

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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London Spiritualist Alliance, Ltd.

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NOTES BY THE WAY.

In 'The Victorian Age in Literature' Mr. G. K. Chesterton thus writes of George Meredith and Henry James, the novelists:—

The characters of both are delicate and indisputable, but we must all have had a feeling that the characters in Meredith are gods, but that the characters in Henry James are ghosts. I do not mean that they are unreal: I believe in ghosts. So does Mr. Henry James; he has written some of his very finest literature about the little habits of these creatures. He is, in the deep sense of a dishonoured word, a Spiritualist if ever there was one. But Meredith was a materialist as well. The difference is that a ghost is a disembodied spirit, while a god to be worth worrying about must be a disembodied spirit.

Mr. Chesterton is a literary critic of undisputed eminence, and in any case it would be out of place here to cavil at his judgments on literature. But we cannot forbear some comments on those of his remarks which relate to the psychic aspect of things.

First, then, it is pleasant to learn that the author of so many witty books is a believer in ghosts, even though he would doubtless resent the application to him of 'that dishonoured word, a Spiritualist.' In point of fact, whatever the associations of the word 'Spiritualist' may be, we should be sorry to think that any Spiritualist regarded a ghost as a disembodied spirit, a wisp of vaporous substance, an amorphous something which, having once tenanted a mortal body, now 'flickers like a starbeam in the void.' Mr. Walter Pater—and we appeal now to a literary judgment—held that form in prose or poetry is a tremendously important matter. And if it is so important in art, may it not be at least as important in life? A spirit without a form, or body, would not be 'worth worrying about.' It would clear away most of the confused thinking on this question if we could only gain a general recognition of the ghost or spirit as a man or woman living in a world as natural as this (more natural, indeed, for Mr. Chesterton will be at one with us in the belief that a good many things in this world are, humanly speaking, very unnatural).

This question of the embodiment of spirit in the case of the human being, whether viewed in this world as 'man' or in the next world as a ghost or spirit, is far too deep to enter into here at any length. But the following from 'The Present Age and Inner Life,' by Andrew Jackson Davis, is rich in suggestion:—

All matter has two conditions: one when it is reduced to form, the other when attenuated to the evolution of force. It is these two conditions which perfect and advance matter to its ultimate point of atomic refinement; at which consummation the atoms perfectly coalesce, become indivisible, and no longer

expand. On this law of harmony between Form and Force, the spiritual body will for ever retain its form and shape.

St. Paul has told us that there is a 'natural body and a spiritual body,' which in itself should be a sufficient hint to a good Churchman like Mr. Chesterton that the phrase 'a disembodied spirit' is lacking in logic, however satisfactorily it may fill out a sentence in literature.

The spirit always wears a body; there are no bodiless ghosts. The spirit clothes itself with an astral body which is as necessary as fur to the animal. It is the natural vesture of the spirit; the spirit produces a body which becomes more and more beautiful as the spirit increases in intelligence. The spirit body generates an aura, a life-giving principle, and this aura exudes through the spirit body to reach the material organs.

We take the above passage from 'Students' Questions on Spiritual Science' by Mr. W. J. Colville (The Power-Book Co., 3s. 6d. net). We cite it as an example of the character of the book and, incidentally, as bearing closely on the foregoing remarks concerning Mr. G. K. Chesterton's comments on George Meredith and Henry James. Mr. Colville has our congratulations on the volume, which impresses us as containing a large amount of valuable information on a wide range of subjects comprised under the general heading of Spiritual Science. That it has won the appreciation of readers and students is proved by the fact that the book is now in its tenth edition.

In 'Life's Orchestra' Hallie Killick (Mrs. Eustace Miles) gives us a series of pleasant little essays based on the idea that 'we are each of us part of the great Orchestra of Life.' The book is in its seventh edition (revised and enlarged) and fully justifies Queen Alexandra's description of it as a 'touching volume of peace and consolation.' Helen Mathers contributes the Preface, and the book is divided into four parts: 'Life's Orchestra,' 'Life's Stage,' 'Life's Scenery,' 'Life's Lessons.' From the first part, which gives the key-note to the book, we take the following:—

While Nature's sounds appeal to the few, there is no music which appeals more strongly to our feelings than orchestral music. There is such a similitude in it to our own 'manifold natures.' For we are each of us an orchestra of diverse and intricate instruments, which all have to be kept in tune and harmony.

It is all simple, anecdotal, and harmonious with the presence of ideas rightly related to the celestial under-music of life. 'Who hears music feels his solitude peopled at once,' wrote Browning, and those in tune with the author's thought will find a cheerful companionship of ideas in reading her little book, which is published by Eustace Miles at 1s.

'The Great God Pan,' by Arthur Machen (Grant Richards, Limited, 1s. net), is a cheap reprint of the remarkable book which first made Mr. Machen's reputation as a writer of occult romances. The book contains two stories: the one from which it takes its title and another, 'The Inmost Light.' Both are of the weird and 'shuddery' type—Mr. Machen is an adept in horrors—and although, for

ourselves, we prefer the healthy and natural style of fiction there is something in the mind of the average reader which responds with a 'fearful joy' to the horrific side of things. We see it often in the child nature with its occasional demand for a 'creepy' story, and both of Mr. Machen's tales, which are told with real artistic skill, have the power to make the blood run cold in the veins of a reader who is susceptible to the power of a strong imagination applied to uncanny subjects.

'Hereafter,' by Hilda, Baroness Deichmann (The Theosophical Publishing Society, 3s. 6d. net), is a collection of Notes on the fifteenth chapter of the first epistle to the Corinthians, verses 20 to 58. From the 'Foreword' we learn that the authoress has always enjoyed an inner sense of the immortality of the soul and has lived in an atmosphere of belief in the unseen world. This is, of course, the right 'psychological climate' for the production of such a book. It is, indeed, a series of communications by automatic writing taking the form of a treatise on St Paul's great deliverances on the subject of Immortality, and has been translated into German by Carmen Sylva, Queen of Roumania, for publication in that language. It is a book marked by a spirit of devotion, interpretation and insight, best to be understood by those who are not given to rely too greatly on literal meanings. Here are a few sentences which to a slight extent convey an idea of the book:—

All space is full of life, the unseen world surrounds you, and is the true world and the true life.

Earth life is as a fleeting shadow, but it fixes the abode of the soul hereafter.

The spiritual body enwraps the earthly body. It is a soft light to us who see the spiritual world.

PSYCHIC SIGHT OF THE BLIND.

In a letter to 'The Daily Mail,' the well-known blind medium, Miss Anna J. Chapin, discredits the common idea that blind persons are able to distinguish colours by touch, and expresses her belief that most of those who, like herself, were born blind are endowed, more or less, with psychic power which can aid them in forming correct ideas of form and colour. They speak of 'seeing' because they know that they do see with the inward sight. Miss Chapin also believes that a very vivid dream is often a true vision, and gives the following instance from her own experience:—

A kind friend, knowing my love of ancient castles, kindly undertook to describe the interior of one of these. Step by step he led me through the old rooms, telling of their contents as he had so lately seen them. Shortly after our conversation I had a very clear dream of being in this same old castle and seeing all that he had told me of, but on awaking I could distinctly remember a small chamber to the left of one of the large ones on the ground floor. I remembered, too, that this small room was full of what looked like odd guns and swords and other queer implements. When next I saw my friend I happened to mention my dream, and incidentally I spoke of the small chamber and laughingly teased him about forgetting to tell me of it. He seemed much astonished that I could have seen that, and said that he had not forgotten to mention it, but that he thought I should not care to hear about that room. He added, however, that the chamber and its contents were just what I had described, and that he doubted if he could describe it better than I had done.

Were the psychic gifts better understood and cultivated by the blind their scope of knowledge must be greatly enhanced in all directions. Our sighted friends know almost as little of us and our latent powers as we know of their world.

WILL 'M. D.' kindly send his name and address, not necessarily for publication, but as a guarantee of good faith?

WE hoped to publish this week the first instalment of Mr. James Coates' important article descriptive of remarkable private seances recently held in Rothessy, but are regretfully compelled to hold it over till our next issue.

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, FEBRUARY 19TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET,

ON

'COLOUR THERAPY, ITS PRACTICAL APPLICATION.'

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:—

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 10th, Mrs. Mary Davies 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 12th, at 5 p.m., an address will be given by Dr. Avetoon on 'Omens, Amulets, Charms and Talismans.'

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 13th, 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.

Mr. Colville will deliver the following four lectures at the Rooms of the Alliance (admission 1s. each):—

Mondays, at 7.30 p.m.:—

February 9th, 'Parsifal.'

„ 18th, 'The World Teacher and the Coming Race.'

(No lecture on the 23rd as announced last week.)

Wednesdays, at 3 p.m.:—

February 18th, 'The World's Saviours.'

„ 25th, 'Teachings of Pythagoras: Mystery and Meaning of Form and Numbers.'

Each lecture is limited to one hour only, but questions may be asked during the succeeding half hour. The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

EDWARD WALTER WALLIS,
TRANCE MEDIUM, AUTHOR AND EDITOR.

AN APPRECIATION.

The news of the transition of our friend the late Mr. E. W. Wallis came to us as a great surprise. So this quiet and strenuous worker has been called home. When death comes to our door— notwithstanding all our experience and actual communion with those who have survived the inevitable fate of all clothed in mortal garb—we pause, are sad and depressed at the loss of those whom we love, and whose physical presence has ceased to abide with us. Centuries of the fear of death, and the loss of the companionship of the departed still affect us. Even as Spiritualists, we do not easily rid ourselves of our inherited impressions in the light of higher knowledge. But we mourn not because our devoted servants and loved ones have departed, but because we are bereft. It is a bitter fact, we are selfish and mourn—for ourselves. This should not be. We should not grieve for the death and emancipation of a good man. All the same, we do grieve. The sudden departure of Mr. Wallis came to us as a terrible blow; what it must have been for those who worked by his side or dwelt in the sweet companionship of his domestic circle words fail to express. Each one will bravely do his best to acquit himself nobly, walking in the footsteps of the arisen one—our departed brother.

Go forth to work, to serve, to love!
This little life passes quickly away,
Its shadows and sorrows are for a moment;
Its virtue, its victory, its peace, are of the Eternal.

—GEORGE MERRIMAN.

I admit all that Merriman says, but I cannot help feeling sad over the transference of Mr. Wallis to the higher stage of experience.

Our acquaintanceship is of long standing, although we were not permitted to be much in touch. We first met when Florrie Cook was in the zenith of her fame, and Mr. Wallis's uncle, Mr. William Wallace, was doing strenuous missionary work in days when Spiritualistic organisations were few. That was some forty years ago. I had occasion to go to London with Mr. John Lamont, of Liverpool. One point of attraction was a conversation held under the auspices of The British National Association of Spiritualists and the other an engagement as *locum tenens* to Dr. 'Mack,' the then noted magnetic healer. Mr. Wallis had not then come to the front as a worker, but was at that early age a convinced Spiritualist and an excellent medium. He was seeking for some objective guidance as to future work. Then I was more under the influence of a 'Dr. Warren,' and I remember well the young man, with his fresh, fair and hopeful face, having a talk with this Intelligence, when it was pointed out to Mr. Wallis the sacrifices, hardships and struggles which would be his. He bravely counted the cost and unhesitatingly gave himself to the direction of his guides and to the work. Over forty-two years' service in this country—including a short period in the United States—stand to his credit. That he had both moral and spiritual support in the devotion of Miss Eagar, who became his wife, life companion, and friend, there can be no doubt.

We did not meet often, but I watched with interest his career. When we last met was on the occasion when he had—in company with Mr. James Robertson—a memorable interview with the late Mrs. Britten, through the mediumship of Mrs. Coates. He was one of three—the others being Mrs. Margaret Wilkinson and Mr. James Robertson—who were most in touch with the late Mrs. Emma Hardinge Britten, and best qualified to judge of the genuineness of the manifestation. Mr. Wallis—as he informed the late Mr. Robertson, and doubtless others—was deeply impressed with that wholly personal interview. Mrs. Coates was greatly struck with his thoroughly reliable and spiritual character.

Age makes a difference in us all, but I did not look for the change which I beheld in him. What a contrast his deeply lined features, penetrating and thoughtful looks were to the face of the bright, hopeful and buoyant youth of more than forty years ago.

In the early days of the Glasgow Association he was one of the prominent speakers who occupied the platform, and the little séances, held in the houses of one or other of our members, will be long remembered by those who still abide. His work in Birmingham, Newcastle-on-Tyne, Walsall, Nottingham, Liverpool and Manchester, before he assumed the editorship of 'The Two Worlds,' will doubtless be remembered by many.

In 1884 he was resident speaker in Glasgow, and as a worker and organiser he did much to revive the cause there. It was the ambitious effort of a small society to have a resident speaker, an example which might be followed to advantage. 'Standard-bearer's' and 'Lighthouse's' addresses may not have been acceptable to everybody in those orthodox days, but one always had the pleasure of knowing that the platform was a credit to the movement.

As trance speaker, author and editor, he has endeared himself in all centres where his work has been presented. That he should succeed to the editorship of 'LIGHT' was not only a credit to the judgment of the proprietors of that journal, but was the highest recognition of his true merit and sound sense which it was possible for British Spiritualism to offer. As associate editor with Mrs. Britten and subsequently editor of 'The Two Worlds,' and afterwards as Associate Editor with and under the able guidance of the late Mr. Dawson Rogers, and acting editor in the latter's long illness, he showed himself well fitted to fill such responsible positions.

Mr. Wallis was a conscientious worker. He allowed nothing to pass for the Press without careful examination and preparation, and having but limited space sought to give the gist of all communications. He never hesitated to reject what he deemed unsuitable. Those who worked with and under him must have learned to appreciate his private character and the fact that, in the discharge of duty, he thought most of that and least about himself. A pleasant, amiable, careful and painstaking man, always working to uphold the dignity of the cause.

His position as editor often brought him information not always favourable to psycho-physical mediums and mediumship. At times I thought him too critical, and exchanged views with him, but I never doubted the sincerity of his motives being actuated by a keen desire to save Spiritualism from the shadow of reproach.

The sympathies of this circle go out to Mrs. M. H. Wallis and family. They are unusually blessed in knowing who and what he was, and for them the comfort of practical Spiritualism must be great. Still, we do sympathise. It is only within recent times that death has touched his family circle. Then came the loss of Mr. James Robertson, with whom we have been in touch so long. Among some of the last communications received from Mr. Wallis, the following lies on our desk:—

DEAR FRIEND,—It is with a sore heart that I write to ask if you will send me an appreciation of our dear mutual friend Robertson. . . He will be missed. God bless him.—Fraternally yours, E. W. WALLIS.

It is with a sore heart, too, I add this stone to the cairn so hastily raised to Mr. Wallis's memory. But a great consolation for all lies in the words of George Macdonald: 'The best preparation for the future is the *present* well seen to, and the last duty well done.' Wallis truly prepared for the future by *present* duties well done. As husband, father, friend and co-worker, Spiritualists throughout the world have in the memory of E. W. Wallis a healthy stimulus and noteworthy example.

JAMES COATES (Rothsay).

MEMORIAL SERVICE AT GLASGOW.

At the hall of the Glasgow Association, 75, Berkeley-street, on Sunday, a large audience listened to a stirring address by Mr. J. J. Morse on 'The Passing of Mr. E. W. Wallis.' Mr. Morse said Mr. Wallis commenced life in a materialistic battlefield. He had to fight, and did fight, for the one great truth which he so fully realised, that 'Death did not end all.' He lived to see the efforts of his labours breaking into blossom. Now he was commencing to gather the fruits thereof; and with greater enthusiasm than ever he would inspire his brethren on earth to a higher conception of life here, and an eternal and ever-progressive life hereafter.

FURTHER TRIBUTES TO MR. WALLIS.

W. H. ROBINSON.

As true Spiritualists we may rejoice, even at such a sudden translation as befel our friend. Such translations would be regarded as natural and beautiful—could we but comprehend the whole. True, friends will miss the kindly face—aglow with the mystic radiance that reflected the sound and cultured thinker. During the early eighties Mr. Wallis was a well-known and highly appreciated platform worker in Newcastle. His orations, delivered to large and intelligent audiences, were always valuable contributions to practical Spiritualism. His sincerity and earnestness will remain as a fragrant memorial—may the Divine Power protect his dear wife and family will be the desire of many in this movement.

A. F. DAVIS (Cardiff).

The sudden call 'up higher' of the Editor of 'LIGHT' will not be felt more poignantly in any part of Great Britain than in South Wales. The quality of his individuality, together with the inspired utterance of his co-operators, endeared him to our Celtic hearts. His visits, extending over twenty years, to various societies in the Principality were always 'red-letter' times. Many of our district local workers were recipients of his guidance in initiating official policy. On one occasion, as secretary of the S.W. Spiritualists' Alliance, the writer put a position before him, bristling with the difficulties of the varied interests concerned. After a little concentrated thought, he said, 'What you feel in your own heart to be right and just, do that only. Do it with all your power, and afterward, don't be drawn into any explanation about it. To explain is largely to waste God's good time.' Needless to say, this was done, and the result yielded all that was desired. This was evidently one of his own guiding principles.

It was a treat to entertain him. He always brought sunshine with him, and my wife and self have agreed that he left some behind. Our intimacy was so close (he started his public work about the time I was born) that I revered him as a father. Though in vivacious moments he was very like a big boy, I could always think of him as 'Dad.' I know, too, there are others in this part of the country who held, and doubtless still hold, the same relationship with him. Of his abiding faith in, and love for, our common humanity I have in mind several burning examples.

That all the fortitude our Spiritualism holds for the bereaved may be the close possession of those left, through the dark hour of their physical loss, is the sincere wish of all South Wales Spiritualists.

BY JAMES L. MACBETH BAIN.

The announcement of the passing of my dearly-loved friend and fellow-in-service, Edward W. Wallis, has smitten me sorely. Yes, though I know so well that he has rejoined his many goodly companions in labour, yet am I smitten sore in heart. For I can hardly realise that I shall never again feel the grasp of that honest hand, nor look into those grave, straight, fearless eyes, nor hear that brother-voice of good cheer. Valiant one, thou hast served well. Truly we can say 'Well done, enter into the joy of thy labours.' Brave heart, we shall yet commune with thee. Adio, Adio!

MRS. HOME.

I have always had the most profound admiration and respect for Mr. Wallis; his extreme tolerance for the opinions of others, his gentleness of response, and often his almost saintly trend of thought places him very high in one's thought of him. May I ask you to tender to Mrs. Wallis my most sincere and heartfelt sympathy for the withdrawal from the earth presence of such a sharer of life's struggles and problems, even though she has the 'touch of the vanished hand' apparent to her.

J. W. MAHONY.

As a contemporary co-worker with Mr. E. W. Wallis during the four decades of his Spiritualistic ministry, I would feel it a privilege to add my testimony to his specially valuable and versatile powers as a medium, which enabled him to win adherents to our cause, and to his noble and endearing qualities as a man.

JAMES LAWRENCE.

It was never my fortune to meet him face to face, but a treasured little drawerful of letters of counsel, information and Christmas and other greetings endeared him to me. Another thing which drew us into a correspondence still closer was his intense enthusiasm for the success of the League of Defence. To his sage outlook we owe the title, as, in my own less considerate judgment, I favoured a more aggressive name, but Mr. Wallis thought, and I know thought wisely too, that it was not well to needlessly aggravate issues, so we have the motto 'defence,' and not 'aggression.'

MR. ERNEST MORLEY MILLS.

To me, he was the prince of speakers, first in the list of honours. His editing of 'LIGHT' I thought admirable in manner as well as matter. Our loss in these respects is great; but we must not forget that needed relief and a higher vantage-ground for nobler work are now his.

MR. HERBERT BURROWS.

May I lay this word of affection and esteem on the memory of our friend? In the highest sense of the word he was a good and true man. To see and hear him was to receive inspiration from a pure soul. I could not see or hear him often—the greater was my loss—but I well remember the last time. It was at my address to the Alliance on 'Spiritualism and Social Problems.' His words then were those of cheer and hope, and that was the keynote of his life. I do not sorrow at his death; my words in the presence of death are always words of gratitude that such men as he and others like him have lived and given us of the fulness of their heart and brain.

THE HON. EVERARD FEILDING

(Hon. Secretary of the Society for Psychical Research).

Although I had the pleasure of but a very slight acquaintance with Mr. Wallis, I trust you will allow me to express my deepest sympathy with you and all his colleagues, as well as my own most sincere regret, at the loss of so earnest and single-minded a worker, whose place I fear it will be difficult adequately to fill.

MRS. A. GÖBEL-NIERSTRASS (The Hague).

Well do I remember my only meeting with Mr. Wallis. The second morning of the Geneva Congress a gentleman took a seat behind my own. I was interested in the warm recognition he received from every side, and turning my head met the glance of the kindest and most charming face I have ever seen. I knew him from his photograph and, exclaiming 'Mr. Wallis!' stretched out my hand. It was cordially pressed, as if I were an old friend, and he must have felt how warmly I admired him. We exchanged a few words about the spiritual movement and the great success the Congress promised to be. He kindly accepted an invitation to come over to Holland as my guest. Alas, it was not to be, as he has suddenly passed hence, doubtless to one of the many mansions prepared by our Heavenly Father.

MRS. PAULET.

We remember people we meet by their dominant note or chief characteristic. To me, the thing that stands out most prominently in my remembrance of our friend Mr. Wallis was his charity and kindness in his judgment of humanity, both individually and collectively. This rare quality so permeated his nature that one felt refreshed and inspired in conversing with him, and, in the case of a sensitive, even in coming near him. Sincerity and loyalty to truth helped him to live in a beautiful thought-world of his own where to do good in the cause of humanity seemed to be his chief delight.

We have also received eloquent tributes to the worth of our departed friend from the Chevalier Italo Sabatini (the celebrated Italian artist who, two years ago, painted a beautiful portrait of Mr. Wallis and generously presented it to the Alliance), Mrs. E. S. Baldwin (known in the earlier days of her mediumship as Miss Emily S. Young), Mrs. Kate Campbell, Mrs. Mary Davies, and Mr. H. H. Bucknote. We would gladly quote from their letters but space forbids.

MEMORIAL SERVICE AT THE ARTS CENTRE.

ADDRESS BY MR. PERCY R. STREET.

On Sunday evening last the Marylebone Spiritualist Association held a Memorial Service at the Arts Centre, Mortimer-street, W., to commemorate the life and work of the late Mr. E. W. Wallis. The hall was filled with an audience which included many old and well-known workers in the movement; the platform was tastefully decorated with flowers; and the hymns were chosen with special regard to their appropriateness and their associations with the departed leader.

MR. PERCY R. STREET having delivered an impressive and eloquent invocation,

MR. W. T. COOPER, the president of the association, in the course of some introductory observations, said it was a strange coincidence that the friend whose memory they had met to cherish and celebrate would, had he remained on earth, have occupied their platform that evening. Were it possible at that moment to put a question to the arisen spirit, he (the president) thought that a fitting one would be: 'How do the new life and the new conditions appeal to you? Are they all you thought and all you wished for?' Personally he had no doubt what the reply would be. Mr. Wallis's answer would be like that recorded in the good old Book: 'The half was not told me.' No doubt most of those present knew Mr. Wallis. 'I,' said the speaker, 'had the pleasure of working with him for many years, and always found him the same—a man of unfaltering courage, loyalty and devotion. He was the means of bringing happiness to many, and I daresay thousands owe to him their knowledge of Spiritualism, for he never spoke with any uncertain sound. We shall feel his loss as one of our leading speakers—kind, genial and always helpful.'

MR. PERCY R. STREET then read one of Mr. Wallis's favourite poems, 'The Surprise,' by Sir Edwin Arnold, after which he delivered the Address. In commencing he remarked, 'On the morning of the transition of Mr. Wallis, I took his place at Reading, where he was due to speak. To-night I take his place here, where he was also to deliver an address. My privilege is a great one to address this meeting, and I have chosen for the title of my address, "The Place of the Dead."'

Proceeding, Mr. Street said that he thought it might safely be claimed that Spiritualism was a great reform movement—whatever it appeared to be from the standpoint of its opponents, who relied for their arguments on the antics of some of its adherents—and every great reform must pass through two stages—hostility and criticism. Spiritualism had had its fair share of both as a movement. In its early days when the first part of its ordeal—bitter hostility—was being passed, its pioneers had to wage a stormy warfare and to defend most strenuously the flag of the cause they held dear. Mr. Wallis was one of the 'old guard' who went through the struggle on its behalf, shared its triumphs and defeats, bore its burdens and enjoyed its consolations, and now, not ripe in years, but ripe in experience, he had gone to that greater life of which he had taught, preached and sung for forty years.

The speaker then bore eloquent testimony to the great guiding principles of Mr. Wallis's life—his faith, his courage, his serene outlook on life, and the sane policy he pursued in his direction of the movement so far as his influence extended. In the course of his address, which was notable for its breezy and vigorous, yet wholly sympathetic treatment, Mr. Street insisted on the humanity and naturalness of the next life, with special and pungent allusion to those misguided persons who excite the ridicule and contempt of the outside world and make the judicious Spiritualist grieve with their stories of messages from archangels and saints and companionship on the cheapest terms with the greatest of the great dead. It was this deplorable and grotesque presentation of a simple rational faith and philosophy which they had to withstand to-day. The enemy was not so much outside as inside their ranks, and he pleaded in the name of the strong, sane leader whose memory they had met that evening to celebrate, for the aid of everyone who had the welfare of the movement at heart

in upholding a true and just view of Spiritualism as against the travesties and imbecilities put forward in its name. In a final eulogy of the memory of Mr. Wallis and his work Mr. Street concluded:—

His earth life is over, and it remains to us but as a fragrant memory of the man whose wise counsels, whose kindly presence and genial smile are still vivid in our minds. We look forward with eyes undimmed, and with that certainty and assurance which he enjoyed, to reunion with him and all our friends in that world to which he has gone.

By the generosity of the Marylebone Association the entire collection was devoted to the Wallis Memorial Fund. G.

FLOWERS FOR THE GARDENS OF PARADISE.

Among the correspondence addressed to Mr. Wallis before the writers knew of his transition was the following letter from Mrs. Julie Scholey. Though there seems no necessary connection between the two events it may be well to mention that the Sunday morning on which the writer had her vision was that which saw our friend's release from earth life.

During the silence of the early hours of last Sabbath morning, a golden flower basket was presented to my spiritual vision. I expected that it would be full of flowers, such as I have often been privileged to see before—arum lilies, roses, marguerites, and lilac—though far more beautiful than any I have seen on earth; but, alas! I could not discern one blossom. Feeling much disappointed, I asked the reason, when a sweet voice replied: 'This golden basket is empty for you to fill with thoughts and deeds of tender love and sympathy to those who are in need, for many souls on the earth plane are hungering and thirsting for the kindly smile and the words of comfort and cheer which workers in the Father's service can so easily bestow. Such thoughts and deeds will shape themselves into flowers of great beauty to fill the golden basket for angels to convey to the gardens of Paradise, and when you reach the Summerland of joy, you will see these blossoms of love, which you have sent to those in need, unfolding their petals and yielding from their golden hearts a perfume that shall ascend as incense from the altar of your heart to Heaven.' Let us learn, then, this lesson, and strive more earnestly to sow the seeds of loving-kindness around us, that weary travellers on life's road may cull sweet flowers from the wayside which shall help them to unfold in their own spiritual natures all that is lovely and divine, that God's kingdom may come upon earth and His love be revealed amongst men.

ON LOOKING AT THE PORTRAIT OF EDWARD WALTER WALLIS.

I heard you once read, in your quiet way,
The tale of one who, weary, fell asleep,
And slept himself to where earth's pilgrims stray,
And find themselves in Heav'n, and cease to weep.
It happened in a garden, when the air
Was fragrant with the breath of rosy June;
'Twas then that pilgrim woke to find him there—
Far off from earth—that summer afternoon.
And so, while gazing on your portrait, friend,
I think of you as in some heavenly spot,
And see you wending where the angels wend,
Yet know your friends on earth are not forgot.

H. HALLETT B.

[There is something very appealing in the above little poem, and as the occasion is a special one—always, we hope, to be signalled by its rarity—we make an exception in this case to our rule against contributions in verse.—EDITOR.]

MRS. WALLIS and family wish to acknowledge letters of sympathy from Liverpool Society of Spiritualists, Glasgow Association of Spiritualists, Nottingham (Gladstone Hall) Society, Birmingham and Midland District Union of Spiritualist Societies, Richmond Circle, Study Group of London Lyceum District Council, and Psychic Study Class at 42, Avon-street, Chorlton-on-Medlock, Manchester.

'OLD MOORE'S MONTHLY MESSENGER' for February (W. Foulsham & Co., price 2d.) has for its 'Notable Living Astrologer' Mr. E. H. Bailey. Other articles are concerned with 'The Prenatal Epoch Tests': 'Directions from the Prenatal Epoch,' and 'The Planets as Symbols or Causes. Which?' 'Sephariel' chats pleasantly under 'The Kaleidoscope,' and the Editor has something to say about some successful predictions made in the last issue. February, we note, is to be an unsettled month as regards weather.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, FEBRUARY 7TH, 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.

PSYCHIC GIFTS AND BUSINESS.

We have the privilege occasionally of receiving from business men confessions, sometimes under the seal of confidence, of a kind which would come as a surprise to those who think that the atmosphere of the mart and the counting-house is unfavourable to the exercise, or even to the recognition, of psychical powers. While we receive such confidences with pleasure, we cannot truthfully say we are always surprised by them. Mostly they come from men of alert intelligence and a large outlook on life, keen minds whose energies, not having been exhausted by the process of rising to high places in the world, have left them opportunities of probing into psychical matters and seizing instinctively upon the vital facts of the subjects which they investigate. Some show a remarkable amount of knowledge regarding the psychical research movement, gathered, as the business man by his very training would naturally gather it, swiftly, surely and methodically. Some, however, disclose the possession of psychic gifts without a clear understanding of their nature. It was one of these—a man whose abilities brought him to the front early in life—who told us how throughout his career he had been conscious of a (to him) mysterious power of instantly divining the character and purpose of every person whom he met in his business life. A swift and unerring intuition guided him in all his dealings and found its freest play in his commercial pursuits. Greybeards in the business world eagerly sought his advice, even as a youth, and placed implicit reliance on his judgment. To him it was a 'power' beyond his explanation. To us it was a clear example of a psychic gift which, turned into other channels, might have expressed itself as clairvoyance or psychometry, and left its possessor, in the world's eye, an 'unsuccessful' man. There are many such examples of brilliant achievements in the world of commerce on the part of men whose 'gifts' have been by the force of circumstances turned to severely practical uses. We are not inclined to ride the moral 'high horse' in considering such cases. It would seem better, of course, if such talents were turned to world-uses and exercised on higher planes instead of being devoted to the making of a 'fortune'; but it takes all kinds of people and forces to make a world.

The question presents itself in another aspect when we consider the diversion of psychic gifts, deliberately cultivated as such, into business channels. Even here we are not inclined to adopt the rôle of censor. If we yielded to the temptation to play such a part and were asked by those whom we criticised, 'Who made thee a ruler and a judge over us?' we should be troubled to reply. But one thing we can say on the general issue: The course has its dangers, it is not 'the better part,' and when it masquerades as something holy it may well provoke the indignation of those who join with Carlyle in a detestation of shams.

But as regards the general question, it is almost impossible hard to keep the balance exact as between the demands of the higher and the lower nature. That our

little lives are kept in equipoise by opposite attractions and desires, is true, but only to a limited extent. A trifle too much grasping after worldly gear may result in a loss to the spiritual well-being, while a too close following of 'the higher vision' may mean the needless abandonment of something which would enable us to trudge the hard road of earth fully equipped to meet its harsh necessities. It is almost a kind of 'tight-rope walking' at present. The day will come when, more harmoniously related both to earth and heaven, men will find it no longer a difficult task. But that time is not yet.

'PRACTICAL SYMPATHY.'

'An ounce of help is worth a ton of pity'—the proverb takes various forms according to the taste and fancy of the person quoting it, but that version will suffice. As our readers will have seen, a movement is on foot to raise a fund that shall be in the nature of a memorial of our late Editor's services to this paper and to the movement at large. It is hoped that a sufficient sum will be contributed to enable the promoters to discharge the amount of the mortgage upon the house in which our departed friend resided, and which is now occupied by his wife. That would relieve her from pecuniary cares, and at the same time permit his and her friends to express their feelings of affection and regret in a practical form. Moreover, it will be the form of recognition most suitable to the circumstances of the case in the opinion of the Council of the Alliance, and in our opinion also. The response to the appeal so far has been cordial, and donations and promises are coming in satisfactorily. Two hundred and sixty pounds—for that in round figures is the amount the Alliance is seeking—is not a great sum as the world goes to-day, but we are mindful of the fact that many of those to whom the invitation is addressed are richer in human kindness than in worldly goods. Let these give—if they will—what they can. The promoters of the memorial will, we are sure, not despise the humblest offering. It may be small and yet very eloquent of the heart of the giver. Our friend and fellow-worker who has 'gone on' was known far and wide throughout the United Kingdom and also in many distant lands where the gospel he taught is heard gladly. We look for a bountiful response to the invitation, and the erection of a goodly column of donations—in this case, perhaps, the most suitable memorial column. Or let us call it a 'cain'—Mr. Wallis was of Scots descent—and ask everyone to add a stone to it. Then it will grow apace—'many a little makes a mickle.'

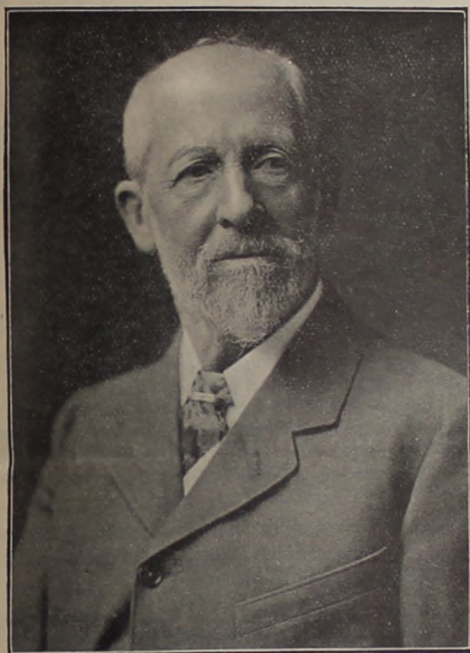
The end is practical enough—not a statue, a cenotaph or a memorial window, but a house free of debt, such a gift as a devoted congregation will sometimes offer to their minister in token of their admiration and regard.

We are told—and we have the best reason to believe it—that earnest sympathy is a spiritual substance which can sustain the soul as truly as the grosser forms of food sustain the body. It is only a lack of imagination which prevents the world realising this already, or we should not see so many of our fellows starved and stunted for want of kindness and appreciation. That is a matter which has its importance, even in this world—where in the natural order the first needs are those of the body—by reason of the fact that man is a spiritual being even while he shows a certain kinship with the animal creation. Those for whom the appeal is made—the worker 'gone on' and his partner who remains behind—have had no lack of the sympathy that takes those finer shapes. But for the time we are materialists, and as practical people we invite practical sympathy from those who think with us.

MR. E. WAKE COOK.

We have much pleasure in presenting our readers this week with a portrait and biographical sketch of one of the most cultured supporters of our movement, a man who is known not only as an artist of repute but as an able writer and lecturer on many topics, and whose thoughtful addresses to the London Spiritualist Alliance have been among the best features in its winter programmes.

E. Wake Cook, R.B.C., was born in Essex, but was taken to Australia while still a child. His overmastering passion for art there struggled with the exceptional difficulties of a new world; but fortune favoured him, and he was taken into the studio of that able and versatile artist, N. Chevalier, where he was thoroughly trained in many branches of art, as the Old Masters were trained, the best of all forms of artistic education. While successful in all subjects, he has steadily worked from stern realism to creative idealism; his mind being filled with dreams



MR. E. WAKE COOK.

*The Kent Lacey Studios**[Old Bond Street, W.]*

of the summerland which he strives to realise. But it is as a worker in our field that he will mainly interest our readers. In his storm and stress period, having broken from the bonds of orthodoxy, he seemed to be launched on a sea of dismal doubt and difficulty, when, providentially, he came upon 'God's supreme benediction to man,' as he calls it—Spiritualism. Always a student of philosophy, this came as the crown and consummation of all, and he has never ceased to bless the happy chance which brought him that inestimable boon. Plunging into the good work with characteristic ardour, he helped to found the Victorian Association of Spiritualists; read, selected and wrote original papers for their Sunday services; helped to train the choir; presided at the organ, and started to make a collection of hymn tunes from all the most precious gems to be found in the whole range of music, and with his own hand wrote out all the parts for the choir. He contributed to the columns of 'The Harbinger of Light,' and when the materialists of the Sunday Free Discussion Society, a Melbourne version of the London Bradlaugh 'Hall of Science,' challenged the Spiritualists, he took up the challenge, with the result that his logical presentment of our impregnable case led to a three nights' discussion before a record audience. In this fight he was well supported. At its close not one position had been lost or turned; the Materialists and Agnostics had been beaten or baffled all along the line! He returned to England in 1874, the Victorian Association present-

ing him on leaving with a handsome testimonial 'in recognition of his valuable (and gratuitous) services.'

These multifarious activities for our cause had made a ruinous call on his time, so on coming to London he had to devote himself more exclusively to art; but he continued his investigations and studies, and he contributed philosophical articles to 'The Contemporary Review,' really introducing some of our teaching in guarded form. This led to his being invited to lecture for the Alliance, and his first address, on 'Genius in the Light of Modern Spiritualism,' brought high commendation from Dr. Andrew Jackson Davis, and led to a valued correspondence, which lasted until the passing of the greatest of all seers.* Another honour he greatly prized was in being selected by Mr. Dawson Rogers, the editor of 'LIGHT,' to do battle for Spiritualism against the redoubtable Frank Podmore, in 'The Pro and Con Series.' Since then he has given a number of addresses from our platform.

Having received a new lease of life from 'Fletcherism,' he thoroughly studied that system and expounded it in a book, entitled 'Betterment: Personal, Social, and Industrial'; in various articles in 'Vanity Fair' and 'The Throne,' of which latter journal he was Art Editor. He has done battle against the later mad movements in art in a book, 'Anarchism in Art and Chaos in Criticism'; and he has in hand a work on the Philosophy of Spiritualism.

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.

(Continued from page 56.)

We come at last to Salzburg with our pioneer. Here to some extent he found rest in life, and here, ere long, he found rest in death. He practised his profession and taught for a while, but disease crept on him, and the physician could not heal himself. It is supposed that he suffered from a slow poisoning, which may have been contracted in his many experiments with metallic poisons. To this must be added his life of incessant hardship, exposure, toil and worry, as predisposing causes to an early breakdown—especially as acting on a body never constitutionally strong. Calumny has pursued him in death, and it became a tradition that his death was accelerated by drink and other excesses. Recent research by competent scholarship disposes of this legend, founded on the statement of one disappointed and treacherous student, who afterwards repented his act.

It was at the White Horse Inn at Salzburg that he finally passed away, and six witnesses were present to hear his last wishes and put them on record. His will begins:—

The most learned and honoured Master Theophrastus von Hohenheim, Doctor of Art and Medicine, weak in body and sitting in a camp-bed, but clear in mind and of upright heart . . . commits his life, death and soul to the care and protection of Almighty God, in steadfast hope that the Eternal Merciful God will not allow the bitter sufferings, martyrdom and death of His only begotten Son, our Saviour Jesus Christ, to be fruitless and of no avail for him, a miserable man.

He selected his own grave in the churchyard of St. Sebastian, chose the first, seventh and thirtieth Psalms to be sung, and directed that between each singing a penny was to be given to every poor man in front of the church. Having given a few legacies of his books and apparatus and arranged for payment of his debts he left all his money to the poor and needy of

* Mr. Cook informs us that, only a few days ago, he received from Mrs. Davis, as a memento, a gold watch-chain which had been a birthday gift to her husband and which, as he had worn it for years, must be strongly charged with the magnetism of his personality. In her letter accompanying the gift Mrs. Davis said that she knew that 'dear Jackson' would be pleased that it should be sent to Mr. Cook 'as a token of his love.' It is needless to say how greatly Mr. Cook values the gift, enriched by these kind words.

the town. This goodness to the poor, whom he had always treated gratuitously, was never forgotten in Salzburg. To this day the poor people pray at his tomb, and it is said that when in 1830 cholera raged in Germany and Austria the people made a pilgrimage to his grave and prayed this saint of their own canonisation to avert the plague. Whatever be the reason, the cholera did pass Salzburg, and perhaps the people's saint would have himself been the first to say 'Thy faith hath kept thee whole,' for his writings show his ample recognition of the truth of faith or mind-healing.

The year of his death was 1541, the day September 24th. Curiously enough his bones have shared the restlessness of his life. Fifty years after his death his remains were removed to a site against the wall of the church. A second time they were disturbed in 1752 when a monument was erected, and again in the nineteenth century they were taken up repeatedly for medical examination—happily, in these later cases, with the object of disproving the story of violent death and thus to some degree justifying their original owner.

So passed over the world's stage this doctor, healer, surgeon, philosopher, teacher, scientist, alchemist, astrologer, occultist, prophet and pioneer. Truly a man who in his time played many parts. Let us for the remaining time at our disposal glance at some of his opinions and beliefs. One has to admit at the outset that, as Mr. Waite has pointed out in his fine translation of the 'Hermetic and Alchemical Writings,' there is no doubt that Paracelsus often contradicts himself, even supposing that we are dealing with reliable texts and not, as may sometimes be the case, being misled by interpolations or interpretations of students or copyists. We have to remember that Paracelsus wrote very little: most of his work was dictated to student secretaries. But when we have made allowance for these contradictions, and when we have eliminated masses of prescriptions and alchemical instructions and formulae, which I, for one, confess myself entirely unable to understand, we get a residuum of fine philosophy and splendid ethic, with a clear insight into the hidden forces of Nature and laws of the universe that abundantly justify our claim of Pioneer Occultist. For his knowledge of the occult arts was pursued with no selfish aim. What he gained was gained for the advantage of his fellow men, was freely placed at the disposal of those who would best accept it, as his skill was freely at the service of the sick poor who needed it.

His works are so numerous and voluminous that all we can do is to endeavour to skim the cream of his philosophy, and I may venture, perhaps, to give you a few specimens of his style.

We may call Paracelsus a monist, in so far as he was undoubtedly a believer in the One Life underlying all forms of manifestation. We may term him an evolutionist, inasmuch as his universe emanates from this One Life, and is involved into it again. Spirit or life was to him the foundation, not matter or form. We can imagine him saying with Crookes that he reversed the dictum of Tyndall, and saw in *Life* the promise and potency of all form.

Nature, being the universe, is *one*, and its origin can only be one eternal unity. It is an organism in which all natural things harmonise and sympathise with each other. It is the Macrocosm. Everything is the product of one universal creative effort; the Macrocosm and man (the microcosm) are one. They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit. (*Philosophia ad Athenienses.*) (Applause.)

To Paracelsus the spirit is immortal—embodied in forms that perish. Threefold is divinity and threefold is man. The soul, or middle principle, survives the body, but is left behind by the spirit. It wanders in the region of the earth, and may be seen on occasions, and can communicate with living men. On the subject of mediumship and natural clairvoyance, Paracelsus wrote with full knowledge. He alludes to the fact that the 'ancients preserved both their bodies and souls from pollution, so that they might more successfully perform operations of this kind [i.e., divination or prophecy] in themselves.' This is a lesson not unrequired in connection with the same 'operations' to-day. Hypnotism and thought-transference were other phases of psychic research that were familiar to Paracelsus:—

By the magic power of the will a person on this side of the

ocean may make a person on the other side hear what is said on this side, and a person in the East thus converse with another person in the West. The physical man may hear and understand the voice of another man at a distance of a hundred steps, and the ethereal body of a man know what another man thinks at a distance of a hundred miles or more. . . . If you have a tube a mile long, and you speak through it at one end, a person at the other end will hear what you say. If the elementary body [i.e., physical] can do this, how much easier will it be for the ethereal body, which is much more powerful than the former.' (*Philosoph. Sag.*, i.)

One man communicates his thoughts to another with whom he is in sympathy, at any distance . . . or he may act upon the spirit of another person in such a manner as to influence his actions after the body of the latter awakens from his sleep. In this way he can even injure the health of a person, and upon this law of Nature is based the possibility of witchcraft and sorcery.

The following conveys an important moral lesson:—

If anyone feels great enmity against me so as continually to wish for my death, and is not an incantator but still a most

persistent enemy, and if I do not know this, and I, on the other hand, settle my mind in the greatest possible repose, by this method of protection being hostile to none, hurting none, then, by means of this piety such great envy which is directed against me cannot be carried out. For piety is the principal and most consummate means of preservation against bad imaginations which can possibly be devised.

On hypnotism naturally follows magnetism. Here, again, Paracelsus was a pioneer and long preceded Mesmer in the advocacy of magnetism and use of magnets:—

Our physicians have always had magnets at their disposal, but they did not pay much attention to them, because they did not know that they may be used for any other thing than to attract nails. Our doctors have ceased to learn anything from experience, . . . it is a pity and shame that the representatives of our science should know so little.

Then he goes on to affirm that what he classifies as martial diseases can be acted upon by magnets.

Paracelsus was an astrologer, but not in the sense of holding that the stars are responsible for our shortcomings:—

The stars force us to nothing, they incline us to nothing; they are free for themselves and we are free for ourselves. It is said that a wise man rules his stars; but this does not mean that he rules over the stars in the sky, but over the powers that are active in his own mental constitution, and which are symbolised by the visible stars in the sky. (*Phil. Occulta.*)

We have to remember in reading Paracelsus that his use of the word 'stars' is extensive and peculiar. A good deal that is signified in modern theosophical terminology by the term 'astral' is rendered 'stars' in Paracelsus. For instance, in his *Hermetic Astronomy* he tells us that—

Flesh and blood affect nothing, but only stars. . . . I would have you know that man's senses are apart from his body. . . . Man's sensation is certainly not flesh and blood. The body, therefore, is one thing and the senses another. . . . The sense is the soul. The soul, not the body, is the subject of astronomy.

By this we are to understand that Paracelsus knew that the seat of feeling and emotion is the astral body and that it is through the astral vehicle man comes under the influence of cosmic conditions and the body only through the finer medium.

This brings us to the beliefs of our pioneer as regards other worlds and their inhabitants. On this he was emphatic. 'That

is a fool's maxim which boasts that we are the noblest of creatures. There are many worlds; and we are not the only beings in our own world.' Then he goes on to speak of gnomes, and other normally invisible inhabitants of our earth as being with ourselves 'made up in the Great Mystery. We are not the only beings made; there were many more whom we do not know. . . . But let all doubt be removed that eternity belongs to all these.' In many places he speaks of various kinds of elemental beings such as modern science has cast into a limbo of oblivion, but such as a more highly developed psychic research may yet demonstrate to exist.

For Paracelsus all worlds and all beings emanated from the same source: that source the Divine Life, threefold in its nature; and for Paracelsus as for a modern pioneer, not unlike him in some respects—I mean H. P. Blavatsky—this threefold life worked in a fourfold matrix, and we have in Paracelsus a ternary and quaternary system unfolded. But more than anything else, Paracelsus lays stress on three fundamental principles in the universe which he calls salt, sulphur and mercury, and he will be a very intuitive student who can disentangle and understand the weird conglomerate about these three essences or quintessences which fills hundreds of pages of print. Not being myself an alchemist in the very smallest degree, I should have thrown the volume aside in despair, but that at the back of all I seem to feel that what Paracelsus is endeavouring to explain as working through the whole universe are the three *gunas* of Hindu philosophy, and if anyone will read Paracelsus in the light of the 'Bhagavad Gītā,' I think he may achieve some faint glimmering of the meaning of salt and sulphur and mercury. I believe that Jacob Böehme taught the same philosophy, and, perhaps, both he and Paracelsus tried to fashion forth in Germany some mystic truths which, maybe, they had learned on the banks of the Ganges in an earlier birth! Perhaps the *sattva*, *rajas*, and *tamas* of Hindu philosophy may themselves be only symbols for three modes of motion of the Great Breath, which, again, is only the manifestation of trinity in unity, the One and Only externalising itself.

With these and such-like problems did our pioneer occultist struggle, and strive to lighten the darkness of mediæval Europe. Whatever his tempests of indignation, notwithstanding the self-confidence of the original thinker and researcher, we can reach back through the fog of misrepresentation and misunderstanding, and we find there the God-lover for whom there was but one God, one law, one nature, through which wisdom became manifest. Into this wisdom Paracelsus had the true insight of the pioneer, and, with all his failings, stood as a signpost and pointed the way along which lesser souls might tread. (Loud applause).

THE CHAIRMAN: When we hear such a lecture as this from one who is supposed to be not in harmony with us I think how strange it is that the Theosophists and ourselves should at any time feel any antagonism to one another. If Miss Ward is a representative Theosophist, she knows that there is no feeling of animosity in us, and that when she comes here she is as cordially welcomed as when she speaks before a Theosophical audience. We may differ, but we are both seeking to overcome the materialism of the age and to make people realise their spiritual origin and their duty to their fellow-creatures. In thanking Miss Ward for her interesting lecture I will take it that you fully agree with me.

You are all well aware of the great loss we have sustained, which day by day we shall feel more. There has nothing been done in connection with the Alliance in the last ten years in which E. W. Wallis, if not the originator, has not been the successful carrier-on. We feel every moment we are missing him. All of you know as well as I do his unselfish work, his desire that the people in the provinces should have as good a presentation of the truths of Spiritualism as those in town, which made him travel miles and miles and give on the Sunday three discourses, with the result often that he was worn out.

A few years ago Mr. Wallis, when beginning to feel quite at home in London, bought a house in Finchley, but not having much money he bought it with a considerable mortgage. This he succeeded in reducing, but later he thought it desirable to

buy two bungalows on Lancing beach, Shoreham-by-Sea, partly as an investment and partly that he might occasionally go there for the benefit of his health. For some years this was satisfactory, but two years ago a disastrous storm visited the coast and swept away some of the bungalows, and though his bungalows did not share that fate they were in such a hazardous condition that he deemed it advisable to buy a plot of ground beyond reach of the sea and have them removed. Unfortunately, in moving galvanised buildings one finds it necessary to renew a large portion, and as a consequence he lost through that storm about £400, a great drain on his resources. He got over the worry of this loss for the time being. A certain amount of it has not yet been paid for, but will be out of the small sum that will come from his life insurance. I want you to join with me and the Council of the Alliance in doing something for his widow. Mrs. Wallis is herself a hard worker, and is dependent entirely on her mediumship and the small amount which comes in from the letting of the bungalows. It occurred to me that as a body of Spiritualists we might free the house from mortgage, and I brought a resolution before the Council this afternoon, and it is this resolution I ask you to confirm:—

'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.'

You may notice that sympathy is expressed not only with Mrs. Wallis, but with Mr. Wallis. It is popularly supposed that a good man, on leaving this life, at once enters a state of bliss, but we know that this is a mistake, and that we take some of our anxieties with us, and there is no doubt whatever that Mr. Wallis at the present time is feeling anxious about the position in which Mrs. Wallis is left. The amount of money needed to clear off the mortgage is £263 7s. 9d., and surely we, as Spiritualists, can collect that sum. At least let us try.

MR. WILKINS, in seconding the resolution, repeated his tribute to Mr. Wallis as 'one of the best.'

THE CHAIRMAN announced that the Alliance would commence the subscription with £10, and the proprietors of 'LIGHT' would give a like sum. He had also received two offers of £5 each.

DR. ABRAHAM WALLACE stated that he would gladly give ten guineas, and at the close of the meeting the chairman received a considerable number of promises.

TRUE PREDICTION OR COINCIDENCE?

A lady, well known to us, sends us an interesting account of the fulfilment of a prediction. It appears that at a meeting she attended at the rooms of the London Spiritualist Alliance in 1912 Mr. A. Punter warned her that she would be in serious danger of drowning in the following year. She was amused at the idea, as she had no intention of going to sea. In June last, her winter residence at T— having to be cleaned, she arranged to go there to sleep. When about to start she noticed that the horse standing ready harnessed at the door showed signs of a cough and cold, and as the animal was a great favourite she decided to postpone her journey till the following day and ordered hot mashes to be given to it. When the next day arrived circumstances prevented her leaving and she sent her daughter and the governess in her stead. On their arrival they found, on going upstairs, that a slate tank which stood on the roof had broken, the contents—some three tons of water—falling on the bed, carrying the ceiling with it and flooding the room, so that had the lady carried out her original intention she would probably have been drowned.

MEMORIAL TO MR. E. W. WALLIS.

We gave in last week's 'LIGHT' (p. 53), a list of the amounts contributed, up to date of publication, towards the memorial fund in honour of Mr. E. W. Wallis, which has been started in accordance with a resolution passed by the Council of the London Spiritualist Alliance, on January 23rd, and confirmed the same evening at the meeting at the Salon of British Artists (see the close of report on page 69). Since then many further contributions have been received, and we trust that it will not be long ere the full amount aimed at (£263 17s. 9d.) is reached.

London Spiritualist Alliance and the Pro-	£	s.	d.
prietors of 'LIGHT'	20	0	0
Dr. Abraham Wallace	10	10	0
Mr. A. W. Orr	10	10	0
Mrs. Duffus	5	5	0
'Isleman'	5	5	0
Mr. E. Dottridge, J.P.	5	5	0
Admiral W. Osborne Moore	5	0	0
Mr. and Mrs. H. Withall	5	0	0
Miss Withall	5	0	0
'H. C.'	5	0	0
Mr. and Mrs. G. E. Terry	5	0	0
'Truthseeker'	5	0	0
'A Friend'	5	0	0
'G. F. T.'	5	0	0
Mrs. Robertson	5	0	0
The Misses Robertson	4	0	0
Mr. and Miss Rogers	2	2	0
Mr. and Mrs. Makepeace	2	2	0
Mr. R. A. Bush	2	2	3
Mrs. Hardy	2	2	0
Mr. and Mrs. Samuel Jennens	2	2	0
Col. R. H. Forman	2	2	0
Sir Richard and Lady Stapley	2	2	0
Mrs. and Miss Sellon	2	2	0
Mrs. W. P. Browne	2	2	0
Miss E. K. Bates	2	2	0
Miss O. J. Greenfield	2	0	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. W. R. Moores	1	1	0
Major T. M. Roache	1	1	0
Mr. J. T. Dales	1	1	0
Mrs. F. M. Finlay	1	1	0
'Birkenhead Admirer'	1	1	0
'F. C.'	1	1	0
E. Serocold Skeels	1	1	0
Mrs. Mathieson	1	1	0
Mr. and Mrs. A. J. Sutton	1	1	0
Mr. W. Robertson	1	1	0
Mrs. Yates Browne	1	1	0
Mrs. Warner	1	1	0
Mr. A. Wiesmann	1	1	0
Mr. W. Kensett Styles	1	1	0
Mr. W. Johnson	1	1	0
Mr. H. G. W. Stewart	1	0	0
Mrs. Booker (?)	1	0	0
Mrs. Mary Davies	1	0	0
Miss H. A. Dallas	1	0	0
Miss Emmons	1	0	0
Miss Talbot Wallas	0	19	6
Dr. Hubert L. Lucking	0	10	6
'F. M. S. S.'	0	10	6
Mr. J. Osman	0	10	6
Miss Mellor	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

	£	s.	d.
'F. D.'	0	10	0
'N. G.'	0	10	0
'K. A. P.'	0	10	0
'B. C.'	0	10	0
Mr. and Mrs. A. F. Davis	0	10	0
Mrs. E. H. Russell	0	10	0
Mrs. Pooley	0	5	0
'M. M. P.'	0	5	0
'A. B.'	0	5	0
Miss Brooke	0	5	0
Mr. J. Williams	0	5	0
Mrs. C. W. Godfrey	0	5	0
Mrs. Carl Heath	0	5	0
'M. P.'	0	2	6
Mrs. Jamrach	0	2	6
'E. E.'	0	2	0

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

A COUNSEL OF PATIENCE.

It is very human to be irritated by cheap and shallow criticism, by questions which betray a lack of the most elementary common sense, by the parade of objections, fondly regarded as insuperable, which a little sober thinking would speedily dissipate. The attitude of mind which in psychical matters 'suffers fools gladly' is only to be acquired, as a rule, after a good deal of experience and the cultivation of that mental detachment which can enable one to place himself in the position of the questioners and the critics and view the matter from their standpoint. Then it will frequently be found that the stupidity shown is merely the result of inexperience, and that as a rule the man who is very foolish in his dealings (either as convert or critic) with psychical phenomena may be singularly able and intelligent in his own particular business. His apparent stupidity, therefore, is simply the effect of that rashness which leads so many to 'lay down the law' on subjects concerning which they know little or nothing.

D. G.

STRANGE STORY TOLD BY A CANON.

A report has appeared in several papers of a strange story related by Canon Sutton, of Bridekirk Vicarage, Cockermouth, in a recent lecture on 'Queer Things I Have Seen,' delivered by him at Dearham, Maryport. It was, the Canon states, one of three, similar in many details. He had, it seems, befriended the orphan daughter of a clergyman by obtaining for her a situation as governess. She became engaged to an officer, and Canon Sutton gave her a sealskin coat as a present. The officer jilted her, and she was heartbroken. Some time after the Canon dined at Dovenby Hall. He rode home to Bridekirk on a clear moonlight night, and at 12.15 a.m., near Dovenby school, he saw the form of the girl in her sealskin coat. The horse seemed to see something too, for it stopped. On reaching home the Canon told his wife, who laughed at him and said he had been dreaming. But he learned later that the girl died at the moment he saw her; that at the time of death she was wearing the sealskin coat he had given her; and that her last words were to tell him that she forgave him for introducing her to her faithless lover. The discussion that followed the lecture very naturally drifted into Spiritualism.

'LIGHT' 'TRIAL' SUBSCRIPTION.

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

A VALUABLE CONTRIBUTION TO THE STUDY OF PREMONITIONS.

Those who have read with interest the articles by Signor Bozzano on 'Premonitions,' which have recently appeared in the 'Annales Psychiques,' and have been noticed in 'LIGHT,' will be glad to hear that these able studies on a difficult subject have now been published in volume form under the title, 'Des Phénomènes Premonitoires.' The volume may be obtained from the office of the 'Annales,' 175, Boulevard Péreire, Paris, price 5 francs. It is a valuable work, both because it offers for study a large collection of cases of premonitions, and because these cases are classified and analysed by an expert mind, thoroughly capable of estimating evidence, and possessing in a marked degree the gift of perspicuity.

Nothing escapes Signor Bozzano; when he reaches a conclusion it is not because he slights any detail which might have affected the character of his conclusion. Moreover, the reader feels confidence in his judgment because it is always so guarded and modest. It is a good education for students to read a work of this kind, conceived in this spirit, and it may be earnestly commended to all who wish to know facts, to be shown the logical conclusions to which they point, and to be checked in the tendency (dear to weak human nature) to affirm with absolute certainty that *their own* conclusions are 'undoubtedly right,' an affirmation which, Signor Bozzano points out, is 'not conformable with scientific prudence.'

H. A. DALLAS.

ITEMS OF INTEREST.

Some enthusiastic Spiritualists never tire of telling the London Spiritualist Alliance what it ought to do. Our good friend Mr. Thomas Blyton, whose long service in the cause we gladly recognise, writes us rather in this strain. As if the Alliance had not already enough irons in the fire, he would add two more. 'An organised effort might,' he says, 'surely be made by the L.S.A. and other bodies in the formation of séance groups, somewhat on the lines now being tried by the Finchley Spiritualist Centre.' Also the executive of the Alliance might appoint 'an influential committee for the purpose of dealing with the question of either reviving "Julia's Bureau" or else considering the feasibility of establishing something of a similar nature—say, a "Spirit Bureau and Letter Box," to be conducted by a carefully selected committee of experienced Spiritualists.' Mr. Blyton reminds us that 'in the old days of the "Banner of Light" in the United States of America space was regularly devoted to spirit messages, of which not a few were frequently recognised and were the means of bringing comfort and consolation to many bereaved and sorrowing hearts.' We can assure our friend that the executive of the Alliance has long ago fully weighed the advisability and practicability or otherwise of launching out in the directions named, and needs no reminder in the matter.

We generally find something stimulating and helpful in 'Nash's Magazine.' Here, for instance, in the February number, is a striking truth enunciated by Elbert Hubbard: 'When we are fearful the judgment is as unreliable as the compass of a ship whose hold is full of iron ore. When we hate we have unshipped the rudder, and if we stop to meditate on what the gossips say of us we have allowed a hawser to befool the screw.' Again, 'If a man smiles, waves his hand at you as you walk down the street in the morning, you wave your hand back and smile in return unconsciously, and often one little experience like this will key for you the day joyously. Courtesy, kindness, good-will, generosity, liberality are all catching. Nothing is so contagious as a smile. Try it on the first person you meet.' These thoughts are worth dwelling upon as they tend to induce in us a right mental attitude towards our moods and our surroundings, and so strengthen us to go forward on our way with confidence.

A correspondent whose name we do not propose to disclose is greatly concerned about the letter which Mr. R. Boddington wrote to 'The Daily Chronicle' in reply to 'Psychical Expert' (page 11) and takes us to task for quoting that letter. He declares that 'the denial of angels and devils as part of the creed of modern Spiritualism undoubtedly turns religious people from having anything to do with it.' Mr. Boddington can take care of himself, but we strongly object to this libel against religious people. Religion has surely nothing to do with belief or non-belief

in the existence of non-human orders of beings. Our correspondent also says that Mr. Boddington 'gives the lie to [a discourteous way of saying 'disagrees with'] Dante, Swedenborg and our own Dr. Peebles.' We were a little surprised at seeing Swedenborg's name in this connection, but not having any work of the Swedish seer's by our elbow we turned up his biography in the 'English Cyclopædia' and find his teaching on this subject thus summarised: 'Satan or the devil in Scripture is not a person but a collective name for hell. Heaven and hell are from mankind and all angels and devils have once been men, either on this or other planets.'

There are, it is true, Spiritualists of some schools who affirm and teach the existence of discrete orders of beings—not of human origin—good, bad and indifferent. But it ought not to be necessary to point out to Mr. Boddington's critic that the words 'angel' and 'devil' do not in themselves imply anything non-human, an angel being simply a messenger (*angelos*) and a devil a slanderer (*diabolos*). The angels mentioned in the Bible wore human semblance and in several places are referred to as 'men'; and even should it be true that *some* angels and devils are of non-human origin, it would not follow that *all* are. However, Spiritualism has little concern with these questions. It stands for two great ideas—the existence of a spiritual life and its interaction with this. On minor points Spiritualists are free to differ. It cannot greatly matter whether we do or do not believe in the existence of non-human spirits. It does matter whether we believe in one all-powerful personal devil, or cherish the idea that evil or malicious spirits, whether human or non-human, have more power to influence our lives than the good. For such beliefs are alike dishonouring to God and harmful to men. They engender fear thoughts, with all their distressing consequences.

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.

Mr. J. Arthur Hill Misrepresented.

SIR,—In your issue of January 10th you published a letter from myself relative to an article which appeared in 'The Cross,' a Roman Catholic magazine. I have since received the following communication from Mr. J. Arthur Hill:—

DEAR SIR,—I notice from your letter to 'LIGHT' that a Roman Catholic paper has apparently been quoting me in support of the idea that Spiritualism causes insanity. The phrase quoted, 'That way madness lies,' is from my little book on Spiritualism, in 'Jack's 6d. People's Book Series' (p. 91); but I am there referring to planchette communications purporting to come from the Angel Gabriel and such-like sources, and am insisting on the demand for *evidence*—which is just what good Spiritualists do—and deprecating acceptance of anything on authority. In short, my remarks are *Spiritualistic and anti-Roman* [italics mine—J. L.], as other parts of the book make clear. If I am made to appear pro-Roman, it is by wrenching my words from their context and judiciously suppressing the inconvenient. Unfortunately, this cannot be prevented, but it is dishonest, and ought to be shown up whenever possible.

You may, perhaps, have seen a recent article on 'Black Magic' in the 'Daily Chronicle' by a self-styled 'Psychic Expert.' The writer quoted almost entirely from Raupert in support of the devil theory, and obviously was either ignorant of the subject or was deliberately misrepresenting it, for he said that the communications were never evidential. I immediately wrote a civil, but controversial, reply, but the editor declined it. You may use this letter in any way you like.—Yours sincerely,

J. ARTHUR HILL.

Now, the year is but young, and its remaining months will witness many changes. We must see to it that one of these is the establishing of a speedier and surer method of nullifying—if we cannot entirely prevent—such wilful falsifications. Scotland, England and Australia have lost a number of front-rank devoted workers, who will keep their interest in us still to the fore, and we must not let Comrades Robertson, Wallace, Wallis, Terry, Cadwallader and others feel that we are unworthy the legacies they have left us. Indications are hopeful, especially

in relation to Press justice and liberality and in many clerical quarters. Somehow, as in the case of the 'Daily Chronicle,' referred to by Mr. Hill, newspapers are often quite unprejudiced as regards space until some really vital note is struck, then—it may be unconsciously sometimes, but cannot be so always—editorial censorship commences. I would commend to Spiritualists everywhere the words of the President of the Northern Counties' Union, on January 11th: 'Let us remember that we represent Spiritualism in miniature, and that the eyes of the world are upon us.' Then, perhaps, we should create and foster a greater respect for, and tolerance towards us, on the part of our critics.—Yours, &c.,

JAMES LAWRENCE.

The Odour of Death.

SIR,—I should be interested to know whether anyone else has had an experience similar to the following. Last Sunday, January 25th, about 3.30 in the afternoon, I experienced a very pungent smell of death, a smell suggestive of wreaths and grave flowers. I have experienced this before the death of both my grandparents, an aunt and my mother. A lady staying in the house also noticed this peculiar smell on the landing. She is the first person I have met who has ever noticed it besides myself. On the Monday night my hostess heard that her mother, aged eighty-eight, was suffering from a severe chill. On Tuesday the old lady was much worse and on Wednesday she died. No one knew on the Sunday that she was even ill; she was a wonderful old person, retaining all her faculties and always interested in politics and the events of the day.—Yours, &c.,

JOHN CHANT.

Are Efficient Speakers and Mediums Needed?

SIR,—Perhaps you will allow me a parting word to 'Edinburgh' and a 'Vexed Edinburgh Member,' who evidently have taken offence at my letter of January 3rd (page 12). I regret if my words seemed unkind or uncharitable. I did not write in such a spirit. I only pointed out how ridiculous it was to bring such mediums to our platforms at a Sunday service. I have all through advocated (and mean to continue advocating) the need for bringing to our services the best class of speakers and clairvoyants, my sole object being the 'good of the cause.' We all need 'more light,' and we can only get such light from our ablest speakers and writers.

I was not present at the service I referred to, but obtained my information from an official of the society, upon whose word I can rely, and who said that 'the hall was full up.'—Yours, &c.,

Edinburgh.

January 26th, 1914.

'MORE LIGHT.'

SIR,—The reason why efficiency is sometimes so lacking is that leaders of some societies are too ready to pander to the taste of the mere curiosity seekers. The truth-seeker is often ignored. The first-named should certainly be catered for, but in a lofty and irreproachable way.

If a permanent speaker cannot be provided, very strict enquiry should be made before casual engagements are confirmed, and information should be given as to the form of service. With regard to the most suitable form I would suggest that hymns be chosen to suit the address; that a prayer (say the Lord's Prayer) be repeated by all aloud, followed by a reading of the Philosophy of Spiritualism, an inspirational or inspiring address, and clairvoyant descriptions. The mention of descriptions brings me to another consideration which few observe: What advantage is it, especially to a stranger to Spiritualism, to receive a symbol unless its meaning is given, or the description of a dear one without a message? The service should throughout be within the comprehension of those who have not passed beyond the earliest stage of investigation; it should be a feeding and sustaining service that sends the investigator away with a greater desire for progress and unfoldment; and it should have a definite end, the advancement of Spiritualism on well ordered lines.

I believe that the members of every society could partly, if not wholly, support, if they desired, a speaker or medium. Surely they could find one in their midst who, with this partial support and the assistance of some light employment, would be enabled to develop and unfold his or her psychic power to the credit of Spiritualism.—Yours, &c.,

Birmingham.

M. P.

We regret that in publishing the excellent portrait of Miss Edith Ward in our last issue we omitted to make due acknowledgment to the photographic artist, Mme. Kate Simmons, of 3, Cliff-terrace, Margate.

SOCIETY WORK ON SUNDAY, FEB. 1st, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—*The Arts Centre, 63, Mortimer-street, Langham-place, W.*—An impressive service was held in commemoration of the life and work of Mr. E. W. Wallis. Mr. Percy R. Street was the speaker and Mr. W. T. Cooper presided. A special report appears on page 65. On the 28th ult. Mr. Horace Leaf gave convincing descriptions and messages. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Baywater, W.—Morning, address by Mr. H. G. Beard on 'The Door of Utterance.' Evening, Mr. W. E. Long spoke on 'The Unwanted Dead, or Why Spiritualism Fails.' Soloist, Mrs. Beaurepaire. For next week's services see front page.

WIMBLEDON.—*ST. GEORGE'S HOUSE, ALWYNE-ROAD.*—Mr. E. W. Beard gave address. Sunday next, at 7, Mr. H. Fielder on 'A Door Opened in Heaven.'—T. B.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Address and descriptions by Mr. P. Scholey. Sunday next, address by Mrs. Mary Davies. 12th, usual meeting, afterwards circle.—L. P. G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Memorial Service conducted by Mrs. Miles Ord. Sunday next, 11 a.m., circle; 7 p.m., Mrs. Geoffrey. Thursday, at 8, Mrs. Harrad.—M. S.

KINGSTON-ON-THAMES.—*ASSEMBLY ROOMS, HAMPTON WICK.*—Memorial Service to Mr. E. W. Wallis. Speaker, Mrs. Annie Keightley. Sunday next, 7 p.m., Mr. Robert King. Subject, 'Some Mysteries of Sound, Moods, Emotions, and Disease.'

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning, interesting circle, personal messages. Evening, address by Mr. G. T. Brown on 'Liberty.' Sunday next, Mr. W. E. Long: 11 a.m., circle; 6.30 p.m., personal experiences.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., circle; 7 p.m., Miss F. M. Russell on 'Bible Lessons from the Old Testament,' clairvoyance and open circle. Strangers welcomed.

BRISTOL.—*SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.*—Mrs. Baxter gave powerful addresses and good descriptions. Sunday next, at 11 a.m. and 6.30 p.m., also Wednesday at 3 and 7.30 p.m., public services. Other meetings as usual.—J. L. W.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. A. G. Neville conducted Memorial Service. January 27th, Mr. Thompson spoke on 'The Temporal and the Spiritual.' Sunday next, 11.15 a.m., study class; 7 p.m., Mr. R. Boddington. Tuesday, at 8, Mrs. Richards.—H. W.

CLAPHAM.—*HOWARD STREET, WANDSWORTH ROAD.*—Memorial Service. Address by Mrs. Mary Gordon on 'Immortality,' and descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. and Mrs. Kent, address and clairvoyance. Thursday, at 8, service.—F. C.

BRIGHTON.—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Fine work was accomplished for the cause. The Rev. Susanna Harris attracted the largest audiences we have ever had. The keynote of her and the president's addresses was the fine example set to all earnest workers by our beloved brother, Mr. E. W. Wallis. Mrs. Harris gave well-recognised descriptions at each meeting. In the evening Miss Zoë Bridgen sang two solos, and Mr. Stanley Watts gave helpful testimony on behalf of Mr. Wallis and the mediumship of Mrs. Harris. The spirit form of Mr. Wallis was seen more than once during the day, and encouraging messages from prominent arisen workers were given. Sunday next, at 11.15 and 7 p.m., Miss Florence Morse, addresses and clairvoyance, also Monday, 8 p.m. Tuesday, 3, interviews; at 8, also Wednesday, 3 p.m., circles.—H. J. E.

BRIGHTON.—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Mr. G. R. Symons gave good addresses and Mrs. G. C. Curry descriptions. To-day (Saturday), at 8 p.m., Mr. W. J. Colville on 'Parsifal, the Drama of Spiritual Initiation.' Sunday next, at 11.15 and 7, also Monday, at 8, Mrs. Jamrach.

STRATFORD.—*IDMISTON-ROAD, FOREST-LANE.*—Morning, open discussion; evening, Mr. W. E. Walker, address and descriptions. January 29th, Miss V. Burton gave an address and answered questions. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mr. G. R. Symons. Thursday, at 8 p.m., Mrs. Greenwood. 15th, Mr. and Mrs. Hayward.

PECKHAM.—*LAUSANNE HALL, LAUSANNE-ROAD.*—Address by Mr. A. C. Scott; afternoon, Lyceum; evening, Memorial Service to the late Mr. E. W. Wallis; addresses by Messrs. Stockwell and Huxley; several members gave personal testimony. Saturday, January 31st, Mrs. M. E. Orłowski gave good descriptions. Sunday next, 11.30 a.m., Mrs. Still; 3 p.m., Lyceum; 7 p.m., Mr. D. J. Davis. Thursday, Mrs. Barton, psychometry. Sunday, 15th, Lyceum Anniversary. Tea for visitors.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—In an interesting address on 'Death: Does it End All?' Mr. J. C. Thompson referred to the transition of Mr. E. W. Wallis. Mrs. E. Bryceson followed with an eloquently expressed aspiration for Mr. Wallis's future welfare, the whole audience rising at its close. Sunday next, Mrs. Beaumont, address and clairvoyance.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, well-attended meeting; evening, Mr. T. F. Matthews, able address on 'Spiritualism and Reform,' and recognised descriptions. Sunday next, at 11.15 a.m., open meeting; 7 p.m., Mr. A. H. Sarfas. Monday, 8 p.m., clairvoyance. Circles: Tuesday, 7.15 p.m., healing; Thursday, at 7.45, members'.—N. R.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. Mary Davies answered questions; evening, she conducted a memorial service to Mr. E. W. Wallis and also gave well-recognised descriptions. 28th ult., Mrs. S. Podmore gave psychometrical readings. Sunday next, 11.15 and 7, usual meetings; 3 p.m., Lyceum. 14th (Saturday), 'Social.' 15th, 7 p.m., Mr. G. Tayler Gwinn.—J. F.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Our Memorial Service commenced with the organist (Mrs. Westgate) rendering the 'Hallelujah Chorus.' Mr. C. J. Stockwell (president) gave a short resumé of Mr. Wallis's work, emphasising the splendid example he had left. After an anthem by the choir Mrs. Gillespie spoke on 'In my Father's house are many mansions, I go to prepare a place for you.' After a very sympathetic reference to the loss the cause had sustained, she said she had spoken with Mr. Wallis since his passing, and his only regret was that he had not been able to finish all his work and so make it easier for those he left behind. The whole congregation stood in silence for a few minutes, sending to Mrs. Wallis thoughts of love, sympathy and strength. January 27th, instructive address from Mr. W. J. Colville, followed by inspirational poem. Sunday next, Mrs. Mary Gordon, address and clairvoyance.

WHITLEY BAY.—Mrs. Macdonald spoke on 'The Religious Aspect of Spiritualism.'—C. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Warner Clark gave addresses morning and evening.—H. E.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—Mrs. Webster conducted a well-attended Memorial Service.

EXETER.—MARLBOROUGH HALL.—Addresses and clairvoyant descriptions by Mrs. Thistleton, of Torquay.—E. F.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Joachim Dennis on 'The Three Points of Spiritualism.'—G. H. K.

SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Memorial Service to Mr. E. W. Wallis, conducted by Mr. Horace Leaf.—S. E. W.

PORTSMOUTH.—LESSER VICTORIA HALL.—Mr. L. I. Gilbertson, of London, on 'The Ministry of Sorrow' and 'Spiritualism in the Bible.'—J. W. M.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Addresses by Mrs. Neville on 'Faith, Hope, and Love' and 'Death the Open Door to Eternal Progression,' followed by psychometrical readings and descriptions.—C. A. B.

SOUTHAMPTON SPIRITUALISTIC CHURCH, CAVENDISH GROVE.—Addresses by the President (Mr. F. T. Blake). Morning subject: 'God's Relationship to Man'; evening, 'A Tribute to the Memory of Mr. E. W. Wallis.'—R. J. S.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mrs. Spiller spoke in the morning on 'The Promise of Life' and in the evening conducted a Memorial Service to Mr. Wallis; and Mr. Franking sang a solo. January 28th, address by Mr. Spiller.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. V. Tarr; evening, Memorial Service to Mr. E. W. Wallis. Address by Mr. F. Parr. Miss P. Pye presided at the organ. Descriptions by Mrs. Grainger.—H. L.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mr. H. Mundy conducted Memorial Service to Mr. E. W. Wallis, and gave descriptions. January 29th, address by Mrs. E. Mann, descriptions by Mrs. Taylor.

READING.—NEW HALL, BLAGRAVE-STREET.—Morning, Mr. P. R. Street spoke on 'The Cushion of Satan'; evening, address by Mr. Deadman on 'The Forward Look.' January 26th, Mrs. C. Street, psychometry and clairvoyance. 27th, Healing Guild.

PAIGNTON.—MASONIC HALL.—Address and descriptions by Mrs. Christie, of Torquay. The President (Mr. H. P. Rabbich) referred to the transition of Mr. E. W. Wallis, and spoke of his sterling work as a worker for Spiritualism.

NELSON.—Memorial Service: Mr. Hanson G. Hey paid a glowing tribute to the life and work of Mr. Wallis. The large congregation reverently stood as an expression of sympathy to his bereaved family.—J. E. R.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Addresses by Mr. Ford and Mrs. Bewick, and descriptions. January 26th, public meeting, conducted by Mrs. Grainger, of Exeter. 27th and 29th, circles.—W. G.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, Memorial Service, address by Mr. Lund; descriptions by Mrs. Lund. January 26th, psychometric reading by Mrs. Bryceson. 28th, address by Mrs. Miles Ord on 'Spiritual Completeness,' and descriptions.—E. M.

FULHAM.—COLVEY HALL.—Afternoon, Mr. H. Boddington addressed the Liberty Group on 'