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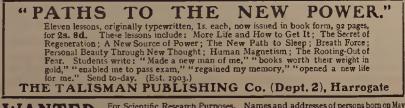
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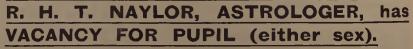
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THE DEATH OF SUMMER. By June Butler. London: Hodder & Stoughton. Price 15.

LADY JUNE BUTLER is a young poet, who daintily voices the sadness and April showers of youth, for youth like April smiles through many fleeting tears. If she has faults they are due to the same reason and will pass with experience and practice. In exchange for them we receive all the boon of freshness and unalloyed enthusiasm. Her little nature pictures form the best contributions to the small volume. "Twilight," "A Summer Night," "Dawn," and especially "To the Hills" are expressive of very real emotion, which conquers their irregularities and the occasional choice of a wrong adjective. "Loneliness" and "The Lover's Way" are the most perfect pieces in the collection. Lady June's charm is revealed by a stanza such as this:

- "I am longing for the stillness for a while,
  - I am dreaming of the peace to be alone,
  - I am singing with the birds towards the sky,
  - I am calling with the deer to the unknown."

#### REGINA MIRIAM BLOCH.

LIFE ETERNAL, PAST—PRESENT—FUTURE. By Barthelmy Prosper Enfantin. Translated by Fred Rothwell. 8¼ ins. × 5 ins., pp. viii + 138 + 1 plate. London: The Open Court Publishing Co., 148 Strand, W.C Price 6s.

ENFANTIN, who lived during the early part of the nineteenth century, was a devoted disciple of Saint-Simon, and after the latter's death was for some time one of the heads of the Saint-Simonite organization. He was a man of tremendous and oft-times rash enthusiasm, always sincere, but frequently ill-advised in his views. A great believer in philanthropy, he devoted himself to the moral and philosophical, rather than the political, side of Saint-Simonism, and the present book now offered to English readers in the form of an abridged translation "represents the fruit of his ripest thoughts on purely philosophical and moral, as apart from political, subjects." Enfantin constantly emphasizes the unity of life. An individual cannot live in a vacuum, and for Enfantin the essential feature of life was the interaction between the individual and his environment. He rejected the idea of personal immortality, but this may have been largely due to the fact that the alternative presented by orthodox theology was the type of vacuous existence, which he found so incredible, in which the individual was totally severed from the environment necessary to his life as such. For Enfantin we live again in our offspring-not necessarily those of our body, but our spiritual offspring, those who revere our ideas and cherish our memory. The occultist will, no doubt, agree with Enfantin's criticism of the Christian concept of heaven, but will urge that Enfantin's rather nebulus alternative is not the only possibility. The book, however, is of value, not only because it provides an interesting chapter in the history of thought, albeit one not in the direct line of development, but also because of the intrinsic merit of many things that Enfantin has to say. The thanks of English reading students are therefore due to Mr. Rothwell for the present convenient edition.

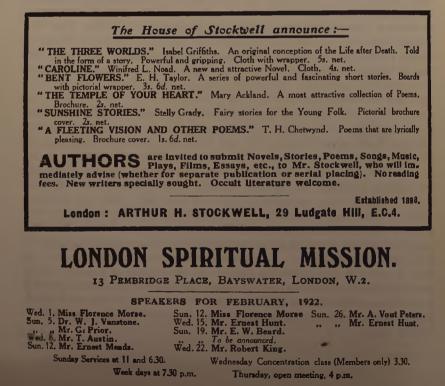
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SRI KRISHNA: THE SAVIOUR OF HUMANITY. By Professor T. L. Vaswani. India: Ganesh & Co., Madras. Pp. 84. Price One Rupee.

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"At this hour humanity lies wounded in the house of her own children who have renounced the worship of the Eternal Values and built altars to the gods of 'Nationality,' 'Empire,' 'Race.'... At this hour, through the dark spaces of the night, comes the call of the Flute: 'Stand up, Parantapa, do thy Duty!' For the people are in bondage, and men are needed everywhere—men of courage, truth and love—to stand up and rebuild the nations on the reality of the Life Spiritual."

Certainly Professor Vaswani has done his readers, English and Indian alike, a good service in publishing these appealing little studies of the Divine Flute-player, Krishna the Beautiful, whose joyous song was a call to men and women to break the bonds of "evil desires, selfish actions and weak will, and to enter into the life of freedom." He writes so earnestly, and in a spirit of such genuine devotion, that none who read can fail to gain some understanding of the place held by Sri Krishna in the hearts of Indians to-day, or some realization of the truth of his statement that



the "Word" that was in Jesus was in Krishna, too. In replying to a critic who had denied the possibility of this, he remarks, very truly :---

"The love of Jesus that ends in the hate of Krishna is not the love that will still the world's sectarian strife. The world's need is the Love that reconciles all races, all scriptures, all religions, all prophets, all peoples-of East and Westin the One Self whose vision is beauty, wisdom, truth."

The influence of the book can only be a good one, and it is to be hoped that it will be widely circulated among those who are seeking to rebuild modern India. "The India of to-day," says Professor Vaswani, "is a world of questions; the India of the past is, I believe, a world of answers to many of these questions." And he prophesies that the people of India will continue to wonder and suffer in doubt and unrest " until they learn like those who made India great in the long ago, to build the Nation with the power of the Ideal." E. M. M.

GOD AND THE SUPERNATURAL: A CATHOLIC STATEMENT OF THE CHRISTIAN FAITH. Edited by Father Cuthbert, O.S.F.C. London and New York: Longmans, Green & Co. Price 155. net.

FATHER CUTHBERT in his eloquent Preface says: "This book is written in no controversial spirit : the writers have merely endeavoured to set forth the doctrine of the Faith they hold, in language intelligible to the ordinary educated reader. . . . Where the writers necessarily join issue with current religious theories or opinions, they do so with a deep appreciation of the earnestness and sincerity which commonly lie behind even

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the ' heresies ' as they regard them." These words well express the spirit of sweet reasonableness which pervades this collection of essays.

