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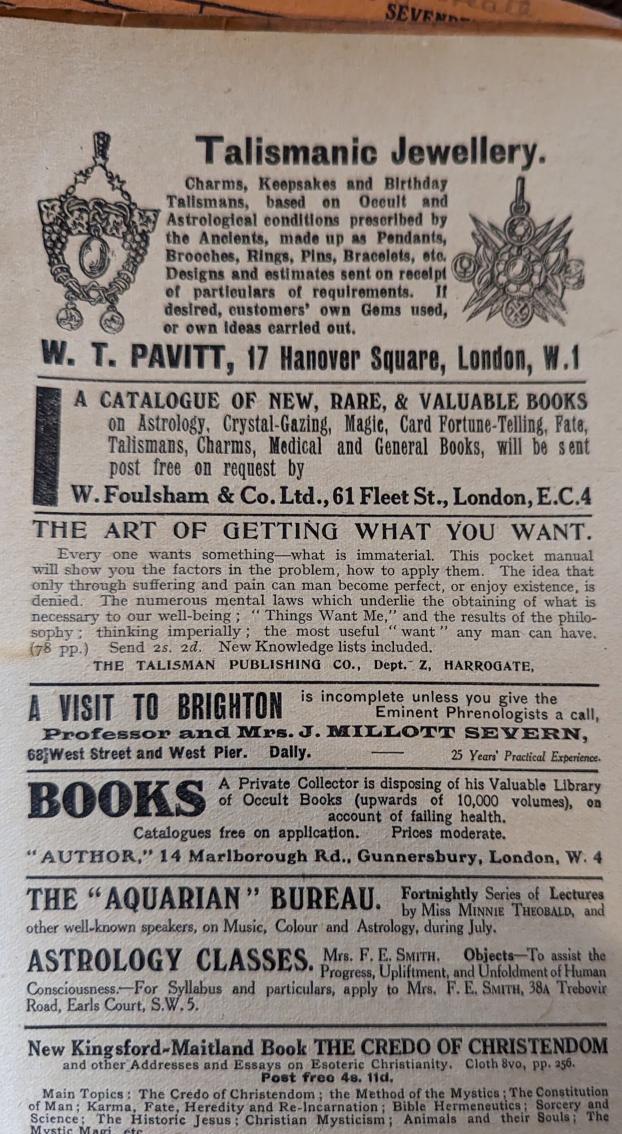
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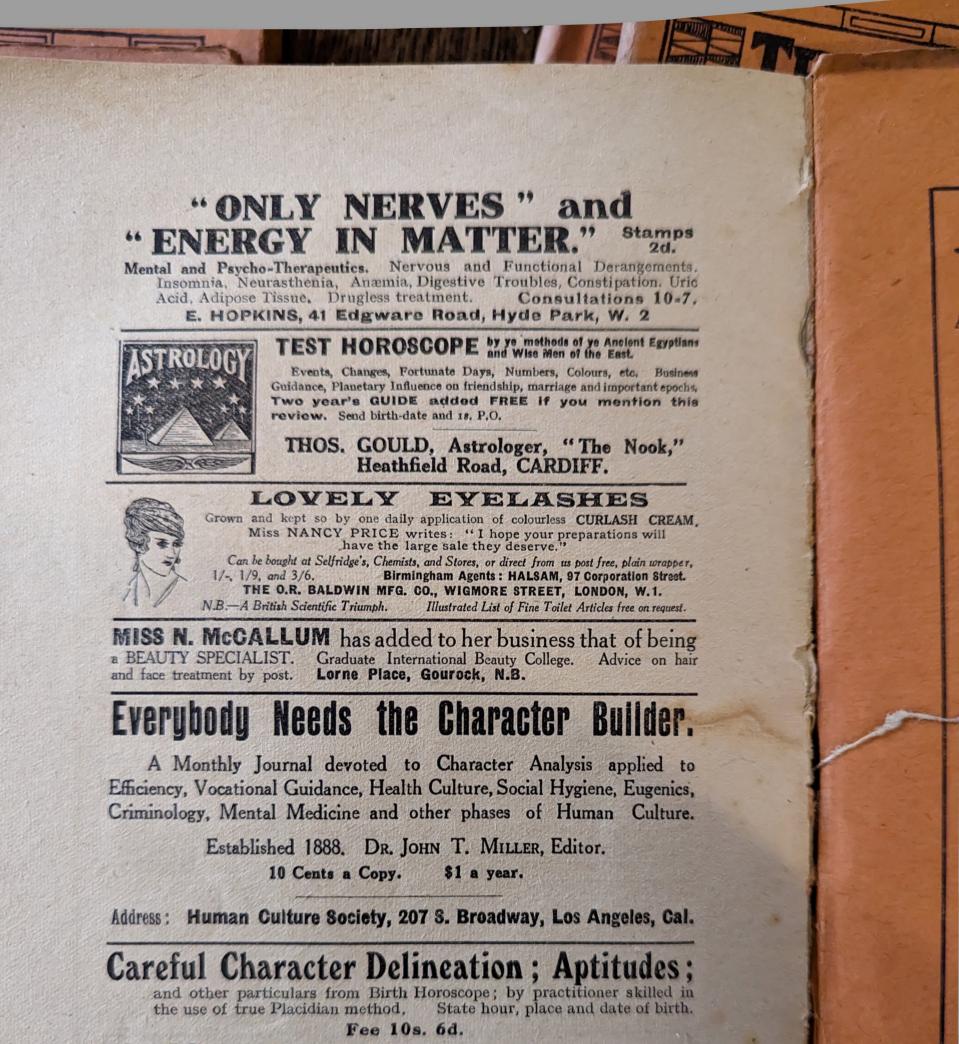
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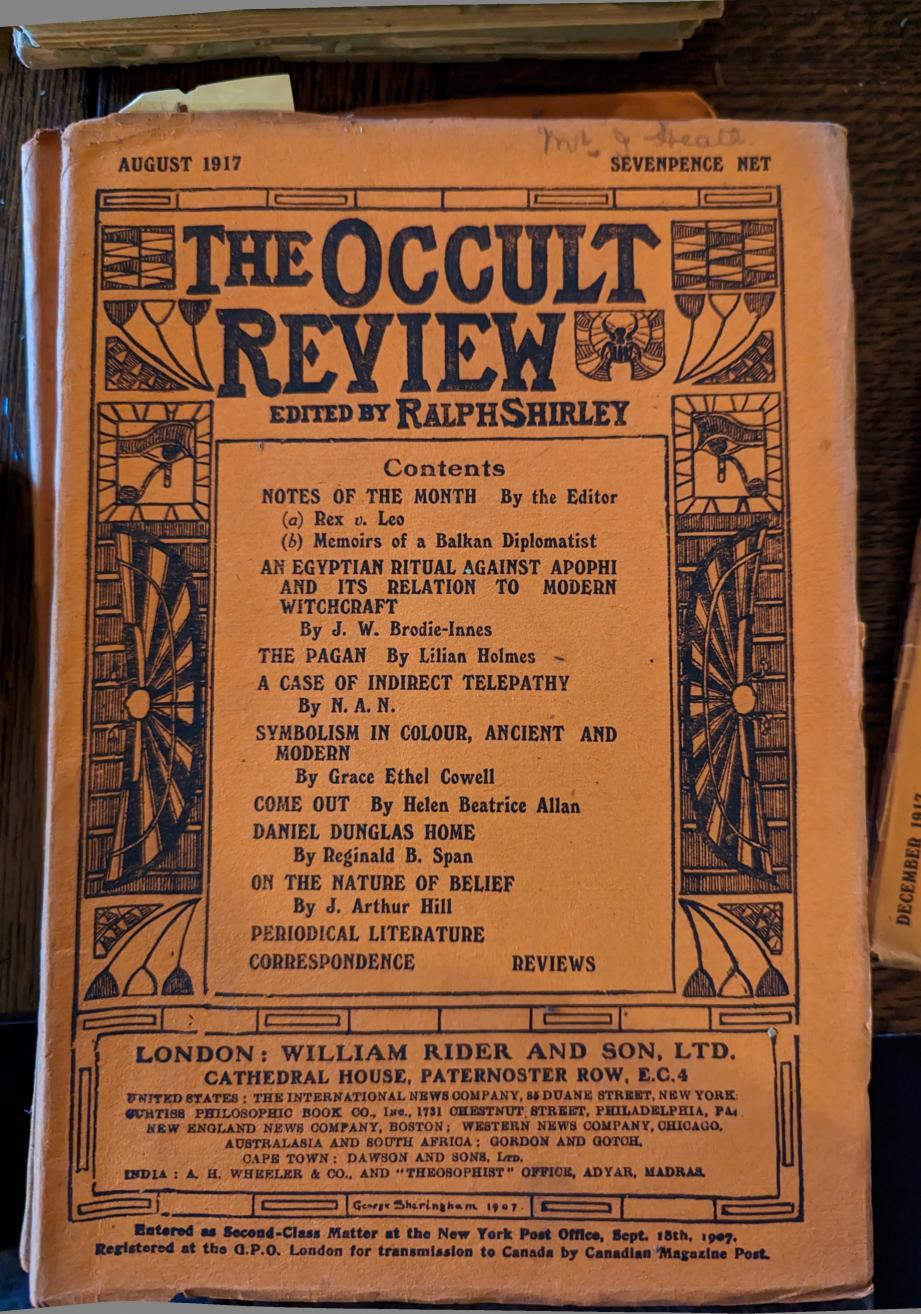
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THE PROBLEM OF PERSONALITY. A Critical and Constructive Study in the Light of Recent Thought. By Ernest Northcroft Merrington, M.A. (Sydney), Ph.D. (Harvard). London: Macmillan and Co., Limited, St. Martin's Street, W.C. Price 5s.

It is difficult to praise the constructive portion of this work too highly. To the unbiassed mind which has kept in touch with the recent developments of psychology and philosophy, it is clearly evident that the illumined