomena of magnetism resulted merely from the heightened imagination of the patients, was erroneous. They attested the fact that the patients fell asleep when magnetized without their knowledge and even through closed partition doors. This fact was corroborated by the Committee of 1831, already mentioned, whose report recognized emphatically that subjects were influenced at a distance by the magnetizer. It was this latter report which recommended that "magnetism should find its place in the curriculum of the medical sciences"—a thing which no doubt it would have done had it not been for the schism of Braid, by which one man found a name under false pretences and the world almost lost a truth in the usual way, viz. by throwing away the kernel and retaining the husk.

The most conclusive part of the expert evidence in favour of the existence of a magnetic fluid is that which deals with the movement of inanimate objects without contact. Experiments of this kind go to prove not only that the human body is a magnet, but that its magnetism is very similar to that of the loadstone. In a letter from Dr. Despine to Dr. Charpignon, published in the *Etudes Physiques sur le magnetisme animal*, occurs this passage: "I have seen the magnetization of several little instruments used by Mrs. Snitz-Bard, a cataleptic of whom I have spoken in my book. That lady was working on watchmaking. Turnscrews, tweezers, etc., were magnetized in the days preceding her nervous crisis. Four or five days of work at that time were sufficient to magnetize these instruments to the extent that they would raise filings, little screws, steel needles. . . . I have a turnscrew which, magnetized under these conditions two years ago, has preserved its magnetic properties." Again, in vol. IX of his *Physiology*, Burdach mentions the case of a person who was able to attract the pole of a magnetized needle with the thumb, and repel it with one of the fingers—a fact which seems to prove that all the fingers of the hand have not the same polarity. This experiment is confirmed by Dubois-Raymond who in 1849 communicated to the Academy of Sciences at Paris several instances of the deviation of needles magnetized under the influence of the will. These communications were strongly supported by Dr. Mischerlich and by the great German naturalist Baron von Humboldt. Further confirmation is derived from the report of the Academy of Milan, which stated:



“When the somnambulist Prudence approaches a compass the needle deviates about six degrees.”

These are facts which can be pushed into oblivion, but they cannot be explained away by the opponents of magnetism. If any proof is required that the above-mentioned deviation of the needle was free from all trickery, such as the concealment of soft iron about the person of the somnambulist, it is contained in the names which composed the Committee of Investigation which in 1892 recognized the phenomenon. These names are:—Alex. Aksakoff, Privy Councillor of the Emperor of Russia; Dr. Schiaparelli, Director of the Astronomical Observatory of Milan; Dr. Karl Du Prel, Professor of Philosophy at Munich; G. Geroso, Professor of Physics at the Royal School of Portici; Dr. Ermacora, Professor of Physics; Dr. Fiorzi, Professor of Physics; Dr. Ch. Richet, Professor at the Faculty of Medicine of Paris; Dr. Cesare Lombroso, Professor at the Faculty of Medicine of Milan.

Later still, at the Congress of Occult Sciences at Paris in 1900, Major Tegrad, of the French Army, made the following declaration:—“In my presence M. Pinard, a magnetizer of Tours, compelled the needle of a compass to turn merely by using the points of his fingers; and he even changed the poles of the instrument; the needle marking the North turned towards the South and remained there. M. Pinard compelled it to deviate from this point, but it always returned again to the South.” One cannot help thinking that it would be a nice point for the consideration of Messrs. Binet and Féré as to exactly how much hypnotic suggestion on the part of the operator, or heightened imagination on the part of the needle, would be required for an experiment of this kind.

The experiments of Dr. de Narkiewicz-Jodko with a force which, under cover of the new name N Rays, has lately been rediscovered by the chemist Blondlot, leave little doubt as to the existence of a magnetic fluid emanating from the human body. Many experiments in the photography of physiological magnetism have been successfully carried out by Drs. Luys, Papus, Baraduc, Professor Durville, Major Tegrad and many others. The following is one of the processes. In a dark room take a dish in which you place a sensitive plate. Hold the hand at a little distance from the gelatine and then pour into the dish a very light developer. Wait five, ten or fifteen minutes and, according to your power, you will obtain radiances or *effluvia* of your magnetic fluid. Dr. Charpentier has also experimented in this matter and has placed his results on record in two notes handed

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to the Academy of Science by M. D'Arsonval—a member of that body.

The investigations of Charles Lafontaine leave small doubt on the point that human magnetism is similar to that exerted by the loadstone. As a result of his experiments, which many other magnetizers have verified, he has written in his *Art of Magnetizing*: "A piece of iron placed horizontally and magnetized by passes without touching it can be brought to repel a magnetized needle more than 20 deg. . . . a bar of magnetized iron can be rendered neutral by passes." It is a striking fact also, in which all magnetizers agree, that they can never keep a watch in good condition unless it be of the kind specially made by modern watchmakers and termed "non-magnetic." It is interesting to note that Dr. de Puyfontaine, by means of his galvanometer, demonstrated in the presence of Dr. Charcot in 1879 the existence of physiological magnetism and its similarity to the magnetism of the loadstone.

Far more subtle and difficult to deal with is that group of magnetic phenomena which go to prove that metals and metallic compounds have an action upon sensitive persons by contact or at a distance. In dealing with the conclusions drawn from these phenomena it will be necessary to consider the theory of "mental suggestion." Dr. Burg, in his work touching the *Origins of Metallotherapy*,\* shows clearly the action of metals upon sensitive subjects, although a former discovery of the same thing was made by Dr. Kluge in 1815.† More recently this action and also that of medicaments and poisons have been verified by Drs. Bourrut and Burot, professors at the medical school of Rochfort. With regard to medicaments and poisons, these investigators found that they produced their specific action upon sensitive patients without contact. Here we may recall the remarkable experience of George Baldwin, English Consul at Alexandria from 1789 to 1801. In his book on *Magnetism* he gives the following incident which has some bearing upon the action of medicaments at a distance. While in the company of the poet Avena he was visited by a young Arabian who was ill and wanted relief. Baldwin put him to sleep and, while handling his medicine box, was surprised to find that the

\* *Note pour servir à l'Histoire des effets physiologiques et thérapeutiques des armatures métalliques et de certains métaux, sur les paralysés du sentiment ou anesthésiés*—Paris 1851.

† See *Versuch einer Darstellung des animalischen Magnetismus, etc.*, by Dr. Kluge, Professor to *The Medical and Surgical School of Berlin*.

patient with eyes closed could point out among the bottles, not only the proper remedy for himself, but the remedies for many other diseases which Baldwin knew to be correct although the bottles were labelled merely with signs and chemical abbreviations.

The above experiments have lately been verified by M. Ch. Détré in conjunction with a doctor of Nottingham. The doctor being a little sceptical, prepared some small bottles containing different substances, but all uniform in shape, colour and size, having each a different number the significance of which was known to the doctor only. Taking a sensitive patient in the waking state M. Détré placed the bottles one after the other to the nape of her neck, her eyes being closed. Each sensation perceived corresponded with the specific action of the substance contained in the bottle. Now in this, as in the other experiments mentioned, suggestion by word or sign being absent, it remains to deal with the question of "mental suggestion," which awaits proof. But if one admits that "mental suggestion" can produce the effects of the medicaments and poisons themselves one must concede the point that one brain can influence another without the media of the grosser senses; and how could this be effected without a vehicle: an imponderable agent such as the magnetic fluid?

There is another experiment in which the suggestion, if it exists at all, is mental and therefore requires a force of magnetic projection for its operation.

