

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

'The Official Bulletin of the International Bureau of Spiritualism' for June is an encouraging document. We are struck, for example, with the report of the Portuguese Delegate, Senhor Gilberto S. Marques. He refers to his successful attempts to organise Portuguese Spiritualists and to the establishment of the Portuguese Spiritualist Alliance, the officers of which include a 'Vigilant,' to watch over the good reputation of the society; an Inspector, to inspect the societies and groups included in the Alliance; the Instructor, to give information on Spiritualism, and direct the first steps of the societies and groups; the Defender, who devotes himself to the propaganda, and the Delegate, to represent the Board of Administration in all parts of Portugal.

This is indeed scientific organisation, and we wish the Portuguese Alliance every success.

The current issue of 'The Quest' contains a number of excellent articles of general philosophic interest. Dr. William Brown discourses on the 'Logic of the Emotions,' and Monica M. Gardner deals with 'Anhelli' the masterpiece of Julius Slowacki, the great Polish poet. The Editor, Mr. G. R. S. Mead, handles the subject of Buddhist Psychology with his customary ability, and there is a notable paper containing the results of an experiment by three sitters who directed their attention to securing mental communications, the transcripts of which are well worth careful study. Here is an extract:—

The force drives everything before it if you will let it go. . . It is life, vitality, flux, movement. Vitality is the thing you need. . . The currents are changing the nations, the people, the very lands themselves, but only those who keep the balance can feel and know it: you must swing true to look out. Rising temperature is necessary to melt the old chilled forms; condensation comes afterwards. . . The more vital you let yourselves be, the more you spread the joy of life, the easier it will be for me to come. When the fires of life burn I am attracted, when the ashes are low I cannot reach you.

There is great meaning in those words. Exuberant vitality is inseparable from the untrammelled expression of spirit. The communications were well worth recording.

Another article in 'The Quest' which had special attraction for us was, 'Heaven, Hell, and the Present Environment,' by the late Henry M. Bernard, M.A. It deals with the three conceptions of human experience from the standpoint of natural life and thought. The whole paper is marked by acute analysis, as when the writer points out that all organic life develops only in relation to some environment, and, taking the instance of a growing

plant, closely embraced by earth and air, suggests that it is really a portion of its environment 'dynamically and temporarily individualised.' He shows that man throughout has always had some perception of the spiritual forces underlying his existence; however distorted the forms in which it took shape in his mind the perception was there. Materialism came in modern times as a protest against the extravagances of spiritual conception, but, although it could modify these, could not suppress the expression of the vital reality:—

We now find materialism itself invaded by Spiritualism; and although we may still speak of the material universe and of the psychical universe, the distinction is merely in speech; the two, in fact, are as inseparable as are the body and the mind of man.

We have received an inspiring sermon on 'Man and the Spiritual World,' by Mr. T. W. Padgett, of Otley. Mr. Padgett draws freely for his arguments on the testimony of the poets, a quite legitimate source, for the poet is, or should be, the *vates* or seer. And so we have very apposite quotations from Longfellow, Spenser, Shelley, Coleridge, Wordsworth and Tennyson. And, as the preacher rightly contends, we have all around us abundant evidences of the existence of a spiritual world if we will but accept them. 'If the spiritual world,' he says, 'be not a real world, it is no world at all, only an imaginary one.' Exactly; that statement goes to the core of the matter. On the question of spirit ministry he is no less outspoken:—

Is it not a helpful and comforting thought to realise that our friends who have passed on, although unseen, are near to us; are interested in us; that they are the same there that they were here; not formless, ethereal shadowy beings [but] the very same we loved here, with the same form; the same loving, thinking, active beings, and still actuated by human tenderness? To be assured that they are near, to guide, to guard, to enlighten and influence us for good—surely this must be helpful.

We need quite as much of this side of the subject as of the searching and scientific.

A witty and amusing piece of verse by W. B. Wagner in 'The Psychic Century' deals with the adventures of Patrick Moriarity, an Irish bricklayer, who conceived the idea that he was a reincarnation of Napoleon Buonaparte:—

His name was Pat. He had not failed
To learn how Isis was 'unveiled,'
The 'Master Key' known to Blavatsky
In course of time was also Pat's key.

Patrick was very like his father:—

The glowing face, the head of fire,
Pug-nose and cross-eyes of the sire.

In short, his general character and appearance 'could be explained by natural laws.' It was not surprising, then, that:—

His poor old mother could not hide
Her feelings caused by wounded pride,
That Pat his origin denied.

His father threatened to disinherit him. Naturally he could not be expected to leave his property to one who 'was not plain Patrick Moriarity.' In the end the indignant

spirit of Napoleon Buonaparte appears to Pat to denounce 'this most vile impersonation' :—

It only needs now to be stated
That Pat's reform from that night dated.
He now says that
He's just plain Pat,
And not some soul reincarnated.

'A Manual of Buddhism,' by Dudley Wright (Kegan Paul, Trench, Trübner and Co., Limited, 2s. 6d. *net*), gives in concise form the main tenets of Buddhistic teaching. It contains a preface by Professor E. J. Mills, who describes the work as 'a pocket book for earnest men.' Certainly Mr. Wright contrives to present in a small compass an instructive digest of the main principles of the faith and philosophy of which he treats. In the course of his comments in the closing chapter, 'Buddhism as a Practical Religion,' the author says :—

Buddhism is progressive in its teachings, and adaptable to every stage of human development. It fears not the advance of science, for it has no dogmas which can be negated by any scientific theory or experiment, and in one tenet at least—that of the impermanence of matter—it has anticipated science. It has ever been the founder of education, of the sciences and the arts.

Unfortunately Buddhism has suffered many things at the hands of its followers, and, like other faiths, needs to be interpreted by reference to its early forms of presentation, and its original meanings. That this work is being undertaken in regard not only to Buddhism but other faiths and philosophies is of happy augury for the religion of the future, which will doubtless represent a synthesis of the highest principles of all religions.

'In Light and Darkness—Hope!' is the title of a small volume of poems by Irene E. Toye Warner (Kegan Paul, Trench, Trübner and Co., Limited, 1s. 6d. *net*). The author has the gift of writing pleasing verse, but there is an absence of any noticeable distinction of thought or expression. Amongst the poems which connect with the subjects to which 'LIGHT' is devoted are 'Immortality,' 'The Guardian Spirit,' 'Reincarnation,' and 'The Departed,' but they are not very inspiring :—

Reason points beyond this life to the next
Before we shall cease to be perplexed,
Except we shall look to a future life
Rewarding us all for our care and strife, &c.

The poetess is not at her best here. It is not even tolerable verse. A title like 'Immortality' might have inspired something more in the nature of poetry. Elsewhere the writer achieves better results. In 'Renunciation,' for instance, we find the doctrine of the renunciation of earth refuted with no little skill :—

Therefore, O man, tend well Love's tender seed,
For Love—not Knowledge—is the Spirit's need.
Keep thou thy Knowledge, I will keep my Love,
Nor seek a better guide to realms above.

Printing and paper are alike good.

'Current Literature' (New York), for June, contains an excellent article on Robert Browning. The writer quotes Professor Lounsbury as saying that Browning is 'supremely the poet of intellectually acute but unpoetical natures.' Hence no doubt his ruggedness and his occasional lack of sympathy. But he was all for the heart of things, and in this connection we recall Professor Dowden's reference to Browning's 'militant Spiritualism.' He had tremendous psychological analysis. He saw the moral forces of life more vividly than its beauty and pathos. As Professor Lounsbury puts it, 'The things they [his readers] admire in him are not those which appeal to the feelings but those which deal with the reason.' And yet he must have had latent in him much of passion and ideality as shown by his exquisite devotion to his wife, from whom on the subject of Spiritualism he differed so markedly.

REMARKABLE PHENOMENA IN THE LIGHT AT SEANCES WITH MRS. WRIEDT.

BY FELICIA R. SCATCHERD.

No record of the phase of phenomena described below seems to have reached you, so I send the following extract from my notes, written immediately after the occurrence.

The phenomena were repeated a fortnight later, with slight variations.

May 29th, 1912. Julia's Bureau.—We had nearly finished supper. The electric light was on full. We were all talking. Mrs. Wriedt was telling us about her first meeting with Mr. W. T. Stead, when I saw Mr. Mallinson looking with startled eyes at the very large marguerite bush that has occupied Mr. Stead's chair at the head of the dining-room table for the last month. Mrs. Wriedt sat on the right side of the table, I on the left, facing her. So the plant was between us. I followed Mr. Mallinson's gaze to the blossoms nearest to Mrs. Wriedt. They were in agitated movement one after the other, then all together. The rest of the plant was quiet. But as I looked, the topmost blossom moved *alone*; later others 'bowed,' as one of the guests said.

'Well done! Now move the whole plant,' I exclaimed. It turned, pot and all, towards me.

'Perhaps you can move the chair also.' Almost immediately the chair was twisted from right angles to a position of forty-five degrees from the table, so that the left corner of the chair faced me. Then, still keeping that position with reference to the table, it was shifted six or eight inches nearer to where I was sitting.

We all felt the floor, walls and windows vibrating. I have twice experienced earthquake shocks in the Ionian Islands. The sensation was similar.

Mrs. Harper cried: 'That's right, Chief! keep your word.' We were all sitting away from the table, to be sure no involuntary action had shaken the plant, after we first noticed its movements.

I suggested the lowering of the lights. The electric switch was turned off, leaving us in darkness, except for light from outside.

Three violent shocks caused the windows to rattle; the crockery clattered, and the walls and floor were shaken by a deep-seated vibratory movement, that I can only liken, as I have said, to my earthquake experiences. This movement was accompanied by the sound of heavy footfalls, as of someone stamping round the room. Then all was still. We turned on the lights.

There were one or two slight movements of blossoms afterwards, otherwise nothing more occurred. The chair is a heavy one. It had moved to the left some eight inches, having previously twisted on its right back leg through an arc of forty-five degrees.

'Mrs. Harper, why did you say: "That's right, Chief! keep your word"?'

The explanation was that about a fortnight before leaving England, one Wednesday, at the Bureau supper, Mr. Stead was rather scornful of the 'raps' which he could not hear too well. 'When I come back I shall stamp around the room and shake the floor and windows. There will be no mistake about my being there,' or words to that effect. I was in Greece at that time. The statement was confirmed by all present on the occasion.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

A SUBSCRIBER to 'LIGHT,' who resides at The Hague, Holland, writes: 'If any of your readers can supply me with information respecting John Elsmere, Alan Erskine, and James Cook, who died in the Atlantic, I shall be greatly obliged.'

ALL-INCLUSIVE SPIRITUALISM.

A Paper written by Mrs. CORA L. V. RICHMOND, of Chicago, Ill., U.S.A., under the influence of her inspirers and read by Mrs. J. Greenwood, of Hebden Bridge, at the International Congress held at Liverpool on Sunday, July 7th, 1912.

(Continued from page 353.)

When once the way to the inner spiritual realm has been opened, whether through the evidence of the phenomena or through the only avenue to that realm that the human mind is possessed of (Intuition), the Universe is changed. The old conceptions of earth and heaven pass away and there is really 'a new Heaven and a new Earth.' From groping in the blindness and uncertainty of previous mental states, the mind and the very senses become luminous with the light of Immortal Intelligence. All the phenomena of Nature take on a different hue and tone, a different meaning, when the observant mind is vivified by the awakening touch of knowledge.

In its final definition, Spiritualism is the Philosophy of philosophies, the Religion of religions and the Science of sciences. It includes the primal and final analysis of matter, the primal and final statements of mind, the primal and final principles of spirit, the eternal entity, the *ego*, the Soul, and all that relates to existence, to being.

In a movement such as this, wholly impelled from the realm of spirits and borne forward on the wave of their manifestations and inspirations (although intelligently aided from the first by many of the ablest minds of earth), it is utterly impossible to ascertain the extent of its far-reaching influence or to number those who, by positive evidence from the spirit realm, have been convinced of the truth, for thousands who are not regarded as Spiritualists are touched, aroused, and awakened by its presence and thought in the world.

When, more than two decades ago, the late Professor Elliott Coues (then President of the Theosophical Society in America), a man learned in nearly all the departments of human knowledge, visited Chicago to lecture on Theosophy, he occupied the entire evening in telling what modern Spiritualism had done in the then forty years of its existence, and never referred to 'Theosophy' by name until near the close of his address, and then he said that Spiritualism had 'prepared the way' for Theosophy. What could he say in fairness, if a careful observer of things passing in the world, except what he did say?

As early as 1860 the late Archbishop Hughes (Roman Catholic), of New York, made the statement that there were ten millions of Spiritualists in the United States alone. Spiritualists claim no definite number.

There are now local and national organisations on both sides of the Atlantic and in all parts of the world, not for sectarian purposes, but to strengthen one another in the presentation of the truths of Spiritualism and for mutual protection against the persecution of, and injustice toward, mediums. The influence of the movement is felt in every department of human life; it has wrought an entire change in the attitude of thoughtful minds concerning the problems of death and the after life and the relation between the two states, at the same time opening up a vast *inter-realm*, including all the psychological problems and possibilities of the human mind while still within the human environment. It has reached the man of science in his laboratory or study, and within its rare alembic has re-wrought the marvels of the Rosicrucians and the transmutations of substance as if by Magians. It has entered the Churches of all Christian denominations, all religions and nations; and standing beside the clergyman, priest or ministrant, has whispered the message of Immortal Life, saying, 'Are they not all ministering spirits?' It has proved itself a solvent of the knotty problems between religion and science—and has corrected erroneous impressions and ideas born of ignorance concerning a future life, by substituting knowledge for theories. Belief is good, faith is better, but knowledge is best of all.

Spiritualism has caused thousands and hundreds of thousands, both within and without the Churches, within and without the schools of science and philosophy, to accept its evidence as conclusive, and to acknowledge their acceptance of its principles by name, as the result of their personal investigations and experiences,

and thousands of others to be moved towards it by the testimony of these witnesses to its truth. It has restored spiritual gifts and made them a portion of the recognised powers of human beings. Its sources of inspiration are the invisible hosts, under the Infinite Love and Wisdom. Its teachers and messengers are the great, the wise and the loved ones who have passed on. It has opened an inner way to knowledge for many who are its chosen instruments, by inspiring child minds with facts, data, scientific, philosophical and historical, with wisdom and eloquence far beyond their years. It has created a literature of its own, consisting of thousands of volumes of experiences and of philosophy, scores of periodicals, which publish accounts of its demonstrations and advocate its propositions, and it has pervaded the best literature of the age, touching and illumining the popular writers of prose and poetry, such as Dickens, Thackeray, Longfellow, Phelps and scores of others, with its living presence.

There has been no more valuable contribution to the literature of Spiritualism than the posthumous work of Frederick W. H. Myers on 'Human Personality'—voluminous, exhaustive, and far-reaching—showing that a really sincere, elevated, and cultured mind cannot enter upon the investigation of this subject, through any of its *pseudonyms*, without arriving at the great central truths of the spiritual realm; and although the book referred to is not within the reach of the average reader, spiritual societies would do well to place this comprehensive work in their libraries.

No less important, as showing the spiritual attitude of all minds that are eminent in shaping the trend of modern thought, are the writings of Sir Oliver Lodge—spiritual, uplifting, and full of the universe of light. And what can we say that will mitigate the regret at the recent loss from mortal life, through the wreck of the 'Titanic,' of the brilliant, gifted, large-hearted, wonderfully-endowed 'friend of humanity'—him of the facile pen, him of the inspired hand—our friend and yours, William T. Stead? Years of knowledge that the subject was in the world and worthy of attention, if there were only time, did not make a *Spiritualist* of him; it was not until the *open door*, the personal channel of communication, was revealed to him by his own 'automatic' writing and by the personal messages from 'Julia' and later from his son, that he obtained conclusive evidence and became an avowed Spiritualist. And now that the veil for him is lifted, what mind more capable, more willing to be enlightened, more desirous of lifting the pall of sorrow from human hearts can you find than that of William T. Stead, the friend of humanity?

Oh that it were within the scope of this address to lift the veil, to present to your mental, or better still, your spirit vision, those arisen ones! What would the world have done without them? What could it do were it possible that their wonderful minds could be blotted out? With the hosts who 'walk the earth unseen, both when you wake and when you sleep,' aiding in all exalted themes for the uplifting of humanity, nothing seems impossible. Their uplifting influence is felt in every life that accepts truth, and in the whole enlightened world, by making the aims of life here consistent with a continued existence—steps in the eternal path—by making the basis of life *spiritual*, not material.

To a materialistic and unbelieving age Spiritualism has demonstrated the existence of human life beyond the change called death. To those who had 'hope' and 'faith' in a future life through any form of religious belief or philosophical reasoning, it has added knowledge, and for all it has opened the gates that materialism and theology had not even left 'ajar' between the material and spiritual realms. It has removed the fear of death and of what may come after the dissolution of the body, by giving knowledge of the states and conditions of those who have passed beyond that change, by the testimony of disembodied human spirits, who must be, in the very nature of the case, the only authentic source of information upon subjects pertaining to that state of existence.

Immortal messengers have brought the knowledge of their life in the spirit realm, and have announced and proven in most wonderful ways the nearness of that so-called 'undiscovered country.' Invisible hands have re-kindled the fires upon the

altars of inspiration that for ages had been desolate. The story of Prometheus is no longer a fable. Bound by false philosophy and theology to the rock of ignorance, which the mere intellectual fires stolen from heaven would not loosen, the human spirit has been released by the Soul, the real Psyche, unto immortality.

Angels and ministering spirits have anew attuned the voices of mortal to immortal songs. They have 'rolled away the stone from the door of the sepulchre' where thousands of human hearts thought their loved ones were buried. They have bridged the chasm, spanned the stream of death, by the iris archway of love.

The 'authority' of Spiritualism is truth wherever found. Its 'sacred books' are the inspirations of truth in every age; its priests and oracles those whom truth anoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth and love; its ceremonials the service of a noble life. Its communion is with kindred spirits and its fellowship is with all. Its altar is the human spirit; its temples the living souls. It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul. Reverent truthseekers gather from its open treasure-house the wisdom of the skies. Seers and prophets, inspired anew, again reveal the forever old, forever new, immortal theme. The mourner forgets her grief and dries the tears of sorrow while listening to the messages of love. The weary find rest in the all-reposeful and eternal ways of the spirit. The weak find strength in its unhindered helpfulness. Crime, sin, and all human imperfections and limitations fade gradually, yet surely, by the growth that comes through its all-potent light.

Calm-browed and unafraid, this mild-eyed, open-visioned Presence views the heretofore, the present and the future with equal interest and courage born of perfect truth. The 'well-springs of eternal life' are hers, and she bids mortals drink fearlessly at their living fountains. The 'bread of life' is hers, and she bids all spirits partake freely from the all-bounteous store. From the rare vintage of the spirit her sacramental wine is distilled in living inspiration. Poets quaff as the enchanted goblet is pressed to their lips, and again they sing the song of the spheres.

The whole world, touched, awakened, thrilled, arises from the lethargy of material propositions and dogmatic assertions, from charnel houses of the senses, from tombs of death and despair, from sepulchres wherein their hope and faith and highest love were well-nigh buried, and turns eagerly towards this new day-dawn, saying, 'Is not this the light' (that was promised) 'that lighteth every man that cometh into the world?'

GREETINGS FROM MRS. M. E. CADWALLADER.

Writing from Chicago, Ill., U.S.A., Mrs. M. E. Cadwallader, Editor of 'The Progressive Thinker,' sent 'sincere good wishes' to the Congress, and said that 'many responsibilities' prevented her leaving her post of duty—'especially at this critical time when our mediums are being so unjustly treated and "The Progressive Thinker" is standing firm for the rights of our mediums to exercise their gifts.' In a brief paper which accompanied her letter, and which was read by Mr. G. Brown, of London, Mrs. Cadwallader said:—

In Spiritualism there is a call for more progressive work in every direction. Too long have we been content to follow the rut and go on in the way of those who are willing to leave the protection and care of mediums to those whose instruments they are, forgetting our own responsibilities in this direction. In this country a concerted effort is being made to make the practice of mediumship a criminal offence punishable by law. Progressive Spiritualism calls for a united effort to secure for Spiritualists the same rights granted to other religious denominations, and for their ministers and mediums the same privileges. We must unite as a people for the protection of mediums as instruments of the spirit world.

The International Congress of Spiritualists held in London in 1898, presided over by Mr. E. Dawson Rogers, and the Universal Congress of Spiritualists held in Brussels in 1910, both of which we were privileged to attend as a delegate, accomplished much towards establishing fraternal relations among the Spiritualists of the world. We may safely venture to predict that the present

Congress will do even more towards strengthening the ties of friendship.

Therefore, at this notable gathering, may we venture to suggest, from the land which is the birthplace of Modern Spiritualism, from the land which gave birth to our most illustrious seer, Andrew Jackson Davis, the founder of the Children's Progressive Lyceum, that no subject is of more vital importance to the future of Spiritualism than the training of the young, and the instilling into the minds and the hearts of the children the teachings of Spiritualism? The children of to-day will be the men and women of to-morrow. They are to be the future workers in the ranks now being rapidly thinned by the passing on of the pioneers.

'A child is the repository of infinite possibilities.' Let the deliberations of the Congress look towards the betterment of the race, and its spiritual development.

Let us work together for an educational and progressive Spiritualism.

SPIRITUALISM IN NEW ZEALAND.

In an interesting paper (read by Mr. F. Clarke, of Brighton), Mr. W. C. Nation, President of the National Association of New Zealand, after extending hearty greetings to the Congress on behalf of his association, said that at the sixth Annual Convention, which was held at Christchurch in April last, a 'Bill' drafted by Mr. William McLean, of Wellington, was discussed and adopted. This 'Bill' aims to secure the protection of the Government for honest mediums. At present all mediums are liable to prosecution as 'fortune-tellers.' The 'Bill' provides that at all Spiritualist societies incorporated with the National Association, any officer, or member, before acting as medium, lecturer, or speaker, shall obtain from the National Executive a certificate of competency. No persons shall give 'readings,' either publicly or privately, as mediums, clairvoyants, psychometrists, palmists, crystal-readers, character-readers, &c., without first obtaining a certificate from the Registrar-General. Neither shall they advertise in any way whatever that they are qualified to act in any of the capacities mentioned. Further, no spiritual healer or demonstrator shall advertise without first obtaining a certificate from the Registrar-General. 'The Registrar-General may, on application by any person holding a certificate from the National Association of Spiritualists, issue a certificate to such applicant.' It shall not be compulsory upon the Executive to grant a certificate. Certain penalties (unnamed) may be inflicted for acting in any of the capacities cited without a certificate from the Registrar-General. The fee for registration, 10s. per annum, is to be paid to the Registrar-General, the National Association to receive no benefit of a pecuniary nature. The aim of the promoters is 'to purify the ranks of Spiritualism and to lift the movement to a higher plane.' The National Association does not seek to interfere with any worker outside its ranks; psychics who chose to work without the protection which would be afforded would still be liable to police action. The Bill, as adopted by the National Association, will go to the Legislature, and it remains to be seen what will be made of it there.

Public prejudice against Spiritualism, says Mr. Nation, is dying out in New Zealand. He adds:—

We have societies in every large centre and also in country districts. As for circles, they are to be found everywhere. I may say that positions of trust are not withheld from our prominent workers. They are to be found among civil servants, and on local bodies like peas in the pod; several are Justices of the Peace. The President of the National Association is Coroner for his district, Registrar of Births, Marriages and Deaths, and, with the two Vice-presidents of the National Association, is licensed to marry under the Marriage Act as a Spiritualist 'minister.'

We have a monthly paper devoted to Spiritualism, and by the time this Paper reaches you it will have started upon the tenth year of its existence. It circulates in all parts of New Zealand, and keeps the workers in touch with each other, besides spreading the truth. [The paper is the hobby of Mr. W. C. Nation, of Levin, who conducts it solely by himself, and it is known as 'The Message of Life.']

Among the English workers who are taking an active part in propaganda work in this land are Mr. and Mrs. John Wilson, Mr. James Doney, of Northumberland; Mrs. Summersgill-Walker, of Huddersfield; and Miss Venables. Several are from

Australia, and with our local mediums our platforms are well supplied with speakers and demonstrators.

In conclusion, I would suggest that Spiritualists, when about to leave England for these shores, should make themselves acquainted with the names of prominent Spiritualists here before they start. The 'Message of Life' is posted regularly to the Union's rooms, and in it will be found the names of presidents and secretaries of the various societies throughout New Zealand. Many have drifted away from the movement altogether because, from different causes, they failed to make themselves known. Strangers in a strange land can often be helped by advice from those who 'know the ropes,' and be even helped into situations. It is a pity that anyone who has been a member of a society in England should be lost in the crowd when in the colonies. We want their interest—we want their help—to build up a strong and healthy movement under the Southern Cross.

NOTES FROM ABROAD.

Scarcely have we finished reading in 'LIGHT' of the splendid work of the International Congress at Liverpool, when we learn that the Spanish Spiritualists held their first National Assembly at Sabadell, Barcelona, on the last days of June. The promoters of this assembly hope that it will mark a new era of light and progress in Spain, and that through the publicity given to it the ideal aspirations of Spiritualism may attract many disciples in their country.

'The Angel of Mercy' is the title of a strange legend which appeared in the May number of 'Wahres Leben.' We present it to our readers not on account of its intrinsic value, but for the moral attached to it.

The mother of St. Peter, we are told, was a callous and miserly woman. At her death she was therefore committed to the lower regions. When, in course of time, St. Peter found his just reward in Heaven, he immediately remembered his mother, and through his intercession an Angel of Mercy was sent out to bring her to Paradise. The unhappy soul was overjoyed at her pending salvation, but it so happened that, when she was being lifted up by the angel, some of her fellow-sufferers clung to her. The angel took his flight upwards, apparently not noticing his additional burden. The mother of St. Peter, however, became angry. She was afraid her guide might not have sufficient strength to carry so many, or that her reception in Heaven might be less cordial on account of the hangers-on; in any case, she tried to free herself of them. One by one she shook them off, but with each one who disappeared, the strength of the angel decreased. When the last one had dropped off, he was so exhausted that he could no longer carry St. Peter's mother, and she, too, fell back into her former abode.

This legend symbolises humanity and its endeavour to escape from its bondage towards the spiritual light. The unfortunate and the poor who accompany us on our earthly journey are not a hindrance, but rather an aid to our upward ascent day by day. Society that would throw off its diseased and maimed members would sink into the lowest depth of selfishness. It is only through courageous self-sacrifice and incessant endeavour to lift our poor unfortunate brethren and sisters that we can rise with the Angel of Mercy towards our final goal in Heaven.

In 'La Revue Spirite' M. Dubois de Montrenaud concludes his article on 'Life and Death in the Light of Spiritualism.' This time he replies to the question, 'What is Life?' Life, he contends, is a particular manifestation of the universal force. 'We may say it originates from matter if we judge from a physical standpoint, but if we look upon it from a higher level, a spiritual and psychological one, we must admit that what we call life has its source in God Himself, of whom our soul is an irradiation of love.'

Yet another monthly review has been added to the occult literature of our day. It is called 'Initiation,' and is published in the Portuguese language at St. Paul, Brazil. The programme of this newly-founded journal comprises Spiritualism, Astrology, Magnetism, Theosophy and Psychology. We wish this paper every success and hope it may be the means of spreading further the light of Spiritualism in Brazil, where, we are glad to know, our cause has already a large number of adherents.

We have received an essay on 'The Fundamental Reform of Traditional Astrology.' This curious work, by M. G. Mavéric, will arouse much interest, and, we are inclined to think, some controversy amongst astrologers and those interested in the science of horoscopy.

In the 'Psychische Studien' we read of a remarkable phenomenon which Captain F. Battista described some time ago in a periodical called 'Ultra.' He says: 'In the year 1905 my wife, whilst lying awake in bed, saw our little girl Bianca, whom we had

lost three years previously, standing before her. Lovingly and full of joy, the child called out: "Mammie, I am coming back again!" Before my wife could recover from her astonishment the vision had disappeared. When I heard of this incident I certainly considered it a case of hallucination, but not wishing to hurt a mother's feelings, I refrained from expressing any opinion and readily gave my consent that if our next child, then expected, should be a girl, she was to receive the name of Bianca in memory of her angel-sister. Six months later my wife presented me with a little girl. She bore a striking resemblance to our first baby—the same black hair, the same big black eyes, and the same features. Later on, when the child was more developed, we noticed the same traits of character that we had previously observed in our first baby girl. Nine years have elapsed since the latter was taken from us, and our second Bianca is now six years old.

'To make the following event better understood, I must mention that our first Bianca's nurse was a Swiss who could only speak French. Marie (that was her name) knew a particularly soothing lullaby, which she sang nightly to our little one. Marie returned to her home in the mountains after the death of the child, and the lullaby which recalled such sad memories was never heard again in our home till recently, when we were strangely reminded of it by a wonderful occurrence. My wife and I were occupied in our sitting-room, when we suddenly heard the melody of that once favourite song. The sound came from Bianca's nursery. On entering the room we saw her sitting up in her cot, and heard her sing with a perfect French accent the lullaby which she had never heard before. "What are you singing?" asked my wife. "A French song," was the quick reply. "Who taught it you?" "Nobody," said the child, "I know it by myself," and continued to sing to the last refrain.'

We leave our readers to their own conclusions. Was it a case of reincarnation, as the Captain seems inclined to think, or was the child merely controlled by her baby-sister, or by the French nurse, who may have passed away? Who can tell?

F. D.

'GLIMPSES OF THE NEXT STATE.'

BY JAMES ROBERTSON.