author has, in *The Problem of Personality*, provided a critical and constructive presentation of the gold basis whereon the children of a purer age will erect the pyramid of new values in art, religion and philosophy, which alone is fitted to enshrine and express the profundity, perfection, simplicity and subtlety of the Living God, incarnate fully in perfect man and immanent in the humanity he transcends.

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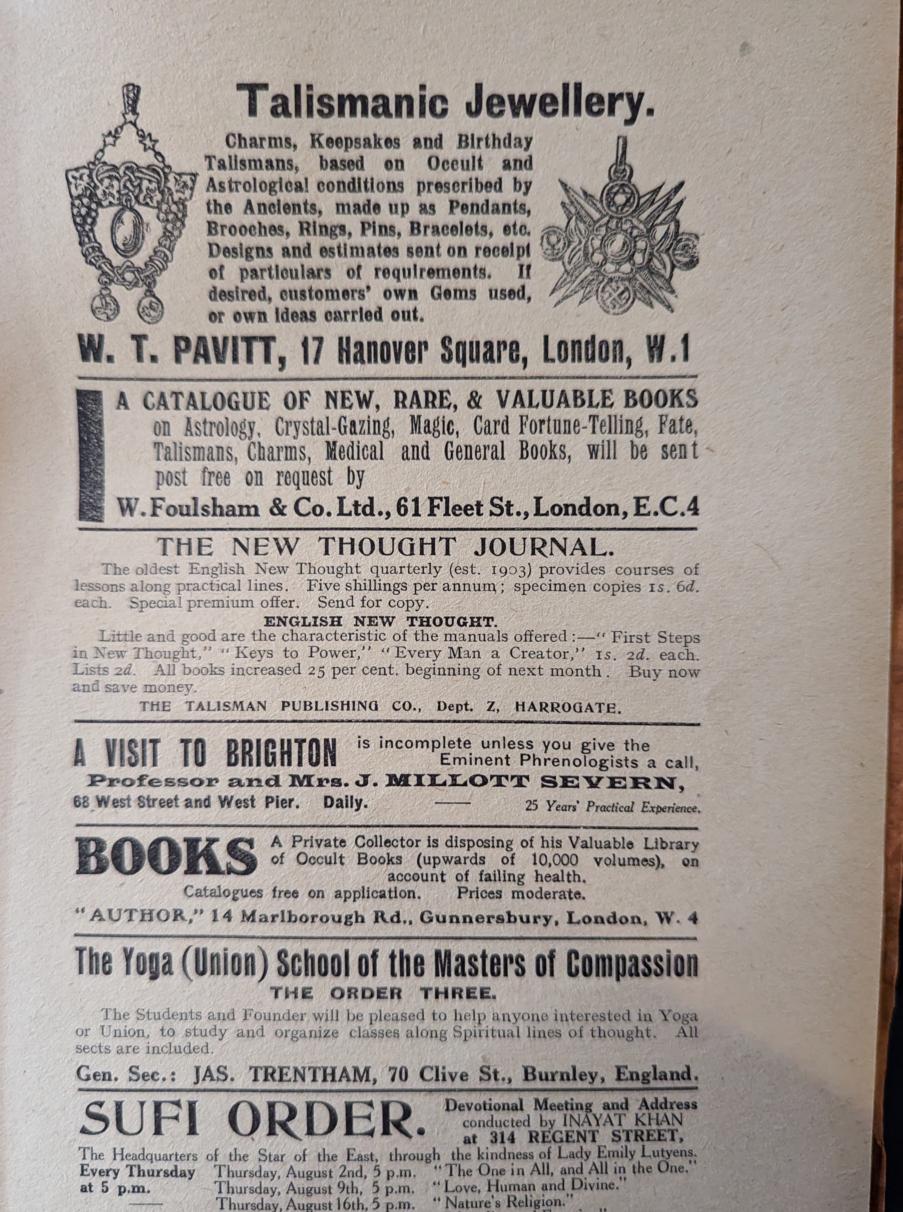
It is easy to see that Tagore believes that in Individualism and human relationships an escape may be found from the crushing soul-deadening "idols of organization" that represent modern life. He tells us that civilization has grown "increasingly masculine" and that woman alone