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SEVEN VISIONS OF THE COMING OF CHRIST. By R. J. Fox. London: H. R. Allenson. Pp. 62. Price 1s. net.

THESE seven Visions are reprinted from a former book by the author, in the hope that they may bring comfort to those whose faith is growing weak. They breathe a sincerely devotional spirit, but would perhaps be more convincing if the Biblical quotations were less frequent. The fourth and sixth Visions are the most striking, but the whole book is of interest, being one more witness to the present widespread belief in "a Coming One, who rideth on the heavens of the spiritual world to the help of man." E. M. M.

THE OUR OF GENESIS, or the Great Central Truth Duality. Vol. I. Royal 8vo, pp. ix+274. Published at Pisa.

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THE BOOK OF BRITISH BELSHAZZARS. Royal 8vo, pp. x+106. West Croydon: John Rutherford & Co.

THE titles will indicate in two cases the bizarre nature of these publications without dwelling further upon a characteristic which prevails throughout. Two of them are presumably by the same writer, and the first suffers in its orthography from having been printed at a foreign press. One of its preliminary papers is a call to cultivate "direct communion with God by the wireless telegraphy of prayer." It includes a counsel to throw aside all intermediaries, whether visible or invisible. The apparently inscrutable use of the word "our" in the title is a reference to Genesis i. 26: "Let us make man in *our* image, after *our* likeness." The Allied Nations who are "repelling the German anti-Christ" in the present war are the lost tribes of Israel, foremost among them being Britain and her colonies. How old is this speculation there is no need to say. Italy, France, Belgium, Holland, Scandinavia, Spain and Greece are all ancient colonies of Israel; so are the Armenian people. They constitute together that "seed, numerous as the stars of heaven," promised to Abraham, Isaac and Jacob. The duality mentioned in the sub-title involves the familiar notion of fatherhood and motherhood in the Divine Being, and we know—according to the Zohar—that these qualities subsisted eternally in Kether, in a state of ineffable unity. The second volume is a very curious collection indeed, including a general address to the brotherhood of Italy at large on the horoscope of their country, on the same subject in connection with the Star-Bible of the Zodiac, the Twelve Tribes and the twelve mystical attributes of Christ. There is further a chart showing the alleged migration of tribes from East to West. These things are followed by an account of the Coronation Chair at Westminster and the legendary Stone of Jacob. The Dreyfus case intervenes at a certain point, and then the symbolism of the Seal adopted by the United States, of which one has heard recently in American New Thought publications. The third volume is written in a Biblical strain and claims to be an apocalyptic presentation of "modern signs and wonders of God over Britain." It begins with the

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death of King Edward VII, and there is much concerning the testimony of a prophet and servant of God through all the days that follow. It is obvious that none of these works is a proper subject of analysis or critical consideration. They must be left to those who feel attracted by the brief indications here given.

A. E. WAITE.

THE WAY TO NIRVĀṆA. By L. De La Vallée Poussin. Cambridge : University Press. Pp. x + 172. Price 4s. 6d. net.

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THE HYGIENE PHYSICIAN. By John W. Taylor. J. W. Taylor & Co., 1 Skipton Street, Morecambe. Pp. 91. Price 1s. net.

THERE is a good deal of quite useful advice in this little book, chiefly concerning food-values and the various kinds of diet suited to different temperaments. The sub-title is "How to Cure Dyspepsia," and sufferers from this malady may derive benefit from its perusal. The author's advice as to the kinds of bread that should or, should not, be eaten, is, however, distinctly impracticable in these days! In writing of tea and other stimulants he asks rather pointedly, "Is an ass any stronger for being beaten with a stick, because he goes faster for a few minutes?"—and his tables giving the actual food-value of tea, coffee, port wine, etc., are worth studying. It is not till one nears the end of the book that one realizes that Dr. Taylor is, first and foremost, a phrenologist, finding in this science an aid to the diagnosis of disease and a guide to the preservation of health. One wishes that he had given a little more information as to the results of his researches in this direction, but probably this has been done in other publications from the same pen.

E. M. M.

REFLECTIONS ON "RAYMOND": an appreciation and analysis. By Walter Cook. London: Grant Richards, Ltd. pp. 94. Price 2s. 6d. net.

