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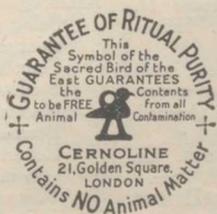
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general resemblances, there does not appear to be much in common between the dreams of Mr. Hall and the philosophy of the Swedish seer. Great importance is attached by the author to the allocation of certain digital numbers to the primary colours of the spectrum, but, like the majority of systems of numerical symbology, Mr. Hall's is (to my mind) invalidated by the fact that it is bound to the denary scale, which of course has no absolute value or significance beyond that of any other scale. Nor is any reason given for the allocation of the numbers in question. As concerns his system of symbology, with all its extraordinary ramifications, Mr. Hall says that, whilst other thinkers in the past have always seemed to strike against some dead wall, he, on the contrary, in the reasoning of which he makes use, never seems to meet one. But this is due

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to the sort of "reasoning" he employs. The final proof of his theories, it appears, is to be found in a machine invented by his friend, Mr. Gordon Earl-Adams (who writes an introduction to the work), which, he says, "produces continuous electrical force, without fuel, by natural law." Apparently, however, the machine has not yet been actually made, and I am afraid that in the meantime scepticism is permissible regarding its possibility. Undoubtedly colour is not devoid of mystical symbolism; and not without significance is it—so far can I agree with Mr. Hall—that the sun is yellow, the sky blue, chlorophyl (the essential element of plant life) green, and the blood of man and other animals red. Swedenborg's Law of Correspondences sheds some light thereon; Mr. Hall's book, I fear, illumines the mystery no further.

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THE author has added with the book under present consideration yet one more to his works, as learned as they are numerous, on the subject of the Parsees and on allied topics. The present book is not likely to appeal to more than a very limited circle of readers, but the very detailed and carefully reasoned exposition of the specially religious customs of the Parsees will have the effect of modifying in several important respects the opinion at present accepted concerning them. One such instance is in regard to the Purification Ceremonies : we learn that since purity of soul cannot be attained without purity of body it is right that a religious code should have much to say on the subject, that being apparently the reason why the Purification Ceremonies are so numerous and complicated among the Parsees. But I beg leave to doubt whether the compilers of these ceremonial traditions had rationalized their teachings to that extent. But if only for the large mass of facts which has been gathered by the author, this book takes an important place in the literature dealing with the Parsees.

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THE REAL AND THE UNREAL. Being the Four Convention Lectures at Adyar at the 47th Anniversary of the Theosophical Society, December, 1922. By Annie Besant, C. Jinarājadāsa, G. S. Arundale. Adyar, Madras, India, 1923. Price, boards 1 Rupee 4 Annas ; cloth, 1 Rupee 8 Annas.

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS. Volume I. By G. E. Sutcliffe. 7 in. x 4¾ in., pp. xviii + 202. Madras, India: Theosophical Publishing House, Adyar. Price Rs. 3.8.

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Occult Chemistry, I pointed out that the physical "atom" there postulated (having a mass $\frac{1}{18}$ of that of the hydrogen atom) had no analogue in the teachings of official science. Mr. Sutcliffe deals with this problem in the opening chapter of his book. He does not, let it be said, prove the existence of the atoms of *Occult Chemistry* as distinct entities; but on the basis of the theory of the equi-partition of energy, he gives a proof that the mean velocity of such atoms assumed existent in the earth's atmosphere would be equal to the earth's parabolic velocity. On the basis of their existence, therefore, an interchange of matter between planets and sun becomes a possibility, and a relation can be established between two hitherto disconnected physical entities, the earth's gravitational potential and the mean temperature of its atmosphere.

The above line of argument is rather typical of Mr. Sutcliffe's book. It is full of the most revolutionary (some might say "far-fetched") ideas in physics. On behalf of them arguments are adduced which in all cases, it seems to me, fall short of demonstration; but, on the other hand, admitting the author's fundamental assumptions, hitherto unforeseen relationships between various physical entities can be established and startling numerical coincidences emerge. Some of these, of course, may be mere coincidences; but this can hardly be true of all, and the conviction remains that some, at any rate, of Mr. Sutcliffe's hypotheses are well worth thorough investigation.

The book cannot, let me candidly say, be adequately reviewed in a brief notice such as this necessarily is; but whatever may be their final verdict concerning it, readers of the OCCULT REVIEW of scientific tastes will find the book a fascinating one and one worthy—even if it fails to convince—of their attention.

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PSYCHOLOGICAL STUDIES OF RELIGIOUS QUESTIONS. By J. Cyril Flower, M.A. 7½ in. × 4½ in., pp. xii + 264. London: Williams & Norgate, 44 Henrietta Street, W.C.2. Price 7s. 6d. net.

THIS book contains thirty short essays or, to use the author's expression, studies, dealing with man in his relations to his fellows and to the universe—*i.e.* with religious questions in the widest and most practical sense—based upon the acceptance of "the reality of a spiritual order which underlies and interpenetrates and is the deepest truth of the phenomenal order," and in which full use is made of the latest results of psychological research. The author is sympathetic towards Pragmatism, and his conception of religion, as a way of life and not as a system of beliefs, is an essentially practical and useful one. He lays strong emphasis on the necessity of man utilizing his reason to the utmost. Possibly he is inclined to overestimate the importance of reason in human life, as is evidenced, for example, by his somewhat unsympathetic attitude towards the conclusions

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PROCEEDINGS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.
Vol. xvii. 9 $\frac{1}{4}$ ins. \times 6 $\frac{1}{4}$ ins., pp. viii + 348. New York: The
American Society for Psychical Research, 44 East Twenty-third
Street.

