

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,725—VOL. XXXIV. [Registered as] SATURDAY, JANUARY 31, 1914. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

MONDAY, February 2nd, at 7.30 p.m.—
Admission 1s.; Free to Members only.
Public Lecture MR. W. J. COLVILLE.
'True Sensitiveness: How We may Develop Psychic Faculties
and Enjoy Full Mental Liberty.'

TUESDAY, February 3rd, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Seance for Clairvoyant Descriptions MRS. JAMRACH.
NO admission after 3 o'clock.

THURSDAY, February 5th, at 5 p.m.—
Members and Associates only. Free.
Psychic Class MR. J. A. WILKINS.
Address on 'Seeing Without Eyes.' (Illustrated.)

THURSDAY, February 5th, at 7.30 p.m.—
Admission 1s. Members and Associates Free by ticket.
Address at Suffolk-street MR. GEORGE L. RANKING,
B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.).
'Practical Issues of Spiritualism.'

FRIDAY, February 6th, at 4 p.m.—
Admission 1s.; Members and Associates, Free.
Talks with a Spirit Control MRS. M. H. WALLIS.

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For further particulars see p. 50.

SPECIAL NOTICE.

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to 'Light,' and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed their
Subscriptions for 1914, which are payable *in
advance*, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
London, W.C. Their kind attention to this matter
will save much trouble and expense in sending
out accounts, booking, postage, &c.

ST. ELIZABETH CENTRE OF LIGHT AND
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(Rear of Gt. Portland St., between Oxford Circus and
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Sunday, Feb. 1st, commences at 11.15 a.m. and Service at 7 prompt.
Inspirational Address by MRS. FAIRCLOUGH SMITH.
'The Origin of Disease.'

Wednesday evenings discontinued until further notice.
Silver collection at all meetings to defray expenses.

FLOWERS FROM A —POET'S GARDEN.—

Original Poems

BY

J. HAROLD CARPENTER.

Mr. Mowbray Marras, late Editor of 'The Continental Times,'
writes in the 'Hampstead and St. John's Wood Advertiser':—

A NEW POET IN HAMPSTEAD.

Resident in our midst is a new poet, one with the true authentic
note, and it is a pleasure to hail him as such and to draw attention to
his 'Flowers from a Poet's Garden,' just issued in a most dainty form
by Messrs. G. Bell and Sons. The poet in question is Mr. J. Harold
Carpenter, and judging from the freshness of his outlook on life he must
still be a young man, yet one who has not been without some varied ex-
perience of the world, and an experience charged, moreover, with
instinctive perception and spiritual insight. The different sections of
the volume 'Flowers from a Poet's Garden' are all appropriately
entitled after the names of flowers, and Mr. Carpenter introduces them
thus:—

'I know a garden, rich beyond compare
In all that makes a poet's garden fair,
Wherein I enter in my leisure hours
And dream in unison with dreaming flowers.'

His dreams sometimes take the form of very graceful, unforced and
musical love-poems; sometimes they become songs more mystical and
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'Saint Bruno' and 'The Heavenly Knight,' where the poetic eloquence
is sustained without effort and where the strength of the thought is
happily wed to the vigour and virility of the words. Best of all, Mr.
Carpenter shows us that he is not an imitator whose copious reading
causes echoes of other men's verses to emerge from his brain. I cannot
say who his masters are among the great poets, for he gives no proof of
his allegiance by reminiscence or similarity.

One cannot point to Swinburne or Rossetti or other favourite modern
models and say that this new poet's muse derives from theirs. No,
Mr. Carpenter seems to draw inspiration from his own gaze on Nature
and his own depth of soul, and to find therein at once the cause of his
natural singing quality and the effect of his verbal felicity. Neither are
studied or elaborated, but win us without artifice by spontaneity of
sentiment and charm of utterance. Readers will turn again and again
to the little volume to enjoy the freshness and the fragrance of his
'Flowers from a Poet's Garden.' MOWBRAY MARRAS.

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On SUNDAY NEXT, FEBRUARY 1st, at 7 p.m. at

THE ARTS CENTRE, 93, Mortimer St., Langham Place, W.

A Special Service in commemoration of the life and work of Mr.
E. W. Wallis will be held.

Speaker: Mr. Percy R. Street.

Members and Associates and all friends are particularly invited to
be present to make this meeting a thoroughly representative one.

Sunday, February 8th MR. H. BIDEN STEELE.
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Sunday morning next, at 11 MR. H. G. BEARD.
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Thursday, February 5th, at 7.45 MRS. MARY GORDON.
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- March 1—Mr. Loftus Hare. 'Asoka.'
- " 8—Mr. Herbert Whyte. 'The Light of Asia.'
- " 15—Mr. Lane Fox Pitt. 'The Religious Difficulty in Education.'
- " 22—Lt. Col. Bola Nath. (Subject to be announced later.)
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lute of which I am speaking. It is the God whom a man may easily love and adore, not merely the end or conclusion of a logical process.

If the modern man's idea of God was descended from ancient and corrupt myths, the very permanence of that idea was proof that it could not be ignored; and it was inadequate, but not untrue, to say that God takes sides and works for great ends, and asks us to work with Him. The plain man's conception of God and the philosophical conception must ultimately be brought into harmony and connection.

NOTES BY THE WAY.

It is a pathetic confession, that of Sir Joseph Swan, the veteran scientist, in his interview with Mr. Harold Begbie, published in the 'Daily Chronicle' of the 15th instant:—

I believe in spirit because I believe in life, because it is manifest, but I see no proof that there is persistence for the individual spirit after death. I long for it; I hope for it; I earnestly desire that there may be reunion with the friends who have passed away.

And, Mr. Begbie writes, 'With a gesture worthy of Lear,' he (Sir Joseph Swan) added:—

I hug it to my heart. There is to me no thought so intolerable as the thought of my own annihilation. To be blotted out while life flows out into greater knowledge and towards grander power, that is almost insupportable.

We have said that it is pathetic, but there is something very fine about it, too. Here is a great scientist who is not afraid to confess to a deep human impulse, and to say that he hopes, but does not know.

Well, it is not given to us all, however ardently we may seek, to gain light and knowledge on the Great Mystery. Some have to remain with only a hope, but soon or late the revelation is made. For the majority of men to-day it will come with the actual change of death itself. No argument will be more convincing than that when they are thoroughly awake to it. But the better and truer way is that the man shall see something of the path before him while he is here. That is why the followers of all the spiritual revelations of to-day are at work. The revelation of a new world will be the best justification for those who are labouring to improve the condition of this one. If we are spirits here and now let us make our habitation, wherever it be, worthy of our nature and destiny. That Sir Joseph Swan sees no proof of the persistence of the individual spirit after death is a sadder matter for him than for us. There was a time when we, too, saw no proof of it. But the proofs since then have come in power and abundance. Let us hope that Sir Joseph Swan will gain the assurance he needs before the time arrives when the truth will be made clear to him by actual and direct experience of it.

Mr. Balfour's opening lecture, in connection with the Gifford foundation, at Glasgow, interested us greatly as revealing what to many will be a new and bold attitude towards the subject of Theism. Many of our readers will doubtless have read accounts of this and the lectures, also by the ex-Prime Minister, which followed, but we cannot forbear some quotations here:—

When [said Mr. Balfour] I speak of God, it is not the Absolu-

The idea of the Infinite Spirit projecting, as it were, a limited expression of Itself so that the Deity shall be brought within range of man's imagination is an idea, we believe, to be found in Jewish mysticism. But Mr. Balfour has done good service to the thinking world by his avowal of belief in God as a Spirit to whom and with whom man may look up, appeal, trust and co-operate as with a Father, Friend, Guide and Fellow-worker. That is an idea that should appeal to everyone who feels seriously on the question. It is an appeal to the soul, to the intuitions, intellect having proved itself inadequate to cope with the problem and even philosophy itself having broken down. Atheism, as Bacon said, is 'rather in the lip than in the heart of man,' and the converse is doubtless true; that a belief in God belongs to the deep things of the spirit rather than to the workings of the objective mind. But it is as well to have some idea of God which can be expressed, however imperfectly, in speech. Mr. Balfour's conception of the Deity is therefore a valuable contribution to Theism.

We do our best to find room for all those letters, sent to us for publication, which we find suitable in matter and manner. But some of our friends send us epistles that, however welcome, are barred from appearing by their extreme length. We do not resent this; we only regret it, remembering always that it takes many years' practice to acquire the art of condensing so that an idea may be expressed in a few lines. 'Cut it down!' 'Double it up!' are the commands constantly addressed by editors to even practised scribes. It was the late Mr. Commissioner Kerr who commenced a lengthy election address with the words 'I have no time to be brief.' These reflections were prompted by a perusal of a long letter from 'W.C.A.' from which we can only take a few sentences:—

Why worry? Let us rejoice. The Press and the Platform are unwittingly doing a wonderful service to psychology. Every criticism and defamation is an advertisement, and those who know something of humanity can confirm that a thing need only be dogmatically forbidden to become alluring.

The point is well and effectively put. 'W. C. A.' is, of course, writing in allusion to recent attacks on our movement, although he should not forget that at the same time much that is favourable, or at least courteous, also finds expression from Press and pulpit. Our friend then makes an onslaught on Romanism, and refers to the anxiety prevalent amongst some of its leaders regarding the progress of Spiritualism and its effect on any system claiming a monopoly of truth. Well, we have our own way of looking

at the matter. The Latin Church has a Spiritualism of its own, and if it sets up artificial barriers between one revelation and another that is its own affair. As to its attacks, there is a kind of combatant in both physical and intellectual warfare whose exertions tend rather to his own defeat than to that of his adversary. That was observed centuries ago by the Japanese, who devised a system of fighting the very essence of which is that the opponent's strength should be mainly turned to his own downfall. It is a scientific application of the doctrine of non-resistance, and it is a method that occasionally commends itself to us. We are not always in a militant temper. There was a good deal of wisdom in Will Somers' remark to King Henry VIII. when that monarch was given the title of 'Defender of the Faith': 'Harry, let thee and me defend each other, but let the Faith defend itself.' None the less we thank our friend 'W. C. A.' and are grateful that, although not a convinced adherent of our cause, he is so well disposed towards it, and can express his views in such trenchant fashion.

We have before referred appreciatively to the series of papers on 'Practical Psychology,' by Mr. Edward B. Warman, M.A., which has been running in 'The Nautilus.' Their practical value is well exemplified in the December issue of our contemporary. The following graphically restates a truth which only in recent times has begun to gain general recognition—the fact that although the powers of a human being may take physical, mental or spiritual forms they are in essence one:—

In every man and woman there is a life battery, so to speak—a creative force, a life principle which, like the electric current, may be directed in four special ways: (1) pass it to the muscles, it becomes power—physical strength; (2) direct it to the brain, and it, too, becomes light—intellectual brilliancy and mental vigour; (3) direct it to the emotions, and it becomes heat—feeling, love and sympathy; (4) waste your forces by dissipation of any kind and you will have neither physical strength, nor mental vigour nor emotional warmth.