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There is much enlightenment of popular ignorance in this book, concerning the Catholic doctrines of life after death, of hell, and of purgatory, and the fate of unbaptized infants. The way of life laid down in these inspired pages is one that must lead many souls by green pastures and still waters to the City Beautiful.

I quote Father D'Arcy's fine words (" The Idea of God," page 66) :--

"Preach as much as you wish the idleness of speculation, nevertheless the mind of man will never rest in its search for the perfect, the Grail. Finite helpers can satisfy only for a time; they are within their own, and they have no answer to the most profound questionings of the soul. The hierarchy of beauty and goodness visible in the world point beyond themselves to a consummate beauty -the Master and Interpreter of Fate. The universe is too significant to be anonymous, and if it has a meaning and an owner, then all in it, and earth and body and spirit, are protected by, and ensconced within, Infinite care."

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A POET'S VISION. Transmitted by Sibyl. London: C. Maurice Dobson, 9 Fortis Green, East Finchley, N. Price 28.

This is yet one more of the many little books which have been published of late purporting to describe conditions of the after life by one who passed over in the war.

The writer describes how "after a terrific explosion" he found himself in strange surroundings. He heard some one speaking to him. "As it was a woman's voice I thought I must be in hospital, and asked if I had been hit. Then came the voice again. 'You have been hit, my friend, but you are not in hospital; you are in the spirit-world and you are far away from the trenches.'"

There is nothing particularly new in these revelations. They agree in the main with other records of a similar nature. Occasionally the poet uses the medium of blank verse. But the prose chapters are more successful.

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THE PARLIAMENT OF BIRDS. By Elise Emmons, Author of "Summer Songs Among the Flowers," etc. A. Tomes, Bedford Street, Leamington Spa.

MISS ELISE EMMONS, who has set the four seasons of the year in a framework of pleasant rhymes, now follows with a longer effort, a single poem, in which the birds of the air voice their several grievances and plaints, to Man, the King, who does his best to listen sympathetically, and answer suitably, though it is to be feared he falls somewhat short of perfect Franciscan understanding in his replies. In these days of "Futurist" music there is much ground for the nightingale's wonder why people go in crowds to stuffy concert halls when the woodland has such heavenly melody to offer. The cover illustration by Cecil French is quaint and pretty.

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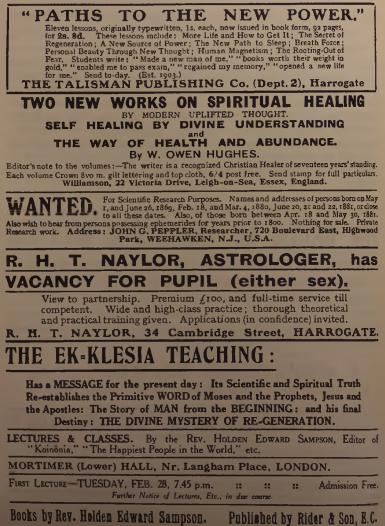
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Nor everybody is drawn to the life of interior prayer, but every one is more or less interested in the trials and difficulties which attend the passage of the pilgrim soul to those realms from which tidings of a great satisfaction echo back to cause the careless wayfarer to pause and wonder whither he is drifting.

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GRANNIE'S LITTLE STORIES. By Katherine Godefroi. London: Drane's Danegeld House, Farringdon Street, E.C.

THESE delightful stories, eight in number, will appeal particularly to the youngsters for whom they are intended, for the "moral" in each is so delicately interwoven that it is in no way aggressive, and one never tastes the salutary powder in the jam. In the story of "The Little Boy who was Changed into a Bird" we have the whole life-history of a skylark told with much realism and many vivid scenic touches. Indeed, the author has a keen eye for the beauties of Nature and the charms of an out-of-door life, as well as a subtle insight into the fascinating ways of the animal kingdom. "The Evolution of a Needle" is amusingly told, though it was rather a vindictive little needle, as its concluding reflections show. The story of the Wind is perhaps the best in the book, and no child on reading it should ever again be afraid of the weird whistling of the wind through the keyhole !

Edith K. HARPER.

THE PSYCHOLOGY OF DAY-DREAMS. By Dr. J. Varendonck, with an Introduction by Prof. Dr. S. Freud. in. × 5¼ in., pp. 367. London: George Allen and Unwin, Ltd., Ruskin House, 40 Museum Street, W.C.I. New York: The Macmillan Company. Price 18s. net.

DR. VARENDONCK has written a very detailed and elaborate analysis of his day-dreams, so elaborate, in fact, that many readers, I fear, will find the book tedious. The conclusions at which he arrives are of considerable interest, but, although I find myself largely in sympathy with them, I must confess that the analysis of the day-dreams of one individual seems to me to afford an insufficient basis upon which to generalize. To put it otherwise, I do not think the criticism unjust that the size of the book and the importance of its conclusions are disproportionate to the extent of its data. However, it is to the credit of psycho-analysis in general, and to Dr. Varendonck in particular, that new ground has been opened up and investigation started of another of those aspects of our mental life that the older psychology ignored as beneath its notice.

Day-dreaming, according to Dr. Varendonck, is, in common with other thought-processes, a manifestation of universal energy-energy which is eternal and unceasing in its manifold operations. Day-dreams are near akin to those we experience when we are asleep-they are "thought structures which have been elaborated without the intervention of the will, but under the direction of affective elements" or the wish. To live in the world of day-dreams would be to effect a fatal severance from reality, yet, nevertheless, day-dreaming is not necessarily an abnormal or useless psychic process. Other writers have already indicated its service as " a safety-valve for the abreaction of strong affects." Dr. Varendonck emphazises the part it plays in the inspiration of the artist and scientist. He fully realizes the value and importance of imagination. "Will" and "wish" are not invariably in conflict, though this may be their usual relation, and when conscious thought, will-directed, and foreconscious thought, wish-directed, flow toward the same end, inspiration is the result. Most constructive thinkers will be able to bear out the truth of this from their own experience, and Dr. Varendonck has done good service in turning the searchlight of inquiry on to so important a question as that of the constructive work of foreconscious thought. H. S. REDGROVE.

#### THE HAUNTED WOMAN. By David Lindsay. Cr. 8vo, pp. 197. London: Methuen & Co., Ltd. Price 6s. net.

"THE Haunted Woman" is hardly an adequate title for this novel, the motif of which is something much more original than mere haunting by spooks. Rather is it a story of the fourth dimension, a story of elfin glamour, whereby a normally rather stolid girl undergoes a change of consciousness under the eerie influence of a spell-ridden old house at Steyning, and knows herself for what she is-the soul affinity of an elderly gentleman, a dignified and noble character, and owner of the queer old house. Once away from the magic precincts, however, all memory is lost, except a vague feeling of something strange having occurred. The disappearance of a scarf, the finding of a hairpin, little happenings fraught with great significance, are the only indications of anything abnormal happening. Yet these are perhaps more effective for holding the interest than the strongest hair-raising sensationalism. The atmosphere of enchantment and the skilful interchange of the normal and supernormal states of consciousness, grip the reader, as they do the characters of the novel, in a spell which is not broken until the intensely dramatic climax is attained, which is not until almost the last page. Withal, this story of a secret stairway which leads to another world, a world of spiritual reality rather than human convention, should afford readers no small H. J. S. measure of enjoyment.

DREAM-GOBLETS. By Amy Dearden Carter. London: Erskine Macdonald, Ltd. Pp. 44.

THERE is originality and imagination in these poems, and the weird but effective cover-design seems to suit the contents of the book. Some of them are marred by extravagances of language and metaphor, and by

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the use of such expressions as "enhazed," "enthrill," "the Endless Me," and so on, but there are passages of real beauty, and the sonnets on "The Silver Birch," "The Oaks," and "The Ash" have character and atmosphere.

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"Soft the swish Of carmine fishes, strewing fairy rings Upon the surface sounds, as all night long They sing of jewels lost by Eastern kings."

That is the ending of a poem, and it seems as though endings were this writer's strong point, for again at the close of "To Mary of Bethany" she rises to heights unreached in any of the preceding lines. After speaking of Death, Evolution, the World of Matter, and, lastly, the religions taught by the Churches, she asks:

> "What matter, then, if they Like war-worn warriors to their slumbers pass? We shall arise, unscathed, and with a smile Rebuild religion from a blade of grass."

> > E. M. M.

HEALING METHODS, OLD AND NEW. By Eliza A. Draper, B.A. London : Theosophical Order of Service. Price 15. net.

"OF the making of many cures there is no end " might with truth be said in these days. Yet with the multiplication of cures there seems an equal multiplication of states and conditions requiring to be cured—a somewhat puzzling reflection, for if all the cures were as efficacious as their up-

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HANTÉ. By Dr. Lucien-Graux. Paris : Les Éditions, G. Ciès & Cie, Pp. 405. Price 6 francs.

GIRLISH writers of thin " occult " stories may well blush if they confront their spectral guides to buried gold or unburied bones with a novel like Hanté, which is a compendium of occult theory and illustration so cleverly supported by the appearance of documentation that the word "Roman" on the title-page is positively charitable to the reader. Dr. Lucien-Graux has created in Moryce Biegouny a character who is clairyovant, clair-

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GIRLISH writers of thin " occult " stories may well blush if they confront their spectral guides to buried gold or unburied bones with a novel like Hanté, which is a compendium of occult theory and illustration so cleverly supported by the appearance of documentation that the word "Roman" on the title-page is positively charitable to the reader. Dr. Lucien-Graux has created in Moryce Biegouny a character who is clairvoyant, clair-

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audient, able to project his double—who is charming enough to be the subject of his discarnate wife's exquisite benevolence, and yet who walks the earth as one predestined to pay a Karmic debt. Rich and bereaved, he falls in love successively with two girl-mediums who are physically alike, and of whom the former powerfully reminds him of his dead sweetheart. Innocently linked to a shameful tragedy by the unjust human law of reflection, these girls unconsciously bring Biegouny to the beginning of the Path that leads to Nirvana.

Hanté is longer than is artistically necessary, but it offers so much food for thought while pleasantly stimulating the imagination that I should be glad to see it "Englished" for the benefit of the thousands who recoil from the labour of translating.

W. H. CHESSON.

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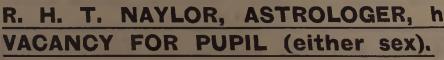
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THIS book might almost have been called The Spiritual Significance of Breathing, for Mr. Eustace Miles reiterates in his well-known masterly and emphatic way the vital fact, overlooked by so many people, that the aim of breathing is not merely to take in oxygen and send out carbonic acid, but also to absorb spiritual energy, that mysterious unseen life-force known to the Hindus as "Pråna." To quote the author:

"It is now generally admitted that everything is vibrating, and that everything is full of energy. Ether is everywhere. When we inhale air, we inhale not only oxygen, but also energy, vitality. How much vitality we inhale and assimilate will depend largely on our mental attitude and on other factors; but we can inhale and assimilate a vast amount of it in the course of a day or two, if we inhale rightly."

The *habit* of correct breatbing in all its aspects, and for divers purposes, is elaborately detailed in many chapters, so clear and concise that a child might understand them. They deal, respectively, amongst other points, with breathing in relation to the Control of the Circulation, Relaxation and Repose, Good Sleep, Real Health, Endurance, Happiness, Prayer and Self-Suggestion, Refinement, Self-Mastery and Character, Personal Appearance and Influence, Voice Production, and—very important—Memory.

Mr. Miles explains that his aim is not to advocate a mere system of wearisome breathing exercises, which few have the time or patience to carry out, and which in many cases are of little use, and often even harmful, but he strenously insists on the formation of a *habit* of deep and full breathing on the one hand, and of its practice on the other, until it become automatic, or, in the old-fashioned phrase, "second nature."

Some common mistakes are dealt with, some popular fallacies exposed and objections answered, while A Few Warnings conclude a book that many will find interesting reading, quite apart from its highly comprehensive and instructive character. EDITH K. HARPER.

THE BOWL OF SAKI (3s., and leather 7s. 6d.), and THE MESSAGE (Is.). W. H. Smith & Son, 94 Above Bar, Southampton.

"THE Bowl of Saki" is a book of thoughts for daily contemplation, set down by one of his pupils from "The Sayings and Teachings of Pir O. Murshid, Inayat Khan," whilst "The Message" incorporates the verbatim report of two lectures delivered by the same Sufi teacher. Sufism is the pearl of Mohammedanism, it is the inner esoteric wisdom which Mohammed taught to his own son and his chosen disciples whilst giving the outer code of ethics and conduct to the masses in the Koran, precisely as the Rabbis employed the Kabbalah and the Talmud. The underlying mysticism of Persian and Arabic poets from Hafiz to Al-Ghazzali is Sufi in character and conception. Indian poets, like the Princess Zeb-Un-Nissa, are tinged by the same exalted school of thought.

Inayat Khan expresses this philosophy with eminent success and is even more the universalist owing to his modern facilities for travel and interchange of cosmopolitan thought, than his more restricted antecedents. There are many beautiful aphorisms in this Bowl of Jamshyd and Khayyám and, even when not original, they are benign and beneficial. REGINA MIRIAN BLOCH IT IS WRITTEN. By Lilian Bamburg. London : Erskine Macdonald, Ltd. Pp. 328. Price 7s. 6d. net.

IF this be a "first effort" it is rich with promise of a successful career. The author imagines that the spirits of a Grecian courtesan and the lover who murdered her were both reincarnated in female form in the England of to-day. The former, after misery in the uncongenial occupation of a hospital nurse, becomes, to use a metaphor very familiar to Sir Eric Geddes, the "Axe" of a music hall's economy. The latter becomes the star among "male impersonators," and earns the reputation of a selfish squanderer. Nevertheless, the attraction felt by the conscientious business woman for the fast and foul-mouthed impersonator is irresistible. It dwarfs all her other interests and strangely glorifies her death.

Evidence of inexpertness is not absent from the novel, but it has the sovereign virtue of readableness. Its local colour and vivid idiomatic dialogue suggest considerable acquaintance with the life described.

W. H. CHESSON.

GHOSTS AND LEGENDS OF SOUTH SOMERSET. By G. F. Munford, Editor of the Western Gazette. London: Somerset Folk Press. Pp. 95 + portrait of the author. Price, post paid, 1s. 8d.

FIVE legends and a "sketch " of " Joanna Southcottism," at Crewkerne, are offered in this third number of ". The Somerset Folk Series." Although such " clichés " of phraseology as " a thousand thoughts whirled through my brain with lightning speed " are prejudicial to the charm of folk stories. Mr. Munford deserves thanks for bringing together examples of the phenomenal influence of the past on certain localities. In one story a tragic smuggling episode provides a district with ghosts of horses as

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Sun. 9. Mr. Ernest Meads. ..., Mrs. Florence Everett. Wed, 12. Dr. W. J. Vanstone. (LECTURE ON "THE SPHINX, ITS SPIRITUAL MEANING" illustrated by models.)

Sun, 16. Mr. Thomas Ella. , Mrs. Worthington. Wed. 19. Dr. W. J. Vanstone. Sun, 23. Mr. E. W. Beard. , Mr. F. W. Beard. Wed. 26. Mr. A. Punter. Sun, 30. Rev. G. Ward. , Mr. Ernest Hunt.

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well as men. In another a pond of putrid water, apparently in deference to a tragedy of incendiarism, neither splashes nor ripples after a stone has been flung into it.

Mr. Munford's paper on that puzzling mixture of poetaster and medium, Joanna Southcott, presents a vivid picture of a Rector of Crewkerne and Misterton endeavouring to add to her disciples.

W. H. CHESSON.

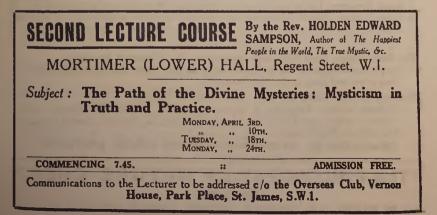
#### THINK DIFFERENTLY. BY Eustace Miles, M.A. Norwich: The London and Norwich Press, Ltd. Pp. 67. Price 18.

MR. EUSTACE MILES writes in this pamphlet—the thirtieth of his series of "Milestones"—with all the force and vigour to which his ideas owe so much of their popularity. His title is based on the Greek word *Metanoia*, erroneously rendered as" repentance," and he makes it the text for a number of very pertinent observations and suggestions, the burden of which is, "Keep an open mind." He quotes the saying of a well-known personage who, when asked what he meant by "a young man," replied : "A young man is one who can take in a new idea." But Mr. Miles does not go so far as to suggest that all new ideas, opinions, and points of view should be adopted indiscriminately, simply because they are new. His plea is that they should be given "a fair welcome, as one would like to be welcomed oneself, if one were a stranger trying to help others," and his discourse contains so much sound common sense that it cannot fail to stimulate and enliven all who read it. E. M. M.

THE TIGER IN THE HOUSE. By Carl van Vechten. London : William Heinemann. Pp. 367. Price 25s. net.

CATS are alluring creatures, and those who love them find in their strangely individual ways and actions a topic of evergreen interest. Mr. van Vechten writes delightfully both of his own and other people's cats, and, though he occasionally makes use of alarming words not to be found in any ordinary dictionary, his book is one that every cat-lover will long to possess.

The names of those who have been among the adorers of this mysterious animal make an awe-inspiring and distinguished list. Poets, painters, novelists, philosophers, musicians—all are represented; for, as our author points out, "even in the Dark Ages the cat was the friend of the intelligent man, for the sorcerers and alchemists were the philosophers of the period, and those who persecuted sorcerers and cats were the philistines." In



another place he gives it as his opinion that poets "are more closely in touch with the spirit of grimalkin . . . than either prose writers or painters. They should be, because poets are mystics, at least the great poets . . . and faith is needed to comprehend the cat, to understand that one can never completely comprehend the cat."

The chapter on "The Cat and the Occult" will be of special interest to readers of this review, who will find an OCCULT REVIEW article quoted in its first paragraph. Mr. van Vechten has gathered together an amazing amount of cat-lore in connexion with occult subjects. It will be a revelation to many to discover what fiendishly cruel treatment has been the portion of cats in the past, on account of their supposed connexion with sorcery and witchcraft. "We have forgotten the dark days, but the cat remembers," says Mr. van Vechten. "She will never forget her wild rides with witches, her appearances at the Sabbath, the use of her body as a casket for the soul of the sorceress, her persecution. And to-day, for that reason, she is more in touch with what we call the supernatural than any other animal, including man." After reading of these mediæval horrors, it is consoling to find, in the chapter on "The Cat and the Law," particulars of an ancient Welsh law of the tenth century, which declared that the value of a common cat was equal to that of a sheep or a goat, and that if a man and his wife should separate, "the goods and chattels were to be divided, but the husband took the cat if there was but one." Evidently puss was a rare beast in those days !

The book is a storehouse of quaint and fascinating information concerning this creature whom the Egyptians worshipped, and whom the Japanese speak of as "the tiger who eats from the hand"; and the illustrations are as attractive as the text. Judging from her photographs, the author's own cat, Feathers, is an enchanting person, and probably to her as much as to her owner—though, as Mr. van Vechten sagely remarks, "of course, no one ever really owned a cat"—our thanks are due for a truly delightful volume. E. M. M.

ASOKA AND OTHER POEMS. By N. V. Thadani. Pp. 97. Price 4s. net.

THE author of this little collection of verses, published in Delhi, possesses a fluent pen, and some power of description. But in this very fluency lie

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pitfalls, and though one cannot but admire his command of a tongue not his own, the frequency with which he makes use of worn-out clickés and extremely commonplace expressions is a grave flaw in work which might otherwise be interesting. The rhythm, too, is often faulty, and Mr Thadani's ear does not seem to be awake to the subtleties of the music of the English language. He is at his best in poems such as that called " Indra's Nymphs ":

> "Thou art lord of the earth, thou art lord of the heaven ; Of the wind and the waters, and the glory of seven Great centres of light is all to thee given ; Thou makest, thou takest ; Thou bindest, thou breakest; Thou shapest, thou shakest-O Indra, our lord, whose shadow we live in."

In "Home," "A Reverie," and "Radka and Krishna," also, the author shows that he has imagination and poetical thoughts, though he cannot unfortunately, succeed in fully expressing them when handicapped by the difficulties of a foreign language. E. M. M.

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London : CHARLES TAYLOR, Brook House, Warwick Lane, E.C.4.

ON LECTURING AND LECTURE ORGANIZATION. By Clara M. Codd, London : Theosophical Publishing House. Pp. 62. Price 25. net.

ALL who aspire to become lecturers and public speakers would be well advised to study this sincere and helpful little book. Though written primarily for Theosophical lecturers, it contains much sound advice of a general nature, drawn from the experience of one who, by her own confession, tried and failed, not once, but many times, before attaining her present position of one of the best-known and most popular speakers in the Theosophical Society.

Miss Codd does not believe in the time-honoured advice to imagine that the audience is a row of cabbages, so often given to those afflicted by nervousness. "Do nothing of the sort," she says. "Realize that the audience is a number of human beings very like yourself. . . . Do not be afraid of them. You have something to give them; give it with all your heart." And certainly her view has much to be said for it, being more reasonable as well as more altruistic than the "cabbages" idea.

Mrs. Besant contributes a short preface, every word of which is well deserved by the author of a book whose sphere of usefulness will be large E. M. M. in comparison with its modest size.

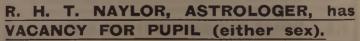
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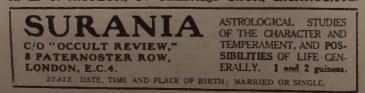
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#### JUDAS: A TRAGEDY IN THREE ACTS. By Claude Houghton. London: C. W. Daniel, Ltd. Pp. 128. 3s. 6d. net.

It is customary to regard the latter end of Judas as a tragedy of moneylust defeated by remorse. It has occurred to Mr. Houghton to give the infamous disciple the grandeur of one catastrophically failing in attempting to force Jesus militantly to display his divinity. A very different Judas this from Longfellow's traitor who never knew'' the love of woman.'' Mr. Houghton's Judas spurns an amorousness sublimely defiant of opposition; he is an aristocrat of thought, and that Gethsemane kiss of his which has enraged Christendom for far more than a thousand years was not a horrible insult to Love, but a move in a plan for establishing Christ's Kingdom on earth.

Mr. Houghton's tragedy is " for a People's Theatre," but he has not disciplined his eloquence to conform with modern dramatic art. He is in fact more a poet than a playwright, and not being able to resist the music of words doesn't secure for such rhetoric as " No heart can hold my hell" the value belonging to words which are as inevitable as sparks from the scratch of flint on steel. Still, something more than merely a polite reception is due to a drama which is, like this, both readable and quotable and helpful to just and charitable views about human actions. W. H. CHESSON.

A New GOSPEL TO ALL PEOPLES. The Revelation of God uniting Physiology and the Religions of Man, first delivered to the Bishops in Session at Lambeth, 1920, through Marie Carmichael Stopes, D.Sc., Ph.D. 71 ins. × 5¼ ins.; pp. 27. London : Arthur L. Humphreys, 187 Piccadilly, W.I. 25. 6d. net.

