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A. E. WAITE.

THE INFLUENCE OF JOY. By George Van Ness Dearborn. 7½ ins. × 5 ins., pp. xviii + 223. London: William Heinemann, Bedford Street, Covent Garden, W.C. Price 5s. net.

MR. DEARBORN writes, let me say this at once and get the unpleasant part of this notice done, in a style at once careless and abbreviated; and although the book, at least so I imagine, is intended for popular consumption, he litters his pages with technical terms which he never stops to explain. But the reader who finishes the book, although he will be sometimes annoyed and sometimes mystified, will not leave it, I think, without having gained much of value therefrom. Indeed, the subject matter is so excellent, that one the more deeply regrets these defects of style, especially as Mr. Dearborn writes from sound knowledge and deep insight. The book is a volume in the "Mind and Health Series" edited by H. Addington Bruce, A.M., and the editor contributes an introduction thereto, explanatory of its object, which is to demonstrate on a scientific basis the truth of the central thesis of the "New Thought" movement, namely, the great physiological and psychological value of joy to the human organism. In "New Thought" literature this truth has merely been presented in a generalized form: Mr. Dearborn shows how recent scientific research enables us to trace its particular applications—to demonstrate it (and there is no true demonstration otherwise) in detail. The book is divided into two parts, the first dealing with the "Power of Joy" and more especially with its influence on the process of nutrition, on the circulation of the blood, and on the nervous system whilst the latter is entitled "The Necessity of Joy." Special reference may be made to the Chapter on "Worry and Glory of the World." Mr. Dearborn, I gather, would not repudiate Blake's maxim: "Damn braces; bless relaxes." And how truly does he say: "Multitudes of men and women learn sooner or later that not always, by any means, as we have often heard, is the race to the swift, or the battle to the strong; often, very often indeed, one inclines to think that both go to the *happy*—lords of the world."

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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 pseudo-mystical 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 me—that 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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is curious to notice that the "Stars" indicate a type exactly the opposite of the native whose birthday falls on the given date. The author, however, only claims to indicate "a general reading"; for, to cast an individual horoscope it is necessary to have the exact minute of birth, as the planets wait for no man. Without taking Mr. Bernart quite seriously from an astrological point of view, one is safe in saying that his Birthday Book will at least afford a certain amount of harmless entertainment. Those who fear that their planetary aspects are unfavourable should remember that "The wise man rules his stars, the fool obeys them!"

EDITH K. HARPER.

THE SUPREME MYSTERY. By J. H. Symons. London: Methuen & Co. Pp. iv + 310. Price 6s. net.

IF we were to describe this book merely as the opposite of Mr. George Moore's recent fiction denying the divinity of Jesus Christ, it might be inferred that it is a better book than it really is. To pass as an adequate imaginative expression of Christian dogmatic belief, a novel would require to be not less thoughtful and vivid than his. Unfortunately the epithet pseudo-scientific hardly does justice to the incredulity-provoking characteristics of "The Supreme Mystery." Even a child might wonder at the assurance with which the descriptions given by a hypnotized woman are labelled by the author's experimenting professor. Additions are made to the record of Christ's miracles; St. Peter is raised from the dead; a vulture which would have polluted the dead Christ's body is killed by outraged Heaven. One may fairly say that some cleverness is shown in working up from suggestions in the Bible; but there is not enough of merit in this spasmodic re-telling of Christ's life to justify a visit for its sake to the bookseller's.

W. H. CHESON.

MEŠTROVIĆ AND SERBIAN SCULPTURE. By A. Yusuf Ali, M.A., LL.M. (Cantab), with "Foreword" by His Excellency M. Jovan M. Jovanovitch, Envoy-Extraordinary and Minister Plenipotentiary of His Majesty the King of Serbia to the Court of St. James—in the *Vigo Cabinet Series*. London: Published by Elkin Mathews, Cork Street. Price 1s.

LAST winter I had the pleasure of listening to a talk on the art of Meštrović as a national expression, in that unique salon of Miss Toynbee hung with her wonderful copies from Turner, where the *élite* of education and learning crowd together on little stools and milk the cow of knowledge—as the Vedic poets used to say.

Mr. Yusuf Ali, with his polished *diction* of many languages, gave an impassioned study of his subject. Knowing Meštrović personally, he spoke of his sculpture as embodying the tragedy of his race—an intensely national flower, though its only bloom.