If this elementary fact were better known, we should not hear of so many cases of illness and exhaustion brought on, for instance, by excessive physical exertion, following on severe mental work, on the part of persons under the delusion that they are thus employing two different kinds of power, each independent of the other, and taxing their bodily forces to give their minds a holiday! It is more than probable that what is known as 'personal magnetism' is largely dependent on the wise conservation of the energies, and their direction, consciously or unconsciously, through psychic or spiritual channels. Some people, of course, have a superabundance of power, and can draw prodigally upon it, but those not so well-endowed should practise a discreet economy. Mr. Warman, by the way, makes a neat retort to those who ask whether the remarkable effects of spiritual and mental training on New Thought lines are not due to imagination:—

I care not to what cause you ascribe it so long as you secure the end in view and obtain the desired results. . . . If you think it is imagination . . . and it does the work, I would advise you to take some more imagination!

'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?

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, FEBRUARY 5TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. GEORGE L. RANKING,

B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.)

ON

'PRACTICAL ISSUES OF SPIRITUALISM.'

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

Feb. 19—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'

March 5—Social Meeting at the Arts Centre, 93, Mortimer-street, Langham-place, W.

March 19—'L. V. H. Witley' on 'Jeanne d'Arc: Her Visions and Voices.'

April 2—Mr. Ralph Shirley (editor of 'The Occult Review') on 'The Time of Day, Retrospect and Prospect.'

April 23—Mr. W. B. Yeats on 'Ghosts and Dreams.'

May 7—Mr. Reginald B. Span on 'My Psychological Experiences.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 3rd, Mr. Jamrach will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, February 5th, at 5 p.m., an address will be given by Mr. J. A. Wilkins on 'Seeing Without Eyes' (illustrated).

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALK WITH A SPIRIT CONTROL.—On Friday next, February 6th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

LECTURES BY MR. W. J. COLVILLE.

On Monday next, February 2nd, Mr. Colville will give the fourth of his evening lectures at the Rooms of the Alliance, when he will speak on 'True Sensitiveness: How We May Develop Psychic Faculties and Enjoy Full Mental Liberty.' He will also lecture on the 9th, 16th and 23rd, his subject on the 9th being 'Parafal.' Each lecture will commence at 7.30 p.m. and be limited to one hour only, but questions may be asked during the succeeding half hour. Admission 1s. each. The Council of the London Spiritualist Alliance and Mr. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

SOME OF MY MINISTERIAL EXPERIENCES AS TO WHAT SPIRITUALISM HAS DONE TO BRIGHTEN HUMAN LIFE.

BY THE REV. ARTHUR CHAMBERS.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, January 8th, at the Salon of the Royal Society of British Artists, Vice-Admiral W. Osborne Moore, vice-president, in the chair.

(Continued from page 44.)

Another mental darkness which Spiritualism had done a great deal to dispel was the darkness arising from uncertainty as to what befalls us after physical death.

The sting of death is uncertainty. There are many people who believe in a continuance of life after death, but have no definite idea about it. Depend upon it, when you lie on your deathbed and see sorrowing faces around you, the only thing that can possibly comfort you and them is a definite thought of what you are going to be when you pass out of the physical condition. Is there the slightest practical comfort in the idea of going into the grave and being resurrected forty thousand years hence?

After a reference to the story of the raising of Lazarus, Mr. Chambers said that the conviction that the friend who had passed on was not in the grave had taken away the sting of death. A little while ago he paid several visits to a young girl in an adjoining parish who was dying of cancer in the stomach. On the last occasion she said 'I shan't be here long.' He said, 'God's message to you is "life," not "death." If God is going to call you into that higher life are you afraid? Are you sure you are going to live on?' 'Absolutely,' she replied, and then she drew from under the bed-clothes and handed to him a little table-cover she had been working for him. 'Don't you think,' asked Mr. Chambers of his audience, 'that that is a triumph—a poor dying girl who had grasped the fact that all live unto God? "He is not the God of the dead but of the living."'

One day a lady came to him who had lost her husband. She had asked her clergyman for an assurance that her husband was still living. 'Madam,' he said, 'we have but little information on that point,' a reply which drew from her the exclamation, 'Then you may take my Bible, it is no good to me.' After a brief comment on this incident, Mr. Chambers stated that he had never stood by a deathbed, not even by the deathbed of his dear mother, without feeling that that dead thing was nothing, was no more than a shell—a sacred thing only because it had been worn by one beloved by us. He proceeded:—

Another mental darkness arises from the idea that there is no contact between incarnate and discarnate beings. In the adjoining parish to mine lives a clergyman, a dear old man, in whose church I used to preach. He once said to me: 'You believe that it is possible for there to be communication between us and the great world of spirit. Why, I should never go to bed without being frightened.' 'Then,' said I, 'you do not know enough. I would undertake to ride through the dark depths of a forest without a particle of fear.' It is just that kind of stupid, unreasoning fear that debars many of us from gathering up the great truths and blessings connected with Spiritualism.

To a Baptist minister who held that communications which we supposed to be from our friends in the spirit world were really the work of devils, Mr. Chambers replied: 'I can understand that the conditions of the spiritual world are akin to the conditions here, and that if you open your doors indiscriminately to every vagrant and say "Come in and make yourself comfortable," he may take you at your word and commit burglary, but I cannot understand that a loving God would permit evil spirits to communicate with man and not permit good spirits to do so also. I would advise you to go home and revise your theology.' Continuing, the speaker said:—

There is no truth more incorporated into the Christian religion than that of intercommunion between the two worlds. What is the very starting-point of Christianity but that a glorious spirit so saturated with the love of God that he could be called the Son of God took upon himself our physical nature

not to propitiate an angry God, but to demonstrate what God is. Take the New Testament. Directly Christ comes into the world as the manifestation of the love of God, there begins intercommunication. Angels attend him—they track his way all through his earthly life; and the revelation to St. John in the isle of Patmos is made through an angel at whose feet he fell down to worship, but who said, 'See thou do it not, for I am thy fellow-servant and of thy brethren the prophets. Worship God.'

The strangest and saddest thing to me is that those who profess to believe their Bibles are those who deny this intercommunion. They admit the phenomena; they cannot help admitting them, as the leading scientific men of the day do so. The next thing they have to do is to cast about for an explanation, and the only explanation they can think of is the demoniacal and devilish one. Mr. Raupert and Mgr. Benson cannot get on without a devil. If you take away the idea of the devil and the supremacy of evil and make it possible for Jesus to carry out what he said, 'I, if I be lifted up from the earth will draw all men unto me,' the power of the Roman Catholic Church would, in a great measure, be diminished. All religions whose central idea is not God's love are obsessed with the 'devil' idea.

There is a great sadness—a mental darkness—arising from the thought that those who blessed and helped us when they were in this life can no longer do so when they have gone hence—that when once they have crossed the border line all help, all ministry from them, ceases. If there is one thing that true Spiritualism stands for it is the assertion of the grand fact that the great Church of God, the great community of human souls that have passed hence, are ministering angels to us who still remain in the kindergarten school. 'Are they not all ministering spirits?' The old idea of angels as a separate race of beings has no foundation in Scripture or reason. I believe that there is no angel in the highest spheres of God's Kingdom who has not passed through experiences akin to those through which you and I have passed. They have started on the terrestrial, moved onward to the spiritual and on to the celestial.

Often, when I have been standing in the pulpit preaching, persons have seen a form beside me; and the description they have given has been the description of my father. The form was described on one occasion after I had been preaching at Bournemouth. On the following Thursday I was preaching at St. Lawrence and I afterwards had a letter from a gentleman saying that he and his daughter had seen beside me the figure of a middle-aged man, again describing my father. The only possible explanation, to my mind, is that a being allied to me by the ties of blood and love had been permitted by the great Father to be near me and to help me in my ministry.

My remarks have been necessarily fragmentary. What I have said may give some of you, as it has given me in the past, a very suggestive train of thought, and that thought is that on the high level—the level that recognises, behind all the truths of Spiritualism, God and Love—on that high level Spiritualism will bless humanity, and I claim it as a means in the hands of God which will lift some of the shadows from human lives. (Loud applause.)

Among the questions asked at the close of the lecture was one as to the evidence for any spirit in Nature. Mr. Chambers said he would go back to the Greek philosophy that it is impossible for physical substance to exist without a spiritual essence underlying it. 'Take,' he said, 'a flower. Have you accounted for its beauty and fragrance when you have physically analysed it? The old Greeks said "No, behind all that you see lies the spiritual essence of the flower—the basis of the material." It is there in the plant as well as in the animal. The plant is capable of intelligence: it will strike out its roots in the direction of the nourishment it needs. Whence does it get that intelligence? Surely not from blind, unintelligent matter.'

In reply to a lady the lecturer said that he intensely believed in prayer for the departed.

The CHAIRMAN said that that was not the first occasion that the Vicar of Brockenhurst had appeared on that platform and boldly proclaimed his belief in the tenets of Spiritualism as confirming the Judaic and Christian records. It was an opportune time for such a pronouncement. He (the chairman) was not a member of the Church of England, but he viewed with pain the fiery declarations of the Bishop of Oxford a few days ago. This prelate had practically denounced certain members of the Church of England for participating in the Holy Communion with members of the other State Church, the Church of Scotland. It seemed to him that that aggressive attitude was not in

harmony with the teachings of Jesus of Nazareth, whether we regarded that holy man and Great Exemplar as Divine or not.

Admiral Moore here quoted the reply given by a relative of his (a man in the prime of life and a psychic) to a friend who inquired: 'Can you tell me anything of this Spiritualism and its phenomena?' The answer was: 'If I told you what I know you might not believe it, which might annoy me; if you did accept my bare statements I should think you a fool. For the sake of our mutual respect, therefore, I think we had better not discuss the subject. You will find all you want to know in the Bible.'

After seeing and hearing what he had, the chairman continued, he was not really surprised at any of the so-called miracles related in the Bible. The story of Balaam's ass did not disturb him at all. It was not more difficult for the Spirit of the Lord who was standing there to control the vocal organs of an ass than those of a man or a woman. As to the feeding of a crowd with an inadequate supply of loaves and fishes, it was simply a phenomenon of 'apport' on an extensive scale. It was a question of degree, not of kind.

Six years ago he had the privilege of hearing the Vicar of Brockenhurst explain 1 Corinthians xv. verse 44: 'If there is a natural body there is also a spiritual' (R.V.). Mr. Chambers told him on that occasion that the word 'is' was not usually repeated unless it was meant to be emphatic. The insertion of the second 'is' (there is also a spiritual) in the Greek version showed that, in the opinion of the Apostle, we possessed that spiritual body here and now. It was the connecting link between the natural body and the next state.

In proposing a hearty vote of thanks for his illuminating address the chairman wished Mr. Chambers a long life of usefulness in his work and especially in the task of reconciling Spiritualism with the ancient teachings of the Bible.

DR. ABRAHAM WALLACE heartily supported the resolution, which was carried unanimously.

MIRACLES, AND WHAT THEY IMPLY.