A work such as Admiral Moore's 'Glimpses of the Next State' scatters to the winds the doctrine of materialism. It is splendid when a man of position comes out into the open and declares his belief in spite of all Mrs. Grundy has to say. Here is a man who, after giving expression to his agnosticism in his work entitled, 'The Cosmos and the Creeds,' is met with the thought, 'Is there, after all, any evidence to be had regarding a future life?' and at once faces it boldly, follows all that can be learned, and reaches a conviction which nothing can shatter. There are so many thin-skinned people who, after receiving clear evidence, are content to remain silent or only speak to some select coterie of friends, being afraid of the pooh-poohs of the world; but Admiral Moore is of more heroic stamp, and the work he has done will bring joy to many a heart. I have a friend of culture and fine feeling who published a work, some twelve years since, entitled 'Allen Lorne, a Minister of Religion,' one of those rare books which touch the spirit of man, but which, regarding the question of immortality, have no word of certainty to offer. The author was quite an old man when he finished his book, being seventy years of age, and believed that his opinions were finally fixed—that he had, as he put it, 'bound his sheaf.' After other eight years he had to unbind it, adding some golden ears, the produce of after-gleaning. What was merely a hope had become to him a certainty, the light which Spiritualism sheds had given him a new interest in life, long-awaited-for glimpses of real light had brought the fullest conviction that this question of questions was at last solved. I sent this friend (who is now over eighty) Admiral Moore's book, and it has come 'ack to me with a few words of appreciation which I append: 'I have read the book carefully from beginning to end, often with wonder and amazement. I fully accept its statements as those of a thoroughly trustworthy and competent observer. What can we say to these things? They are indeed a revelation which radically alters the common conception of human destiny, and puts something proved and credible in the place of fancies and dreams.' I should have said my friend was a Unitarian clergyman, and but for the state of his health would most likely have written a fuller analysis of the Admiral's book.

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MAX NORDAU AND DEGENERATION.

'The Degeneration of Classes and Peoples' is the title of a striking article by Dr. Max Nordau in the current issue of the 'Hibbert Journal.' Dr. Nordau has long been associated with the subject of Degeneration, and, like a wise cobbler, he 'sticks to his last,' discoursing with the exactness of the trained observer on the forces that are making for human decadence. It is an age of specialists. Educated humanity under the ever-increasing pressure of the competitive struggle has realised the fact that a limitation of individual abilities to one special pursuit means economy of power. The mind is focussed to a point, the stream of intelligence is turned into a narrow channel and its powers are concentrated. For the purposes of temporal existence the policy seems at first to be justified by its results. But the critical observers amongst mankind are not quite satisfied. They complain that the specialist shows a singular narrowness of vision, and a deplorable bias in favour of his own pursuit. If he specialises, for example, in diseases of the ear he comes after a time to see only a world of aural appendages, and to develop a belief that all human ears are in need of medical attention.

But while on general principles we feel that in the present instance an objection of this kind is not without point, we are generally in agreement with Dr. Nordau in his diagnosis of the causes of modern physical degeneration. It is sadly true that in the industrial world the worker has in many cases been degraded into a mere attendant on a machine, that his work has been reduced to the automatic repetition of small parts of a monotonous process, soul-wearying and mind-stunting. And it is equally true that population is all the time migrating from the comparatively healthy rustic life to the slums of industrial towns, where, cut off from contact with the wholesome life of Nature, its vital forces dwindle and a decay of physique sets in. It has become common knowledge that the men who stand out above their fellows in animal vigour and intellectual force are, for the most part, country-bred or of country stock. Town life, while it results in stimulation of the mental powers, means sooner or later a depletion of animal vigour. The physical standard becomes reduced, and the supply of healthy, big-bodied recruits for Army, Navy, and Police becomes a constantly diminishing quantity.

It is very discouraging, of course, for those whose ideals of human progress are limited to the production of a race of mortals organically and mentally 'fit'—and nothing more. We do not despise the ideal by any means. We only feel

that it is not large enough, and that in taking the failures and possibilities into account the most important factor in the problem has been left out of the reckoning—the powers and resources of evolution on the spiritual side. For, in our view, behind all the phenomena of human progress is the eternally persistent energy from the central Source of life, controlling, adapting and directing. The mistakes are corrected with unwearying patience, the wayward impulses restrained, the waste and failure turned to profitable account, so that nothing is destroyed, but all is worked into the fabric. Vice goes into the furnace and, purified by 'cleansing fires,' comes forth a righteous force; sorrow is purged and emerges a shining power.

Science—the larger Science—is now arriving at the truth uttered by the great seers and teachers of all the ages. It has been expressed in many ways, but philosophically it may be put thus: the finer forces permeate the grosser and control them. Therefore spiritual fitness includes and involves mental and physical fitness.

Dr. Nordau's appeal is for a system that shall maintain for a people supremacy, or, at least, a dignified place, in the world-contest of commerce, war, science, art and sport. Degeneration—the physical degeneration of which he treats—means that the nation of which it is the victim will 'go under.' Assuredly; and it will deserve to go under. But in probing for the cause of its downfall we should go farther than physical degeneration or intellectual weakness, and trace it back to lack of spiritual vision. For surely it is spiritual blindness that makes men the 'dumb dogs' of Destiny, the serfs of mechanical laws, the pale slaves of machinery. It has been argued that even the great leaders and administrators—the money lords, the merchant princes, the Kings of Industry—are as much to be pitied as those whose life and labour they exploit. They, too, are caught in the tentacles of the great Octopus of Mechanicalism—victims of the machine. Here, again, is spiritual blindness, making these commanding figures mere blind leaders of the blind.

No external remedies will avail: the disease is not of the body but of the soul, and the cure must work from the centre to the circumference. Man the animal might be content to turn the wheel, to drag the load, as the whole sum and story of a mortal life. But man the spirit is already becoming dangerously restive. He feels 'immortal longings,' although he is in most cases ignorant of the source of them. 'If there is only one life for us let us make a better use of it than this, and if there is another life then there is all the more reason to live this one worthily. If we are creatures of a day then let us make the best of our day; but if we are immortal spirits then what are these immortal spirits doing chained to a machine or shackled to a system?' That is how we interpret the cry of humanity to-day, and never was the call for a proclamation of our gospel of man's immortal destiny so strong and insistent.

Dr. Nordau's doctrines exemplify, in a way that he doubtless little suspects, the truth of the great saying of Solomon that 'where there is no vision the people perish.' Of what avail is it to argue that a nation cannot live on visions and ideals, in the face of evidence that it goes to destruction without them? The dim beginnings of the psychic life may be for some of its followers beset with much of fantasy and illusion, but they at least furnish a clue to worlds unrealised, to broader and brighter ways. The way of matter unlit of the spirit leads through Degeneration to 'dusty Death.' The path of the soul is towards power and perfectness—a constantly enlarging expression of life, an ever-increasing comprehension of its meaning and purpose.

A STUDY IN PERSONALITY.

BY H. A. DALLAS.

In the last article I pointed out that although there is no dead level of seriousness in the messages from the other side neither is there any lack of a fitting sense of the great importance of the issues involved in the experiments. This is, as might be expected, particularly strong in the case of Professor William James. We trace in his messages the spirit of the philosopher and psychologist. The following quotation will illustrate this. He says, when communicating through Mrs. Chenoweth :—

I believe with you that the moral and ethical development of the world hangs on this spiritual knowledge. . . It becomes an incentive for righteousness in its best and truest sense and makes the brotherhood of humanity a real and dominant note in the progress of civilisation. Heretofore the world has risen to new power on the neck of its fallen brothers, which at best is but volcanic progress. . . The emerging of one peak from the multitudinous sea of distress which sinks another portion of the fair land is not drawing the world to God. (Dr. Hyslop) [No; we shall have universal peace for that.] It can never come until men learn the truth of immortality; the struggle for the present day power is too tantalisingly universal. I am philosophising, but my soul is optimistic, even if my word has a touch of the pessimist (pp. 294, 295).

Mrs. Chenoweth's control, 'Whirlwind,' speaks of these experiments as the Professor's 'school work for the world.' The passage in which this remark is embedded gives an interesting glimpse of the aspect in which our methods of proving identity are viewed by some of those on the other side who have had no training in psychical research, either on that side or this, and, therefore, find its methods tedious. 'Whirlwind' complains that the Professor talks too much psychology and does not talk enough about his spirit life.

Stop talking psychology, and talk spirits, brother James; that is what I tell him. He had enough of psychology when he wore the earthly garment. Now that he has his spirit robe he ought to play the spirit part a little better and not dwell on the old theme. You are to blame for that, brother 'Hurricane.' [Presumably this is addressed to Dr. Hyslop, who replies]: 'Yes; psychology is identity.' So I hear; but why not let the spirit identity say something of his identical life in spirit? It would seem too mythological, I presume, to a dense earthly man. Never mind. It will all work out. I know him right well, but I don't care much about hunting up his lost collar buttons or knowing what he liked to eat, cheese or carrots. It's all the same to me. I want him to show his friends his love and tenderness . . . he had it large and abundant. He lives so happy with his father and mother and those he loved. This is his school work for the world (p. 390).

His affectionate mindfulness of his friends is apparent at intervals, but it is obvious that he intentionally avoids using the 'light' and Dr. Hyslop's time for personal ends. On one occasion, when a message does come for his wife, it is given with something like an apology.

This message evidently comes through an intermediary. It runs thus :—

He is conscious of her, is with her, and goes with her. The human loss he feels at times. He says: 'Tell her, will you? In my effort to bring the scientific evidence I do not, and cannot, forget my life with her, and I send great love to her, and I have perfect confidence in her adjustment of everything.' That to her. . . You are not sorry that came, are you? (p. 157).

On another occasion he remarks that he is often in his study chair, and he wishes that she knew it, as it would make her happy. In this connection the following passage is of peculiar interest, as it shows how temporary is the sorrow which the change of condition may sometimes bring to those who leave behind in this world friends they love.

I sometimes feel a wave of sorrow as I approach you; but it is only momentary, for the joy and freedom of the life here is a wonderful stimulus to effort and work, and work is my panacea for all sorrow. Yes, yes, we who have tasted the joy of constant work have the power of turning all pain to profit, all sorrow to service, all unrest to peace. The companionship of sweet human loves are steps which help the soul upward, but the perfect peace

and pure happiness come only when the soul serves in the work that satisfies and endures (p. 229).

Lest anyone should suppose that this implies that work supplants companionship, I will here quote the words of 'Imperator':—

The wisdom and love of the Creator are made manifest through the blessed spirit companionship (p. 177).

And with reference to Professor James's passing over, it was said :—

There were so many friends to meet him . . . it was like a family reunion, and the whole interest was in heart matters. It was most beautiful to see, for he has always been most dearly loved by his own (p. 142).

