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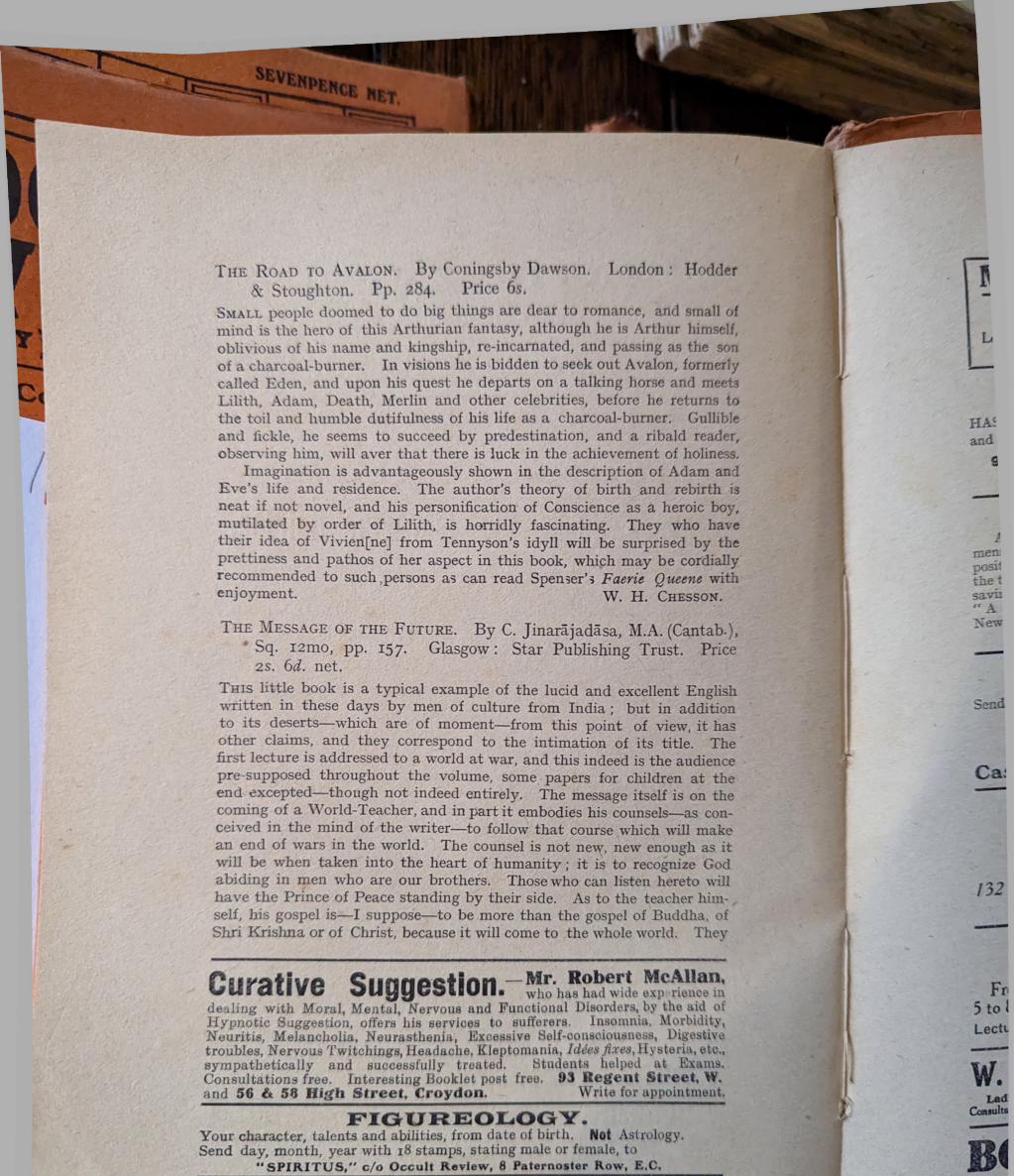
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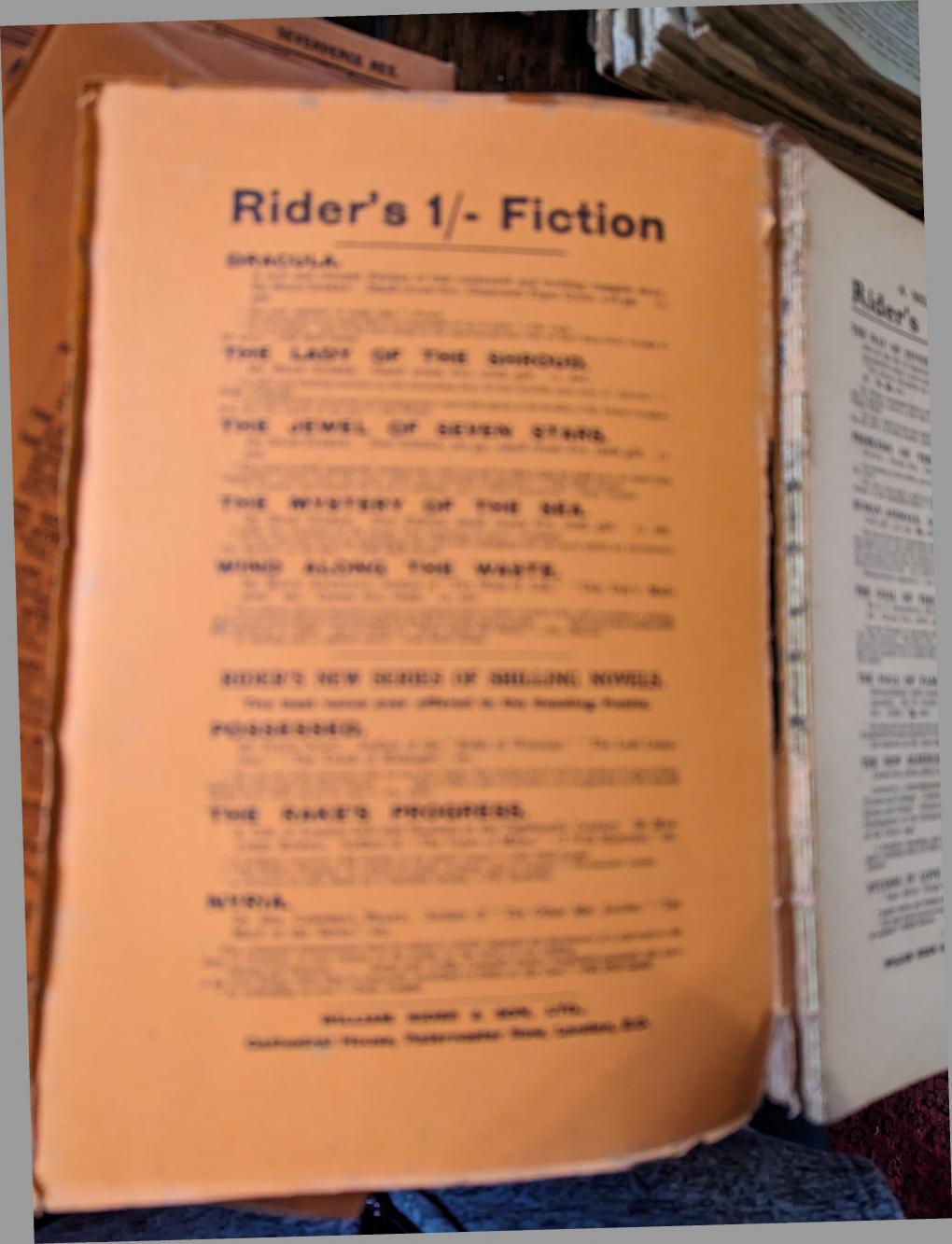
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the dilettante. Indeed the whole work is just as fascinating as was to be expected from so eminent an authority on the curious lore, poetry, and magic of gems, as Dr. Kuntz. Pearls rank an "easy first" in Shakespeare's treasury of jewels; the "heaven-hued sapphire" is referred to but three times. It is curious that despite the variety of the Bard's symbolic and descriptive use of precious gems, his Works reveal no trace, says Dr. Kuntz, "of any belief in the many quaint and curious superstitions current in his day regarding the talismanic or curative virtues of precious stones." (Excepting, somewhere, a reference to the healing value of emeralds for the eyes.) On this omission the author observes that in Shakespeare, like every true poet, "the sense of mystery, and even the vague impression of the existence of occult powers, of the 'Unknowable' in Nature, was strongly developed, but this is always in a broad and earnest spirit, far removed from all petty superstition."