Acting on the teachings of Baron du Potet in his *Magic Unveiled* M. Détré traces a circle with his finger on the floor of a room. This done, a sensitive is introduced who, in the waking state, enters the invisible circle and turns in the direction in which it was traced. This gentleman has also further strengthened the theory of personal magnetism by putting mad persons to sleep with beneficial results. This recalls the results of Dr. Wolfart's experiments on idiots in 1817, and Lafontaine's success in magnetizing idiots in the hospital of St. Jacques at the request of Dr. Bouchet. It may be contended with some reason that idiots and mad people are even less amenable to the sleep suggestion than dumb animals, but it is evident that they are open either to mental suggestion carried by a magnetic vehicle, or else to magnetism itself. This conclusion is aided by the fact that in the magnetization of mad people it is usually after much resistance that they are overcome by the magnetist. The success of Dr. Papus in Paris in this matter is very significant in its

bearings on the existence of a magnetic force under the direction of the human will. It may be concluded, then, that if the "mental suggestion" theory is worth anything at all it belongs to the magnetists and not to the hypnotists. Take the following experiment which may be found described in *Mental Suggestion* (p. 165) by Drs. Bourrut and Burot in these terms:—"Several times the following experiment has been performed. A very sensitive person has been left with other fore-informed persons who have endeavoured to divert his attention. During that time he has been magnetized, without his knowledge, from another room, and the effect has been as prompt and intelligent as if the magnetizer were near him." Here again to dismiss this effect as the result of "mental suggestion" is only to introduce it into the argument for personal magnetism. For, we may ask, how did the suggestion get through the wall? By sympathy? By a pathological modification of the nervous atmosphere and centres of the subject? By all means, yes, but there must be a vehicle of some kind, for, in Time and Space, no force can act without a vehicle. Moreover it must have an initial propulsion from the mind or will of the operator. What, then, can it be but the agent by which, as has already been shown, the magnetizer can move inanimate objects, and exteriorize, project and accelerate the selective power of drugs, to say nothing of altering the poles of the compass. This even prompts a speculation to the effect that, without the aid of a universal agent, hypnotic suggestion itself would be impossible; that it requires, in addition to its interpretation by the senses, a vehicle of transit in order to make it operative; and that finally "suggestion" is, like "Mesopotamia," a blessed word which explains nothing, but which contents the intellects of a great army of doctors who do not understand the phenomena of magnetism sufficiently well to produce more than the mere state that is amenable to suggestion—a thing which any one can do. It is here that a little knowledge is seen to be a dangerous thing, for it plunges these half-thinking men of superficial and materialistic science into the error of supposing that when they have said their "blessed word" they have explored the whole field of occult science so thoroughly that in future it must be read up in the Encyclopaedia of human knowledge *sub voce* "Hypnotic Suggestion." On this point we cannot do better than quote the words spoken by Dr. von Stukrad, the eminent German, before the 71st Assembly of German Doctors and Naturalists at Munich in 1894. "Many medical men," he said, "reasoning without knowledge, declare

that the effects of magnetism are simply effects of suggestion ; that the patient is cured, not by the communication of a foreign vital force, but by the influence of his own mind, by suggestion or self-suggestion. That objection indicates a complete narrowness of spirit, because the suggestion which is transmitted to a patient is nothing but an idea of the brain. The idea alone cannot produce a cure, except in the case where the brain of the patient possesses a certain vital force which is applied to that part of the diseased body designated by the suggestion. . . . He who pretends that the idea alone of the brain can cure without uniting the force between the brain and the diseased part would admit that there is an effect without a cause. Consequently the objection of the theory of suggestion does not obtain against magnetism, but is, on the contrary, a new proof of its existence." \*

From the foregoing irrefutable statement that the idea alone cannot cure, it is fair to conclude that the hypnotist who implants a suggestion by words or signs in the patient's mind relies, if he be consistent, on the patient's own vital forces unaided. This brings me to my second contention that personal magnetism, as a curative agent, is vastly superior to hypnotism.

Seeing that physiological magnetism is an indubitable fact in human nature, and that hypnotic suggestion is no less a fact, we may set aside the question as to what particular mode of the former the latter may be and proceed, by way of stating their differences, to a consideration of their relative merits. It appears that the hypnotist, relying on a *rappport* between his own grosser physical senses and those of the patient, cannot project his thought through the wall of a room or to a distance ; whereas on the other hand the magnetist, dispensing with the grosser senses and relying on a more subtle *rappport* between himself and his patient, can transmit thought and emotion, not only through the walls of a room, but even to great distances. Further, whereas the hypnotist adds nothing to the patient's depleted vital forces, the magnetizer, who, as proved by experiments already recorded, can even store his magnetism in inorganic substances, can also adapt it to and store it in any department of his patient's constitution to work there according to its healthy nature in himself. It follows, then, that where the hypnotist is nothing more than a mere turncock in another man's house, the magnetizer is a system of reservoirs in himself. Moreover, the hypnotist believing

\* Compare this passage with that from Schopenhauer's *Über den Willen*, etc. (*supra*).

himself to have no magnetic communication, however superficial, with his patient, provides himself, better than he knows, with the means of stopping the flow of what small supply of vital force he may possess in a fluent condition ; but the magnetizer, expending his forces freely and assisting nature constantly in her metabolism, finds in himself an ever-increasing power which makes him a centre of radiant energy inexhaustible like that of radium and capable of coalescing with greater centres. An index to this increase of the powers of the magnetizer and decrease of those of the hypnotizer (if he be consistent in his belief) is found in the fact that the former produce an ever-widening range of phenomena, whereas the latter, limited at the outset to a smaller range, are driven gradually into the position in which "the subject is everything, the operator nothing." Finally they become mere lookers-on while natural somnambulists put themselves to sleep by a process of self-hypnotism. In view of these things it may be said that Materialistic Hypnotism, if pursued consistently, would, by force of belief, which is a great factor, tend to foster the spirit of separateness and reduce Humanity to a mere *aggregate* of particles ; while magnetism, with its basic theory of a common force pervading all, would, by the power of belief made knowledge, foster that spirit of unification which will raise mankind into an organism of parts.

Drs. Binet and Féré have contended that the performers of miraculous cures accomplish nothing more than suggestion. This is a contention which I hope to disprove by many examples, but in the meantime, one cannot help thinking that gentlemen like Binet and Féré, who have hitherto failed to perform any miraculous cures, have a very good opportunity of proving the truth of their assertion. If the performance of miraculous cures is merely a matter of "suggestion," it is astonishing to see these gentlemen, who understand that matter so well, neglecting to undertake the cure of patients declared incurable by their confrères. Indeed, when doctors say of some marvellous magnetic cure "that is the effect of suggestion !" the magnetist has an equal right to say to the doctor whose patient is dying in his arms, "that is the effect of suggestion !" For it is well known that in hospitals where suggestion is advanced as an explanation of magnetic cures doctors frequently inform a patient that his case is absolutely incurable and that Science can do nothing for him, whereupon the patient does as he is told, and dies. This should be especially evident to doctors themselves, for if, as they contend, suggestion can work marvellous cures, it is equally capable of

producing disease and death. That its power in the latter direction is great no magnetist will deny, but in regard to the former they await proof. It is easier to kill than to give life.