can restore the lost social balance, stop the false progress of man-made social systems and build up a spiritual civilization if she will but employ the powers given her and remain true to her great mission.

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A. E. WAITE.

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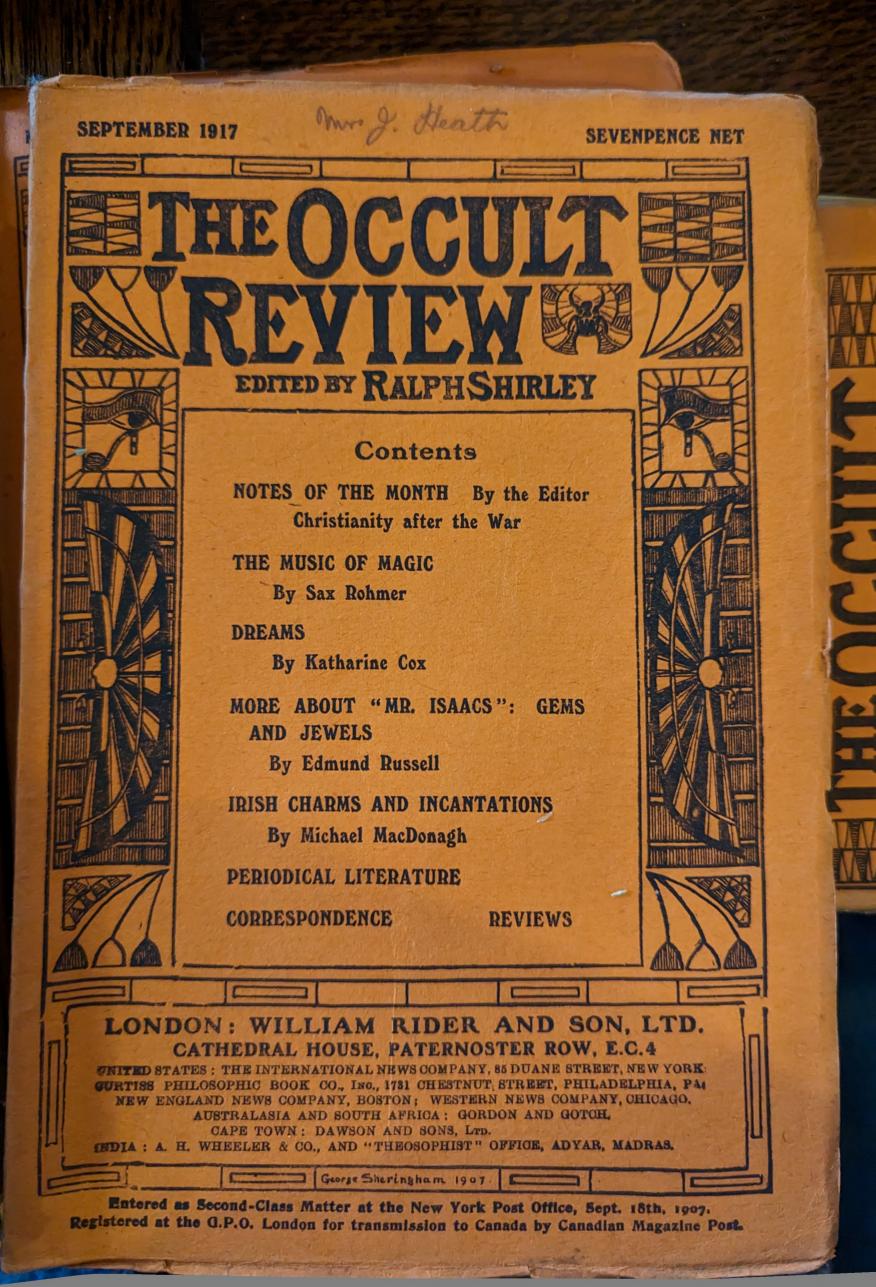
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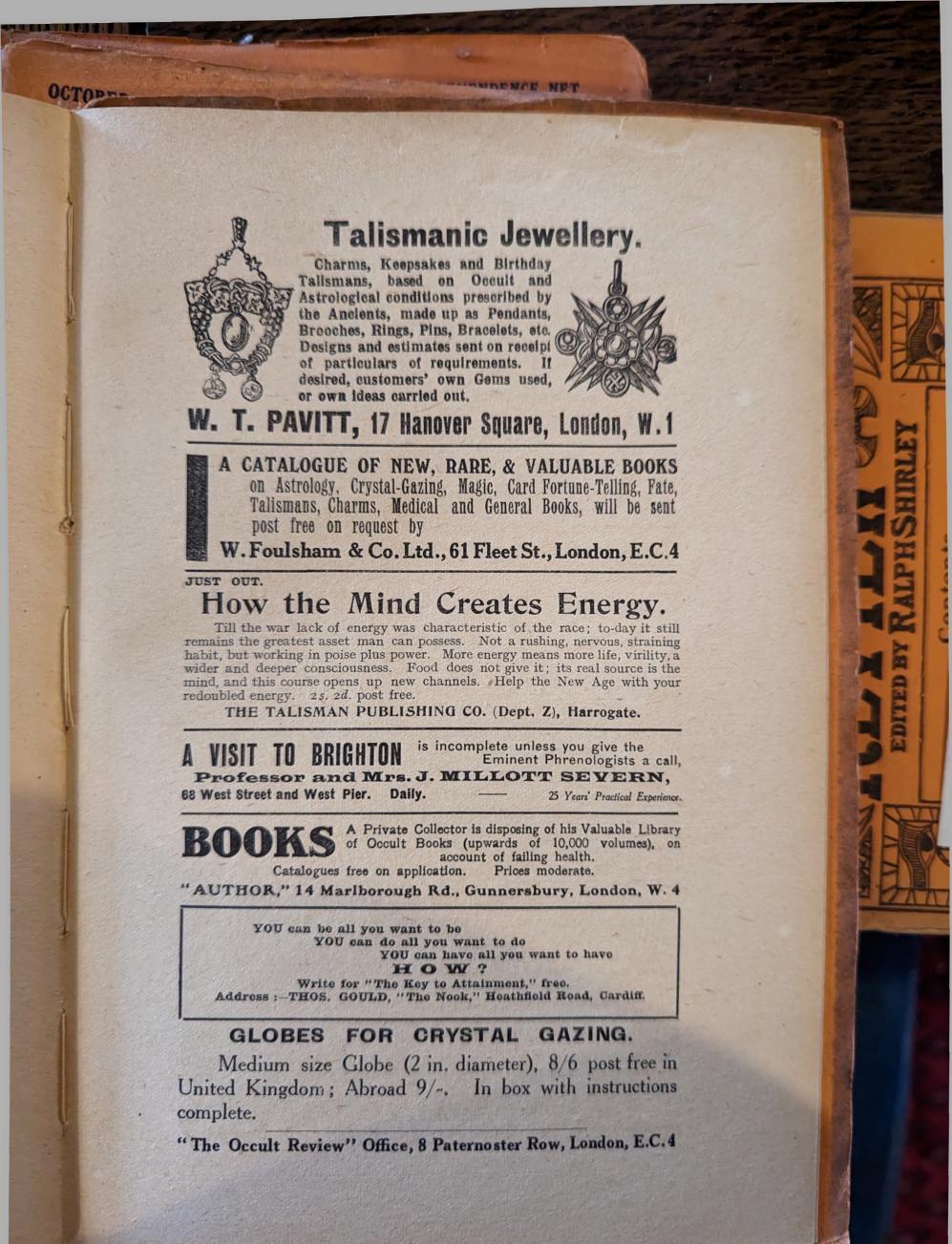
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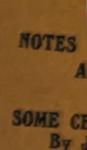
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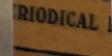
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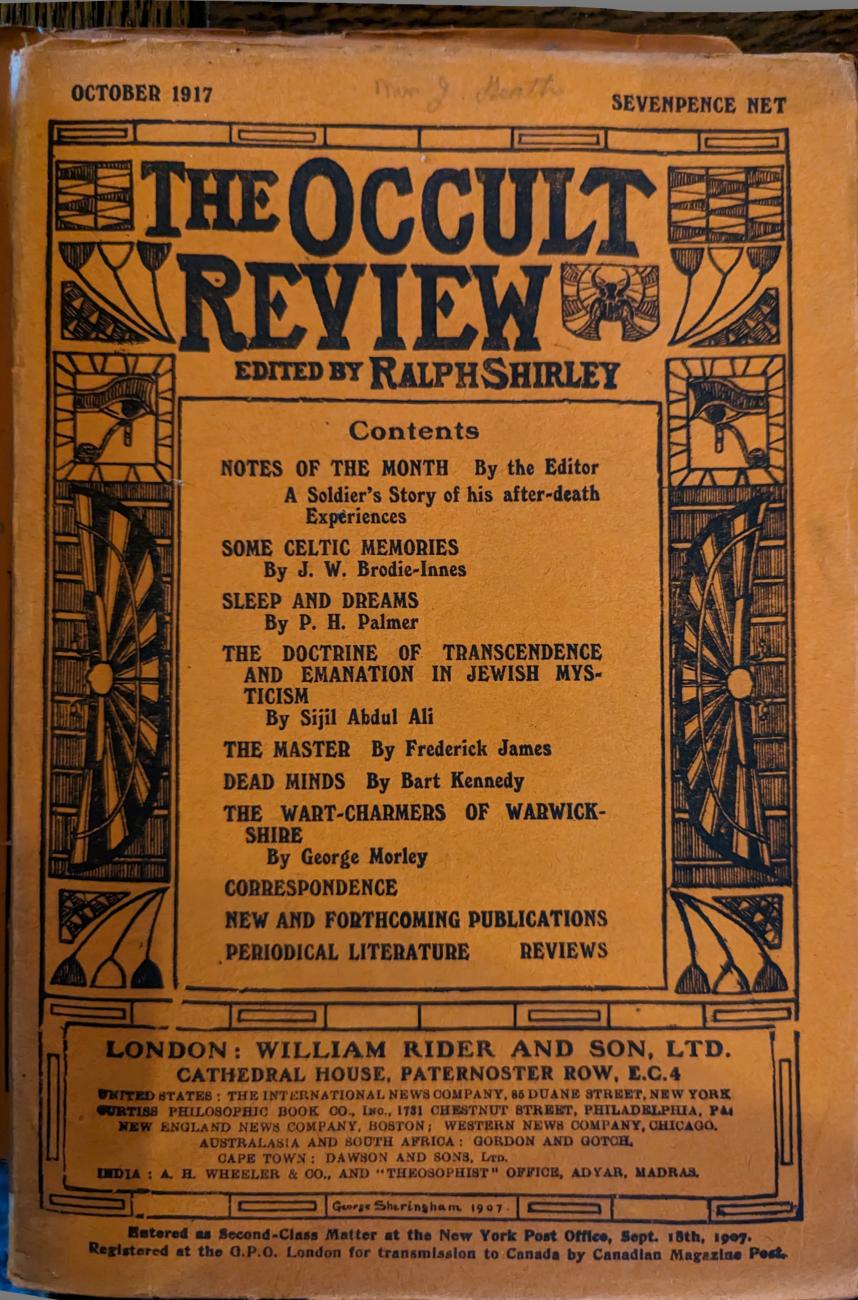