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"And so it came that with unfolding years,
Was wrought that strange, new world, of which I dream'd—
That world of happy toil, unstain'd by tears,
That world so joyous that it almost seem'd
A child of other spheres,
Earth raised to heaven, or heaven to earth descended,
Or earth and heaven in some strange union blended."

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THE NATURE OF PERSONALITY. By William Temple. London: Macmillan & Co. Cr. 8vo, pp. xxxii. + 120. Price 2s. 6d. net.

The conception of a ruth, as it is formulated by the mind and as it passes into expression, must assume the mode of dogmatic statement, and the justification of such statement can be furnished only in a thesis arising therefrom. I am not writing a thesis, and must be content, therefore, with the dogma in noticing all too briefly this noticeable and lucid series of lectures. To clear my own standpoint, I begin by affirming that for us the supreme fact of the universe is that consciousness by which we are aware of the universe and of ourselves as abiding therein. It will be observed that in

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this assertion there are three words-we, aware and ourselves-which are all synonyms of the word consciousness. This means only that we cannot open our lips without affirming it. Professor Huxley testified, on the contrary, that consciousness is a by-product, in virtue of which I will note on my own part that this is the descriptive title of his philosophy at large. I affirm in proceeding further that the self is consciousness; that whatever exists without it by any hypothesis, whatsoever bears witness thereto and is realized thereby, is and must be always secondary in comparison with the supreme fact. Supposing that there is anything outside ourselves, it exists for us only in so far as we perceive it. In realization, however, all things are within, and the greatest of the testimonies says that God is within. He is so utterly within that the Divine fact is not secondary but primary, and before all things. With his native and admirable clearness, Mr. Temple tells us that the seat of our freedom is in purpose, free-will being a very simple confusion of terms. This is utterly true, but the seat of our purpose is in consciousness. He tells us also that materialism deals successfully with a great part of what we know but cannot account for our knowing it. The truth is that nothing can account for it; we know because of consciousness, for which also nothing can account. The likeness subsisting between God and man is the likeness in consciousness. When the consciousness is set towards things outside, it is apart from the sense of God; when it turns to things within, it is on the path by which only it comes to know God. The union of God and the spirit is in consciousness; it is the marriage of our consciousness with the consciousness of God. This is how Plotinus bore the Divine within him to the Divine in the universe. Mr. Temple says further that the Pelagian heresy is summarized in the statement that we can be good if we will. The condition of being good is in realizing that there is no satisfaction for our consciousness in the whole world otherwise than by union with God. I do not know how most people can be brought to this realization: it might be by a process of exhaustion. To me it seems strong appeal enough that the position should be defined merely. We take the supreme fact of ourselves to the supreme fact of the All. These lectures tell us little and next to nothing of grace working in the soul or of such conditions as renunciation and self-sacrifice. There is, however, no such thing as self-sacrifice, except in matters of relationship, when the motives are mixed. The one condition is self-realization in the right sense—as Mr. Temple indicates—and herein what is called grace works in even the super-efficacious degree, because we are part of a whole in consciousness and the whole must draw us as soon as we open our door; this is grace working upon and within us. There is no reason to suppose that there is more than one kind of consciousness in the universe. As I do not hold the keys of the spheres, I make no pretence to say how many worlds of experience, of incarnations and reincarnations, if we cared to use such language, may intervene before we are joined with the whole; but I must believe and I must long for the state in which all things are made one and God is all in all. That is the state final of universal consciousness. It is not the state of being non-personal, but

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of super and utter personality. Personality is, of course, an imperfect word, but any peg will do to hang a discourse of consciousness on. In fine, Mr. Temple says that God is a Being Who realizes Himself in spending Himself for others. So also we attain ourselves in spending ourselves for Him. But do not be entrapped by the antithesis. It is He in all and only, and we are in Him; it is not only He and we; it is one of either. I speak, however, of the end, and I am not writing pantheism. The thesis which does not follow should justify, as I have intimated, these rulings, It remains to say that, within its limits and measures, this is an informing book, and it has an appeal beyond that circle which the author has especially in view. It is an antidote to the pseudo-theosophical and pseudomystical follies which are talked in many intellectual circles at this day concerning the self and the not-self, and so forth. I do not suppose that Mr. Temple and I are very much in agreement at the surface, and I have written perforce a string of dogmas. I think that his scheme of redemption, thinly suggested, and of the triune personality of God, is drawn out of his philosophical basis rather by main force; but I hold to it on other grounds. He does not do himself full justice in his reasoning on some minor points; though, on the other hand, he will think—as to methat I speak a strange language. But I have come out of other schools. One thing more: there are terse and rather haunting statements on many pages, each of which might be developed into a luminous essay.