In treating of the futility of accounting for magnetic cures by the theory of suggestion we should not lose sight of the fact that it is possible in some cases to cure momentarily some nervous affections, especially those which are the result of auto-suggestion. From this it seems that suggestion, used in its own proper sphere, that is, in correcting the effects of bad suggestion or auto-suggestion, is a good remedial agent whose action is analogous to substituting a truth for a lie in the patient's mind. In this way suggestion is frequently employed by magnetizers, especially when they have to deal with patients who have been told by the awe-inspiring doctors of official science that they cannot possibly get well, and this perhaps in the tone of the stage hypnotist when he says to a sensitive "you cannot open your eyes!" But it must be remembered that when *magnetizers* use suggestion in this way it is upon a magnetic foundation, which makes a great difference. Without magnetism suggestion is unreliable, laying the patient open to accidental suggestions of all kinds and leaving the mental chamber empty swept and garnished for the return of the expelled demon of disease with seven others. Braid himself admitted that his "artificial methods" tended, by the paralysis of the nervous centres, to destroy their equilibrium. And Dr. Durand de Gros, his follower, said, "the hypnotic state consists in an abnormal accumulation of nervous force in the brain — an accumulation provoked by artificial means." This may offer some explanation of the fact that Nature, resenting the disturbance of equilibrium, constantly undoes the work of the hypnotist while she admits the validity of the magnetist's cure and allows it to stand because it employs no violent measures and, moreover, because, instead of opposing one disorder to another, it consciously imposes order to rectify and re-establish the nervous equilibrium.

Glaring as the error of hypnotism appears it has been followed tenaciously by men some of whom were otherwise great. First by Dr. Braid employing the processes and arguments of Abbé Faria in the attempt to discredit the magnetizer Lafontaine; then by Dr. Durand de Gros from the year 1850; then by Dr. Liebault from 1860; and finally by Dr. Charcot who, following in the wake of Liebault and Durand de Gros, and deriving inspiration from the extraordinary performances of Donato,

introduced hypnotism into a Municipal Hospital. He used the methods of Faria, Durand de Gros, Liebault and Braid, viz. intimidation, fixation of the gaze and such artificial violent means as all hypnotists have practised in common with the sorcerers of the middle ages for the purpose of disordering the nervous system. As Director of the Salpêtrière from 1879 Dr. Charcot experimented upon the hysterical women confided to his care. Apparently he never had the idea of magnetizing them for cure, but always hypnotized for experiment sake to satisfy his curiosity or verify the experiments of Donato, Karl Hansen, Werbeck and others, if not to become in his turn a "discoverer." His work was based upon the assumption that hospital patients exist for the sole purpose of providing so much pabulum for scientific experiment. And when all is said and done what *has* he discovered? *Nothing but what he ignored before, and what magnetists already knew.* He tried upon the hysterical women of the Salpêtrière the processes of the old sorcerers, and satisfied himself that they were really true. So glaring was this procedure that Dr. Liebault, the Chief of the Nancy School of Hypnotism, wrote, "You cultivate hysteria at the Salpêtrière; you do not cure it." Dr. Bernheim also, of that same school, in dealing with the experiments at the Salpêtrière, pronounced it as his firm opinion that "hysteria is not a good ground for the study of hypnotism." \* Yet it was on that ground that Dr. Charcot worked surrounded by journalists, wealthy leaders of fashion, doctors and students, who, assisting in his conferences, performances and exhibitions, and being awed by the strangeness of the spectacle and the seeming "power" of the professor, vied with each other in the world-wide publication of his name.

So far did Dr. Charcot go in his unscrupulous experiments that he did not hesitate to provoke, at public performances, attacks of erotic hysteria in subjects young and old. This fact is mentioned in a book by Dr. Morand, one of his friends, who, strange to say, fails to find in it any sufficient cause for indignation. Such was the champion of hypnotism—a thing born of the rapid methods of Faria and stage hypnotists generally—who has written so much against the magnetizers and their subjects whom he calls "confederates of quacks." These poor subjects, he avers, are in great and terrible danger and, although charity should have begun at home, at the Salpêtrière, he is compassionately sorry for them. Dr. Morand, his friend, has

\* Vide *Gazette des Hôpitaux*, March 27, 1888.



written in his book, "The lot reserved for those who abandon themselves to an excessive hypnotization is fatal. These people become true automatons, unconscious fools. . . . It is sufficient to see the greater number of the poor girls who have been used as subjects of studies at the Salpêtrière and elsewhere to be convinced of the sad destiny which is reserved for professional hypnotic subjects." Dr. Morand forgot to add that the Salpêtrière was then under the direction of the famous Dr. Charcot, a hypnotist after the order of Faria ; he also forgot to add that a magnetizer, pursuing the earnest recommendations of all the masters of magnetism, has never been unscrupulous enough to use as subjects of experiment the patients entrusted to his care. It is moreover a little difficult to understand why an Officer of the Legion d'Honneur should, in confessing that hypnotism is dangerous, give the victims of his friend Dr. Charcot as an example. Nothing short of an overwhelming conviction of the truth and its importance could have led to this.

If it is so certain that hypnotism, even under the pretext of scientific study, is fatal to the subjects of experiment, the same cannot be said of magnetism, which rejects altogether the violent processes of hypnotism and has always been opposed to speculative experimenting with patients. It would be possible to quote here the opinions of many distinguished scientists—men who know, and frankly admit, the differences between magnetism and hypnotism—on the pretended dangers of the former ; but the two following will no doubt be sufficient :—

Dr. de Haas, of Nancy, has written : " Magnetism in any case cannot have injurious effects on the persons who submit themselves to it."

And Dr. Moutin of Paris has also written : " It has been pretended that human magnetism in certain hands can do harm. Where are the proofs of that assertion ? We know also that some learned doctors have made experiments and that they affirm that hypnotism can be dangerous. We will not contradict them in regard to hypnotism, but we invalidate entirely their words respecting animal magnetism, which they have refused to study and which consequently they do not understand. . . . A practice of more than twenty years authorizes us to say that Magnetic Therapeutics have never produced unfavourable effects."

*(To be concluded.)*

# REMARKABLE OCCURRENCES AND PRESUMABLE EXPLANATIONS

BY FRANZ HARTMANN, M.D.

(Continued)

## XXV

### SUPPOSED "SPIRIT COMMUNICATIONS"

NOT very many years ago it was generally believed among the followers of spiritualism that most of the phenomena occurring at séances were caused by the personal spirits or ghosts of departed human beings; more recent discoveries have caused a modification of this opinion to a certain extent and while it seems to be quite certain that some such entities, especially earthbound ghosts of suicides and victims of premature death can, under certain circumstances, communicate with mortals, it is also established beyond doubt that such phenomena may have other causes which have nothing to do with the personalities of the dead. It is now admitted even in scientific quarters, although such a statement would have been ridiculed a few years ago, that thoughts are substantial things, notwithstanding their invisibility, and that a thought or a current of ideas brought into existence by somebody may outlive the personality of that person and continue to exist as a substantial force in the invisible world even after that somebody's death. If such a thought current enters the mind of a sensitive person, such a person may become a medium for the expression of the same current of thought, although the departed originator of that current has nothing whatever to do with it. The following occurrence goes to confirm the truth of this statement.

1. During my investigations of spiritualism in New Orleans, La., it repeatedly happened that what claimed to be the spirit of a Catholic priest delivered a sermon through the mouth of a medium; it was always the same sermon, but it always ended abruptly in the midst of a sentence and no amount of persuasion could induce that priest to continue it further. It was finally discovered that the said priest had actually, while living, delivered the same sermon and was struck by apoplexy at the very point

where that sermon stopped. Death having interrupted his speech also made an end to his current of thoughts and there was no more of it to be impressed upon the mind of a medium.