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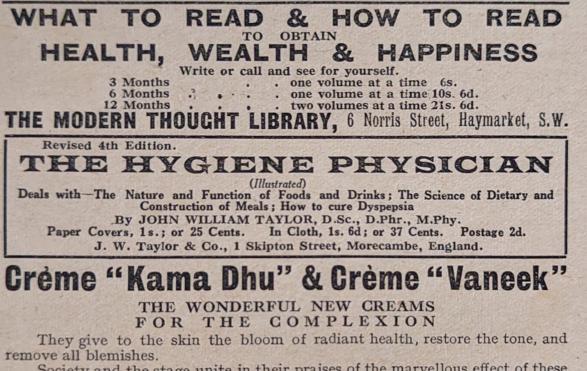
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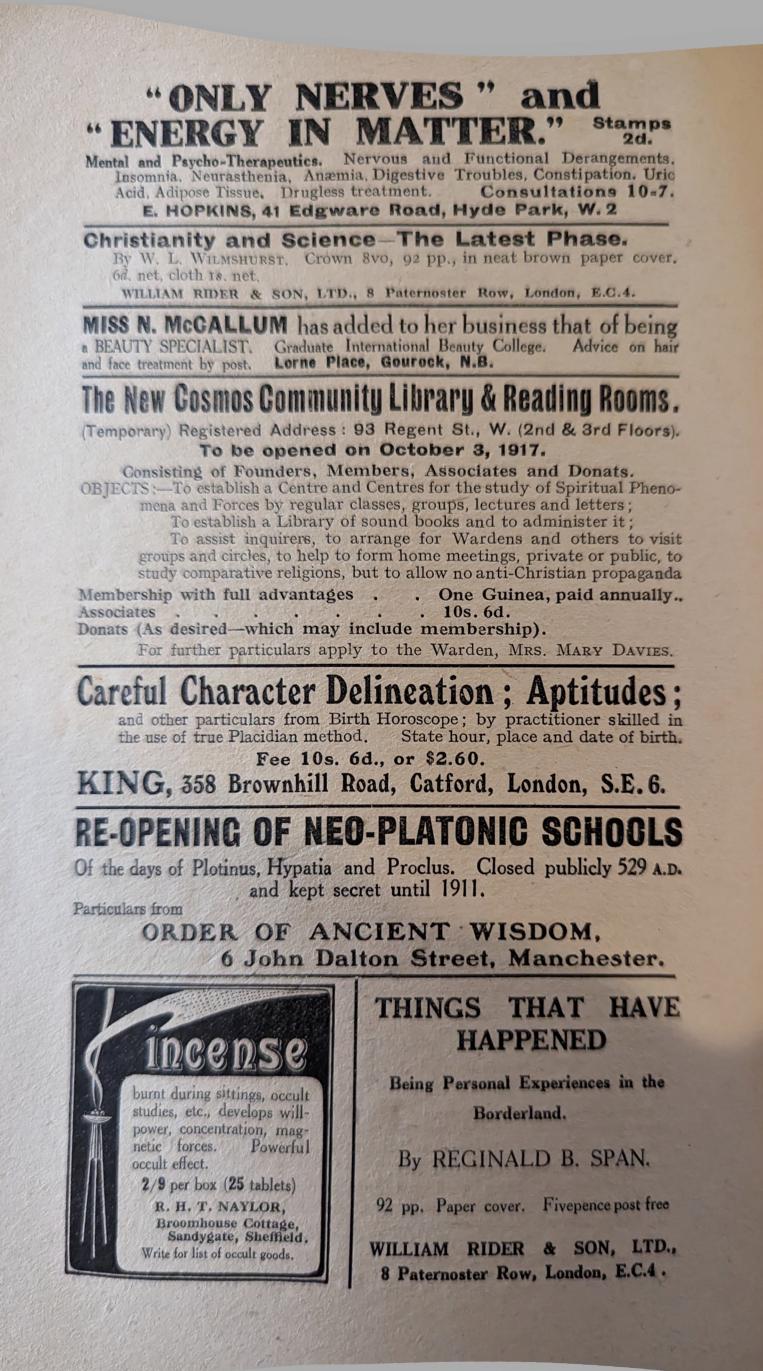
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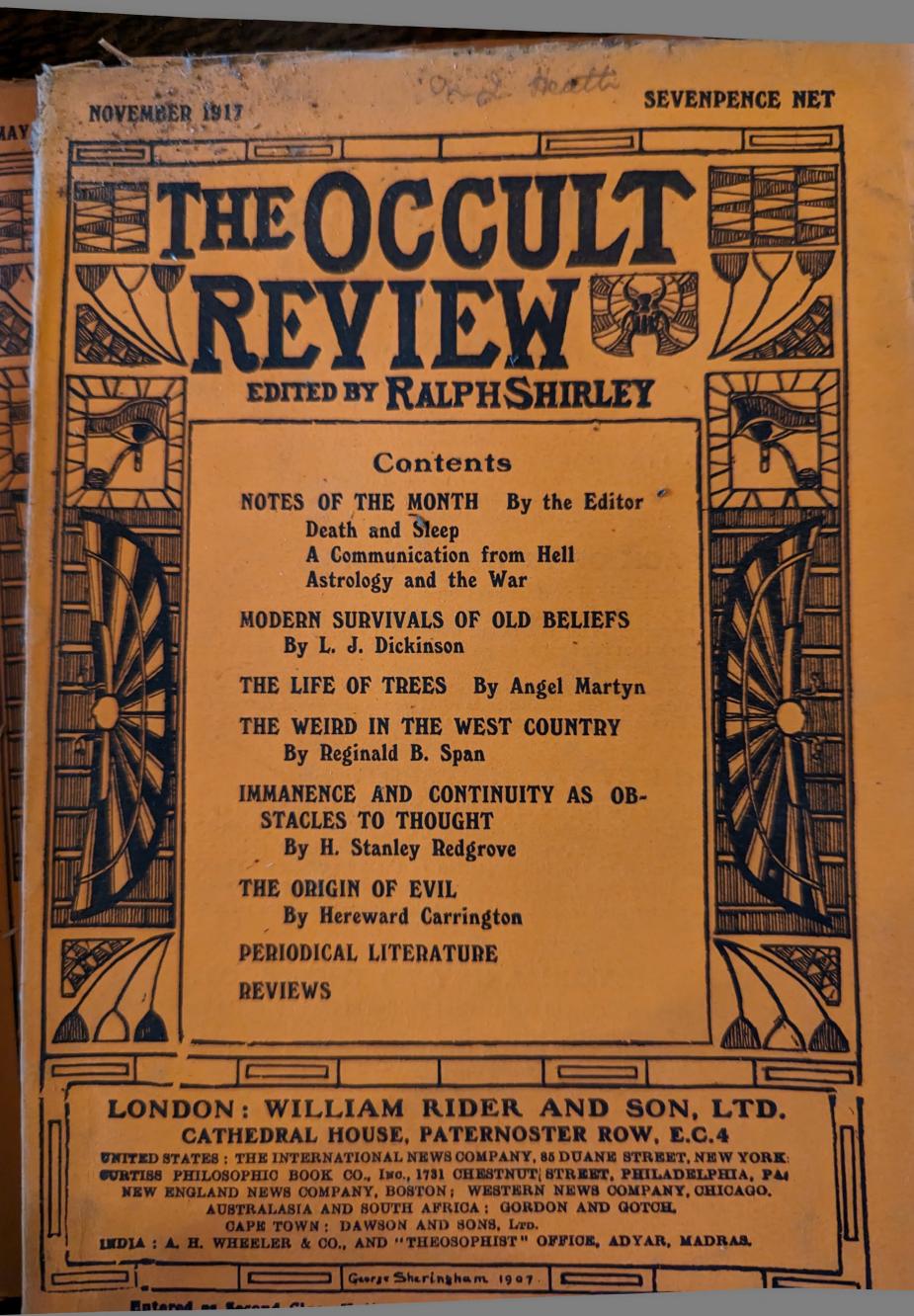
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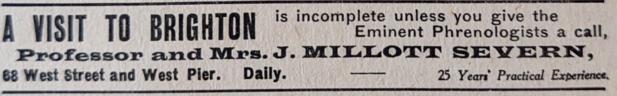
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what he has gleaned from the book he is criticizing. As to consolation for the bereaved, I can set my knowledge against his belief; for I know of many cases in which real and healthy consolation has been found in the reassuring and evidential messages 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.

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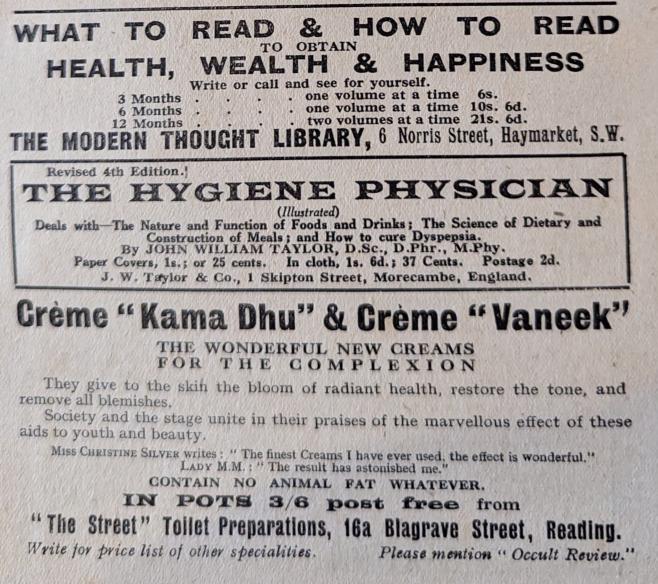