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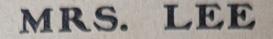
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This book is put forward as an effort towards the realization of the unlversal brotherhood of mankind through the light of spiritual truth. What passages of the work have reference to communion with the "Great Dead" are given under stress as a matter of fact, and without presumption on the part of the author to figure in any religious or philosophical cult, nor with intent to disturb existing religious institutions. The author says in regard to certain communications he believes to have received from a patriarch of the Sabians: "I had not intended to include them here as they were written nearly fifty years ago, when I had no knowledge of the times to which they refer, but subsequent developments by excavations made of ancient cities during the past forty years confirm all they claim in regard to the Akkad prehistoric civilization, and also confirm my faith in their authenticity. Unearthed records are positive evidence." It cannot be said, however, that antiquarian researches offer any confirmation of a record which finds subsequent publication. The earnestness of the author is beyond dispute, and is indeed written all over the book. How far his communications are veridical it is for the reader to judge. SCRUTATOR.

Fresh Sidelights on Astrology. By Major C. G. M. Adam. London: "Modern Astrology" Office, 39-41 Imperial Buildings, Ludgate Circus, E.C. Pp. 100. Price 2s. 6d. net.

A NEW book on astrology will always be welcomed by the ever-increasing band of students of this fascinating subject, and when it is a book which contains much food for thought and for discussion, as in the present case, the welcome will be no half-hearted one. Major Adam invites discussion as early as his first chapter, when he relates the "fiery" signs to the mental, and the "airy" to the spiritual side of man's nature, thus reversing the usual classification; and again when he defines the three first rays of manifestation as Will, Wisdom, and Intellect, subsequently explaining that the second Ray is really that of "Absolute Love," and that the third is also "the Love Aspect of the Deity." There seems to be some confusion of terms here, and for the sake of those who are beginners in occult astrology, it would be well to have it cleared up. Perhaps the adoption of some other word in place of Intellect-which is decidedly misleading-would solve the difficulty. Major Adam relates Uranus to the first Ray (Will), Neptune to the second, and Venus to the third, though in most astrological books the second (Buddhic) principle is allotted to Mercury, which has been called the "planet of the adept." Of course this refers only to its higher manifestation, but a good many readers will be inclined to quarrel with the author's remarks on the effect of the Mercurial influence on the ordinary man's mentality—as for instance, the saving that "a Uranian will express in a few sentences what a Mercurian would require a whole column to explain." This is true of the highlyevolved Uranian—a very rare individual !—but the less evolved is liable to be abrupt or chaotic in thought as well as in expression, while the

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7.45. Lecture. "The Evolution of Faith." E. Meads, Esq.

March 14. 6 p.m. Lecture. "Joanna Southcote's Box and Prophecies." Mrs. Rachel Fox.

7.45. Lecture. "Women of Ancient Egypt." Rev. J. J. Poole, B.Sc., F.R.G.S.

March 21. 6 p.m. Miss Violet Burton answers psychic questione, of public interest, under control.

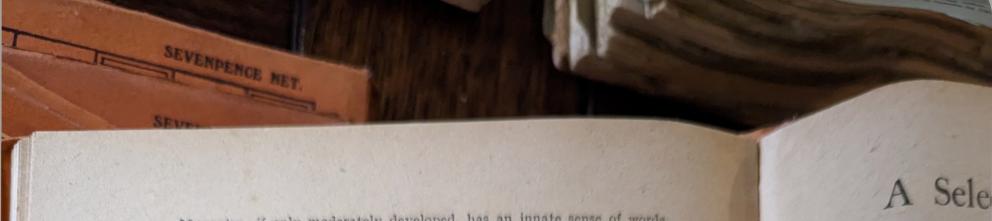
7.45. Lecture. "Mind the Slayer of the Real." Leonard Bosman, Esq., F.T.S.