This is a remarkable work by a remarkable woman. Dr. Stopes in her Preface disclaims authorship for its words; they were given to her, she says, in June, 1920, by way of revelation, with instructions to transmit them to the Anglican bishops then assembled in conference. This was done with as little loss of time as possible; and the book is now issued to the public, because Dr. Stopes believes that it contains a message for all peoples of all religions. Whether this message be regarded as emanating from an external intelligence or from the subconsciousness of Dr. Stopes herself, the book is no less significant. It is its contents rather than its mode of origin that is of importance. Dr. Stopes has specialized in a branch of scientific inquiry of the very greatest moment, dealing as it does with the most intimate and vital of all human relationships. Through science, she rightly points out, God reveals his mysteries to man, but the Church has failed to avail itself of this newer revelation and continues to base its doctrines concerning the relation of the sexes on the very incomplete knowledge of these relations which alone was possible two thousand years ago. To bring this revelation within the reach of all is the self-appointed task of Dr. Stopes. She is well equipped therefor, and her work is in every way admirable. The only pity is, seeing the importance of this little book and the number of minds it might urge to further inquiry, that the publishers have not seen fit to issue it at a price more in proportion to the number of its pages. The confirmation it contains of certain occult doctrine (I have Swedenborg's teaching particularly in mind) is especially interesting.

H. S. REDGROVE.

THE FALLACIES OF SPIRITUALISM. A Survey of Recent Claims and Pretensions. By A. Leonard Summers. London: 69 Great Russell Street, W.C.I. 28. 6d. net.

LIKE so many books of its kind which set out to be an open-minded examination of the claims of Spiritualism, this little work conveys to the mind of the reader that its author really had a preconceived bias against the subject. Granted such bias against any subject it is often easy enough to array points that tell against it. Fraud and trickery should of course be exposed wherever they are found, and unfortunately it does not always follow that mediumship implies also the "Gifts of the Spirit." Weakmindedness and fanaticism have played havoc with religious devotees to a much greater extent than Spiritualism has done with its followers, as statistics published by Sir Arthur Conan Dovle have testified. The author, by the way, quotes Professor Robertson, of the Royal Edinburgh Medical Hospital, as saying, in effect, that neither Sir Arthur Conan Doyle nor Sir Oliver Lodge are safe judges on this "difficult and important subject," in consequence of their own bereavement, but this is surely a haphazard remark, as both these eminent men had openly expressed their firm conviction of the truth of intercommunication before the loss of their sons. On the other hand, the late W. T. Stead stated that he had found Spiritualism stand the fiery test of a great bereavement.

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YOU AND THE UNIVERSE: A Book of Numbers. By Ernest C. Wilson, San Diego, Cal.: The Harmonial Publishers. Pp. 196.

"To the practical mind which is largely concerned with results, the most remarkable feature of name and number analysis is that it works!" This statement of Mr. Wilson's may meet with a good deal of scepticism, but those of his readers who are sufficiently interested to experiment, as he suggests, with their own names and those of their friends, are likely to admit that it does "work," to an extent that is at least suggestive and conducive to further investigation. His chapters on the different numbers and their correspondences in sound, colour, health, vocational fitness, etc., are extremely interesting, and are characterized by a lucidity of expression that should make his book popular among all who feel drawn to take up the fascinating study of numbers and their hidden meanings. E. M. M.

TWENTY ELEMENTAL SONGS. Pp. 30. Price 2s. 8d., post paid, from Leo French, Lamorna, near Penzance.

**READERS** of the OCCULT REVIEW know Mr. Leo French's lyrical voice, and will sympathize with a poet who utters pathetic truth in such a stanza as this, in which the heavy third line aptly suggests a catastrophe of evil gravitation :—

> "Some birds there are whose wings are broken in flight, Yet are enamoured of the infinite; Singers there are, fall'n from celestial choir, Whose lips yet burn and thrill from altar-fire."

Although Mr. French derives musically somewhat from Blake and Shelley, one feels that he is urged into song by a genuine consciousness of superterrestrial beauty and vitality. May my confrère's poetry attract to him the friendship of those wonderful beings of whom he would be the mouthpiece. W. H. CHESSON.

THE REASON OF THE BEGINNING AND OTHER IMAGININGS. By Nesta Sawyer. 6<sup>3</sup>/<sub>4</sub> ins. × 4<sup>1</sup>/<sub>2</sub> ins., pp. viii. × 136. London : John M. Watkins. 21 Cecil Court, Charing Cross Road, W.C.2. 35. 6d.

THIS is a book of twenty-seven little parables and sketches, suffused by a spirit of gentle mysticism and breathing something of the good pagan consciousness of and joy in the unity of all life and much of the good pagan love of beauty. Miss Sawyer seeks (and let it be added, finds) beauty everywhere, even on winter days and in London streets, though her spiritual home is with nature untouched and unimproved by man. Her book is one to enjoy rather than to criticize. But I do not mean to let her off entirely. At times I find her both too sentimental and too nebulous. "Mist," for example, is sheer sentiment, untrue to life. On the other hand "Aspiration" is, to my mind, a clear cut gem, a little poem in prose of the birth of aspiration in the mind of a child. I also much enjoyed "A Legend," but surely the inference is wrong, though

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the words seem plain enough, that Miss Sawyer smokes a pipe! Many, others of the sketches have considerable charm—" Fairylands," perhaps, may be singled out for special mention. But I do not think that Fairylands are quite so easy for us dull-eyed mortals to find as Miss Sawyer asserts; and it is just because she guides us towards them—because the helps us to open our eyes—that we should thank her for her book. H. S. REDGROVE

LIFE AND ORGANIZATION: A PRACTICAL PHILOSOPHY. Glasgow: Scottish New Church Association, 229 Woodlands Rd. Price 6d.

THIS extremely interesting booklet contains four lectures delivered in Glasgow during the last year, by different speakers, under the following titles: "Life and Its Origin," "Organization in Nature," "Man and Motive," and "The Ideal Form of Society and the League of Nations." It is obviously impossible to summarize such subjects in the space of a short review, but each receives thoughtful and suggestive treatment, and all who feel in any way attracted to the Swedenborgian philosophy as applied to present-day problems will be well rewarded by expending the modest sum of sixpence upon a copy of this pamphlet.

