

his instrument. The story as it stands was partly suggested by Miss Jessie L. Weston's remarks on the Graal in the second volume of her *Legend of Sir Perceval*, and the interesting point is that after reading my book she wrote to me from Paris: "Certainly your Chapel of the Holy Graal is well within the limits of possibility. . . . Your island location is quite correct. *As a matter of fact the ritual is carried on to-day in a monastery on an island.*" I think that these words from our foremost Arthurian critic may be of interest in connection with my book.

Yours faithfully,

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VAMPIRISM.

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent "A" asks for a method of defence against this practice. The letter by no means overstates the danger. Fortunately the method of defence is simple and easy. Every man has a natural fortress within himself, the Soul impregnable. It is only in the rarest circumstances that this can ever be successfully assailed. The Black Magical Operation, which used to be called "a pact with the devil," is almost the only way in which this can happen; although one had better leave out of immediate consideration questions of the interpretation of madness. Besides this central citadel, man has also outworks, the Aura. This Aura is sensitive, and must be sensitive. Unless it were responsive to impressions it would cease to be a medium of communication from the non-ego to the ego. This Aura should be bright and resilient even in the case of the ordinary man. In the case of the adept it is also radiant. In ill-health this Aura becomes weakened. It will be seen flabby, torn at the edges, cloudy, dull. It may even come near to destruction. It is the duty of every person to see that his Aura is in good condition. There are two main methods of doing this. The first is by a performance two or three times daily of the Banishing Ritual of the Pentagram. Accurate instructions for performing this are given in No. II. of the *Equinox*, pp. 19, sqq. Its main point is to establish in the Astral four Pentagrams, one in each quarter, and two Hexagrams, one above, the other below, thus enclosing the Magician, as it were, in a consecrated box. It also places in his Aura the Divine names invoked.

The second method is the assumption of the God-form of Harpocrates, described on pp. 17 and 18 of the same number of the *Equinox*. The Magician imagines himself in the form of the God Harpocrates, the Lord of Silence, preferably either in his standing posture or throned.