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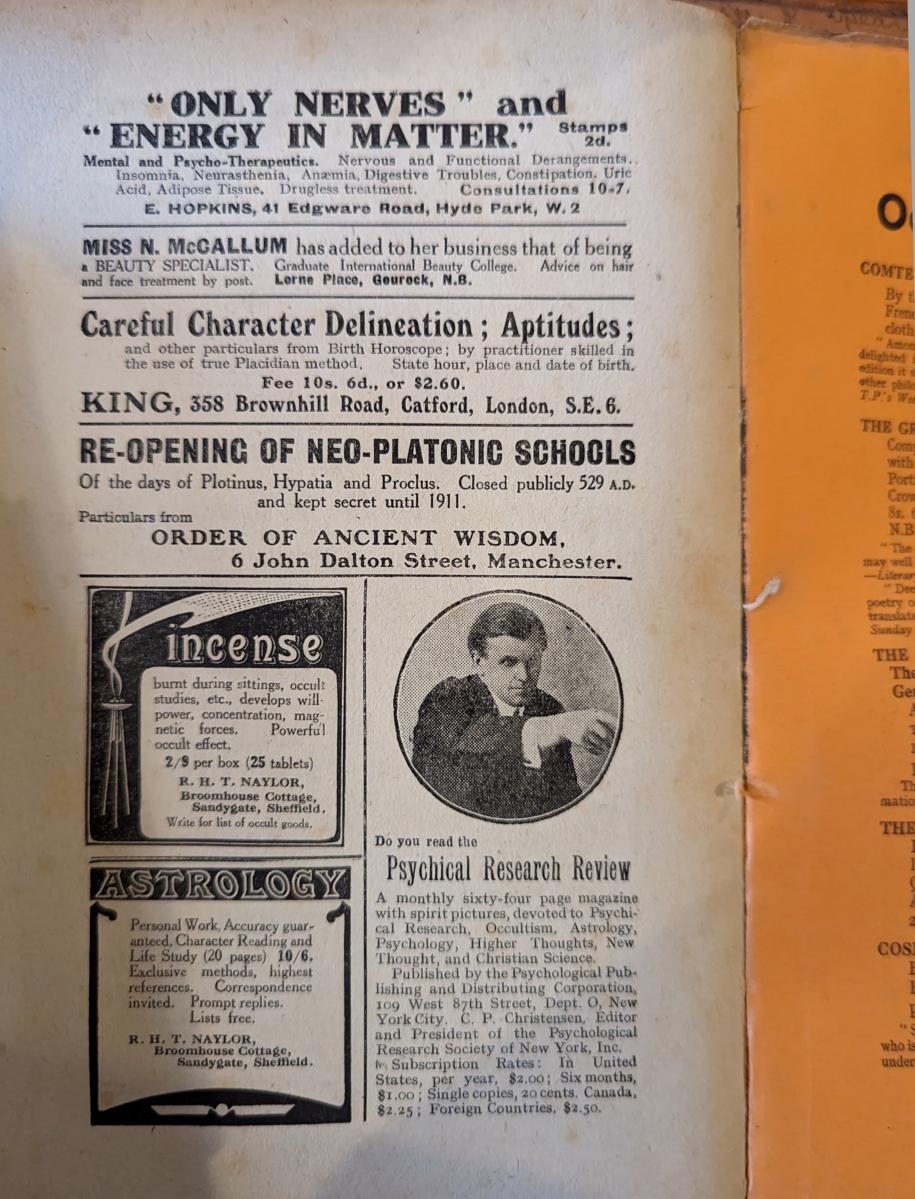
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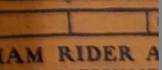
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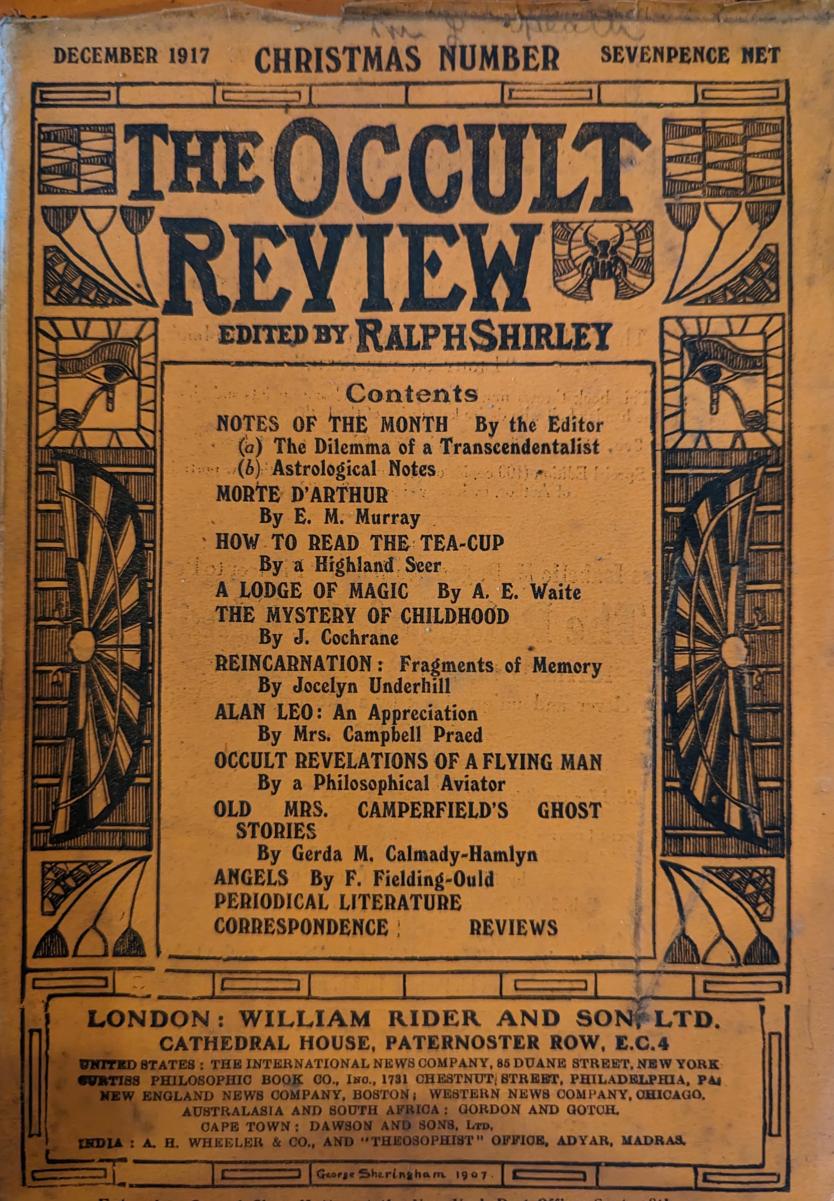
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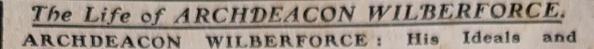
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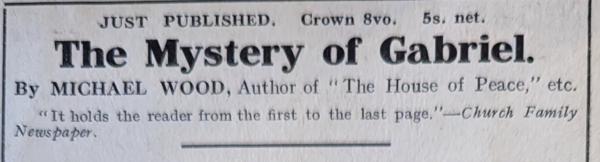
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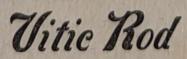
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HIDDEN and mystic cities, cities that are asleep, cities that move in their sleep and great cities of dream : about these we have heard in folk-lore. But this ancient dispenser of dreams, having the outward aspect of a mendicant, who leads an ass like that of Apuleius, in truth a golden ass which carried of old the mysteries-but whose burden in this case is tatters of nothingness-these seem something of a new device in allegory. A solitary wanderer, the aged man has wares of dreams and vision which he offers in the open market of highways and byways; but though described as a vendor he gives and does not sell. Furthermore the beast of burden, about whose evident superior wisdom one feels more concerned than over the personality of the pedlar, carries his pack to no purpose, for it is the touch of a magian's wand that conveys the merchandise of dreams, and the fruition of their endowment is attained by the way of sleep. There are allusions to Karma, and for this as for other reasons the parable would appear to have some theosophical basis, but it is not very well told, the style being a trifle stilted, while there is an attempt throughout at writing in measures printed to look like prose. Unfortunately the rhythms depend chiefly on reversing the proper order of verbs and adjectives. For the rest, it is the business of allegory to permit there and here a chink through which the light of intention may filter, and, in this case one does not see the gleams. There are some coloured illustrations and a number of excellent decorations. It is a pleasant volume to look at, and a dreampedlar is suggestive. The pity is that he does not prove convincing. However, one is glad to be reminded that asinus portat mysteria.