The ignorance of ghosts in regard to things that happened after they left this mundane life and their inability to reason correctly is also shown in the following case :

2. In an old castle in Tirol, which is partly in ruins, while some parts of it are still inhabited, frequent disturbances took place, which were caused by the apparition of a ghost in the shape of an old man with a white beard and wearing a long fur-lined coat with wide sleeves and a skull cap on the head. He claimed to be the proprietor of the castle and his desire was that some documents which he had hidden away in a certain place in his cellar should be recovered and delivered to his daughter. He indicated the place, which after some troublesome research was finally found. There was a half rotten wooden box, but the documents were destroyed by mice and there was nothing left to indicate that they had been deposited there except the still intact seals which were attached to them. As a matter of course, the daughter of that knight had died long ago. From the records of that family it appeared that the castle had once been besieged and the old man been murdered. The hiding place of the documents and the desire to have them delivered to his daughter was probably foremost on his mind at the time of his death ; but his ghost had not the power to see that the papers were destroyed, nor to know that his daughter was dead. This kind of ghosts may be classified among the "shells" from which the spirit and with it the power of reasoning has departed, but in which still an automatically acting current of thought remains, such as we may often observe in the life of our dreams. The life of a spook is a dreamlife in which free will and judgment is absent ; these powers belonging to the higher principles of the departed soul, and for this reason such empty remnants of departed people often make the most unreasonable demands.

## XXVI

### OBSESSION AND POSSESSION

The literature of the mediæval age is full of accounts of cases of obsession and permanent possession by demons, evil spirits and other entities, and such cases are by no means rare in our modern times. In fact, there are many obsessed people to be found in our lunatic asylums, even if they are not recognized as such by

modern academical science, which rejects the belief in the existence of invisible intelligent entities ; but every one who is under the dominion of a fixed idea over which he has lost his power to control it, may be said to represent a case of possession, for he is himself possessed by the products of his thought ; he has himself by his own imagination created the object which has gained dominion over him and, as there is no such thing as a creation out of nothing, he has himself attracted the elements for building that object, be it consciously or unconsciously, from the invisible world. Every case of "hypnotism" is a case of obsession, and as there are people living who can by the power of their will hypnotise and obsess others, so there are also invisible entities who may do the same, be it consciously or by means of unconscious instinctive attraction. Really everybody who is influenced by the will or thought, belief, opinion or doctrine of some one else, is to that extent obsessed by it, and whether it is a temporary obsession or becomes a permanent possession is a mere matter of degree. However, only such cases are now called "obsession" in which the personality seems to have become changed into another person, or when several personalities seem to exist in one individual. Modern books on psychology speak about a "splitting of consciousness," but it is not explained why and how such a division occurs. Many cases of obsession have come to my personal knowledge, of which the following are some examples :

### *1. Hallucinations.*

In April, 1907, my friend, Mr. A. G.—in Dresden, committed suicide by drowning. He was a virtuous and intelligent man, occupying himself a great deal with reading philosophical and metaphysical literature. By some means he took it into his head that he was persecuted by the masonic fraternity and his fear caused the unconscious action of his mind to create phantoms, which soon became manifested as (to him) audible voices. Henceforth he was continually molested and annoyed by hearing insulting and offensive remarks about his person which apparently came from persons in his surroundings. He was sent to an insane asylum, where he remained for several months, but could not be cured and, being driven to despair, he put an end to his life.

Now as far as I am aware of it, official medical science gives no reasonable explanations about such cases, although it endows them with the high-sounding name of "hallucination of hearing" ; occult science teaches that the mind of man is the creator of

thought forms and that these forms are substantial, even if they are only subjective and invisible, and that fear is a great agent in the production of such imaginary but nevertheless actually existing forms. These forms receive their life and substance from the person who created them and constitute his false *Egos*, which, when they are allowed to grow strong enough, overpower his reason and judgment, and the best cure of this condition is the awakening of the true self-consciousness, by means of which one realizes the presence of that higher Self in whose light all the creations of ignorance disappear like mists in the light of the rising sun.

### 2. *Astral Obsession.*

Mademoiselle L—, a young French lady visiting Florence, was apparently obsessed by what seemed to be the spirit of an actor who had recently died and who before his death was deeply enamoured of the celebrated actress, Sarah Bernhardt. The young lady herself knew nothing of Sarah Bernhardt, she had never seen her and cared nothing for her, she even was greatly annoyed by the extravagant expression of admiration which the actor who had taken possession of her body made regarding the object of his love, and what seems most curious is the fact that this obsessing spirit did not seem to understand that he was inhabiting the body of another person, but imagined himself to be still alive and in his own physical form. He gave his name and the address of the place where he lived and where he still imagined himself to live and his statements were found to be correct upon investigation. At last, after a great deal of persuasion and argumentation, he began to realize his situation and wept bitterly, but was finally comforted by the instruction which he received from the friends of the lady and left her organism, to return no more.

The presumable explanation for such cases is that the soul of a person who, during his life has not yet arrived at true self-consciousness of his own higher nature, leads a sort of a dreamlife when he enters the astral plane and blindly follows the law of instinctive attraction. Some of the elements in the mind of that lady may have corresponded to elements existing in the mental sphere of that actor and, as like attracts like if there is no resistance, the obsession took place.

### 3. *Demoniacal Obsession.*

Cases of demoniacal obsession have occurred at all times and among all nations and are occurring at present. Many atrocious crimes are taking place under the influence of such obsession

and the criminal is their victim. He may then be regarded as a diseased person, whose misfortune is that he has at such a moment lost his power of self-control. An understanding of this law would probably change the present mode of legal treatment of criminals. Materialistic science knows nothing of such obsession and some of the would-be wise deny the possibility of such things ; because the existence of demons and thought forms endowed with will and intelligence is beyond their grasp and cannot be tangibly demonstrated in the laboratory of the universities. Metaphysical science teaches the existence of demoniacal powers and explains how a demon may grow in man. In a well-known letter of an adept written to Mr. Sinnett it is said : " Every thought of man having attained a certain maturity attracts from the invisible world certain elements corresponding to its own nature ; thus creating a being with a will and intelligence of its own and having an independent life for more or less time according to the intensity of the desire which called it into existence."\*

The seed of a tree, planted into suitable ground, attracts from its surroundings the necessary elements for growing into a corresponding tree and a thought germinating in the mind of a person ultimately produces a living thought form ; while such thought forms, or " elementals," are again attracted to other persons, in whose minds they find some element corresponding to their own nature. Hate, fear, jealousy, envy, greed, etc., cause corresponding monsters to grow, and thus momentary obsession (as in some cases of epilepsy) or even permanent possession by " evil spirits " takes place and causes lasting insanity.

The fact that everybody peoples his own subjective world by the products of his own imagination may be known to every one who examines his own mental condition ; but these products are visible to those who are endowed with astral sight and therefore also perceptible to animals, as the following case goes to show :

Professor Sch——, well known as a vivisectionist, who had to leave Florence owing to the indignation of the people on account of his atrocious cruelties towards the animals which he tortured, was also hated and feared by all the dogs. Even the most gentle dogs grew excited at his approach ; they barked at him furiously and snapped at him and had to be removed when he entered a room. It seems that his cruelty attracted corresponding influences from the astral plane, and for all we know the astral images of the murdered animals took perceptible forms in his mental sphere. It is furthermore stated that this Professor Sch—— in his later

\* Quoted from memory.

years was subject to hallucinations ; that he was tortured by visions of his mutilated victims and hearing their pitiful cries. That thought forms may become very permanent is shown by the fact that murderers are sometimes driven to despair and suicide by seeing the shape of the murdered person in their own mental sphere. It is also said that Lord Lytton in old age saw the shapes of the heroes of his novels, which were the products of his own fancy, and that they were to him living realities.