And again, Professor James says :—

I cannot feel the sorrow as she does, for the joy that comes from the knowledge and reality of continued life and consciousness of her life and love dissipate in a measure the shadow of the present separation (p. 150).

The joy of work and the joy of companionship are evidently blended, and react upon each other, and so both are kept fresh and healthy, there as here. 'Work is heaven's best,' writes Jean Ingelow. The voices from the other side say the same. 'We are working for world-wide interests,' says George Pelham (p. 366).

It is no hardship, but a pleasure, and often when I hear the argument that we are kept from finer pleasures by the effort to express in this fashion, I wonder what finer pleasure there is than to be able to connect the two states of consciousness (p. 383).

Here is one more quotation referring to Professor James which will be appropriate at this point :—

He was not born yesterday, and he did not put in twenty or twenty-five years to the study to give it up as soon as he gets where he can see light through the keyhole. His spirit is alive with interest and devotion, and he wanted me to tell you so. . . He is the same judicious, cautious friend as ever (p. 385).

The same: that is what we want to be sure of. It is not the bare fact of survival that mankind desires to prove. Browning expresses the universal human feeling in his 'Abt Vogler,' so often quoted in Myers' communications through Mrs. Piper :—

Never to be again! But many more of the kind
As good—nay, better, perchance: is this your comfort to me?
To me who must be saved because I cling with my mind
To the same, same self, same love, same God: ay, what was,
shall be.

It seems as if Professor James was more anxious to show that his personality is unutilated, that he is no mere 'astral shell,' with floating remnants of past memories, than to follow the usual method of proving identity by recalling the details of past events; but he tries to do this also, sometimes, and suddenly introduces some incidental memory into his graver talk. Studying these conversations, with the characterisation belonging to so many diverse individuals, one is reminded of a passage in Professor James's report on Mrs. Piper's Hodgson control ('Proceedings,' Vol. XXXIII.), in which he states the alternative which lay before him, and lies before all who reject the spirit hypothesis as an explanation of the phenomena. He says :—

The spirits, if spirits there be, must indeed work under incredible complications and falsifications; but at least if they are present, some honesty is left in a whole department of the universe which otherwise is run by pure deception. The more I realise the quantitative massiveness of the phenomena and its complexity, the more incredible it seems to me that in a world, all of whose vaster features we are in the habit of considering to be *sincere*, at least, however brutal, this feature should be wholly constituted of insincerity (English 'Proceedings,' Vol. XXXIII., p. 36).

As the next article will deal with incidents not connected with Professor James it may be well to conclude the references to him by recalling what I have already said, namely, that Dr. Hyslop regards the communications from the Professor as disappointing, because they contain so much matter that was either unverifiable or false, and he adds: 'The errors in so many cases considerably detract from the weight of the correct statements'; at the same time this fact also strengthens the argu-

ment for the integrity of the medium and is against the theory that her subconscious activity could account for the whole of the phenomena. Dr. Hyslop points this out; he says, 'there was no allusion on the part of Mrs. Chenoweth's subconscious self even to the little information that she had of Professor James, and the failure to get evidence of identity that was actually lying around loose, while so many things gotten were false or unrecognisable, excludes all intelligent detective fraud from the case. . . . The things most easily gotten on any such hypothesis were false and many things impossible to obtain that way were true' (pp. 38, 39).

THE VOICES, 1912.

BY VICE-ADMIRAL W. USBORNE MOORE.

(Continued from page 358.)

Several of my relatives came to talk to me through the trumpet, but only one or two friends. The chief communicator was 'Iola,' who told me many new truths and evinced the most extraordinary memory for events ranging over a period of from forty to fifty years. She recalled to me circumstances that occurred during my voyages about Australia, showing a familiarity with numerous events that did not take place till four years after her death. These I shall not relate, as they would not interest your readers.

One feature of the conversations with my relatives should be noted. On some twenty occasions they alluded to a lady friend of mine who is in a home for those who are mentally distressed. I trust that the affliction is only of a temporary nature, but whether temporary or permanent, it is obviously the proper course to separate her from her children for a considerable time. To do otherwise would be to invite a tragedy. The children are at present in the care of their nearest relatives, tenderly cared for and happy in constantly seeing their father, who also visits his wife whenever his professional duties allow of his doing so. No sane man could possibly adopt any other course than that which he has found himself obliged, reluctantly, to follow. Yet those on the other side have been endeavouring to influence me to induce the lady's relatives to restore her to her children. Apparently all these spirits can see and feel is divine sympathy with the sufferer; the commonsense precautions which we discern so clearly are nothing to them; anything in the nature of sternness or firmness is abhorrent to their thoughts. To me this is inexplicable, but it is a very useful lesson. We are not intended while on this plane to regulate our lives by advice from people in the next state; they do not know all the circumstances, and have only commiseration and loving-kindness for those who are in distress. They, apparently, are incapable of understanding that there are conditions in our sphere where sternness is kindness and true wisdom.

I was surprised that 'Grayfeather,' the old Indian medicine chief, was equally indulgent. The persistence of the latter and my relatives can only be compared to the story in 'David Copperfield' of the constant repetition of Charles the First's head in Mr. Dick's book. I asked my relative, A., a psychic, what he thought of all this. He replied, 'Well, what do you think would happen if Mrs. — were to be put in command of a battleship?' It is a fair analogy. The lady he mentioned is remarkable for her sympathy, selflessness and spirituality. Most certainly if she were transferred to the grotesque situation he named there would be no punishments; crime and offences against discipline would go unchecked; and in three months, at latest, the ship would be in a state of mutiny.

This little experience of mine blows to atoms the over-stretched theory that our subliminal self is responsible for the information we receive in many ways through mediums. Every utterance of these spirits on the subject of the restoration of her children to the invalid is opposed to my judgment. I have not the least intention of seriously considering them nor of obtruding advice on the husband, who is acting in the best interests of his wife and family.

During the time Mrs. Wriedt was our guest 'Grayfeather,' the

control of J. B. Jonson, the materialisation medium at Toledo, Ohio, was a frequent visitor. He only manifested once, so far as I know, when I was not present. I asked him one day: "Grayfeather," will you come to my friends Colonel L. and Major and Mrs. R. next Tuesday at 3 o'clock?" He said: 'Are you coming, Chief?' I replied: 'No.' He said: 'I only come when you here. I not come to make laugh, I come to do good.' I told him that he was doing good to come to my friends, and he finally replied, 'I see.' On the Tuesday morning I repeated my request, 'I hope you will come to my friends this afternoon, "Grayfeather."' Again he grunted 'I see.' That evening Mrs. R. kindly wrote me an account of her séance in which she said that 'Grayfeather' had manifested, shouting 'Chief Usborne send me; what you want?' He had a friendly talk with the circle and then departed. During this last two months the old Indian has repeatedly told me that he is treating the invalid lady I mentioned above 'in her topknot,' and that he has magnetised me several times so that I shall be fit to sit frequently. That I have been magnetised often I do not doubt for I have sat six times a week for three periods, with gaps between, without any depletion worth mentioning. I only hope he has been equally successful with the patient.

As regards 'conditions,' the best, of course, were in dry weather and when the sitters were harmonious. Rain always had a depressing effect, and the voices were low in the room. When the conditions were at their best the voices were high, level with or above our heads; when conditions were bad, and the controls found it impossible to draw from the throats of the sitters, the voices failed, and they resorted to the exhibition of coarser physical phenomena. These consisted of movements of a small table and large vases of flowers, flowers taken out of vases and bowls which were given to the sitters, and upsetting of chairs, all done noiselessly.

'John King' (the Sir Henry Morgan of the past) was active in assisting all phenomena. I think he might be called the 'control-in-charge' at Cambridge House. 'Dr. Sharp' (Mrs. Wriedt's own control) came often and talked in a loud, clear voice; his visits were more frequent when those people were present who knew him and had talked with him during the psychic's visit last year.

Before closing my brief record of my séances alone with Mrs. Wriedt I ought to mention two rather curious evidential sittings. A Mrs. H. had a private séance one day which she did not consider satisfactory, because none of her relatives were able to make their identity clear to her, but 'Iola' (whom she neither expected nor desired to see) came to her and sent a significant private message to her sister, who she asserted was a friend of Mrs. H. (this last statement was true). On the following morning I had a private sitting. After the visits of some of my relatives a voice was heard, 'Admiral, I am Mrs. H.'s nephew.' He then gave his Christian and surname correctly, and expressed his great regret that he had not been able to make himself known to his aunt clearly on the previous day; and requested that I would tell her. An expression was used in the message which sealed his identity beyond doubt. On acquainting the lady I found that it was this relative she had specially hoped would manifest during her sitting. I had known this spirit myself when he was in earth life; he passed over twelve years ago.

It is very rare, indeed, for my guide to manifest in any way to strangers when I am not present. She has only done so three times in England, and four times in America (through another medium). On each of these seven visits there has been a special reason; on four it has been at my own request.

During this visit (1912) I did not sit with Mrs. Wriedt in the light, though many of the guarantors did so. I have done this so often as a scientific experiment that it was, for me, wholly unnecessary. Sittings in the dark are better in every way on account of the extraordinary lights, etherealizations and phantasmal forms; the voices are more numerous and clear.

I will now proceed to give an account of some of the sittings held on Wednesday evenings, generally known as 'Julia's circles.'

MR. STEAD'S MANIFESTATIONS.

The first appearance of W. T. Stead at Cambridge House, Wimbledon, his country residence when in life, was at 11.30 a.m.,

May 6th, when I was sitting in the dark alone with Mrs. Wriedt. This phenomenon has been mentioned in your journal in the issue of May 18th, p. 239, and also in Miss Estelle Stead's article in the July number of 'Nash's' magazine. On the same evening a meeting of Julia's circle was organised to welcome Mrs. Wriedt; it was attended by Miss Stead, who has recorded briefly what she saw and heard from her father, in the magazine above mentioned. The first spirit that manifested was Cardinal Newman, who recited the 'Ora pro Nobis'; 'Dr. Sharp' made himself known in a loud, clear voice; 'Grayfeather' followed; then Mr. Stead; he was followed by the son of two of the sitters and by 'Iola.' Finally, Mr. Stead came again.