E. M. M.

THE PROCESS OF MAN'S BECOMING. Based on Communications by Thought-transference from Selves in Inner States of Being. By
"Quæstor Vitæ." With a Preface by David Gow. 7<sup>3</sup>/<sub>4</sub> ins. × 5 ins., pp. 254. London: Messrs Duckworth & Co., 3 Henrietta Street, Covent Garden. Price 8s. net.

OPPONENTS of modern spiritualism frequently point in derision of its claims to the trivial nature of the vast mass of alleged spirit-communica-

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tions. In future, they may (in reply) be referred to this book, whichwhatever its demerits-never descends to triviality. On the other hand, the book, partly on account of this very fact and partly because the author deliberately suppresses all personal details concerning its production, is completely devoid of evidential value. It must be read as a contribution to philosophic speculation and judged on its merits as such. It is always interesting and frequently suggestive, but it suffers from the disadvantage of being presented positively rather than logically, and the author is certainly not justified in claiming for it any super-human degree of profundity. "It will be realized," he writes, "that no mere human mind could have formulated this scheme of philosophy. Its utter variance from all other existing systems is sufficient proof of its being a revelation." As a matter of fact, there is much in the book reminiscent of Swedenborg, especially as concerns his doctrine of influx. The correlative doctrines of degrees and correspendences are not, however, utilized ; for, although we read of four planes of being in the ascending scale of man's becoming-namely the inner earth (or astral) plane, and the planes

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of inner being, individuality and identity—these would all appear to be quasi-material, since the abode of those spirits (or angels) who have attained to the highest of these states is placed in the Sun, and they would therefore appear still to be bound by the limitations of time and space. The central doctrine of the book is that of the unity of Life (Chapter I on this topic is excellent). The Infinite Self-conscious Life is a dual-unity (male and female) and transcends the concept of personality. Knowledge implies distinction, and this necessitates differentiation. Man is born that the Infinite Life may be enriched by experience—he is differentiated therefrom as to consciousness, but not as to life itself. His end is re-integration as distinguished from absorption. Evil is necessary for the existence of good : it can never be abolished, but is restricted to the phenomenal world. Such in brief are some of the leading ideas of this significant book. I may add that the ethical doctrines which might be drawn and the sociological ones that the author does actually draw from the theory of evil put forward seem alike deplorable.

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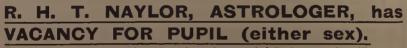
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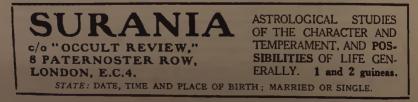
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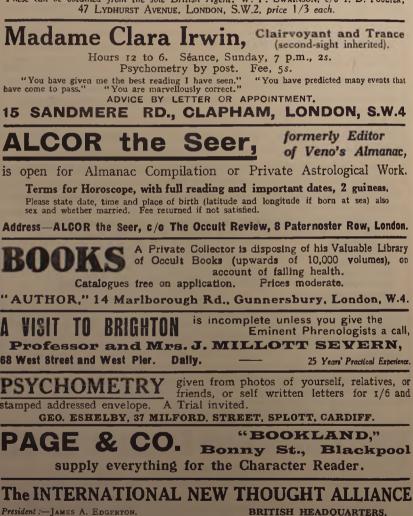
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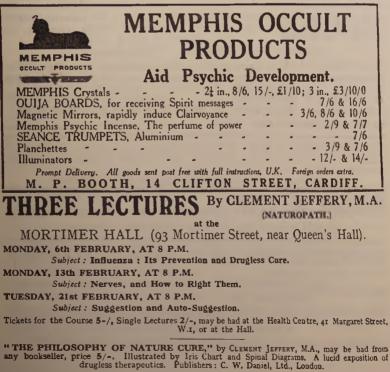


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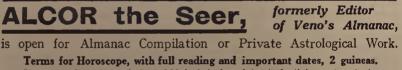


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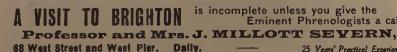
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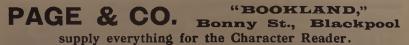


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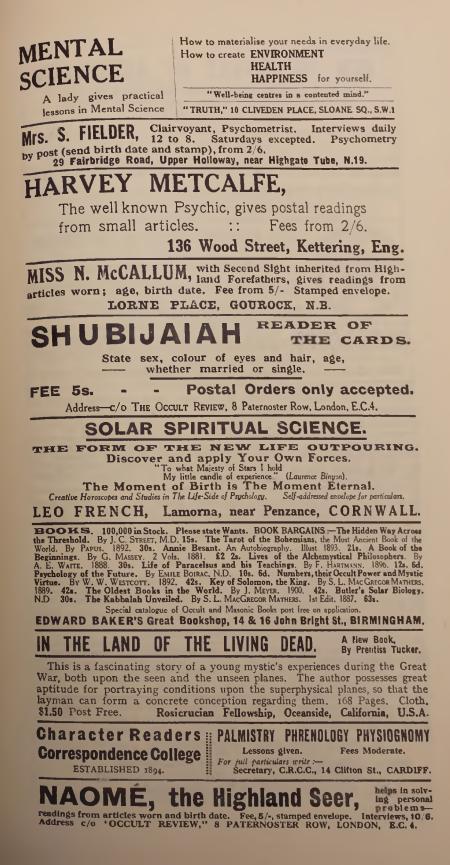