Such things may be called " obsessions " ; but they are harmless in comparison with demoniacal obsessions ; these having quite a different origin. Cases of this kind are caused by entities inhabiting the astral world, whose orders may be as varied as the combinations which may be invented by the imagination of man, representing all possible instances of passions and mental qualities together with their external expression in corresponding semi-animal forms. Hysterical or sensitive persons without much self control may apparently be obsessed by the " spirits " of animals, dogs, cats, etc., and imitate their actions, barking, howling, mewling and even undertaking gymnastic feats (climbing of walls), etc., of which they are incapable in their normal condition. Moreover, such usual obsessions may show human intelligence, making use of the organs of speech of the obsessed person.

In Japan, China, Korea and other countries in the East, such a demon is known by the name of " the Fox " (in Japan " *Kitsune* ") and its obsessions are exceedingly frequent. Professor E. v. Baelz, who lived in Tokio, gives a description of such a case in the *Vienna Medical Weekly*, of which the following is an extract : The patient was for four weeks treated at the university hospital at Tokio. She was a strong peasant woman of forty-seven years of age, of a wealthy family. Eight years before she entered the hospital she was told that such a demon had been cast out from a certain person and that he was seeking another habitation.\* It seems that her fear was excited and that this made her open for the obsession. At first the " fox took possession of her chest and rising upwards to the head it began to talk through her, to criticise her own thoughts, ridicule her ideas, use obscene, abusive and blasphemous language and mix itself into her conversation with others, turning her life into an actual hell. In vain she applied for help to priests, missionaries and exorcisers, spending nearly all her means on such experiments."

One of these spells is described as follows : " While she was

\* Compare Matthew viii. 31.

telling us the history of her case, she began to beat her left breast with her fist ; exclaiming : ‘ Oh, sir ! Now he begins to move again in my breast.’ Then suddenly a strange voice began to speak through her mouth, saying : ‘ Yes, I am here, you stupid goose, and do not think that you can prevent it. I know as much as these doctors.’ In a short time the obsession became complete and it was then only the demon who spoke through her. After ten minutes the talk of the fox became less coherent and the woman was able to reproach the intruder and to beg him to leave. Such attacks took place six or ten times a day and even oftener. The demon in his conversations showed an intelligence and wit superior to that of the patient. Whether she was ever cured is not known.”

To give a reasonable explanation of such occurrences is only possible if we admit the existence of intelligent entities, demons or devils, inhabiting the invisible world, which however is visible enough for those who have the power to see it, and the only rational cure for it is that these spiritual influences are to be driven out by a superior spiritual power and the organism of the patient made strong enough to resist them. If the obsessed person cannot attain himself the intellectual and spiritual strength to cure himself, a cure may be effected by the spiritual will of another ; but persons having that superior power are at the present day very rare and therefore in our insane asylums and prisons for criminals many such incurable cases may be found. This state will continue until the practice of medicine is not based merely upon external research and intellectual speculation, but becomes a divine art, and the most necessary prerequisite of the true physician of the future will be—not sanctimoniousness—but sanctity ; spiritualisation and the knowledge of the occult powers hidden in the constitution of man.

*(To be continued.)*



## REVIEWS

THE PSYCHOLOGY OF RELIGIOUS BELIEF. By James Bissett Pratt, M.D., London: MacMillan & Co., Ltd.

It is impossible to attempt any orderly and thorough review of so important a work as this within the space at my disposal, and although I have found more than usual food for thought and exceptional ground for controversy in the reading of this book, I must content myself with a bare statement of the lines followed by its capable author.

The inhabitant of Mars, supposing him to have no idea of God, would, upon landing here, be struck with this world's natural peculiarities, still more by the mastery of natural forces by human intelligence, but most of all by the universal belief in and worship of a Deity whom no man at any time can rightly be said to have conceived more than dimly and never to have seen at all. A study of history would not help him in the least to determine the origin of this belief, and strangely enough nobody here could give a reasonable account of how and when God arose in the mind of man. Regarding us all as Martians in need of solid ground on which to base the religious idea, the author of this work puts himself to answer the questions: "Why do men believe as they do? On what does this belief actually rest? From what does it draw its strength, and in what region of our psychic life is it mainly intrenched?"

The will as an element of consciousness is refuted, and in short is relegated to the category of psychic compounds, of all such products the most inclusive, a by-product of a succession of states of consciousness, not a principle but an incident of our being. In the centre of our sphere of consciousness, the periphery of which is articulate thought, is to be found that pith or core which is the source of all unreasoned, intuitional and emotional consciousness. Just there is the *fons et origo* of the religious feeling. The elements of psychic life are thus clearly and concisely laid before us, and the nature of belief is in the same lucid manner defined as "the mental attitude of assent (articulate or inarticulate) to the reality of a given object (of thought)." There is the belief from sense, the "reality-feeling" as Professor Baldwin calls it, and the belief from authority. Both are fundamentally identical

in nature. When Hume made sense-perception the basis of belief he argued only for primitive conceptions. There is that to be believed in which transcends perception. It is compassed by Paul's definition of Faith as "the evidence of things not seen." There is further the intellectual belief embraced by philosophy, and beyond these there remains the intuitional belief which gives rise to the emotion of worship and adoration, a belief in no way depending upon sense-perception, authority, philosophy or revelation in the exterior form. Belief, in short, is at its best when it is instinctive and intuitional.

Part II of the work is concerned with the historical aspect of the subject which naturally leads to the present status of religious belief, which opens up the Third Part of the discussion. Under this head are considered "Development of Religious Belief during Childhood and Youth" and "Types of Belief during Mature Life." The work is brought to a conclusion in a chapter on "The Value of God" (to mankind, as an Idea of the Mind).

From Prof. Pratt's concluding remarks we learn that he is in full face view of the modern crisis in the religious world and that he has some strong views as to the future development of the religious idea. "When the old props are altogether knocked from under the non-mystical portion of the community, what will be the result?" Whence then will humanity draw its conceptions, its religious ideas, its beliefs? The answer is thought out and thus expressed:

"Religious belief will stand or fall with what I have called the Religion of Feeling. Personal inner experience. . . . Here alone is something independent of literary criticism, of scientific discovery, of philosophic thought. From here alone spring religious convictions that will hear of no denial, that bear their own passports and refuse to be discredited . . . and the time is coming, and is, I believe, not far distant, when this inner experience, this spiritual insight, will be recognized as the only sure basis of religious belief."

The work is constructive, synthetical and inspiring, but, as I have said, contains much that is controversial. It will be widely read.

SCRUTATOR.

TRUTHS FROM THE SPIRIT WORLD. By M. Hoey. London: J. Wooderson, 23, Oxford St., W., Price 2s. 6d. net.

MR. WOODERSON has commenced the publication of a very interesting series of occult works, among which I find a volume by Mr. Hoey which strikes me as among the most curious, suggestive, and interesting of recent productions in spiritual literature.

Like a great number of kindred productions, this claims to be due to spiritual influence and is, in effect, the result of direct writing or clairaudience, perhaps both. The simple statement is made that "the author has written to dictation whilst the whole world slept," and it is further said by way of confirmation, so far as it may be allowed to carry us, that "the same writings were given to the author's twin soul years ago in another language and another country . . . and the Eastern writings are in manuscript from which they have never been printed." In the nature of testimony this should be considered of weight, but as evidence of the source and authority of the work thus communicated it cannot be taken as conclusive. There is always the merged ego to reckon with, the subliminal consciousness, the higher ego, or by whatever name you may choose to call the *fons et origo* of intuitions and inspirations, concerning which, to be quite safe, one must needs be deeply interested and versed, experimentally and theoretically, as with all the latest evolutions of psychology.