The séance lasted one hour and a quarter, and was replete with incident. The voice of the Cardinal was heard the instant the lights were put out. At least forty minutes were taken up by Stead talking to his daughter. I could not help hearing every word. It was the most painful and, at the same time, the most realistic, convincing conversation I have ever heard during my investigations. The first time he came it was chiefly to give directions to his daughter as to the disposal of his private papers. Miss Estelle was, naturally, much agitated, and her grief at last reacted upon her father, who uttered a loud shout, 'Oh, my God!' and dropped the trumpet, which fell to the floor with a crash. The second visit, which was at the end of the séance, was a calmer manifestation; this time the speaker was much assisted by 'Dr. Sharp,' who sometimes interpreted what he wanted to say.

On Wednesday, May 8th, the members of Julia's circle met again. This time Mr. Robert King was one of the party and sat, as he always has done when Mrs. Wriedt has been present, opposite to her at a distance of eight feet. The reason that I am relating in some detail what happened in Julia's circles is because, speaking generally, the sitters were the same every time, and occupied the same places. Psychic history has proved that when this is done the best results are obtained. I have attended these meetings only when Mrs. Wriedt was present, and have never known a blank séance. Some have been better than others owing, no doubt, to superior atmospheric conditions, and partly to the presence of Mr. Robert King, whose gift has materially assisted in the results obtained through the American medium. All the members of Julia's circle were mediumistic, except three men.

This séance was a very good one. A few seconds after the lights were switched off phenomena commenced, and they lasted without interruption for one hour and forty minutes. At least fifteen different spirits identified themselves to their friends, and there was an unknown entity making comments on what went on from under a chair. For quite an hour a spirit was slapping me, at intervals, on the back with a trumpet (Mr. King described him as a tall, big man); the noise of sawing wood was going on at the end of the room, ten feet outside the circle. About the middle of the séance W. T. Stead came, talking loudly, and insisting upon Julia's sittings going on. He said, 'Ladies and gentlemen, I beg to propose that these sittings be continued, at any rate as long as Mrs. Wriedt is here. Those in favour hold up their hands. If any money is required I will see to it' (pause). 'Admiral Moore, you have not held up your hand' (pitch dark). To humour him I then raised my hand; my head was struck twice with a trumpet; the voice continued: 'I was hit in this room once in the same way.'

(I must here explain that the Julia meetings involved a small extra expense. At the time I did not see how this was to be met and discouraged the idea. But for three weeks after this séance subscriptions of expectant sitters poured in and it was evident that there would be no difficulty; the amount finally received amounted to one fourth more than the sum estimated, and enabled me to give the psychic a substantial gift from the guarantors. As to my friend's allusion to being hit on the head the previous year, the story was this. One night Stead came up to his house determined to be very scientific; he directed the two trumpets to be painted near the big end with luminous paint. This was done and they were stood up in the centre of the circle. The lights were put out, Stead took both Mrs. Wriedt's hands in his, and the séance began. Presently one trumpet was seen to be rising, but instead of any voice coming

from it, it was thrown at his head and hit him a sharp blow. The second trumpet behaved in a similar manner. Stead was mildly indignant and exclaimed, 'This to me! Take those trumpets away and have them washed.' When brought back clean and put down in the circle phenomena went on as usual and there was a satisfactory séance).

There was a long talk by the spirits about the work of Julia's Bureau being carried on as a fitting memorial to Mr. Stead, and all the members of the circle, except myself, joined in a chorus of approval. As it was certain that not ten pounds could have been collected by those present for the purpose, and the most modest estimate for carrying out such a project is one thousand pounds a year, this seemed to me futile; so little do those in the next state appreciate the material facts of earthly conditions.

The ladies of the party were ejaculating, 'Yes, dear chief, it shall be done,' and so forth. With all my respect for Mr. Stead I had never regarded him as my 'chief,' so I sat tight, knowing well that the 'Bureau' was quite defunct.

'Grayfeather' came and made himself known to each sitter; 'Dr. Sharp,' as usual loud, clear, and in his best form. Cardinal Newman manifested, and 'Iola.' An Admiral St. C—— came to me and told me he had been present when I was talking to a friend at Southsea, giving the man's name, and recalling some details of the conversation. (They were true.) Each member of the circle received some test. Two or three times three spirit voices were speaking at the same moment. The captain of the 'Titanic' made himself known, and, through 'Dr. Sharp,' assumed full blame for the disaster. 'Dr. Sharp' explained that Mr. Stead could not etherealise that evening. Julia addressed the circle.

I may mention that Stead's talk on every occasion that he came was characteristic of him. Nobody who heard it and who had enjoyed the privilege of knowing him in life could doubt that he was before us.

(To be continued.)

ITEMS OF INTEREST.

In a tribute to his friend, the late Rev. Charles Voysey, 'J. B.,' writing in the 'Christian World,' says: 'In the Theist who has just gone, one saw the absolute fearlessness, the entire honesty, the disdain of convention, the indifference to the world's praise or blame, the uncompromising devotion to principle, and, above all, the passion of love to God and man which characterised the great eighteenth-century apostle to whom he was always proud to declare himself akin. We have seen the last of that slight figure, of that beaming countenance. We never expect to meet, on this side, with an honester mind, with a more loving heart.'

The 'summer holiday number' of 'Nash's' magazine is an interesting one, the place of honour being given to a short article by Elbert Hubbard, on 'A New Religion,' which, that writer affirms, 'assumes that what is good in this life is good in another. . . It does not try to make peace with the skies; it teaches man that his success lies in making peace with his neighbour. . . It is not a "revealed" religion in the sense that it has been whispered by the Infinite to one or two. It has been born to the multitude. . . It came with the "one-price" system; it was accepted when honesty was discovered to be an asset. Lies lead straight to limbo. Nothing pays but truth. It tends to eliminate fear, doubt, hate, and prejudice. It has sympathy, imagination, hope, faith and love. It is the religion of common sense.' This new religion looks amazingly like Spiritualism.

In the same issue of this up-to-date magazine we get a detective story entitled, 'Craig Kennedy and the White Slave,' in which the author makes much play with the so-called 'occult' practitioners who advertise as 'veiled prophets,' 'psychic palmists,' 'Pandits,' 'Swamis,' 'Yogis,' 'Gurus,' 'crystal-gazers,' &c., and makes his facts fit his theories in the customary style. The story is cleverly told, and if it helps to put readers on their guard against the black magic of bogus mediums and clairvoyants, makes them exercise something of the religion of common sense that Elbert Hubbard talks about, and heed the warnings that are constantly being given in our columns, no harm will be done. All the same, we do not like to see the word 'mediumship' used in this connection.

No. 2 of 'The International Psychic Gazette' contains a variety of reports of interesting addresses delivered at the club, and articles by the editor on 'The Law and Palmistry' and 'Absurdism and Absurdists'; also a portrait and sketch of Mrs. Julia Seton Sears, M.D. In an address on 'Balance in Psychic Matters,' Miss E. Katharine Bates says: 'An over-credulous person is apt to end by becoming stupidly incredulous and by swallowing any absurdity sooner than allow sane possibilities. We had an extreme example of this in Mr. Podmore. Dr. Hodgson told me that in his Cambridge days (they were at Cambridge together) Mr. Podmore was pointed out to him as a most hopelessly credulous person. We all know how the pendulum swung to the other extreme in his later life.'

From Mr. Nation's paper respecting the status of Spiritualism in New Zealand and the 'Bill' which has been adopted by the National Association, in that country, it appears that a determined effort is to be made to secure legal recognition for mediums, psychic sensitives, magnetic and other healers, and thus, as far as concerns those who are associated with any of the incorporated societies connected with the National body, to put an end to the scandal of incompetent and unscrupulous persons posing as mediums, &c., and to the vexatious interference with genuine sensitives by the police. The promoters hold that the law should protect the honest and punish the bogus medium. But it seems to us that the use of the word *may* with reference to the granting by the Registrar of certificates to those who are certified as competent by the National Association will almost certainly lead to trouble. If the Registrar is opposed to Spiritualism he may refuse to grant certificates, and, in such case, there is nothing in the 'Bill,' so far as we can see, by which he can be compelled to issue them.

'The Southport Guardian' of July 24th devoted nearly a column to a very fair report of a demonstration and display of marching and calisthenics in connection with the North-East Lancashire Spiritualists' Lyceum District Council, held in that town by about five hundred Lyceumists. After a procession through some of the principal streets, headed by the band of the Lancashire and Yorkshire Railway Employés, they proceeded to the Lagoon site, a portion of which had been allocated for the purpose by the Southport Town Council. The president, Mr. H. Hargreaves, of Nelson, made a useful explanatory address setting forth the principles of the spiritual philosophy as expounded in the Lyceums; so also did Mrs. Nurse, of Rochdale; Mr. Owen, of Liverpool; and Mr. R. Latham, of Burnley. 'The Southport Guardian' says: 'The calisthenics were taken part in by over two hundred and seventy people—old and young. The spectacle of so many performing physical drill was imposing, and the exercises were gone through with the greatest precision by the Lyceum members.' These people were not only not ashamed of their Spiritualism, but proud of the opportunity to call public attention to its truths and benefits. They have our hearty congratulations.

'An unwilling sceptic' writes a vigorous protest against the publication in our columns of reports of 'trumpet' séances. He says: 'I had really hoped and trusted that such transparent accessories as trumpets and dark cabinets were methods of the past, and it is a sad disappointment to read of their revival.' So far as we know, no 'dark cabinet' has been used at Julia's Bureau, although many, possibly the majority, of the séances occurred in the dark. The fact of importance, however, is this—the sitters have testified in many instances that they heard the voices of their departed friends speaking to them (sometimes in their own well-remembered tones, and with characteristic expressions) about personal and private matters which were entirely outside the range of the knowledge of the medium and other sitters. In many instances conversations were carried on in languages that were foreign to the medium, and in this way clear and convincing evidences of survival and identity have been afforded to inquirers and Spiritualists alike. It is for the sake of these evidences of spirit presence and personality that both trumpets and darkness have been tolerated, and that the reports of the séances have been published in 'LIGHT.' For instance, a valued correspondent writes, referring to séances with Mrs. Etta Wriedt: 'I have talked since she came back face to face with old friends and relatives in the most unmistakable manner; so clear and convincing have been their messages that the barriers have been broken down completely. If she is a prophecy of the coming day, then no more will doubt exist on the question of continued existence.'