'A delightful two hours of controversy' is the 'Daily Chronicle's' description of the debate at the Little Theatre on the 21st inst. on the question 'Do Miracles Happen?' The writer admits, however, that 'although there was abundant food for thought the immediate fruits were not, perhaps, as definite as they might be; which is not to be wondered at when people, however clever and learned, argue from opposite premises. That the disputants and their hearers were clever and learned goes without saying, seeing that the gathering included distinguished representatives of practically every phase of opinion on the subject. Ministers of various denominations accepted invitations, and according to the preliminary announcement it was anticipated that the laymen present would include 'such well-known authorities on Spiritualism as Prof. Alfred Capper and Mr. A. P. Sinnett, with Mr. Bernard Shaw, Mr. Hilaire Belloc and Mr. W. L. Courtney,' while Mr. Neville Maskelyne would 'represent [whether he did so or not we have not been informed] the not unimportant point of view of the expert and confessed "illusionist." In opening the debate (we quote the 'Chronicle's' report):—

Mr. Chesterton contended that a belief in miracles meant a belief in a 'personal God,' with an alterable will, capable of 'changing his plans like a general.' . . . That miracles were not always public—'among candles and company'—might be due to their mystical character, just as a murder was seldom committed in public.

He concluded with a personal confession that he himself had been so impressed by the action of a planchette, which 'ran right across a table with a violent pull,' that he had determined not to repeat the experiment. This incident had suggested to some extent the moral of 'a play of which too much had been said.'

Mr. Joseph McCaba led the opposition. He had, he said, gone all over the world in search of miracles, but had found none. Once in Melbourne he had found a Spiritualist who brought some jewels and a bar of gold into a closed room ostensibly by supernatural means. But when the Custom House

officials demanded duty on them next day as 'imported articles' he confessed imposture rather than pay.

Mr. Hilaire Belloc said there could be no argument as between those who, like Huxley and Spinoza, believed steadfastly in an unbreakable sequence of natural events, the origin of which they could not prove, and those who believed as steadfastly in the existence of a personal God, whose existence they, in like manner, could not prove.

And the fruits of the debate were not definite! The fact is it does not at all follow that smart, even brilliant, writers and talkers are clear thinkers. At first glance we read Mr. Chesterton as speaking of the Deity as capable of 'changing His mind.' We see he said 'plans' not 'mind,' but as he spoke of His 'alterable will' it amounts to much the same thing. A general changes his plans (not his will) because the aspect of things and events changes to him, and because those things and events are outside of him and not the expression of his own being. It is quite open to argument whether at bottom a man's will or mind *does* change and whether, if things and events were the product of instead of being independent of our minds, they could not be as exactly foretold as any natural phenomena. When we speak of a man changing his will or mind, if we mean exactly what we say, we lay ourselves open to the query how we differentiate the active agent from the passive subject—that which effects the change from that which suffers it. If we make no differentiation we might equally well say 'the mind changes the mind.' If we say that by the man we mean the Ego, we may be asked where the Ego leaves off and the mind and will begin, what there is left of the Ego when the mind and will are taken away, and whether what we call the Ego is not simply the *consciousness* of the mind. Certainly, if the mind or will is changed there must be an agent other than itself to change it. If anything in God is really 'alterable' it is clear that there must be something outside of Him capable of taking from, or adding to, the qualities which make up His being. But Mr. Chesterton, when he speaks of 'alterable will,' doubtless means only 'alterable plans.' He is thinking of a personal, and therefore limited, Deity, but even if He whom we worship is only a Supreme Ruler (and we admit that it is difficult to realise a filial relationship to, and feel affection for, a mere all-inclusive, diffused, impersonal life) that Ruler must so far exceed in wisdom all human standards that to conceive of Him as lacking in foresight and having, possibly, to re-cast His plans to fit unforeseen emergencies, seems to us to require an effort to which even the daring imagination of 'G. K. C.' would be unequal.

R. D.

ALCHEMY AND THE KABALAH.

At the ninth general meeting of the Alchemical Society, held on Friday evening, January 9th, the acting-president, Mr. H. Stanley Redgrove, B.Sc., F.C.S., occupying the chair, an interesting lecture on 'Kabalistic Alchemy' was delivered by Mr. Arthur Edward Waite. The lecture was a study of the Hebrew work entitled 'Aesh Metzareph,' or 'Book of Refining Fire,' which survives only in the Latin Lexicon of Kabalism by Baron von Rosenroth. Having fixed the approximate date of the book, Mr. Waite proceeded to study its attributions of metals to planets and of planets to Sephiroth. The latter are the ten emanations whereby the worlds are evolved from the Divine Being in the esoteric philosophy of Israel. They are also termed 'numeration,' and Mr. Waite dealt with them in the light of the mystical philosophy of the 'Zohar.' He considered the 'Book of Refining Fire' as a document of physical alchemy, concerned with metallic transmutation, but he suggested that its connection with the Sephiroth served to raise it into another and higher region of thought. The lecture was followed by an animated discussion.

A GENTLE GRUMBLE.—Will correspondents kindly read and comply with the first notice on the leader page, and *not* (as many constantly do) address, on the one hand, orders or payments for copies of 'LIGHT' and subscriptions for Membership or Association of the Alliance to the editor, and, on the other hand, send communications for insertion in the paper to Mr. South, the business manager? A little thoughtfulness in this matter would save much confusion and annoyance.

NOTES FROM ABROAD.

MEMORIAL TO MR. E. W. WALLIS.

As usual, the beginning of the New Year has brought forth many prophecies regarding future events and the welfare of distinguished and royal personages. 'Le Véritable Almanach du Merveilleux,' which is a very interesting book in itself, contains several such prophecies by clairvoyants as well as astrologers. If they prove correct, we may expect on the whole a better year than the last; 1914 is supposed to be a period of peace and prosperity in general, and specially for the northern countries of Europe, although we may hear of some appalling disasters by fire. The horoscopes of the Austrian and German Emperors are not favourable. As for England, with the exception of some naval trouble, we are spared any prediction, so we may hopefully fall back on the old saying: 'No news is good news.'

Two magazines—'Le Messager' and 'Le Journal du Magnétisme et du Psychisme Experimental' have published lately accounts of a curious case of stigmata. The subject of these respective articles is a girl, twelve years of age, who lives with her parents at Bussus-Bussnel (Department de la Somme). Raymonde (such is the girl's name) had up to a few months ago lived the ordinary life of a healthy country child, and there was nothing extraordinary in her appearance, until one day, when she was attending the village school, and sitting quietly at her desk, she was startled by suddenly seeing appear on her bare arm a perfect design of a ladder. The imprint of this ladder remained on her slightly reddened skin for about eight minutes, then slowly vanished. The girl, thoroughly frightened, confided in her teacher, Madame Tahon, who, however, took no notice of the incident, thinking, doubtless, that it only existed in the child's vivid imagination. But, about a fortnight later, and again during school hours, Raymonde felt a slight itching on her arm, and on looking she observed that a branch covered with leaves and berries was being slowly elaborated on her skin. This time the teacher was an eye-witness of the phenomenon. 'The design represents a branch of mistletoe,' she explained. 'Mistletoe?' was the child's curious reply, 'I have never seen any mistletoe.' Whereupon, to the astonishment of the teacher and her assembled pupils, the word 'mistletoe' was written in a clear hand underneath the branch. The parish priest was then called in to explain this extraordinary occurrence, but he could give no explanation save that it was a miracle. Meanwhile the child continues to be subject to these phenomenal imprints, not only on her arms, but on her legs and shoulders as well. Sometimes entire messages are imprinted, such as 'Victor will enter the military service.' On being asked when, Raymonde replied quickly, 'Next autumn,' proving that she has also the faculty of foretelling the future.

A gentleman who went to Bussus-Bussnel to investigate the matter, and who was entirely unknown to Raymonde, asked if she could tell him his Christian name. After a short time the girl pointed to her leg, on which was traced in bold characters the word 'Henri'—the inquirer's correct name. The child is always in a normal state when these mysterious imprints are executed, nor does she suffer in the least on account of this remarkable phenomenon, which occurs more frequently in the morning than at any other time of the day.

We have received the first number of 'The Psychic Magazine,' edited by Henri Durville, to whom we extend our best wishes for the success of his new enterprise. Contributions are promised from men and women highly distinguished in the world of science and psychic research, which fact encourages us to expect some interesting and instructive articles on such subjects as: Psychology, Spirit Photography, Suggestion, Telepathy, Phantoms, &c. The current number contains a short account of the materialisation experiments made by Dr. Von Schrenck Notzing and Madame Bisson, also an article on palmistry, with illustrations of Mr. W. T. Stead's hand, and that of Madame Sarah Bernhardt.

'Le Fraternelle' prints the following account of a dream. It is not stated whether the story is authentic or not, but as it conveys a beautiful lesson, we present it to our readers.

A rich lady dreamt one night that she found herself in a lovely country-place, where several masons were busily constructing some houses, one of which by its splendid architecture attracted her special attention. 'This is undoubtedly for me,' she thought, and thereupon interrogated the foreman of the workers. 'Madame,' he replied, 'this house is destined for your gardener.' 'How can that be?' questioned the lady in great surprise, and almost scandalised at such an idea. 'My gardener is used to live in a humble cottage. If this grand house is to be his habitation, how much more magnificent will mine be?' The foreman conducted her to a small house without any pretensions to grandeur whatever. 'This will be yours, Madams,' he declared, and on seeing her consternation, he quietly added: 'Our divine Master-BUILDER could not do more with the scanty material you have sent in advance.' F. D.

At a meeting of the Council of the London Spiritualist Alliance, held at 6 p.m. on Thursday, January 23rd, at 110, St. Martin's-lane, W.C., Mr. H. Withall, vice-president, in the chair, the following resolution was, on the motion of the chairman, seconded by Mrs. Finlay, unanimously agreed to:—

'The Council, having heard with deep regret of the passing of their valued friend and colleague, Mr. E. W. Wallis, who has so long aided them in their deliberations, and has so willingly occupied the post of honorary secretary in addition to editing "LIGHT," desire to record their appreciation of the services rendered by him both to this Alliance and the cause of Spiritualism throughout the world. They tender both to Mr. and Mrs. Wallis and to their family their heartiest sympathy in the loss by separation they have all suffered. The Council think it would be well that there should be some memorial to Mr. Wallis to recognise his work, and, having regard to the present position of Mrs. Wallis, suggest that a fund should be raised which will render her work less arduous and give her some relief from pecuniary anxiety. They ask all Spiritualists to co-operate with them in carrying out this object.'