But taking the book for what it is worth apart from the *mandamus* of "Azrael" or another who may have been concerned in its transmission, there is a more than usual amount of good reading in it, and the ideas developed sometimes touch the line of originality. It must, however, be confessed that the greater part of the work embodies in new form the world-old doctrines of Reincarnation and Karma, and the more recently developed theories of direct spiritual communion, and the contiguity of the astral plane of existence. The note of chief interest lies perhaps in the blending of spiritualistic with theosophic teachings which this strange volume effects. Without apparently striving at the effect, the writer has succeeded in more than one instance in forming a nexus between the two widely-sundered systems of thought. Every communication is written as from a spiritual instructor to the author, and bears the well-known name of Azra, better known as the Angel of Death. From the point of view of spiritual worlds, however, he may be the prototype of Anubis, the Awakener, and the Angel of Life.

Regarded merely as a book of surmises and suggestions, these "Truths from the Spirit World" are well worth reading, and authority lends nothing of interest to them. The use of the word "planes" as referring to states of matter and consciousness, "Devachan" in relation to the post-mortem state, and "Karma" to indicate the law of cause and effect, clearly points to theosophic reading. In singular disagreement with some of the teachings of

Swedenborg, here and there in touch with Alan Kardec and Stainton Moses, and in general tone mainly theosophic, the writer of these remarkable communications from the Spirit World is instrumental in evolving some novel and interesting points of doctrine which cannot fail to be appraised at their true value by those who have learned to distinguish between imagination and spirit teaching.

SCRUTATOR.

A MIRROR OF SHALOTT. By Robert Hugh Benson. London: Sir Isaac Pitman and Sons, Ltd. 1 Amen Corner, E.C. 1907.

FATHER BENSON gives us in this interesting volume a number of psychical stories, most of which have appeared separately in the *Ecclesiastical Review* and the *Catholic Fireside*. Some of them are concerned with apparitions, one with a case of "possession," and a few are records of inner or mystical experiences. All purport to be true, as regards their essential features; but they are presented in fictional form, and no claim to scientific accuracy is made.

One of the most curious incidents is that described by "Father Maddox." According to this narrative, a certain novelist, while staying with a friend in a large old house, had a brilliant idea for a book. The chief character was to be a fugitive priest, who had become apostate under torture, and who limped a little, from the rack. The novelist became absorbed in the idea, and the book grew rapidly under his hands. One day, while working out one of the details, a queer thing happened. *He saw the priest of his creation come towards him, apparently real flesh and blood.* This may be explained as a hallucination, produced by the excitement of composition, in a naturally good visualizer; but the curious thing was that the butler and one of the maids afterwards saw and described the same figure. Was it a sort of violent thought transference from the first percipient's mind—i.e. a telepathically generated phantasm—or was there a discarnate entity present, inspiring the novelist to write its life-story, and making itself visible when conditions permitted? We are not told whether there was any tradition of the kind connected with the house, nor whether it already had the reputation of being haunted.

Another story, still less explicable by orthodox psychical hypotheses, is that of an apparition which tried to prevent a priest from going to administer the last Sacraments to a dying woman. The priest, however, went—following his ghostly visitor's foot-tracks in the snow. At the top of the hill, the snow

continued, smooth and white; *but the footmarks ceased.* "If he had leapt, he did not alight again." Who or what was the malevolent visitant?

It is possible that the cases might lose their interest somewhat, if the *raconteurs* could be catechized by a sceptical "researcher"; but Father Benson does not present them as evidence, so we are at liberty to treat them as art rather than science. The stories are eminently readable and interesting.

J. ARTHUR HILL.

THE SECRET OF MENTAL MAGIC. By William Walker Atkinson.  
London: L. N. Fowler & Co., Imperial Arcade, Ludgate Circus.

THIS work deals in that straightforward, crisp style, peculiar to American writers, with a subject which, quite apart from its practical value, has an interest which at this day is second to none. In the struggle for supremacy and the resulting survival of the fittest which seems to be involved in the scheme of evolution, the two great factors of Mind and Matter are locked in a conflict which has lasted through many ages, and until now every throw has been to the credit of Mind. When brain is pitted against brawn, the former wins all along the line. For brain is after all a superior muscle, the specialized output of Nature through a long process of tortured existence; and those who fight with their brains are, subject to the co-ordination of the trunk and limbs, like members of the Headquarters' Staff. Acting on the advices received through the Intelligence Department, represented by the sensorium, they carry out their will through the battalions at their command.

In this work Mr. Atkinson shows how most easily we may obtain control over the mental functions so as to have the best powers of the mind always at our disposal. In this scheme he regards the Will as centred in the true Individual, a being separate from the personality and all its untutored and untrained faculty. By Mental Magic he means no more or less than the influence of mind upon mind, in its various degrees, forms and phases. It is said that

Mental Magic has been known to the race, in one form or another, from time before history was written. In the earliest records we find traces of it among all peoples. And even to-day it is known and practised in a more or less ignorant manner, by all races, from the people of the highest civilization known to us, down to the ignorant African savages or Bushmen.

It is a serious question whether, in regard to mental operations, at all events so far as their practical results are concerned, we are not in a position to learn something from these so-called "ignorant Africans and Bushmen." Admitted that many have been deterred from a serious study of the question by the repulsive ceremonies which attach to the exhibitions of this power of mental affection known variously as witchcraft, sorcery, voodoo, etc., but the fact remains that many native peoples and aboriginal tribes in remote centres of the world have satisfied travellers that the practice is there whatever we may have to say regarding the concrete of superstition which overlays and obscures it. It is not too much to say that probably all the ancient records of magic, miracle, and thaumaturgy in general, owe their existence to the special training given by certain individuals to the Will and the Imagination. Above all acts of good and evil, above all magic and sorcery, there is the power to do, and power to think, the supreme purpose and the Will. Before a thing can be effectively done it must be imagined as done. From the Yoga of India to the Christian Science of America, from Pantajali to Mrs. Eddy, there are doubtless as many degrees of opinion as there are years or miles between them, but all are agreed that all effective mental operations are due to the perfected use of the Will and the Imagination. In seven very clear and interesting lessons Mr. Atkinson tells us what constitutes mental force, what underlies it, what suggestion is, and what personal influence. He shows how to master "Telementation" or thought-influence at a distance, how to cure disease by mental therapeutics, and concludes his useful and practical work with some hints on mental architecture or brain-building. The book runs into some four hundred pages, and is issued in a handy pocket size, nicely bound and clearly printed.

SCRUTATOR.

## PERIODICAL LITERATURE

IN connection with the recent experiments with Eusapia Paladino *The Annals of Psychical Science* for June 15, reproduces a lecture given in a fashionable theatre at Turin by Professor Pio Foà, on "Public Opinion and the Phenomena termed Spiritistic," in which he pleaded for patience while Science extended its domain into what used to be called the Supernatural, but is now regarded as an "expression of cosmic law." Full details are given of the "marvellous cure," briefly mentioned in these pages last month. A consumptive girl who had been given up by four doctors was taken in hand by a magnetizer, who learned that some months before she had seen a vision in which she was told that on May 8 she would get up. Later on she frequently saw a "pretty lady" who imparted strength to her, and who on various occasions spoke through her while entranced, stating that sensibility would be restored in the girl's limbs, and that she would be completely cured, giving dates. Under this control the girl was at times able to walk about the room, though unable to do so normally.