A. E. WAITE.

SPIRITUALISM AND SIR OLIVER LODGE. By Charles A. Mercier, M.D., etc. Cr. 8vo, pp. xii+132. London: Mental Culture Enterprise, 329 High Holborn, W.C.

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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. A. E. WAITE.

THE SOUL OF A BISHOP. By H. G. Wells. Cr. 8vo, pp. viii+320. London: Cassell & Co., Ltd. Price 6s. net.

To record an individual impression respecting this book calls up at once a heterogeneous crowd of unserious and even hostile criticisms which have appeared in the general press, obscuring the issue and one's own view

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concerning it. It has been approached from a false standpoint and has been said to ring false; it has been praised for qualities which it scarcely seems to possess; it has been blamed because it is a novel without a story, and so forth. It is actually the history of a soul and its leading, from the moment that conscience has awakened to the sense of an insecure and disingenuous doctrinal position to the moment when it is brought vividly into vital realization of the immediate presence of God. For the purpose in the mind of Mr. Wells it was impossible that he should choose any strange, abnormal, heroic or gifted personality as the medium of his message. He has taken, therefore, a not very wise bishop, a plain, simple, easy, sincere man; and with his own admirable method of picture-writing he has drawn him not merely to the life but to the bone and marrow of life. He has placed him in circumstances which bring out his real trueness, till we see that at heart he is and proves-somewhat unexpectedlya bishop of gold and not of wood. He becomes indeed a symbol of the Anglican Church as it is, from Mr. Wells' point of view, and afterwards of what it may hope to be-also from this point of view-when it has ceased to be a Church Anglican, a channel of sacraments conventionally understood, and has suffered transmutation in the light of the knowledge of God. This is "how it strikes a contemporary," who can approach such a study of an inward life only as a mystic who knows of an inward life, alike in personalities and in churches. And because I am a mystic I have better sense than to challenge Mr. Wells for having written from his own standpoint. How should he have written from mine? I am content to take his lesson in the one way that he can give it and to apply it also in the one which alone can appeal to me. He must needs bring a man out of the church and the authorized life of doctrine before he can leave him on the steps of the throne of God and at the threshold of the Blessed Vision. If there must be a Church in the future, he must needs have a Church which has lost all the marks by which we can know it, a spirit without a body. I may know in my heart that his bishop's intellectual difficulties at the beginning of his troubles were trifles light as air; because he had forgotten a certain doctrine of St. Augustine. I may know that the life of Divine Realization need separate no one from the life of the Church : I may be certain that the need of the age is the spirit within the body, alike of persons and Churches. It does not matter. Mr. Wells has tried to show us after his own manner how "man's true environment is God." That is the living truth; it can suffer any setting and still shine through. A. E. WAITE.

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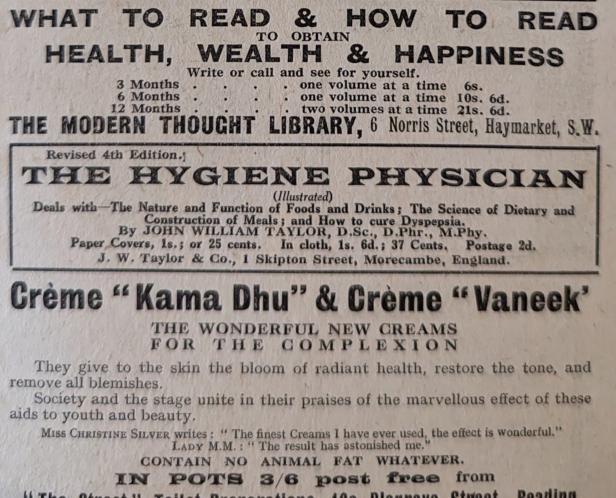
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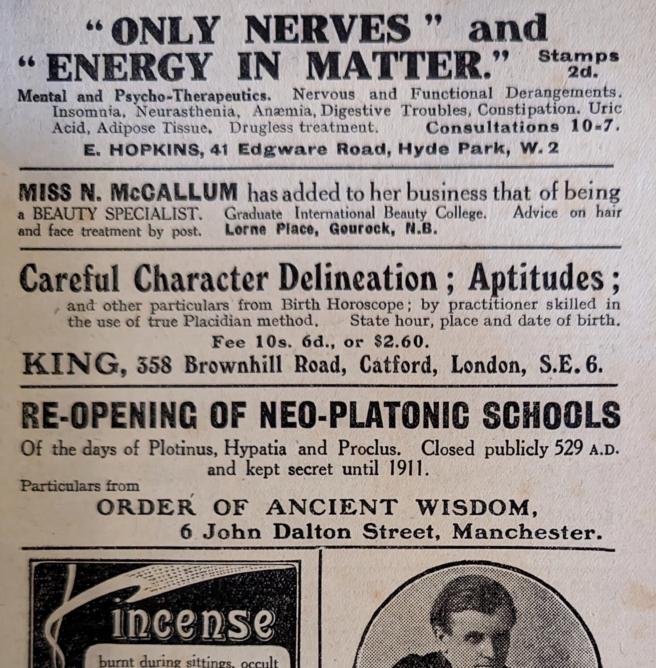
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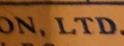
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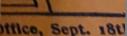




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