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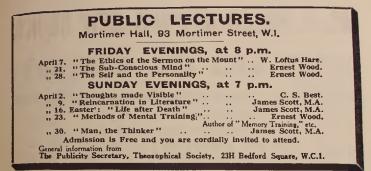
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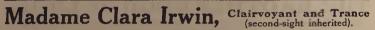
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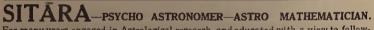
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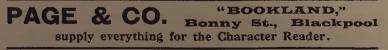
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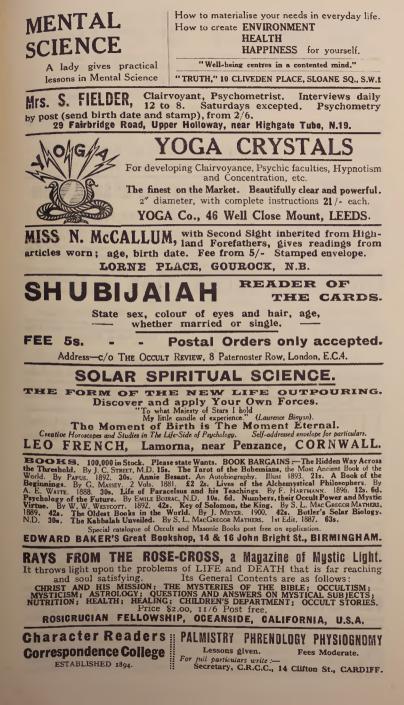


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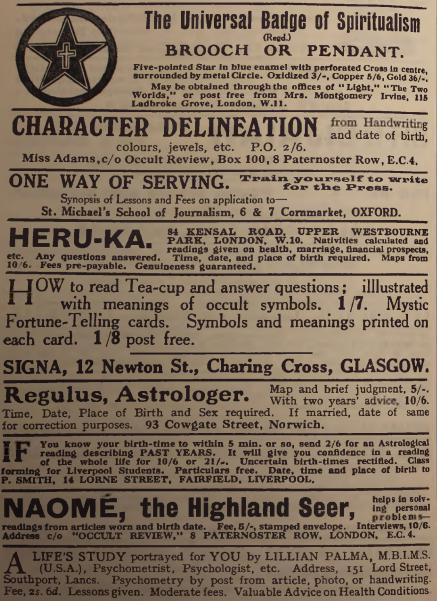
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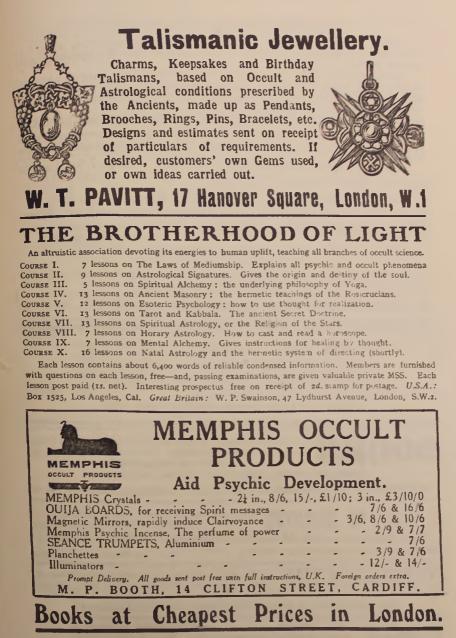
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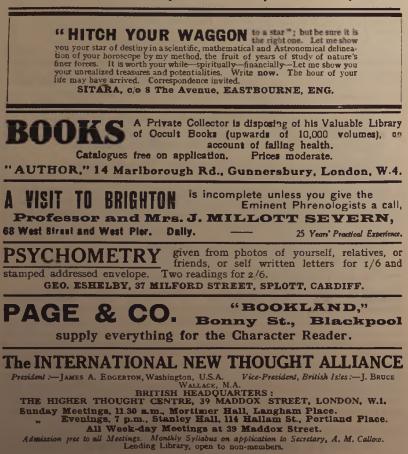
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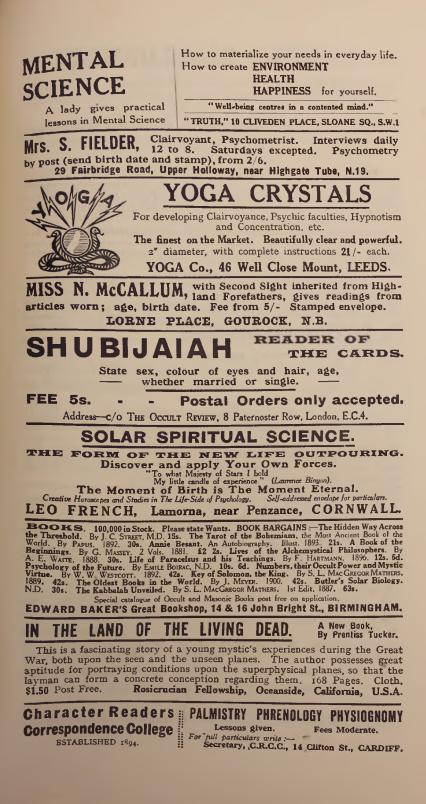
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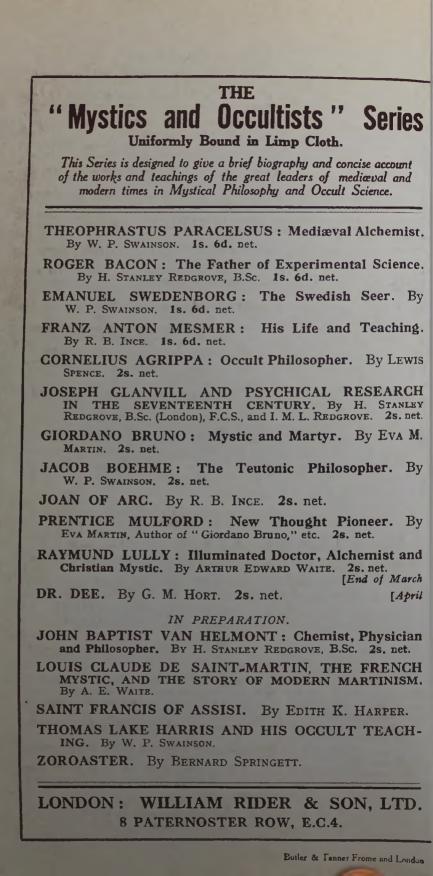
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