The predictions were exactly verified, and the magnetizer, M. Magnin, exhibited his patient to a number of medical men, and induced the trance, during which she walked freely, and appeared to see and embrace her invisible protectress. On coming out of the trance she recognized the portrait of the "pretty lady," hitherto unknown to her, among the pictures on the wall; it was that of a deceased friend of M. Magnin. The two photographs with which this article is illustrated may be of scientific value, but we are surprised that they should have been thought necessary for publication in a review of this class.

The *Journal of the American Society for Psychical Research* for June is a highly interesting number. Miss Frank Miller, for some time a student at Geneva, describes "Some instances of subconscious creative imagination" in her own experience, which were studied and published by Professor Flournoy, who compares them with the "subliminal romances" of Mlle. Hélène Smith. One of Miss Miller's peculiarities is that she takes on with great intensity, for a few seconds, the mental conditions of those with whom she is at the moment, or the sensations suggested by a picture. She also finds that poems force themselves upon her imagination, either in dreams or when travelling. But on analys-

ing them she finds that the materials for the scenes and verses suggested to her have all been in her mind through reading, even when she might not have been able to recall them at will. She has also the power of impressing other sensitive persons; she says—

An artist of a certain celebrity wished to illustrate some of my publications. Now in this matter I have my own ideas and am difficult to please. Well, I succeeded in making him portray landscapes, such as those on Lake Léman, where he had never been, and he also claimed that I could make him draw things that he had never seen, and could give him the feeling of an ambient (or atmosphere) that he had never felt; briefly, that I used him as he used his pencil, that is to say, as a simple instrument.

Professor Hyslop gives a long explanation of his view of "Telepathy," limiting the correct use of the word to the fact of perception of thoughts or mental images actually in the mind of another person at the time. It is not a hypothesis, he says, much less an explanation; it is a name for a phenomenon for which an explanation is needed. In order to find an alternative to the idea of spirit influence it has been assumed, without proof, that a sensitive can select latent memories from the minds of other persons, present or at a distance, and use them to construct a fictitious spirit personality; but for this "selective telepathy" Professor Hyslop "can see no scientific evidence whatever," and says—

I must blame psychic researchers, even some who ought to know better, for permitting this illegitimate use of the term to gain currency. Too many have used it to blind the vision to its relation to the various problems we have to solve. It is time to insist upon the only legitimate use of the term, and those who insist on employing it to explain all the mysteries of mental coincidences, and the reproduction supernormally of independent personalities, must be held responsible for their action, and evidence exacted from them that their assumption has adequate credentials. We gain nothing by the mere use of words whose meaning is not clear and which only conceal our ignorance in the guise of a pretended explanation.

The *Open Court* for June gives a beautifully illustrated analysis of Schiller's dramatical works, especially with regard to their psychological insight. "Justice" treated in two articles, is the subject of the month, and the editor summarizes an article by Dr. Arthur Pfungst, of Frankfort, on the similarities in Shakespeare's *Hamlet* to the philosophies of ancient India. Hamlet's perplexities are compared with those of Arjuna in the *Bhagavad-Gita*, but, says Dr. Carus—



Arjuna has a teacher and counsellor in Krishna, while Hamlet is helpless in the whirlpool of life, and the result is that the Gita takes a different turn from Shakespeare's drama. Hamlet cannot rise above empirical existence, and so his fate becomes a tragedy.

Another of Shakespeare's plays is discussed in the *Metaphysical Magazine*, where Dr. Alexander Wilder writes on "Macbeth, lawful King of Scotland," showing that Duncan was slain by his subjects, and that he was the grandson of a usurper who had murdered a previous king, from whom Macbeth's wife was descended. Macbeth therefore mounted the throne by right of marriage, as well as by popular consent, and was an enlightened, peaceable, and prosperous King.

In *The Word*, Dr. E. B. Guild writes on "The Why of some Beliefs," and shows that wars and contests have not been about religion in the abstract, but only about beliefs, and because of differences in belief—

Religion has two aspects. On the one hand it has to do with the relation of each individual to the Supreme, and on the other hand with the relation of each individual to his fellows. With the first none can interfere and no other intervene. The second, the relation of the man to his fellows is the concern of all. Belief is only an imperfect vehicle for the expression of both. Attention to the differences of belief breeds dissension and strife. A search for the underlying principles leads to harmony. There is a vast difference between religion and belief, and men war about belief.

*Eternal Progress* has a great deal to say about the New Life, and how to begin and practise it. In an article headed "Thoughts are Things," a loose statement, by the way, we are told that anger during or after a meal will change the food into detrimental and even poisonous elements, so that sickness intervenes, with possibly a funeral to follow. Worry also neutralizes the nourishing properties of the food, and causes loss of weight. The remedies are right thinking, kindness, and faith.

A grave medical journal, the *Therapeutic Record*, admits an article by Dr. C. B. Lyman on "Suggestive Therapeutics." A good case is made out, with an array of eminent names, for the study of "psychological therapeutics," and a similar article in the *American Medical Journal* is quoted. Whether intentionally or not, the *Therapeutic Record* drives the lesson home by a leading article on "Cheerful Physicians."

In *The Seeker*, an excellent little quarterly conducted by the Rev. G. W. Allen, the Rev. F. W. Orde-Ward expounds "The Message of Mysticism" as a transforming force in the world.

## 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 the present time, when so many reminiscences of the Indian Mutiny are engaging the attention of the Public, the following incident, which occurred on its anniversary, may be of interest to your readers.

That evening, the tenth of May, some of the members of the Manchester Psychic Research Society were present at a seance held at the house of Mr. Orr, the President, to meet Mrs. Everitt. It took place in the dining room and all were seated at the dining table. Seven members of the Society were present, two friends, and Mrs. Everitt. It was about eight o'clock in the evening, the blinds had not been drawn down, so there was plenty of light, as the window faced west and the evening was fine and bright.

We were in the midst of many familiar manifestations, such as direct whispers, the tramping of feet, frequent signals from friends on the other side, termed somewhat incongruously "raps" (for some strong psychics were present and the conditions were very good) when, suddenly, in our midst, a sound was heard that immediately arrested all our attention. For it was the beating of a drum, unmistakably a drum, resonant, regular, and quite distinct. We all heard it and were much puzzled to know what it meant, until one lady cried "Look at the soldiers! some soldiers are here!" She then, in answer to our questions, described their dress, especially the caps they wore, which were "something like a postman's with a knob standing up in front." As this suggested a period some forty or fifty years ago, the question was put to our visitors, "Were you in the Crimea?" but a single rap on the table negatived this suggestion. "The Indian Mutiny?" was the next inquiry, and it was answered by "Yes!"

It now occurred to some of us, who had chanced to notice the fact in the morning paper, that it was the anniversary of that event; so with increasing interest we tried to find out in what particular action our visitors had taken part. "Were you at Lucknow?" we asked, but the answer was again "No!"

Meanwhile the drums continued to beat and the men, with wearied gait, uniforms faded and defaced, their brass instruments hanging carelessly at their sides, were seen to enter a ship. (The use of the word "ship" may I think be easily accounted for when we recall the curious construction of the boats then used in India, with their straw thatched erections and fantastic sails.) But no light was thrown on the mystery until another lady who was also watching, exclaimed, "The boat has sunk! It has gone down!"