March 28. 6 p.m. Lecture. "Philosophic Fallacies: Women should not propose Marriage," etc.

7.45. Lecture: "Is Matter God's Mind?" Richard Bush, Esq.

Coming Events.—After Easter a group for occult study for members of "The Cosmos" will be led by

L. Bosman, Esq. On May 2 the Rev. A. Chambers, author of "Our Life after Death" will lecture
on the "The Spiritual Outlook: Is it better than it was?"



Mercurian, if only moderately developed, has an innate sense of words and their value, which tends to make him express his thoughts clearly, even if not beautifully. A large number of poets and famous writers born under strong Mercurial influences could be cited in evidence of this, Another controversial statement is to the effect that Mercurial people are "great chatterers" and "never stop talking." This is by no means always the case, some being shy, quiet, and reserved. But it seems that Mercury is frequently a "bone of contention" among astrologers, probably owing to the fact that the pure Mercurial influence can never be found in any horoscope, the planet being so receptive-or "convertible"-that it becomes practically a mirror of the other planets that are in closest aspect to it.

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CHEERFULNESS AS A LIFE POWER. By Orison Swett Marden, Author of "Every Man a King," etc. London: William Rider & Son, Ltd. Price is. net.

"By sorrow of the heart the spirit is broken," said a wise king long ago. Mr. Orison S. Marden expresses the same true thought in the seven chapters of his admirable little book on Cheerfulness as a Life Power. If bread is the staff of life, as the old adage says, joyousness is certainly its nectar. Mr. Marden, after his wont, rings the changes on his maxims, and illustrates them by innumerable examples of practical benefit derived from a bright and hopeful habit of mind. Some are born cheerful, but undoubtedly it is a virtue that may be acquired and cultivated until it becomes "second nature." Equally, we all know, and avoid when possible, the habitual pessimists and grumblers in our midst, with their resolute determination to make the worst of everything, from the war to the weather. The author quotes a charming example of an old lady, who, during a long lifetime of anxiety and trouble, kept her thoughts serene and peaceful by noting down each day, in what she called her Pleasure Book, some happy incident, however small. True to her theory that no day, however dark, passes without a gleam of light, one entry ran: "Found the pin I thought I had lost!" EDITH K. HARPER.