In the evening of the same day, at the close of Miss Ward's lecture at the Salon of the Society of British Artists, Mr. Withall, who presided, obtained the confirmation of the above resolution by the members and friends present. In bringing the matter before them, he expressed the hope that it would be possible to raise at least £263 17s. 9d., the outstanding amount of the mortgage upon the house in which Mrs. Wallis now resides. As a result of his appeal, many promises have been received. The following are the amounts already paid:—

London Spiritualist Alliance and the Pro-	£	s.	d.
prietors of 'LIGHT'	20	0	0
Dr. Abraham Wallace	10	10	0
Admiral W. Osborne Moore	5	0	0
Mr. and Mrs. H. Withall	5	0	0
Miss Withall	5	0	0
Mr. and Miss Rogers	2	2	0
Mr. and Mrs. Makepeace	2	2	0
Mr. R. A. Bush	2	2	0
Mrs. Hardy... ..	2	2	0
Miss Mack Wall	1	11	6
Mrs. C. E. Lucking	1	1	0
Miss Pow	1	1	0
Miss Kate Pow	1	1	0
Miss Edith Ward	1	1	0
'J. S.'	1	1	0
Mr. J. M. Watkins... ..	1	1	0
Mrs. Mary Jones	1	1	0
Miss Sutton	1	1	0
Mr. and Mrs. Stanley Watts	1	1	0
Mrs. Harman	1	1	0
Miss E. Bonus	1	1	0
Mrs. Brett	1	1	0
'F.'	1	1	0
Mrs. Thomas Clarke	1	1	0
Mr. H. G. W. Stewart	1	0	0
Mrs. Booker (?)	1	0	0
Miss Talbot Wallas	0	19	6
Dr. Hubert L. Lucking	0	10	6
'Good Friend'	0	10	0
Mrs. Bull	0	10	0
'K. M. B.'	0	10	0
Mr. and Mrs. Godfrey	0	10	0
Mr. and Mrs. South	0	10	0
'F. D.'	0	5	0
Mrs. Pooley... ..	0	5	0
'M. M. P.'	0	5	0
'M. P.'	0	2	6

All contributions should be sent to Mr. Withall at the offices of the Alliance.

PROGRESSIVE CROYDON.—Mr. Gerald Scholey, the secretary of the Croydon Spiritualist Society, writes: 'Following upon the collection of over £5 by the singing of Carols four nights in the streets at Christmas time, which amount was devoted towards the reduction of the debt on our new organ, a concert was given in the Gymnasium Hall, Croydon, on Monday, the 19th inst., by three young members in aid of this most deserving object. A large audience was present and an excellent and varied programme was heartily enjoyed. We should like to take this opportunity of thanking all who in any way contributed to the success of the evening, especially the artistes, some of whom came from other religious bodies to assist with their talent.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 31st, 1914.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 50c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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THE HAVEN OF PEACE.

It has been a subject of complaint by Rationalist writers that the old Pagan philosophers are so undeservedly neglected by our orthodox spiritual guides. And some of the wise and beautiful thoughts of the old sages are quoted to show their superiority to the Christian Fathers whose teachings, it must be admitted, at times leave something to be desired. If we had a complaint at all in the matter, however, it would be that in the welter of modern writers the reading world is inclined to neglect both Christian and heathen authors. Great sayings are to be found in both. Take, for example, the following fine passage from Marcus Aurelius:—

Men seek for retreats for themselves, houses in the country, seashores and mountains, and thou, too, art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power, whenever thou shalt choose, to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquillity, and I affirm that tranquillity is nothing else than the good ordering of the mind.

It would not be difficult to find in the old Christian writers thoughts in the same vein, although (especially amongst the Mystics) rather differently expressed. In their case there was more of the attitude of devotion, even of ecstasy. But after all, there was in each class of writers an expression of the soul—the recognition of a world above and beyond the unquiet realm of the external life. This vision of a haven of peace persisted through all. It was the dream of philosophers, of prophets and of poets. To Keats it revealed itself as the contemplation of Beauty designed to keep

A bower quiet for us and a sleep
Full of sweet dreams and health and quiet breathing.

We selected the passage quoted from the Roman Emperor, not merely as illustrating the argument for the Pagan writers, but because it has so direct a bearing upon our spiritual philosophy which has an especial value in these days of transition and unrest. All through the centuries there has gone up the old prayer for rest and quiet, but never has the cry been so insistent and so widespread as nowadays. Not long ago we were discussing the 'stress and terror of the time' with an old physician, who remarked on the appalling increase in the number of cases

of nervous disease in various forms. The causes he found in the pressure of competition and the general 'speeding up' of the machinery of life. But he was not downcast about it all. 'It is just a phase,' he said; 'the malady will work its own cure. In the meantime the difficulty is to live healthily and sanely through it.'

In a famous comedy of modern life one of the characters, a thoughtful and unassuming old man, passes through an existence of domestic tyranny and discord in quiet, unruffled fashion. Struck by his placidity, a visitor to his house inquires how he can patiently endure such a life. He replies that he always has his own 'private stock of ideas to fall back upon.' There was nothing specially romantic about the old gentleman's harbour of refuge, but it is probably typical of many such cases. Life provides many antidotes, not all of them equally efficacious. A famous essayist told us the other day of the 'soul's refuge in music,' and his message was the subject of quotation and admiring comment in many quarters—a sufficient indication that the need for a haven of some sort is widely felt. In the meantime such distractions as change of scene, sport and dissipation are tried—and generally found wanting.

To the clear thinker comes ever the realisation that the true means of escape must be always from the lower to the higher. That is why the man of mental resources finds his retreat in the loftier chambers of the mind—if he has kept them sacred. But even here there is no certain refuge. A host of invading doubts pursue him even into these sanctuaries. For progress—which has been persistent all through the ages, in spite of the cynics—is constantly at work raising the standards. The old gods are dead or dying, the old ideals passing away, the old altars crumbling. The upper chambers of the past have become the basements of to-day. And gradually, but surely, the finer resources of life are being carried to the higher places of the soul. The way of tranquillity is only partially attained in the 'good ordering of the mind.' And here it is that we find our message and our mission. From the things of the flesh to the things of the mind was the teaching of the Pagan thinker. But the mind which of old was devoted to the fashioning of codes of conduct and belief has now many new and not always inspiring tasks. To-day it is replacing the old battle of muscle and sinew with a warfare of intellects. The struggle for life with bludgeon and battle-axe has been followed by a combat with the finer weapons forged by brain and nerve. To the clash of steel has succeeded the clash of ideas. And now it is the turn of the new philosophy, which is to point the way from the things of the mind to the things of the Spirit. For it is by the Spirit that all the old feuds shall be quelled, the old problems solved, the breaches healed, and the sundered lives re-united. Its consolations abide beyond all the chances of life and the changes of thought. With its great message, 'There is no death,' it points us beyond the cloudy borders of mortality, revealing a world of beauty, peopled not by supernatural creatures but by men and women of more perfect mould. Its message is of a Universe of order and purpose in which only the evil decays, while the good remains permanent and sure. To the bereaved, to the world-weary, to the strong soul fatigued with the struggle that yields no lasting reward, and to the feeble and fearful, halting by the way, it provides a true Haven of Peace.

I LOOK for ultimate unity, not from the world's coming round to me while I stand still, but from a converging movement of thought, affecting all faithful men, towards a centre of repose as yet invisible.—JAMES MARTINEAU.

PARACELSUS—A PIONEER OCCULTIST.

BY MISS EDITH WARD.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, January 22nd, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

THE CHAIRMAN, in opening the meeting, said: This is the first meeting at which I have had the honour to preside this year, and therefore I want to give you a little account of my treasurership of the money which some of you were good enough to entrust to me during the past year. For two or three years past we have collected for what we call our 'benevolent fund.' This was started principally by the patients of Mr. Street who had gained benefit by his medical treatments. They desired me to take the money and use it for the benefit of others who needed similar service but could not afford to pay for it. The sum raised last year amounted to seventeen guineas, of which I have spent eleven guineas. I never spend money recklessly, or give money where I think that by doing so I should destroy the independence of the individual. In most of the instances I have only helped and not given the whole sum needed. In addition to aiding these people I helped a poor girl (daughter of a working Spiritualist) who was stranded in a hospital here to get back to her home in Sweden. I also assisted to keep out of the workhouse some old Spiritualist workers who were looking forward to their pension when they should have reached the age of seventy.

Now I want you, as I have asked on previous occasions, to give your loving thoughts to the founders of this Alliance. They were all splendid men who worked hard for our cause. They are still human and like to be remembered. Though it is thirty years since our society was started I feel we should think of these people. I would specially mention to-night Dr. Stanhope T. Speer and Mrs. Speer. The doctor was good enough to help to keep Stainton Moses well, and his wife gave Mr. Moses the comforts of her home. And now to that body of people, who were the founders and are still the supporters of our Alliance, there has been added in the past fortnight a fresh arrival—our good friend Mr. E. W. Wallis. I am going to defer to the close of the lecture the few remarks I would make on our departed friend.

Some of you may recollect Miss Ward as having lectured to us before. She is a Theosophist with a very broad mind. She is, as Mrs. Besant was in the olden time, and as Mr. Wedgwood always is, ever willing to help us in any good cause. She is going to talk of that wonderful man—alchemist, philosopher, and I know not what beside—Paracelsus. I think he occupied a position towards Theosophy very much akin to that of Dr. Quimby to Christian Science. He to some extent originated the views held by Theosophists, but, of course, even in his time they were not new views. So we shall get to know to-night something about this good old alchemist, one of the founders of the Theosophical movement.

The LECTURER prefaced her address with the following kindly words: 'I should not like to begin what I have to say to you to-night without expressing my sympathy in the loss your movement has sustained during the past fortnight. Mr. Wallis was known in connection with the Alliance far outside the Alliance itself. However certain we may be that all is well with those who have passed from our physical surroundings, and that we shall see them again, we feel the pain of saying goodbye. I am sure you will receive my sympathy in the spirit in which I offer it.' Miss Ward then proceeded with her lecture:—

'Lives of great men all remind us
We can make our lives sublime.'

So sang Longfellow, though one of the 'great men'—whether Shakespeare or Bacon, I will not presume to decide—wrote: 'The evil that men do lives after them; the good is oft interred with their bones.' But those of us who believe in the absolutely true working of the law of cause and effect well realise that, however long they may lie in the ground,

the seeds of good and evil alike come to fruition, and, at the long last, men are valued at their true worth.

Something like four hundred years have been needed to justify Paracelsus, and perhaps even to-day there are many who know him only through Browning's fine verse. Wonderfully intuitional as is the poem, especially when one remembers the youth of the poet when he penned it, we shall be on safer ground if we rely rather upon Von Hohenheim's latest English biographer—Miss Stoddart—than upon the great Victorian poet for our facts with regard to Paracelsus. That painstaking and careful research, for which our German brethren are so famous, has been, during the last thirty years, ransacking the Continental archives and libraries on behalf of the memory of Paracelsus, and it has not worked in vain. Miss Stoddart herself spent many months in Continental travel after studying for some years the records and writings of the pioneer whom she



MISS EDITH WARD.

determined to rescue from not merely oblivion, but obloquy, in the view of the English-speaking peoples.

Temporary oblivion often, and obloquy nearly always, are the fate of the real pioneers. Bruno, a hundred years later, trod in religion and philosophy a path not unlike that of Paracelsus in science; he suffered an even worse fate, and likewise passed into oblivion, but he came to his own at an earlier date than his predecessor. Truly wisdom is always justified of her children, but the day of Paracelsus Redivivus has not fully dawned.

Let us try to lift a corner of the veil which shrouds his memory a little aside to-night.

The exact year of his birth is uncertain. Between 1490 and 1493—the weight of opinion leaning to the latter year—he took up the burden of the flesh, and as he taught that man's virtues are 'the attributes of another invisible and glorified body,' 'not the products of man's physical organisation,' and that this 'glorified body is eternal,' I think I may venture to suggest, even to the London Spiritualist Alliance, that the individualised ray of the higher self which became Paracelsus was not making its earthly appearance for the first time. It was not a peaceful, settled, comfortable world into which he came. Europe was in the melting pot of the Reformation. Switzerland—his birthland—was emerging into liberty and confederation, and every country, from the Baltic to the Mediterranean, was shaking with the birth throes of Modern Europe.

To the valley and village of Maria-Einsiedeln, not far from Zürich, there came, somewhere about 1481, a

doctor and gentleman from Tubingen as physician to the township, and to the pilgrim's hospital; his name was Wilhelm Bombast von Hohenheim. The vale of Einsiedeln was a place of old spiritual influences, for it had been the goal of pious pilgrimage for several hundred years. Hence the need of a pilgrim's hospital. The hospital had a matron, and it happened then—as it happens sometimes now—that the resident doctor married the matron, and of that marriage Theophrastus Bombast was the only offspring. The boy was christened Theophrastus, possibly also Philip, though the name is not used by himself; but Aureolus and Paracelsus—names by which he has been far more generally known—were not bestowed upon him at baptism. Aureolus, or Aureole, it is suggested, was given him playfully by his father. Some think it was an honorific prefix by his students. Paracelsus seems to owe its origin to that mediæval habit of transmuting names which is met with in the case of many writers. It may be a paraphrase of Hohenheim—High Home—above celestia—or it may mean above or beyond Celsus, an allusion to his medical achievements and knowledge as excelling those of the ancient physician. By this cognomen, then, he has been chiefly known to posterity, and by it we will continue to refer to him.

A delicate child, suffering, it is believed, from rickets, it would appear that he lost his mother at an early age, since he seems to have been his father's constant companion, and undoubtedly derived from him his first lessons in the observation of Nature as they traversed together the woods and Alps and gathered for medicinal purposes herbs from the abundant flora of the Swiss valleys.

At the age of nine they left Einsiedeln, for Von Hohenheim, senior, received the appointment of town physician to Villach, in Karinthia. It was here that Paracelsus first went to school, and the school he joined confirmed the scientific bent which his mind had already shown, for it was supported by the famous Fuggers of Augsburg, owners and workers of lead mines, who designed it for the instruction of overseers and chemists in connection with their smelting works. Later came a different training at a Benedictine School and after that the High School or College at Basel, where was born and strengthened that life-long impatience of 'Scholasticism' and its utilities which so characterised our pioneer. Already his attention had been given to what, for want of a better term, we must call occult study, and he was familiar with the reputation of Abbot Trithemius as a master of the hidden things of Nature, an alchemist and psychic researcher of wide renown. To Wurzburg went Paracelsus and enrolled himself as a pupil of the Abbot, who had a practical knowledge of magnetism and telepathy and was apparently a clairvoyant of some power. There is no doubt that from the Abbot Paracelsus learned something of the various occult arts; he learned, moreover, much Biblical lore and a true reverence for Holy Writ which remained with him through life. We may assume pretty safely that the Abbot had Kabalistic knowledge, and his interpretations of mystical parts of the Bible were doubtless profoundly unorthodox had the authorities been capable of realising their nature. From the laboratory of Trithemius our pioneer proceeded to the silver mines at Schwatz, where he not only worked as an alchemist but as a practical miner. Throughout his life and wide travels mines and minerals appear to have had a special attraction for him. He seems to have been profoundly convinced that healing properties of great value lay locked in the mineral kingdom, and, in the sequel, we know that he acted up to his convictions and introduced new mineral drugs

into the pharmacopœia. In chemistry the discovery of zinc and of hydrogen are due to him, so that we are entitled to regard him as a pioneer in that science no less than in medicine.

At twenty-three he left the schools behind him and went to graduate in the university of the world. For long years he travelled hither and thither throughout Europe, noting, observing, experimenting, picking up information from all sorts and conditions of men; from gypsies and mountebanks, peasants and pirates, not less than from learned professors and pious hermits. He himself has written: 'My travels have developed me; no man becomes a master at home, nor finds his teacher behind the stove. For knowledge is not all locked up, but is distributed throughout the whole world. It must be sought and captured wherever it is.'

Of these long wanderings we have no complete record. We hear of him at Vienna and Cologne, Paris and Montpellier, Bologna and Padua, Granada and Lisbon, Oxford and Cumberland. Here the lead mines were the attraction. Then in the Netherlands as an army surgeon. Think what army surgery meant in those days! With the victorious Danes to Stockholm—more mining investigations there. Later we find him in Prussia, Bohemia, Moravia, Lithuania, Poland, Transylvania, and southwards to Fiume and Venice, and with the Venetian army in the field. At Rhodes, in the Balkans, among Tartars and Cossacks as far north as Moscow, and again in Constantinople with a Tartar prince. Then he is back again in Central Europe investigating the mineral springs of Zeller-bad and Nieder-Bad (now Baden-Baden) and writing treatises on them.

By this time he is of mature years, of much experience, and with a reputation as a marvellous healer of disease. He is, therefore, invited to assume the position of town doctor of Basel. And this is where the trouble begins. You cannot be a pioneer for nothing, and assuredly Paracelsus paid the price. The tale of his life in Basel is too long to be told in detail; it was one continuous story of brilliant success as a healer using unorthodox methods, met with bitter opposition, jealousy, and finally persecution of no minor degree on the part of the medical fraternity in town and university. Of admiring students he had plenty—the young and enthusiastic are more open-minded than the middle-aged and old, as a rule; moreover, Paracelsus was incisive and sensational in his lecturing methods, and when did any breed of medical student neglect the opportunity of a glorious row? After some degree of patience Paracelsus undoubtedly 'let himself go' with a vigour of language certainly not calculated to 'turn away wrath.' 'Fools,' 'idiots,' 'simpletons' are among his milder designations of his orthodox enemies. He accused them of murdering their patients and scarified them as fops who despised him for being a practical alchemist who dirtied his hands in the performance of experiments which they could not emulate. The apothecaries were no less scourged than the doctors, and were accused—doubtless quite justly—of supplying stale drugs at high prices. There is a familiar echo about these charges. Our forefathers used blunter language than is considered either polite or parliamentary to-day, but doctors have not ceased to be a kind of sacrosanct corporation in their own estimation, and unorthodox curers of disease, whether lay or medical, meet but scant appreciation or even courtesy, and occasionally even find persecution their fate. I am not sure that another Paracelsus might not create a wholesome breeze. He at least did not believe in vivisection: 'if he [the quack] were to kill a thousand people for the purpose of studying those effects, he would still be ignorant in regard to the causes. The true physician studies the causes of diseases by studying man as a whole. . . . The destroyer is not a physician, but an executioner and murderer. Let an honest man ask his own conscience whether God meant that we should acquire wisdom by murder.' (*Paragram*, I.)

Another cause of offence which Paracelsus gave was the delivery of his lectures and writing of treatises in German instead of in mediæval Latin. Of course his enemies accused him of not knowing the learned tongue. Worse still, he became to some extent involved in the religious quarrels of his time. He never seems to have left the Roman Communion, and certainly he remained a deeply religious man (no one can read his works without realising that), but his study of the Scriptures made him sympathetic with much in the Protestant position,

and he was a personal friend of Erasmus and Zwingli. We may claim that in religion he was also a pioneer—of 'Liberal Christianity' or 'New Theology'!

To cut a long story short, there were appeals to the municipality, more charges and counter-charges, and in the end Paracelsus fled from Basel to avoid arrest. He went to Colmar and from there to Esslingen, Zürich, St. Galle, Nüremberg (where some of his works were published). Then malignity pursued him and he moved on to Beratzhausen and back to St. Galle. Afterwards there were untraced wanderings for many years. He is heard of from time to time, for example, at Meran, Augsburg, and in Vienna, where he was honoured by a public banquet in 1537 and received by the Emperor. But sooner or later it was always the same story, successful healing, intolerant jealousy, petty persecution, with its sequence of violent protest and denunciation on the part of our pioneer, whose arrogance cannot be said to have been small. Indeed, the flourish of trumpets and rolling of the big drum are characteristic of a good deal of his overtures to his writings. And, to the taste of our own age, the claim that our adjective 'bombastic' was derived from his surname seems not at all ill-founded. We must, however, make fair allowance for other times and other manners, and we must remember that the weapon of the pioneer is the axe. Paracelsus wielded it with no sparing hand. He laid about him with rare good will, hewing and hacking his way through the tangled growth of primeval ignorance. There have been greater than he who have used strong language to a 'generation of vipers' in the effort to uproot evils of old growth, and a scourge of knotted cords is said to have been needed to drive the moneychangers out of the Temple. There are, perhaps, even quite modern instances of men with a mission—men who conceive themselves specially charged with a divine command—who have overstepped the conventions and met resistance with arrogance and even with bad taste. Posterity will weigh them also in the balance, and perhaps, like Paracelsus, they may not be found altogether wanting.

(To be continued).

A NOBLE MAN.

We have received the following poetical impression of Mr. E. W. Wallis from a Dundee correspondent:—

The remarkable and genial weather of September, 1913, is at its brightest and best. The holy calm which marks the early part of London's day of rest broods over the squares in the neighbourhood of Pembroke-place, Bayswater. A stranger alike to London and its leaders, spiritual or otherwise, and consequently uncertain of the exact location and the distance of my destination, I am interestedly observing the few of my brothers and sisters who are thus early afoot. Who is this striking figure just in front, walking with book in hand and head slightly bent, as if wrapped in quiet thought? I come abreast of it, and a casual and not impertinent glance reveals to me a quiet, reflective face, strongly outlined, with observant grey eyes, and a square chin, sharply defined, but of that angularity which bespeaks great moral courage. A generous moustache, which, like his curling locks, is iron grey, half hides a quiet whimsical smile. Who is he? With an intuition, due, perhaps, to the common direction in which we are proceeding, I say to myself, 'This must be Mr. Wallis, whom I am going to hear.' I rapidly pass him and am soon quietly seated in the chapel at 13B, Pembroke-place. The chairman and the speaker now take their place. Yea, of a surety it is he! A devout invocation is followed by sweet inspiring music from the hands of a master player. Our brother seems to sleep; but surely he is but attuning his heart with God, for now he rises and from his lips flows a quiet stream of meditative thought and reasoned argument which bear the mark of inspiration, and awake a corresponding aspiration in the hearts of his hearers. But what is this my startled eyes behold? I see a shining figure which seems almost to blend with his own, and which presents the aspect of a man, with short and tapering beard, who leads him quietly to his seat. Now it fades and disappears. Is it an optical illusion? It cannot be! I may know the meaning later. *Requiescat in pace!* Yea, brother, we know it will be the rest and peace of divine and everlasting service to God and your fellow man. Three lines in a local daily convey to me the news of thy departing hence; a column and a half would give us the latest prize fight. We are grateful for those three lines. They are too few to do thee justice, yet too many for thy failings.

FURTHER TRIBUTES TO MR. WALLIS.

W. J. COLVILLE.

I cannot refrain from requesting you to add a few words of mine to the many tributes you are doubtless receiving to Mr. Wallis's work and influence, for it was my privilege to find in him an excellent and faithful friend in the very earliest days of my public work. My first remembrance of Mr. and Mrs. Wallis carries me back to a small but excellently appointed hall in the East End of London, in 1877, the year when I first emerged from obscurity to appear on public platforms as an inspirational speaker. I shall never forget how kindly I was received by these good friends who, even at that long distant date, were active and successful workers for our great and glorious cause. To that cause they devoted their utmost energies, though thirty or forty years ago many more obstacles than now exist beset the path of anyone who stood forth uncompromisingly for Spiritualism. A few years later Mr. Wallis went to America, at a time when I was residing in Boston and was conducting numerous meetings in that city. It was my privilege to be able to invite him to speak on numerous occasions in halls where I was accustomed frequently to minister and also to arrange functions for him on my own premises, and it is the barest justice to state that whenever and wherever he spoke he made an impression upon his hearers, through his inspired eloquence, which endeared him to multitudes on the American Continent and caused a host of friends to regret the fact that his visits to the land of the Stars and Stripes were so brief and infrequent. On the occasion of his last visit I had the privilege of seeing a good deal of him and hearing some of his inspired utterances in Philadelphia, and, though I have heard many able orators in many lands, I do not think I ever heard a speech which for beauty of diction, coupled with extreme clarity of statement, surpassed an oration on the subject of the real nature of the spiritual realm and the conditions of life therein, which he delivered at the Spiritual Temple in that city before a delighted audience that filled the building.

When the news of his seemingly sudden transition reached Brighton on the morning of January 12th it came with the force of a mental blow to a multitude of friends who have long rejoiced at frequent intervals in his uplifting spiritual ministrations. I was speaking on the previous day at the hall in Manchester-street, where he has been for several years a frequent teacher and inspirer. As the close of the evening service, after the large congregation had dispersed, and I remained in friendly conversation with the officers, I felt his presence in an unmistakable manner, quite as clearly as on the previous Wednesday afternoon, when he and I had enjoyed a little friendly chat in the rooms of 'LIGHT.' I cannot say that I had the least intimation that he had surrendered his mortal form, but the idea conveyed to me was simply of a mental message sent as a kindly greeting to all in Manchester Hall, accompanied by the impression that he was saying 'I shall often be with you in spirit, but my name will not appear upon your books again as formerly.' I felt a sense of happiness and mental exhilaration as though something very pleasing had occurred to him, and he was desirous of letting friends know, but no thought of his passing from the earthly condition suggested itself to my consciousness. I attribute the feeling of gladness which came to me on the following morning in the train (after I had received the news) and again when lecturing that afternoon at 110, St. Martin's-lane, entirely to a reflection from the real state of our arisen brother, who seems to have experienced a most wonderful and glorious realisation of the beautiful truth he proclaimed by tongue and pen so earnestly and unflinchingly.

Mr. Wallis's earthly presence and work will be greatly missed on many platforms and in the editorial chair of 'LIGHT,' but the spiritual philosophy being true demonstrably, have we not a right to expect that, if unseen, he will be by no means unfelt, and that we shall therefore still enjoy, to our great profit, his continued ministrations? He was truly one of the noblest and kindest of men, one whose many gracious activities have helped a far larger company than any of us can estimate to take definite and joyful steps out of the gloom of spiritual uncertainty into the brilliant sunshine of definite conviction.

concerning the reality of human immortality, and the certainty of spiritual guardianship and guidance amid all life's perplexities. To his faithful partner, waves of supporting thought are continually going forth from friends both seen and unseen by the mortal eye. To help in the good work in which she is constantly engaged, and to do our utmost to spread the truths to the promulgation of which her ascended companion devoted his life, is surely the most reasonable and acceptable way in which we can show our heartfelt appreciation of the highly efficient services which he so long and faithfully rendered. Flowers and songs, not emblems of mourning, are fit tributes at a memorial service in honour of one truly beloved and highly esteemed by all who have been privileged to partake of his friendship. To uphold and sustain a noble cause and carry forward an honourable work is to show our deep regard for an arisen friend whose life was, and is devoted to constant service, and whose joy is found in brightening the pathway of all whom he can influence for good, whether they are still earth-dwellers or are numbered among the countless throngs who have laid aside the habiliments of mortality.

D. ROGERS.

I must not occupy space needed by those who have known Mr. Wallis longer and more intimately than I have done. But one memory is just now uppermost in my mind. It is of standing, on a dull autumn day rather over three years ago, by an open grave—the grave of my dear father—and hearing a voice, in accents broken by emotion, testify to the speaker's personal indebtedness to, and love and reverence for, the Old Chief whose earthly presence he had so lately lost. I had known Mr. Wallis a little before. I knew him better then; I have learnt to know him even better since. Little did I dream as I stood by that graveside that I should in three weeks' time be closely connected with him in his work on 'LIGHT,' and still less that a few years later I should be called upon to perform for him the sad task he was then about to undertake for my father—that of writing an account of the last farewell to the physical body of a loved friend and chief, and of selecting and preparing for publication some tributes to his memory. My active association with Mr. Wallis has been short, but it has been one for which I am deeply grateful. Others may testify to his gifts as a speaker and writer, and the splendid work he has done for the cause he had so much at heart. I will content myself with echoing the concluding words of his son's verses in his honour: I shall ever think of him as 'Kindest of men.'

F. D.

(Contributor of 'Notes from Abroad'.)

Although my personal acquaintance with Mr. Wallis dates back only a few years I have had ample opportunity during this comparatively short period to observe the genuine kindness and nobility of his character. During our frequent conversations on Spiritualism and psychic phenomena I was most struck by his clear-sightedness, his firm adherence to his own principles, but above all by his tolerant attitude towards those who were his opponents in opinions and doctrine.

His empty chair will cause us a pang although we know that his spirit is still with us. Of this I have had already a striking proof. Before I began to pen these few words a relative who is a sensitive saw Mr. Wallis standing behind my chair. He indicated his desire that I should not write about him, adding, in his characteristic, self-effacing manner, 'The cause is not worth the trouble.' Upon this I reminded Mr. Wallis that he had often advised me to rely on my own judgment when receiving a spirit communication, and that therefore in this particular instance he would have to excuse my not complying with his request, as I could not resist the desire to add my humble tribute to his memory. At the same time I begged him to tell me, if possible, something about his present condition. Promptly came the reply, 'I am well and happy.' What a grand, comforting message! 'Well and happy!' But need we wonder at it? It seems natural that the spirit friends who used him as their instrument throughout his earth-life would, now that he is amongst them, gather round him to minister to his continued welfare and happiness.

JOHN RUTHERFORD.

I highly appreciated Mr. Wallis as a teacher in our cause of a very superior order. A man of a literary and ethical temperament, he stood for all that is noble and elevating in life; and it could be said of him that he truly laboured to restore the world to 'original and eternal beauty.' When I first met him—upwards of thirty years ago—on his visiting Sunderland, he was inculcating a Spiritualism devoid of all mean sensationalism, and endeavouring to raise the cause to a higher plane. He realised the truth of the innate divinity of man, that there can be no absolute defeat to the Spirit or inmost principles, no defeat that does not contain the elements of a greater triumph. 'Only the finite suffers, the infinite lies far away in smiling repose.' Although all of us are only sketches and outlines of what we are to be, it may justly be said that our risen brother did right in speech as well as in act; his words as well as his deeds expressed the highest quality of his nature, and disclosed a truth-loving, earnest, and godly man. Spiritualism never had a more self-sacrificing and enthusiastic advocate. His inspired utterances, I am convinced, will live long with us; they express the power and unity of an endless life. We shall, indeed, miss his presence from this tangible world of work and duty, but we know that his labours for the emancipation of humanity will continue with unabated ardour and enthusiasm. Our sympathies go out to his bereaved wife and family.

MR. A. VOUT PETERS.

The passing out of our friends from the physical body is always a shock, but when I received my copy of 'LIGHT' and saw the account of the transition of my friend Mr. Wallis, the blow was indeed great. Our cause has lost (on this side) one of its bravest and most level-headed workers, and all who have come into contact with Mr. Wallis know what a good friend mediums had in him. We do not mourn without hope, but still our eyes are filled with tears and our hearts are heavy at our loss.

MRS. PLACE VEARY.

I feel I would like to add one reminiscence of our good friend. My mind goes back to twenty-one years ago, when as a young worker I had become very despondent, and was thinking of giving up the work as a medium. On my expressing my feeling to Mr. Wallis, he put his hand on my shoulder and said, in his kindly way: 'The cause has need of honest clairvoyantes; stick to it, and remember "the workers win."' Those words have rung in my ears both at home and abroad, and in times of adversity and success have been to me a stimulant to press forward. I trust that the members of his family may feel his dear presence ministering unto them still, and that the knowledge they possess may sustain and comfort them.

MR. AND MRS. GILLESPIE.

It is with feelings of deep personal loss that we, as members of the National Spiritualist Association of the United States and Canada, desire to offer our most sincere regret at the sudden call of our friend and brother, Mr. E. W. Wallis, Editor of 'LIGHT' and torch-bearer wherever Spiritualism is known.

At this time, when the toll of death has been so heavy among the workers, the loss seems even greater; the work of his pen and voice was never more needed than at present, when the desire for more knowledge along spiritual lines is coming from every corner of the globe.

We know that from the higher vantage ground of truth and labour our arisen brother, with the same unflagging courage that marked every day, yea, every hour, of his life here, will continue his efforts to lessen the distance between the two worlds and proclaim the truth of life and continued existence and personality beyond the grave. We know the spirit world is richer for his transition, but those of earth will sadly miss the visible presence of the thoughtful, courteous friend who was never too busy to welcome the stranger at his gate.

MISS F. R. SCATHERD.

I, like others, learnt to know Mr. Wallis better through the week spent with him in Geneva. He was kind and thoughtful for others to a rare degree, and was greeted with the greatest respect and enthusiasm by the Continental friends. He leaves a sense of personal loss behind him, even in the case of those who knew him as slightly as I did.

We have still in type some tributes which we must reserve till our next issue. Letters of sympathy, unacknowledged in these columns last week, have been received from Mrs. W. P. Browne, Nurse Stella Sketchley, Mr. E. Wake Cook, Mr. James Coates, Miss E. Katharine Bates, Colonel R. H. Forman, Mrs. Nunn, Mr. Horace Leaf, and Mr. J. Millott Severn.

We are asked to make the following additions to the list of societies from whom the family have received official resolutions and letters of sympathy:—

- British Mediums' Union.
- British Spiritualists' Lyceum Union.
- Birmingham Spiritualist Society.
- Blackpool Spiritual Church Lyceum.
- Cosmos Society (The).
- College of Psychologists, Hammersmith, W.
- Croydon Spiritualist Society.
- Dundee Society of Spiritualists.
- Ealing Spiritualist Society.
- Hanley Spiritualist Church.
- Huddersfield (Ramsden-street) Society.
- Huddersfield (Ramsden-street) Lyceum.
- London District Council of Lyceums (B.S.L.U.).
- Liverpool Spiritualist Institute.
- Leicester Spiritualist Society.
- Manchester and District Union of Spiritualist Societies and Spiritualists.
- North-East Lancashire Union of Spiritualist Societies and Spiritualists.
- North London Society (Grovedale Hall).
- Nottingham Spiritualist Society.
- Southend Society.
- South-West Lancashire and Cheshire District.
- Union of Spiritualist Societies and Spiritualists.
- Spiritualists' Investigating Society (North Shields).
- Scottish Spiritualist Alliance.
- Slaitwaite Spiritualist Society.
- Woolwich and Plumstead Spiritualist Society.
- Woolwich and Plumstead Spiritualist Lyceum.
- Mrs. M. H. Wallis and family wish to express, through LIGHT, gratitude to all who so kindly sent floral tributes of respect to the memory of Mr. E. W. Wallis. They will endeavour to send personal acknowledgments as soon as possible.

THINKING BACKWARDS.

An occasional correspondent sends us the following:—

At last something practical in connection with reincarnation! Hitherto we have been content to regard it as a theory, and nothing more; but there is, it appears, a method, now made public for the first time, by which the memory of a previous life can be revived. We quote from Mr. Shaw Desmond's interesting article in the 'London Magazine,' entitled 'Have We Lived Before?' In that article Mr. Herbert Burrows, the well-known writer and lecturer, is cited as being able to remember distinctly two previous incarnations, in the first of which he was a Roman gladiator, and in the second took part in the French Revolution, and he is further made to say that as regards the recalling of a former existence:—

The first requisite is the acquisition of the power of concentration, seemingly easy, but in practice very difficult. Try to fix your attention for five minutes on any common object—a matchbox, for instance—without letting your thoughts stray for a second to anything else. This will require months of constant practice.

When attained, this power can be turned on one's self and can be used to think backwards, which is the secret of all memories

of the past. For months, again, an actual written diary should be made at the close of each day, recording everything that can be remembered of the waking hours, working backward, no occurrence, however trivial, being omitted.

In time this process of thought will become so easy as to be almost mechanical. On retiring to bed, the process should be mentally repeated, embracing as many previous days as possible. In the morning the 'thinking backwards' of the dreams and subconscious actions of the night should be attempted.

Little by little memory will go further and further back, till the present life becomes a coherent whole. Then, by the further development of the astral faculties, vague glimpses will be caught of previous lives, till at last those lives become as actual, real, and coherent as the events of yesterday.

The one thing is always to exclude by concentration any extraneous lines of thought or experience which may falsely mislead one into supposing that they are memories of the past, instead of what they may be—promptings from the outside.

Our correspondent concludes by remarking that whenever he has attempted to think backwards—i.e., to recall dreams on awakening—it generally led to his going to sleep again and losing his train.

ITEMS OF INTEREST.

'The Herald of the Star' (19, Tavistock-square, W.C., price 6d.) is a very attractive number, beautifully printed and illustrated. There are striking portraits of Sir Edwin Arnold, Mrs. Annie Besant, and Mr. C. W. Leadbeater, and a coloured plate representing 'The Buddha and Sujāta.' Amongst the contributions we note 'Religions and their Symbols,' by C. Jinarajadasa, and 'The Coming of a World-Teacher, and the Teaching of Christ,' by an Anglican Priest. Both are thoughtfully written, and emphasise the advent of a Great Teacher. Other articles deal with 'Ideals of the Future,' 'A New Attitude,' and 'Servants of the Star.'

In the January number of 'The International Psychic Gazette' the editor, Mr. John Lewis, offers to Mrs. Wallis and family his sincere and respectful sympathy in their recent loss. He refers to Mr. Wallis as 'our universally respected friend and fellow-worker,' and adds: 'Mr. and Mrs. Wallis were united by an unusually complete affinity. There seemed ever to be perfect understanding and sympathy between them in their personal relations, and also in their mission to make plain the Spiritualistic gospel that "there is no death; what seems so is transition." They were joint authors of several noteworthy Spiritualist books, and they have been among the best exponents we have ever known of that form of trance mediumship which conveys remarkable addresses and messages from the beyond. We also tender our sympathy to Mr. Wallis's colleagues in the office of "LIGHT" and in the London Spiritualist Alliance. Our brother has passed beyond the ken of our mortal vision, but he has himself taught us to know that he is still within hail.' We thank our friend cordially for his kindly words.

The portrait in the 'Gazette's' 'Portrait Gallery' is that of Vice-Admiral W. Osborne Moore. Mr. Lewis regards the admiral as 'one of the most stalwart pillars in the Spiritualistic temple,' and alludes to his two books—'Glimpses of the Next State' and 'The Voices'—as 'perhaps the most satisfactory works on Spiritualistic philosophy and phenomena that have yet been written.' Two remarkable occult experiences in the life of Harriet Hosmer, the American sculptress, are quoted from her 'Letters and Memories,' written by her friend Mrs. Carr, of Cambridge, Mass. In 'Notabilities in the Psychic World' we are introduced to the strikingly handsome face, framed in long dark hair, of Brother Ramananda, who, we are informed by Mr. Meredith Starr, has for the last twelve years been engaged on a healing mission which has carried him to all parts of the Western world. He is now in Jersey. Last summer, when he was camping out there in the open, some hundreds of cases passed through his hands, of which, Mr. Starr states, over ninety per cent. were completely cured. 'Hell, from the Childhood Point of View,' is an article which would have excited our late Editor's strong sympathy. The writer (Augusta F. Everett), referring to horrible pictures of hell, conjured up in the Rev. J. Furniss' little book, describes some of the mental tortures she suffered as a child from such ideas, and declares she 'would gladly do anything to try to undo so pernicious and wicked a teaching.' Among other features of interest in the number is an account of the annual dinner of the International Ghost Club, at which the members, including Mr. Lewis himself, told a number of ghost stories—some amusing and some eerie.

One other subject dealt with in the 'Gazette' is so important, being in the nature of a revelation, that though it only occupies a page, we cannot pass it by. It will be remembered that a short while ago, in our columns ('LIGHT,' No. 1718, page 592), 'F. D.' reviewed a recent work by Dr. von Schrenck-Notzing on 'Materialisation Phenomena,' illustrated with some two hundred photographs. About the time the doctor's book appeared in Munich a work by Mme. Bisson (also illustrated) dealing with the same phenomena was published in Paris. Alluding to these two books Miss Felicia R. Scatcherd calls attention to an article by Mlle. Barklay, entitled 'Phenomena said to be Materialisations, or the Merry Jest of Psychism,' which appears in the first number of M. Henri Durville's 'Psychic Magazine.' Says Miss Scatcherd: 'Mlle. Barklay presents the astounding discovery that the photographs of the so-called materialisations are nothing but the disfigured and mutilated reproduction of portraits of eminent personages that have recently appeared in "Le Miroir." That these facts seem undeniable will be shown next month, when I hope to give you, side by side, the "Miroir" portraits and their corresponding "materialisations." Attested to as genuine phenomena by Mme. Bisson and Dr. von Schrenck-Notzing, they have been witnessed without protest, amongst others, by M. Guillaume de Foutenay, M. Gabriel Delanne and M. de Vesme, all known to me as men of the highest honour, and recognised as trained observers and experimenters of world-wide reputation for integrity and acumen. Dr. von Schrenck-Notzing does not deny the resemblances discovered by Mlle. Barklay. What he does deny is fraud on the part of the medium, or of any of those taking part in the séances. His theory, and the reasons adduced in its support, will be dealt with next month. Meanwhile, an anonymous individual, known to the editor of "Le Matin," offers 50,000 francs to Mme. Bisson and her medium provided they will reproduce the contested phenomena in the presence of a select circle of experts.'

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. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

'Remarkable Prophecies.'

SIR,—As my letter in 'LIGHT' of the 17th inst (p. 36) has aroused interest in several quarters, I thought a few additional extracts might be valued. The author of 'The Healing Heart' says: 'This globe on which humanity exists is in transit—this earth is changing its position in the solar system, and that is why everything upon its surface has been recently so much disturbed, and a new set of forces are already beginning to play upon this earth and its inhabitants. It will have a new aspect towards its neighbours in the solar system, and no longer will it be dominated by influences from the signs of self-undoing—the crucifixion, that is—and no longer will this earth be influenced by the forces from the planet Neptune, because the planet Neptune contains Lucifer, the arch-enemy of man—of the Son of God—not as a personality is Lucifer, but as a mighty Intelligence, or, I should say, a mighty force working with Intelligence.'

I am deeply sorry to hear of Mr. Wallis's transition; he will be greatly missed by all truth-lovers and seekers.—Yours, &c.,

E. P. PRENTICE.

Was it a Vision or an Out-of-the-Body Experience?

SIR,—The following experiences may interest your readers: Early in 1913, when just about to awaken in the morning, I occasionally saw in front of me a flower or some letters, although my eyes were closed. I thought the appearances mere fancy until, on the 25th ult., I became convinced to the contrary. On that date I retired to bed about 10 p.m., but did not sleep very well. About 4.30 a.m., when turning from my left side on to my back, I saw, with closed eyes, for a brief moment, a figure like an uplifted human hand, drawn with pencil on a sheet of white material. Knowing from my experience of such appearances in the early part of the year that the best thing to do, in order for them to continue, was to keep as quiet as possible, I remained motionless, almost without breathing. In a few seconds I saw a page of indistinct printed matter before me, and on trying very hard to read it I found I could not see all the page, but when I directed my attention to any particular part that part became clear, and remained so as long as my attention was directed towards it. I did not remember later in the day the exact words I read, but I had a clear impression that the page was one taken from a novel or magazine. I saw at brief

intervals several different pages in this way, some in German, accompanied by illustrations. In a few cases some words were made up of letters jumbled together and making pure nonsense. At one time the name 'Bystander' appeared in large letters on a page resembling the cover of that weekly, and at a little distance from it a page like the cover of 'LIGHT' with the name 'LIGHT' on top. At first I could only see the first four letters of the word 'LIGHT,' but soon I could distinguish the 'T,' though not so clearly as the others, and it seemed to be close to some printed matter at the side. The letters were formed by the figures of men dressed in black and made into the requisite shapes.

About this time I saw two Italian girls standing on a rocky piece of ground near a path or roadway and dressed in bright colours—a combination of red, yellow and mauve. During these experiences an electric bulb of thirty-two candle power was burning in the room. I felt all the time at quite a high pitch, accompanied by a pleasant physical feeling, and all my body seemed employed in some way in perceiving. Seeing so much, the idea struck me that perhaps if I wished to see someone who had died I might see a spirit. I wished, but without the result expected. I next remember becoming aware that I was sitting amongst some rocks at a high elevation in some very mountainous country. I felt really there, without a doubt, and my first thought was 'This cannot be a dream.' I pinched my right leg to convince myself, and was surprised to find that I felt no pain. At a little distance below me I noticed some wires joined to a post, and I thought 'Perhaps they are telegraph wires.' Some distance in front I saw a large white house, and looking at it intently, I could see that it was ornamented with some kind of stucco work on the front, which appeared to me like figures of saints' heads with halos completely surrounding them, and gave me the impression that perhaps it was a convent. I then thought, 'I must have died and this is the next world, or perhaps it is some kind of vision, but if it is only a vision I cannot see more than the view in front.' Looking at the ground immediately beneath me, I saw that it was certainly real and of a rocky nature. Turning to the left, without rising, I could see high hills like sandhills, with patches of vegetation showing here and there, and in the far distance mountains towering above mountains, and the highest mountains appeared of a light colour. I again thought, 'I must have really died but cannot remember being ill or how it happened.' I awoke to find myself in the same position in bed, feeling peculiarly stiff and the left side of my face twitching slightly. At breakfast I described my experiences to my wife and cousin, and told them I felt I had really been somewhere during the early morning.

That afternoon my wife and I took some luncheon and went for our first visit to the hills, partly in order to see a villa which a friend of ours had told us was to let and had recommended us to inspect. When we reached the villa we found it was situated on a high hill, a little way from the top. On going to the highest point to see the view it flashed upon me that this was the very panorama I had seen early that morning: the very mountainous country, the large white house, the wires like telegraph wires, the sand-coloured hills on the left and the distant mountain peaks, which peaks were white with snow. Across the front and sides of the house, about midway up, was painted a broad band of entwined flowers, done in rings, and just near the roof another band of ornamental work in rings. Near the highest point could be seen several wires joined to posts, forming the top of an archway for some creeping plants. Near the house was a tall electric light post with a single wire going to the house. In the far distance, to the left and between two hills, a portion of the sea was visible, which I do not remember seeing in my vision, and the house then seemed more distant from the top of the hill than I found it to be in fact. On our return journey we passed two Italian girls picking olives on an eminence to our right and beside the path. I regret that I did not note what they wore, but I can remember that they did not wear any conspicuously bright colours.

My wife and cousin can certify if necessary that I mentioned my experiences at breakfast, as already stated. The friend who recommended us to see the villa gave us no description whatever of the house or its surroundings.

I find it impossible to convey in writing how really and personally I felt myself sitting amongst the rocks and seeing the house, &c. I have never experienced anything of such a nature so real before.—Yours, &c.,

E. P. A. C.

Italy.

We have received from Mr. James Coates a striking article on Mr. Wallis's career which must find an early place in our columns. Mr. Coates also sends us his notes of two remarkable private sittings recently held in Rothesay. We propose to publish the first instalment next week.

SOCIETY WORK ON SUNDAY, JAN. 25th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Mr. Horace Leaf spoke on 'The Spiritual Standard of Life' and gave descriptions. Mr. Stanley J. Watts presided. On the 19th Mr. A. W. Orr gave his experiences of spirit photography and exhibited spirit photographs. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Inspirational addresses by Mr. J. J. Morse on 'Scriptures Ancient and Modern' and 'Death a Victory,' Soloist, Miss Williams. For next week's services see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by Mrs. A. Boddington. Sunday next, Mr. Dudley Wright. 5th, meeting as usual.—L. P. G.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., circle; 7 p.m., Mr. H. Fielder, address, clairvoyance and open circle. Strangers welcomed.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mrs. Gillespie gave a helpful address. Sunday next, at 7, Mr. E. W. Beard on 'Why a Spiritualist?' Collection for E. W. Wallis Memorial Fund.—T. B.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. C. Adamson spoke and answered questions. Sunday next, at 7 p.m., Mrs. Annie Keightley, address and descriptions.—J. W. H.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address on 'Co-operation,' by Mr. D. J. Davis. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Thursday, at 8, service.—F. C.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Interesting address by Miss Violet Burton on 'Forgiveness and Forgetfulness.' Mr. G. Tayler Gwinn presided. Sunday next, Mr. J. C. Thompson, address.—W.H.S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Short address by Miss Cann and well-recognised descriptions by Mrs. Stenson. Sunday next, 11 a.m., circle; 7 p.m., Mrs. Ord. Thursday, February 5th, at 8, Mrs. Stenson.—M. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, several friends gave their Spiritualistic experiences; evening, address by Mr. G. R. Symons on 'The Lost Image.' Sunday next, 11.15 and 7, Mrs. Mary Davies (evening, memorial service to Mr. E. W. Wallis). Wednesday, Mrs. Mary Clempson.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Addresses by Mrs. Baxter on 'Angel Ministry' and 'The Awakening of the Spirit' and well-recognised descriptions. Church crowded. Sunday next, 11 a.m. and 6.30 p.m., and Wednesday, 7.30 p.m., public services; other meetings as usual.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Address on 'Spiritual Progression' and solos by Mr. and Mrs. Alcock-Rush. 20th, Mr. H. Wake on 'Phenomena'; psychometric readings by Mrs. Goode. Sunday next, 11.15, study class; evening, Mr. Neville. Tuesday, Mrs. Neville.—H. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. E. Neville, address and accurate descriptions. 22nd, Mr. J. Wrench gave a reading and descriptions. Sunday next, 11.45 a.m., fellowship; 7 p.m., Mr. W. E. Walker. Thursday, at 8 p.m., Mr. W. J. Colville. February 8th, Mr. G. R. Symons.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave excellent addresses, answers to questions and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Rev. Susanna Harris. Addresses, clairvoyance and séances during the week. Usual circles, excepting Tuesday and Wednesday, at 8.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Cannock gave excellent addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. G. R. Symons. Tuesdays, at 3 and 8, Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Dougal conducted the meeting; evening, Mrs. Imison gave remarkably successful descriptions. Sunday next, at 11 a.m., open meeting; 7 p.m., Mr. T. F. Matthews, address and descriptions. Monday, at 8, Mr. Dougal. Tuesday, at 7.15, healing. Thursday, at 7.45, members.—N. R.

CHELSEA.—COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD, W.—Mrs. K. Brown gave a fine discourse and descriptions. Owing to structural alterations at Sydney Hall, Chelsea, meetings will be held at above address till further notice. Sunday next, 7 p.m., Mrs. L. Gapper on 'The Gift of Prophecy greater than the Gift of Language,' and clairvoyance. Silver collection.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. George Brown; evening, address and good descriptions by Mrs. Mary Davies. Usual after-circle was held. Sunday next, 11.30, Mr. A. C. Scott; 7, Miss McCreadie, memorial service to Mr. E. W. Wallis. Thursday, February 5th, Mrs. Webster. Sunday, 8th, 7 p.m., Mr. D. J. Davis. 12th, 8.15 p.m., Mrs. Gillespie, of America. Tuesdays, 8.15, healing.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mr. Wright spoke earnestly on 'The Aims of Spiritualism.' Sunday next, 3 p.m., Lyceum; 7, Miss V. Burton. February 8th, special members' meeting after service.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. C. J. Stockwell gave an address on 'The Seven Principles of Spiritualism.' Sunday next, Mrs. A. Gillespie. Wednesday, monthly Social and Dance.—E. C. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Twenty-seventh anniversary services. Inspirational addresses by Mr. W. E. Long. Record collection, amounting to £11 13s. 9d. Annual general meeting: Officers re-elected and Mr. G. T. Brown appointed delegate to the National Union. Sunday next, 11 a.m., Mr. W. E. Long, mystic circle; 6.30 p.m., Mr. G. T. Brown.—E. M. B.

THE UNION OF LONDON SPIRITUALISTS will hold its annual conference with the Ealing Society at Norfolk House, 95, Uxbridge-road, W., on Sunday next. At 3 p.m., paper by Mr. G. F. Tilby on 'The Spiritual Aspects of Healing.' Discussion invited, tea provided. 7 p.m., speakers, Messrs. G. F. Tilby and E. Alcock-Rush; Mrs. Maunder, clairvoyance. Soloists, Mr. and Mrs. Alcock-Rush. On Sunday, February 8th, annual conference with the Fulham Society at Colvey Hall, 25, Fernhurst-road, S.W. Paper at 3 p.m., for discussion, by E. Alcock-Rush, on 'The Investment of Influence.' Tea provided. 7 p.m., speakers, Mr. G. Tayler Gwinn and Mrs. E. Ensor. Soloists, Mr. and Mrs. Alcock-Rush.

WHITLEY BAY.—CHURCH OF THE SPIRIT.—Address by Mrs. E. H. Cansick on 'Spiritualism: Its Teachings and Mission.'

FULHAM.—COLVEY HALL.—Mrs. Mary Gordon spoke on 'Development' and 'Spiritualism and its True Aspect.'—H. C.

PORTSMOUTH.—LESSER VICTORIA HALL.—Madame Halma, of Southend, gave addresses.—J. W. M.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mrs. Place Veary gave addresses and descriptions; also presided over ladies' tea meeting on the 26th.—T. A.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Punter gave interesting addresses, also good descriptions. The President (Mr. W. Rundle) conducted the communion service.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. Johns on 'Love,' assisted by Mrs. Joachim Dennis; solo by Mrs. Searle.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Jamrach gave an address on 'God, Man and the Universe,' and clairvoyant descriptions.—S. E. W.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 22nd, address by Mr. H. Hiscock.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. A. E. Lappin spoke on 'The Power of the Rabbi' and 'Friendship.' Descriptions by Mr. Lappin and Mrs. Scholes; also on Monday.—E. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Clavis. Descriptions by Mrs. Trueman, and on Wednesday.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mr. T. C. Dawson spoke on 'Physical Science in Relation to Psychic Manifestations,' and Mrs. Pulham gave descriptions.—N. D.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. Chas. Gapper gave addresses and descriptions. Solo by Mr. Hepworth. 21st, address by Mr. Hepworth, descriptions by Mrs. Crews.—P.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, Mr. Sellick, of South Africa, gave interesting experiences. Evening, good descriptions by Mrs. Grainger. 21st, annual general meeting. Usual weekly meetings.—W. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Howard Mundy spoke on 'The Call of the Human' and 'The One Thing Needful' and gave good descriptions. 21st, Mrs. Richardson gave convincing descriptions.—J. McF.

READING.—NEW HALL, BAGRAVE-STREET.—Mr. W. J. Colville spoke on 'The Bibles of the World' and 'Do Miracles Happen?' and in the afternoon addressed the Lyceum children. 19th, address by Mr. G. L. Ranking. 20th, healing.—M. L.

LIVERPOOL.—DAULBY HALL.—Mr. Robert A. Owen paid warm homage to the memory of Mr. E. W. Wallis, and the audience united in silent prayer and in thoughts of sympathy to Mr. Wallis's family, and greetings to him in his new sphere of life.—R. A. O.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Address by Mrs. Alice Neal on 'Excelsior' and descriptions. 19th, ladies' meeting, address and psychometric reading by Mrs. Marriott. 21st, address on 'Spiritualism, the World Religion,' by Mr. Sturdy; descriptions by Mrs. Jamrach.—E. M.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service, Mr. G. Tilby. Evening, address by Mrs. Harvey on 'The Temples of God,' and descriptions. Violin solo by Mr. J. Puxley. Anthem by the choir. 22nd, address by Mrs. Harvey on 'The Beacon Light' and psychometric readings.—A. L. M.

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