This furnished the missing clue. Some recollection of the treacherous firing on the boats by Nana Sahib—boats he had himself provided for the escape of the enfeebled remnant of General Wheeler's heroic garrison and the hundreds of women and children they were protecting—fortunately crossed the mind of some one present, who immediately put the question, "Were you at Cawnpore?" The answer was "Yes!" and the men belonged to the 53rd (or 43rd, we were not quite sure which number was given).

We all sat silent, so thrilling was the moment. Were these, then, some of the gallant fellows who perished in midstream under the guns of the wretch to whose safe conduct they had trusted?—these, the faithful guardians of those hapless women, who, with children in their arms found death in that awful well at which the white marble angel still weeps at Cawnpore? How honoured we felt! the jaded gait, the shabby uniforms were surely explained. And we forgot to give them a cheer. Let our astonishment be our excuse for this grave omission, for, assuredly their glory was not forgotten as we sat in amazed silence listening to the rhythmic throbbing of their drums!

It was a unique experience, one of the most interesting we have had since our existence as a Society. Had any other psychic meeting, held on the same day, any similar experience? It would be interesting to know. The only reason given us at the time was that it was "in the air." Two of the members present, it turned out, had had uncles who had passed through the Mutiny, but beyond that, there was nothing to connect us in any special way with the event. But I am sure the incident will always remain with us as one of the most mysterious of our dealings with the Spirit Land.

A MEMBER OF THE  
MANCHESTER PSYCHIC RESEARCH SOCIETY.

# PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

BY THE "OCCULT REVIEW" PSYCHOMETRIST

## DELINEATION (FATALIST).

This is worn by a man and I sense some irritation and friction in his life at present, and this is, I think, caused by a man with whom he works, and the result is that he feels as if he cannot get on as quickly as he would like, I would advise him to be patient for a little while longer, as I do not think the present time the right one in which to make a change. During next year circumstances alter and things which stand in the way of his advancement are removed when I sense a very decided improvement in his conditions and from that time forward his condition improves steadily. I sense a strong, but rather impatient, character; there is a fair amount of self-confidence, pluck and determination, but lately he has been rather depressed by his conditions and this has made him careless, this must not be, as he has a splendid chance of success if he will only persevere.

## DELINEATION (JAMES ACTON).

This is worn by a man and I sense some difficulty with regard to business affairs during the last year or two, but there is a decided improvement in his conditions soon, there is also an influence in his life which seems to interfere with his work, he should try to avoid this. He has been rather depressed and disappointed lately because some schemes he is interested in have not developed as quickly as he expected; this is not his fault and in a little while these things will be going much better than now. I sense quick thought and intuition and a fairly strong will; he is a kind and a true friend, but he shirks unpleasant truths which means that he allows himself to drift into conditions which a little plain speaking might have avoided. He is sensitive and dislikes hurting others, but he should try to overcome this and be more determined, as this would give him more self-confidence and he would act where now he only thinks.

## DELINEATION (VENUS RISING IN CAPRICORN).

*Question 1:* Can you sense any change in my present conditions?

*Answer:* I do not sense any change until after next year, when there is some decided movement for you which improves your financial conditions and domestic affairs improve in consequence.

*Question 2:* Am I likely to remain where I am now living?

*Answer:* I do not sense any change for you until 1909.

## DELINEATION (HENSELT).

*Question 1:* Do you sense marriage for me, if so, have I met the man yet?

*Answer:* I sense marriage for you in the future, but I do not sense the man you marry in your life now.

*Question 2* : Do you see an improvement in my financial condition and return to my formal social position ?

*Answer* : I do not sense any change for you until after your marriage, after that I find you in a very good position.

DELINEATION (GEORGE H. THOMLINSON).

This is worn by a man who has had many difficulties in his life, he has pluck and determination, and though there have been times when he has been very disheartened, yet he has persevered and overcome the obstacles in his path ; he is painstaking, and will at times worry over detail more than he ought, because this love of detail prevents him starting new concerns least he should not be able to carry out the detail himself ; yet there is decided success for him and he will owe this success entirely to his own efforts. I sense a happy marriage and there is a very important change in his life next year caused, I think, by the development of some scheme on which he is working now and in which another person is interested ; this is a big success, and is something that will be much talked of. He is hesitating over this matter now, and it would be wise to push it on as quickly as possible, before others start the same thing and take from him part of the success.

DELINEATION (P. H. Q. T.).

This is worn by a man quick and active, somewhat impatient. He is observant and is quick in business matters, but his impatience will often make him act rashly, hence some of his difficulties. I sense some change for him shortly, and should not be surprised if he goes to another part of the country on some business which another man is going to suggest to him. I sense more success in the future, and a brighter and happier domestic condition, and this will help him very considerably, as he is a man who is very sensitive in regard to his surroundings.

I would advise him to stick closely to business and cultivate caution and prudence, and not allow others to turn him from his work. He has real business capacity but his impatience often spoils his work ; with more steady application I am sure there would be a much better result.

DELINEATION (LILAC).

*Question 1* : How are money affairs likely to be for me ?

*Answer* : I sense a very decided improvement shortly, and there will be a death by which you will inherit a good sum, but this is not just yet.

*Question 2* : What will be the chief event of this year for me ?

*Answer* : A great change in your life due to an influence which comes strongly into your conditions this autumn. I sense marriage and success in your future—but at present I find you rather slack in regard to your own development ; this is not wise for you are losing valuable time.

DELINEATION (PUERTO).

*Question 1* : Can't you sense any change in my present domestic professional circumstances.

*Answer* : I sense very little change in your domestic conditions this year, but there is a great improvement in your professional position at the end of this present year.

*Question 2* : What are my health prospects ?

*Answer* : At present I do not consider health good, but it improves very much during the summer.

#### DELINEATION (ACORN).

*Question 1* : Shall I be successful in the business I have abroad and do you find any financial or other difficulties in connexion with it ?

*Answer* : I sense some delay with this business, but at the end of this year there is some success, though the real financial success does not come until next year. The greatest difficulty seems to be the delay but this is nearly over now.

*Question 2* : Will it be necessary for me to leave my business here this year ? and will you give me your advice on the conditions of my affairs up to the end of January, 1908.

*Answer* : I do not think you will leave your present business this year, and while things remain as they are it would be foolish to make a change ; at the end of the year you will be able to make much better arrangements than you could at present and by the end of January your position will be much more secure. I sense success and a happy future for you, you will work for some years yet and then I sense a successful public life.

#### DELINEATION (BEN).

This is worn by a man and I sense much worry and uncertainty as if he constantly lives in fear of something happening which may take from him what little he has ; this fear is caused by depression due to the influences and conditions about him. He should fight this as it makes him lose confidence in himself. He has a strong character, but many reverses have made him lose his confidence. In spite of this I sense determination and this eventually leads to success. I sense a great improvement during 1909 and during this year he comes in contact with the influence he marries and after that his life goes forward very happily. He is very sensitive and would always hate to hurt others, he has naturally a very tender heart and unfortunately allows it to rule his head more than he should. He should try and be harder in this respect.

#### DELINEATION (DE LOS (-)).

This is worn by a man who has a quick and determined character. He is a clever business man, but will always work better in surroundings which are congenial, because, though he is very practical, he is very sensitive and easily impressed by conditions ; at present, he does not feel satisfied with the progress he is making, and I cannot promise him any change until the end of this year, when I sense a decided improvement in his position ; though I believe he works in the same surroundings he is more his own master than he has ever been, and he can see a chance of doing better, and this encourages him. I sense marriage and great financial success in the future but I believe this man makes money in business and not by a professional career.

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