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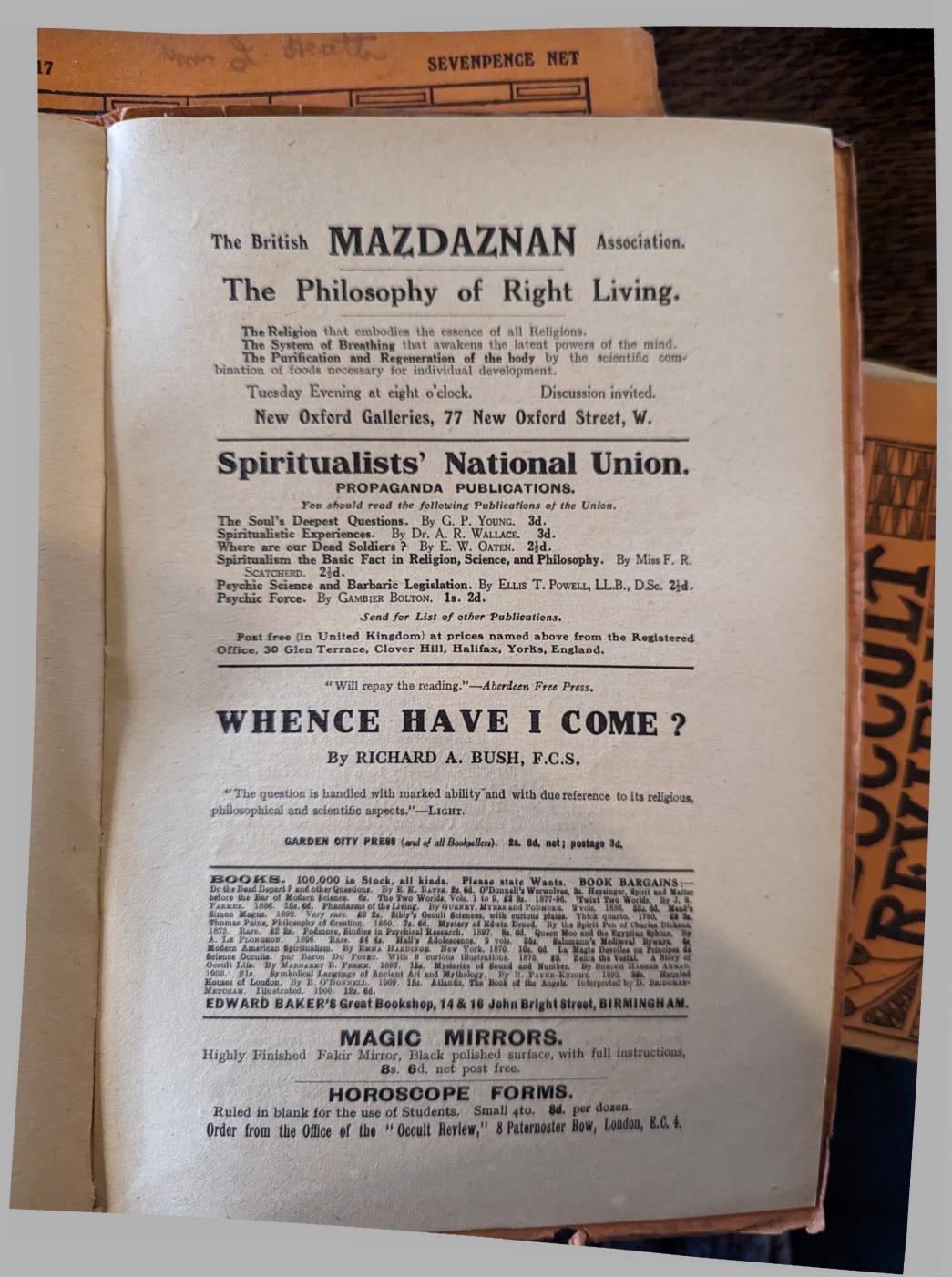
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Running Fires. By Evangeline Ryves, pp. 125. London: Elkin Mathews. Price 2s. 6d. net.

It is not utterly easy to estimate this little volume, which contains prose plays, poems, and shadows of prose sketches about Poland and Lithuania. Hence it will be just to say at the beginning that the author has won considerable praise for some earlier publications—a verse-book and a sheaf of lyrics. In the present pages there are touches of suggestion everywhere, but they are over vague and more than elusive, except in a few of the poems-for example, in the phantasmal witchery of "The Dream-World," in the fantasia of "The Violet Key" and in the lurking charm of "A Wild Church." There is also a good sonnet, which speaks of man escaping from the dust of his mortality and has one haunting line about "regal Nature's ceremonial." I have failed to make much of the plays, except that they are curious and that the "House of Man" has some meaning for those who can find it. It may contain deep intimations, but I must confess that they have slipped through and escaped me. One of Miss Ryves' previous reviewers has mentioned the "simple directness" of her language, but the chief quality seems to me indirection, and there is a little twist in her way of expression which leaves one uncertain whether something vital is being veiled or whether the wryness of her method may be clouding something which does not signify greatly. A. E. WAITE.

THE COMING OF THE WORLD TEACHER. By M. E. Rocke, M.D. Cr. 8vo. Pp. 240. London: Geo. Allen & Unwin, Ltd. Price 2s. 6d. net.

Only the veriest materialist can doubt that it is Purpose rather than Chance that has flung our Western civilization into the seething cauldron of conflict; and the hope for the coming of a great World Teacher as the culmination of the present upheaval is one which many sorely stricken souls are apt to cherish with pathetic solicitude. Who shall say, moreover, that that very longing is not the harbinger of its own fulfilment? It may even be that the longing is an effect rather than a cause. In any case, the possibility of such an Advent is beyond all demonstration by the intellect, and such a belief will necessarily be a matter of the heart rather than the head. As Mr. Arundale well puts it: "It were an insult to offer proof of His coming. If any one offered me proof, I should begin to doubt; for the coming of such a One cannot be measured and determined by our feeble intellects. World-forces bid Him come. Shall the

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