THERE is much more "analysis" than "appreciation" in this book, and perhaps more prejudice than either; but it is well written, and its suggestions are not unreasonable, even if they are sometimes ludicrous to instructed readers.

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what he has gleaned from the book he is criticizing. As to consolation for the bereaved, I can set my knowledge against his belief ; for I know of many cases in which real and healthy consolation has been found in the reassuring and evidential messages received from a son who has gone over, and I know several people who say that the experience has saved them from insanity. As to the "dangerous and deceptive anachronism"—well, it may be so or it may not. Mr. Cook has made up his mind quickly, but the scientific spirit distrusts haste, and we think the phenomena have not yet been sufficiently studied in the light of modern knowledge and method to justify a verdict of that kind. All pioneering has to face the attack of conservatism, and all sciences have been condemned as they arose. History therefore prepares us to expect these warners-off. But a larger faith believes that nothing is common or unclean ; that all facts in God's universe are worthy of study and have their lessons to teach.

As already said, however, Mr. Cook is sometimes reasonable, if mistaken. For example, his principal point is that the incognito of the Lodge sitters may not have been preserved. He points out that Mrs. Kennedy arranged some of the sittings, and he is unable to believe that she did not "let out" something about the identity of the sitters. We who know Mrs. Kennedy are quite sure that she did not, but we cannot expect other people to feel quite as certain. We can only state our case and let people judge for themselves. Further, as to the honesty of Mr. J. A. Hill, who "is, it is believed, a member, or at least a correspondent, of the Society for Psychical Research," there are naturally grave doubts. We are told that he is "an ardent inquirer in spiritualistic matters," and familiar with mediums. Evidently a very desperate character ! As it happens, he says he has met only one of the mediums mentioned in *Raymond*—and told him nothing about Sir Oliver Lodge—but then he may be lying. Mr. Cook can easily suppose this, as he supposes that Peters was drunk because his control spoke broken English, that it is "an essential part of the business of professional mediums" to inquire about their prospective sitters' affairs, and that it was "usual" for Mrs. Kennedy to be present at the sittings, which it was not.

Carlyle once said that "with Stupidity and sound Digestion, man may front much." Similarly, with Ignorance and Prejudice, man may hold out against truth, for a time. But discovery goes on. And indeed criticism and conservatism have their place in the scheme, for brakes are useful as well as engines.

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which was in itself a sign of the times. It was to be expected, moreover, that Sir Oliver Lodge would offer a reply in due course. For the purpose of the OCCULT REVIEW it seemed desirable, therefore, to let the clash of opinion follow its course and then to note the position of matters when an end was reached. The debate is now over and, as I think, with a certain credit to both sides. The record at large will be found in *The Hibbert Journal*, but there have been also some excellent articles and letters in our contemporary *Light*. I refer in particular to those of the Rev. Ellis G. Roberts and Miss E. Katharine Bates. Communications of Mr. J. Arthur Hill and of "M.A. (Cantab)" in *The Sunday Times* should also be noted. But these things are now in a sense of the past, and Dr. Mercier's very strong polemic may prove before long a thing of the past also, as a result of action taken by himself. He wrote his book as "an expert psychiatrist"—these being the words in which he is described by Sir Oliver Lodge—as an examiner in psychology and mental diseases, but not as one who had first-hand acquaintance with psychical research or the phenomena classed broadly under the name of spiritualism. There is no question that he presented in consequence many vulnerable points to his opponents, and this was patent to several independent reviewers, who were by no means committed to the findings of that research or the claims of those phenomena. As a result of the whole controversy, Dr. Mercier has stated in the columns of *The Medical Press* that the "reproach" of unfamiliarity with "Spiritualism" can no longer be brought against him. "I have lately [he continues] had a great deal of experience of spiritualistic manifestations, and what I have seen has compelled me to modify my views very materially." He adds finally that some of his experiences far exceed those of Sir Oliver Lodge, and that he may be induced to publish them. Dr. Mercier's personal sincerity is on every page of his book and it shone through the discussion which ensued. As an honourable opponent in the past, so now he has been actuated by noble frankness in his present admission, and I share the hope expressed by Miss Bates, that he and Sir Oliver Lodge may yet meet on the same platform. His book has served a useful purpose to himself personally; but I feel that its interest remains also on the historical side, as a record of the best case that can be made out against the findings of psychical research and the credibility of spiritualism from an *à priori* standpoint.

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