Mr. W. Rundle, of Southend, sends us details of an experience which he had on April 25th, when sitting, in company with Mrs. Rundle, conversing with Mr. Naish, M.A. He

says that he saw clairvoyantly Mr. Stead in company with another spirit, whom he judged to be Captain Smith. He was then controlled and exhibited all the symptoms of drowning, and he remembers that on awaking he felt as though he was in an upright position, coming quickly to the surface of the water. He was much distressed, and it was some time before he could regain his normal temperature, as he had gone very cold while under influence. Mr. Rundle says: 'If it was Mr. Stead who controlled me (and I distinctly saw him) there was no evidence to me of a blow on the head, only the experience of drowning.' He thinks that possibly Mr. Stead visited him because a few weeks before he set sail Mr. Stead had heard from Mr. Naish of Mr. Rundle's mediumship, and had talked of inviting him to Wimbledon. Speaking in the direct voice in his own home, we are told, Mr. Stead has stated that he was not conscious of drowning owing to a blow on the head. Miss Stead is emphatic that it was her father who spoke. How far Mr. Stead has succeeded in impressing his thoughts on mediums, and how far the thoughts of the mediums have limited or coloured his communications, is a moot point. We should now like to receive details of communications from Mr. Stead, containing information of a personal character that can be verified, and therefore of evidential value as establishing identity.

A correspondent, writing in 'The Progressive Thinker,' asks for an explanation of the apparently contradictory statements, purporting to be from Mr. W. T. Stead, one of them being that he had received no premonition or warning in regard to his trip on the ill-fated 'Titanic,' and the other that he had had warning to arrange his affairs as though he might never return. Mrs. Mary T. Longley, in her reply, says: 'There may not be the discrepancy between these two statements that our good correspondent fancies. It is quite possible that Mr. Stead did receive the advice to arrange his affairs with the thought that he might not return to his home. That advice in any event would be wise and such as a wise man would act upon in making a long trip with all the possibilities of delay, danger, illness or other unexpected events that might occur, and yet the one so advised might not consider that it pointed to certain disaster or death. In looking at the various statements of an intelligent spirit through different genuine and competent mediums, one can usually harmonise the same if he realises the difference between the several brains and rates of vibration of the mediums and also considers the statements from all points of view or from their different sides.' There does not seem to have been any definite, or precise, prediction of the fate of the 'Titanic,' and since the occurrence depended upon thousands of contributory incidents and circumstances, we see no reason why people out of the body should be supposed to have known what would happen any more than the owners and the captain of the vessel knew. It is so easy to be wise—*after* the event.

To those who urge that Mr. Stead's spirit friends *ought* to have warned him, we would propound these questions: Why do you imagine that spirit people knew what was going to happen? Why *should* they be credited with such foreknowledge? Do you imagine that the whole thing was predestined—understood and expected in the spirit world, and by all its people? Since 'all sorts and conditions of people' pass over daily, since life 'over there' is the natural continuation, or sequel, to life here, since each one goes 'to his own place'—the place that he is fitted for as the result of his earth life developments—and can only make progress in knowledge, power, and spiritual unfolding by personal effort, application and aspiration, why should spirit people be credited with such extraordinary powers? Thoughtful people here have always realised the *probability* of some such catastrophe as that which overtook the 'Titanic,' and were not surprised at its occurrence, but that is a very different thing from *knowing* that it would happen to that particular ship and at that particular time.

TRANSITION.—On July 17th, at Broadstairs, Lady Jones, wife of Sir Lawrence J. Jones, passed to the higher life. The knowledge of the spiritual world, which she shared with her husband, had been a great support and consolation to both for many years past, and, we are assured, is of unspeakable comfort now to the survivor.

SPIRIT HEALING.—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

A Question Respecting a 'Master.'

SIR,—In your issue of July 20th it is said that, according to Mrs. Annie Besant in her little book 'The Masters,' the Master Rakoczi, who was 'the last survivor of the Royal House of Rakoczi, known (in a previous incarnation) as the Comte de S. Germain in the history of the eighteenth century. . . has now achieved Masterhood.' Could Mrs. Besant, or any of our Theosophical friends, kindly inform us through 'LIGHT' when and where the Comte de S. Germain's physical decease took place?—Yours, &c.,

OMNIA VINCIT AMOR.

Body and Mind.

SIR,—In that exhaustive work, 'Body and Mind,' by James McDougall, there is a chapter on 'The Results of Psychical Research,' and on page 350 I find the following statement:—

'Unless, then, we are prepared to adopt the supposition of a senseless and motiveless conspiracy of fraud among a number of persons who have shown themselves to be perfectly upright and earnest in every other relation, we must recognise that we stand before the dilemma—survival or telepathy of this far-reaching kind.'

James McDougall goes on to show that, even if we accept the telepathic explanation and deny that of survival, the mechanistic scheme of things must be rejected.

If it be true that he who is not against us is for us, then this positive statement of a marked and hard-headed man of science is most valuable.—Yours, &c.,

F. C. CONSTABLE.

Are the 'Stead Communications' Contradictory?

SIR,—Many readers of 'LIGHT' must, I am sure, feel grateful to the writer 'E. A. J.' for calling attention to the very contradictory communications said to have come from the late W. T. Stead.

Referring to Mr. de Kerlor's report of the sitting with Mrs. Wriedt at Wimbledon, 'E. A. J.' misses one point, viz., that Mr. Stead in thanking de Kerlor for his warnings, &c., told him he was the *only* one who had told him of the impending danger. Why, we have read of quite half-a-dozen mediums having told Mr. Stead verbally, or in writing, what was about to happen.

Dr. Abraham Wallace tells readers of the 'Two Worlds' that Mr. de Kerlor some time back lectured to the members of the International Psychic Club in London, telling them of his relations with Mr. Stead, at which time he showed his audience a drawing of Mr. Stead's hand. I was a fellow sitter at a séance at which a voice, claiming to be Mr. Stead's, told de Kerlor, in a most *emphatic* manner, that he had '*never* had a photograph, drawing, or impression of his hand taken.' Therefore it will be interesting to hear the nature of the drawing exhibited at the above lecture.—Yours, &c.

'ONLOOKER.'

SIR,—With regard to 'E. A. J.'s' letter on p. 348, respecting the 'Stead communications,' anyone acquainted with the condition of those who have recently passed over will not be at all surprised that contradictions, real or seeming, should appear in communications given so soon after the transition as were those of W. T. Stead, more especially considering the impetuous impulsiveness of his disposition and the mental atmosphere on this side, consequent on the catastrophe, with which he had to deal. Is it not rather a matter of congratulation that the messages have been so clear and so definitely charged with his personality, as is testified to by those who knew him? Anyone else would probably have taken the advice of the friends who met him on the other side, have gone with them and waited until he had attained normal harmony with his new environment, and this notwithstanding his advanced spiritual development. Then, again, must we necessarily assume a contradiction as to the death experience? How much we all are the subjects of a sectional memory of events, particularly in moments of great intensity and emotion, and when a man dwells more in principles than incidents, as did Mr. Stead! We know, too, how much this is the case with all communications from the other side, and how natural it is that it should be so.—Yours, &c.,

GEO. SANDERS.

Oakleigh, Ilfracombe.

'Life After Death.'

SIR,—As a constant subscriber to your valuable paper, and one who is often interested in the correspondence, I read with especial interest the letter by Mr. Young, of Liverpool, in 'LIGHT' of July 20th, respecting a lecture by Mr. Lazenby on 'Life after Death,' especially the part of it where someone said that he had had a message from Madame Blavatsky expressing her sorrow for some of her doctrines.

About a month ago I attended a class for discussion at the Theosophical Lodge at Wakefield, the subject being from Mrs. Besant's 'Riddle of Life,' and I had great difficulty in retaining my seat, for Madame Blavatsky did her best to make me get up and say that she regretted some of the opinions which she had expressed, but knowing, as I did, that Theosophists do not believe in any but spirits of a *low* order controlling sensitives, I did not give her the opportunity. She was so anxious that I *felt* her disappointment, so that I was glad to see that someone else had had a similar experience. I mentioned mine to Mr. Laverack at the time. I have read 'The Key to Theosophy' in which Madame Blavatsky condemns Spiritualism, and I have read many other books on Theosophy, including the life of its founder, but I am still a Spiritualist, and a firm believer in the law of Karma, or divine justice, and I know that the higher intelligences *do* come and inspire and minister to us. Mr. Leadbeater admits that Spiritualism through our mediums has undoubtedly done a great amount of good in dispelling materialism. After reading the lives of the leaders of Theosophy and of Spiritualism (Madame Blavatsky and Mrs. Britten), I know which one I admire most.—Yours, &c.,

M. PARR.

Glen Villas, Dewsbury.

Was Buddha Agnostic?

SIR,—I am glad to see that a writer ('LIGHT,' July 6th) has opposed Mr. Venning's letter in your issue of June 22nd, but there is one thing I would like to ask Mr. Constable, and that is, what is his authority for the statement that when Buddha was asked what resulted after extinction of delusion, he replied, 'I do not know.' I am an interested student of Buddhism myself, but in none of the Buddhist books that I have read have I come across such a question addressed to the Buddha, nor have I ever seen the words 'I do not know' attributed to him. So far as I can gather from my reading, Buddha had an answer for everybody's difficulty, and unless your correspondent can supply me with the context or the reference, I shall take the liberty of doubting whether Gautama ever gave that answer to such a question.