Mr. Yusuf Ali quoted Zola's definition of art—a facet of nature seen through a temperament—as here appropriate, and gave vibrant pictures of the Balkan heroes, who flashed up like flame, especially Marko upon his charger of fear-shedding nostrils—"a dragon mounted upon a dragon."

The *conférence* of Mr. Yusuf Ali, who has been of the secretariat of two Viceroys of India—Lord Minto and Lord Hardinge—is now being printed as an essay.

Meštrović, the most mystic and psychic of all sculptors, in personal appearance greatly resembles Rossetti—even to the frontal-ridge between the eyes. Like Rodin, with titanic technical power he subordinates all to the message he would express.

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THE LIGHT OF LIFE. By J. W. Ewarts. Published by the Author.
Oklahoma City. Price \$2.00 post free.

THIS book is put forward as an effort towards the realization of the universal 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 saying that "a Uranian will express in a few sentences what a Mercurian would require a whole column to explain." This is true of the highly-evolved 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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MARCH PROGRAMME.

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| 3.30 to 4.30. | Every Wednesday. | Psychic Class. (For members only.) |
| 4.30. | Social Tea. | |
| March 7. | 6 p.m. | Lecture. "Temperament." Mrs. St. Hill. |
| | 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 questions, 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. Dr. Dubash, D.Sc., F.S.P., Phil.B., F.C.P. (Lon.), 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.

Major Adam's chapters on the influence and nature of Neptune and Uranus are extremely suggestive and illuminating. So also are his remarks on aspects—so-called "good" and "bad"—and on various ways of judging the "Ray" to which the ego of any particular horoscope belongs. It is a book not to be missed by any one who is interested in the occult side of the Science of the Stars.

E. M. M.

CHEERFULNESS AS A LIFE POWER. By Orison Swett Marden, Author of "Every Man a King," etc. London: William Rider & Son, Ltd. Price 1s. 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!"

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" 9.	"The exaggerated dangers of Psychic Science." Mrs. Hewat Mackenzie.	" 13.	"Islâm." Mufti Mohammad Sadique, F.R.A.S.
" 16.	"Dreams." Miss Edwards.	" 20.	"Hinduism and Theosophy." Mrs. Ransom.
" 23.	"Dual Personality." Miss Bothwell-Gosse.	" 27.	"Comparative Parallels from many Religions." Miss Bothwell-Gosse.
" 30.	"The Certainty of Survival after Death." Rev. A. H. Lee.		

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THE SPIRIT OF JAPANESE ART. By Yone Noguchi. 6½ ins. × 4½ ins., pp. 114. London: John Murray, Albemarle Street, W. Price 2s. net.

THE interest in Japanese art is an increscent one in Europe, and especially in England, and the present volume will therefore prove an attractive one. The book is of much interest, but at the same time, it is not free from a certain obscurity of meaning, occasioned, I think, by the fact that its author is a Japanese. I do not mean merely to imply by this that his mastery of English is inadequate—though such a criticism would not lack point—but that the Japanese outlook on art and life, its *sense of values*, is so different from that of the English, that mutual understanding is only hardly to be won. Prof. Noguchi's stern dislike of all that he can call "feminine" is an interesting case in point. Moreover, the reader unacquainted with the history of Japan and its art, will feel the need of an historical background—he reads of this artist and that artist, this school and that school, not infrequently without a clue where to place them in relation, both artistically and historically, to one another.

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It does not do to count your chickens before they are hatched. One is liable to be disillusioned. I am grateful to Mr. Manship for making this so clear to me. I admit that I felt attracted by the title, *Cosmic Poems*, and, in spite of being warned my time would be wasted, resolved to review the book. Alas! I was sadly disappointed. There is not a single trace of poetry in *Cosmic Poems*. Mixed metaphors and bad rhymes are abundant, and I have come to the conclusion that Mr. Manship is at present incapable of writing poetry. No doubt he published this book with the best of intentions, but, as has been sagely remarked, the way to hell is paved with good intentions. It is not sufficient for Poetry to have a beautiful soul; she must also have a beautiful body. Unfortunately, illumination and the capacity to express that illumination in poetry or even adequately in prose, do not often go hand in hand. For this reason the prospective poet should familiarize himself with the works of the major poets, as he will then have a standard of excellence to which he can seek to conform. He *must* ruthlessly destroy everything that fails to reach this standard. This training will in the end enable him to write poetry.

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