THIS volume of the *Proceedings* of the American S.P.R. contains three contributions, all of considerable interest and value: "The Mother of Doris," by Walter Franklin Prince; "Heinrich Meyer Case," by the same; and "The Charleburg Record," by Nellie M. Smith.

The details of the Doris Fischer case of multiple personality are no doubt well known to readers of the OCCULT REVIEW. The present contribution deals with various communications received through the mediumship of Mrs. Chenoweth and mostly purporting to emanate from the deceased personality of Doris Fischer's mother. The experiments were conducted, it should be noted, before the publication of the details of the Doris Fischer case, and Doris was unknown to the medium and wore a veil during those sittings which she personally attended. Mr. Prince is of the opinion that the communications received afford conclusive proof of the operation of (a) telepathy or alternatively that of (b) spirit-control. Certainly the degree of concordance between the statements received and facts in the extraordinary life of Doris Fischer are rather striking, and an investigation conducted by Mr. Prince to determine whether the "hits" could be explained as due to the operation of chance would appear to eliminate this possibility. But it is not quite clear from Mr. Prince's paper whether, in computing the degree of probability of all the "hits" being chance ones, a statement purporting to come from the late Dr. Hodgson is included or not. The matter is important, because in the estimation of the separate probability of each statement being due to chance, the improbability of this statement being of this nature is so heavily weighted as to make any conclusion based on the whole series very largely dependent thereon.

One thing that forcibly strikes me concerning the whole of the communications is that whereas messages dealing with generalities seem to have come rapidly and easily, the giving of a proper noun—a word definitely evidential—seems to have been accomplished with great difficulty and, at the best, hesitatingly.

The second paper deals with a very interesting case of multiple personality. The secondary personality seems to have retained certain motor memories, but nothing else, and had to be entirely re-educated. The process was a very rapid one, for the reason, as Mr. Prince points out, that whereas "Meyer had lost the materials (facts) and the tools (words) of reasoning . . . the power and skill had not gone with them." There was no resurgence of the primary personality, and the memories of the man's former life were never regained.

The third paper deals with some very interesting experiments in psychometry, in which the same material (sealed letters) was repeatedly psychometrized, yielding on each occasion richer results. Many of the matters revealed were known only to the writer of the letters and his family, persons unknown to the clairvoyant, separated from her by the Atlantic Ocean and a considerable portion of the continent of Europe, and in no way in *rapport* with her except through the medium of the sealed letters. In one case, indeed, the whereabouts of an article of jewellery, which was known only to a *deceased* person, was discovered through the medium of the experiments. These astonishing results raise some very momentous questions and emphasize the need for further experimentation along the lines indicated.

H. S. REDGROVE.

A PHILOSOPHICAL STUDY OF MYSTICISM. By Charles A. Bennett.
5 $\frac{3}{4}$ in. x 9 in., pp. xii + 194. New Haven: Yale University
Press.

THE title of this essay indicates sufficiently the author's thesis: that mysticism is not a thing apart to be spoken of with bated breath and downcast eye, but a fit subject for philosophical consideration. Mr. Bennett is not, however, so clear in matters of detail as could be wished. For instance, he opens by declaring that if the present age is not mystical "so much the worse for Mysticism" (p. 3), and proceeds to demonstrate that it is in fact so much the worse for the present age. According to the author our times are lacking in mystics (a doubtful matter this) because we set a high value on a life of action, and because we are more discriminating in our acceptance of a mystic—Mr. Bennett accepts Plotinus, St. Teresa, John of the Cross and Ruysbroeck, but not the Buddha, Suso, and Mme Guyon. The rest of the book is disappointing after this promising start, for we only get a development of the theme along the conventional lines of the Mystical Ambition and Revelation.

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page. We are bound to say that the English displays an occasional awkwardness which, if it does not actually obscure the meaning of the writer, yet mars the pleasure of the reader; and there are a few grammatical errors which might well be corrected in a later edition.

G. M. H.

MEDICINE, MAGIC, AND RELIGION. By W. H. R. Rivers, M.A., M.D., D.Sc., LL.D., F.R.C.P., F.R.S. With a Preface by G. Elliot Smith, F.R.S. 8½ in × 5½ in., pp. viii. + 147. London: Kegan Paul, Trench, Trubner & Co., Ltd. Price 10s. 6d.

DURING 1915 and 1916 the late Dr. Rivers delivered the FitzPatrick Lectures before the Royal College of Physicians of London; these lectures were printed verbatim in the *Lancet*, and are now published, with the addition of a lecture on "Mind and Medicine" given in 1919 to the John Rylands Library, in the International Library of Psychology, Philosophy, and Scientific Method. Professor Elliot Smith tells us in his Preface that Dr. Rivers postponed the publication of this book until he should have

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collected sufficient material for a comprehensive treatise on Primitive Medicine. It must remain a cause for permanent regret that Dr. Rivers did not live to achieve this purpose, and this regret is only tempered by the fact that he has left behind him such competent and devoted disciples as Professors Elliot Smith and W. J. Perry, one of whom (or both), it is to be hoped, will edit the material on the subject that Dr. Rivers had already gathered. The thesis of the present book may be roughly described as an attempt to discover the psychological causes which lead primitive peoples to confuse the three social activities of medicine, magic, and religion. Dr. Rivers shows, recalling sometimes Sir James Frazer's *Psyche's Task*, that the absurd practices of the primitive leech are nearly always founded on thoroughly sound deductions from assumptions not quite so sound. It is difficult to arrive at any conclusion other than that Dr. Rivers and his school are completely justified in this claim.

THEODORE BESTERMAN.

BIRDS IN LEGEND, FABLE AND FOLKLORE. By Ernest Ingersoll.
8 in. x 5 in., pp. v + 292. London: Longmans, Green & Co.

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