I am grateful, however, for the references to Clement of Alexandria, as showing how much more philosophical and sensible were some of the Church Fathers than are the modern representatives of theology. Nothing can be more true than that any attempt to express what God is in philosophical language must result in the language of nihilism. We cannot say what Infinity is, we can only say what it is not. To associate oneself with these nihilistic statements amongst non-philosophic and superficial thinkers (which means the very great majority of Europeans) is to earn for oneself the title of atheist or agnostic. That the charge of agnosticism against Buddhism is the result of European shallowness of mind has long been the opinion of the sincerest and most sympathetic students of Buddhism. For my own part, I cannot protest too strongly against the view that Buddha was in any sense an agnostic. There is evidence in the Buddhist Scriptures for supposing that Buddha's silence on many of the great themes which occupy our minds was the result of a determination on his part arrived at on grounds of expediency rather than the result of ignorance. Let it be remembered that Buddha is everywhere represented in the East, not simply as a great human philosopher, but as the teacher *par excellence* who had himself experienced in his own life on earth the *summum bonum* of all Eastern philosophy; that is, the Nirvana, or something as nearly approaching it as is possible for the embodied soul. Such an accomplishment implies to the Oriental mind a state of spiritual being transcending omniscience, and from its standpoint the charge of agnosticism must of necessity appear ridiculous. Your American correspondent quotes Max Müller to the effect that Buddha ignored the gods, and was ignorant of God. But that Max Müller did not know everything about Buddhism may be inferred from an incident which must have escaped his memory when he passed that criticism. This incident in the sacred books is one in which Buddha represents himself as likening himself in form to the devas or spiritual beings, and preaching amongst them, then suddenly vanishing, and leaving them astonished. So, too, at his decease Buddha speaks of the gods of the ten world-systems being assembled around him. 'For twelve leagues, Ananda, around the Sâla Grove of the Mallas, there is no spot in size even as the pricking of the point of the tip of a hair which is not pervaded by powerful spirits.' Throughout the

Buddhist suttas there are frequent references to the gods, to Brahm and spiritual beings who were evidently conceived of as being exceedingly numerous, and as belonging to different orders or spheres of being, and in all the references there is not one which can be truthfully said to indicate an agnostic attitude. There is nothing to show that Buddha had not the orthodox Brahmin conception of an innumerable host of superhuman beings, modified by his own personal experience of such beings. His comparative silence on these themes must be ascribed to his moral predilections, which likewise induced him to eschew the working of miracles. Some half-dozen or so of miracles are recorded of him; but in general he avoided them, and forbade his disciples to work them. Buddha's attitude, in fact, was that of one who has set his mind on the highest and steadfastly refuses communion with aught of an intermediate nature. This is why he directed his disciples' attention so constantly towards that Nibbana which is beyond the gods. Even the gods are bound to the great wheel of change. Nirvana alone is changeless and supreme. Buddha's moral doctrine is, in fact, essentially the same as that of the Bhagavad Gitâ, though possessing a different (and metaphysical) standpoint, which Emerson transcribed in his short, but suggestive, poem:—

The strong gods pine for my abode,
And pine in vain the Sacred Seven;
But thou, meek lover of the good,
Find me, and turn thy back on heaven.

Buddha, in his exaltation of the human soul, was preaching the same gospel which found expression later in the writings of the Gnostics and other Christian mystics, according to which man's spirit is to be regarded as higher, potentially, than gods, angels, and archangels.

From this standpoint, too, the alleged pessimism of Buddhism is readily interpretable. However bright and happy human life may be, it is certain that from the standpoint of the nirvanîmukta it must appear as prison-bonds, as something infinitely painful and unlovable, just as we, could we gain an insight into the consciousness of the lower animals, would probably regard it with unutterable horror.

The fact is that no sensible student of comparative religion looks upon Max Müller and the older Orientalists as having spoken the last word on the subject of Oriental religion. The claim of these scholars to the gratitude of the present and coming generations must rest on the work they have done as translators of the sacred books of the East, not as their interpreters. Max Müller was a great philologist and scholar; he is not remembered as a philosopher, for it is seldom that a man is both a great scholar and a great interpreter. So far as interpretation goes, far sooner would I trust the insight of Mrs. Besant, who has brought to bear on this subject a sympathetic as well as a scholarly mind. Sympathy and insight are a greater possession than scholarship.

The denial of any absolute Being does not arouse the criticism of the metaphysically-inclined. That the absolute can only be described by negative statements is a commonplace of philosophy, and considering Buddha's philosophical temperament, as well as that of his hearers, it is not a matter for surprise that he should have expressed himself in such nihilistic language. Only one affirmative statement is made by him of Nirvana, and that is the statement that the condition of Arahatsip, or supreme human perfection, is characterised by an intense and all-embracing love for all beings, a love 'unobstructed by any sense of differing or opposing interests' consciously directed towards all sentient creatures. Such a statement may well be compared with the New Testament saying, 'God is Love.' In 'Lhasa and Its Mysteries,' Col. Waddell, LL.D., C.B., F.L.S., speaks of Christ as 'in truth much nearer akin to Buddha than to Paul or Augustine or Luther, or any of the others who have claimed to be in a special sense his followers and interpreters.'—Yours, &c., V. J.

MR. JAMES L. M. BAIN writes: 'Kindly allow me, through your columns, to shake hands with Geraldine de Robeck, and to assure her that I know not a few who are in the spiritual state she describes so beautifully on p. 338 of "LIGHT."'

THE Brighton Food Reform Summer School is now open, and, as will be seen from the advertisement which appears in this issue of 'LIGHT,' the promoters are putting forth strenuous efforts to make it a useful centre for those who are interested in all progressive movements.

In the 'North Mail' a vigorous discussion is in progress as to whether Spiritualism in Newcastle and neighbourhood is on the wane. Among the correspondence is a useful letter from Mr. W. H. Robinson, who shows that the movement is taking a different direction—not that there are fewer Spiritualists, for there are more than ever, but that times and circumstances have changed, and methods of investigation and soul-culture have changed with them.

SOCIETY WORK ON SUNDAY, JULY 28th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mrs. Cannock gave remarkably successful clairvoyant descriptions. Mr. W. T. Cooper presided.—*15, Mortimer-street, W.*—22nd ult., Mrs. Janrach gave many fully-recognised clairvoyant descriptions to members and friends. Mr. G. E. Terry presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: *22, Prince's-street, Oxford-circus, W.*—Morning, Miss Ridge spoke well on 'God in Man,' and gave excellent clairvoyant descriptions; evening, Mr. E. W. Beard gave an interesting address on 'The Forces Surrounding Us,' and the Misses Haywood sang a duet. Sunday next, see advt.—F. W.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL**.—Mr. W. E. Long gave spirit messages in the morning and spoke on 'Dreams of the Incarnation' in the evening. Sunday next, at 11 a.m., Mr. W. E. Long; at 6.30, Miss Ridge.

STRATFORD.—**WORKMAN'S HALL, 27, ROMFORD-ROAD, E.**—Mrs. E. Neville's address on 'Spirit Return' was supplemented by convincing clairvoyant descriptions. Mr. G. Tayler Gwinn presided. Sunday next, at 7 p.m., Mrs. E. A. Norse, address.

BRIXTON.—**84, STOCKWELL PARK-ROAD**.—Mrs. Harvey, of Southampton, gave addresses and clairvoyant descriptions. July 27th, farewell meeting to Mrs. Lampon. Sunday next, at 7, Mr. Matthews. Thursday, at 8, public circle.—W. U.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK**.—Madame Beaurepaire gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Miss Violet Burton, trance address and answers to questions.

SHEPHERD'S BUSH.—**73, BECKLOW-ROAD, W.**—Mrs. Podmore gave an address on 'Who are our Guides?' Sunday next, at 11 a.m., Mr. Eveleigh; evening, at 6.45 p.m., Mr. McLellan. Thursday, at 8 p.m., Mrs. Neville.—M. S.

CROYDON.—**ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN**.—Mr. H. Boddington gave an earnest and eloquent address on 'Spiritualism and Its Mission.' Sunday next, Mrs. Cannock, address and clairvoyance: Usual morning service, 11.15 a.m.; evening service, 7 p.m.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM)**.—Mrs. Jamrach gave convincing addresses and excellent clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Rev. Wm. Garwood, M.A., addresses. Tuesday, at 3, working party; at 8 p.m., also on Wednesday, at 3 p.m., clairvoyant descriptions.

BRIXTON.—**8, MAYALL-ROAD**.—Mrs. Gordon gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Webster, address and clairvoyant descriptions. Lyceum at 3 p.m. Circles as usual. Thursday, 8th, Mrs. Jamrach, 8.15, clairvoyance.

BRIGHTON.—**HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET, WEST**.—Mr. G. F. Tilby, healing circle and good address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Symons. Mondays at 3 and 8 p.m., also Wednesdays at 3, Mrs. G. C. Curry, clairvoyance. Thursdays, at 8.15 p.m., public circle.—A. C.

SEVEN KINGS, ILFORD.—**45, THE PROMENADE**.—A paper by the secretary on 'The Way to Salvation' was followed by discussion. 23rd, Mr. A. J. Neville gave an address on 'The Light of the World.' Sunday next, at 7 p.m., open meeting. Short addresses invited. Tuesday, at 8 p.m., Miss L. Scates. 11th, Mr. H. Wright.—C. E. S.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD**.—Morning, Mr. Huxley spoke on 'The Origin of Life, Languages, and Numbers.' Evening, Mr. T. O. Todd on 'Foregleams of Immortality.' A members' meeting followed. Sunday next—morning, Mrs. Still; evening, Mr. H. Fielder; Lyceum at 3 p.m. Healing, Tuesdays, 8.15; Thursdays, 8.15, public circle. August 11th, at 7, Miss Violet Burton.—A. C. S.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE**.—11.30, discussion on Mr. C. H. Dennis's paper on 'Conjectures on Matter and Spirit'; 7 p.m., Mrs. Mary Davies, address and clairvoyant descriptions. 25th, Mrs. Richards, address; Mrs. Harrad, psychometrical readings. Sunday next, at 11.30, Mr. Connor, on 'Spirit Manifestations'; at 7, Mr. Savage. 7th, Mr. Percy Street, on 'The Human Aura'; 8th, Mr. Wrench.—A. T. C.

HOLLOWAY.—**PARKHURST HALL, 32, PARKHURST-ROAD**.—Morning, Miss F. Clempson spoke on 'The Expressions of the Soul.' Evening, Mr. Alcock Rush gave an uplifting address on 'The Goal of Humanity.' Solos by Mr. and Mrs. Alcock Rush. July 24th, Mr. W. R. Stebbens gave psychometrical readings. Sunday next, at 11.15 a.m., Mr. J. Abrahall; at 7 p.m., Madame Maria Zaidia. 11th, Mrs. E. Neville. Lyceum every Sunday at 3.—J. F.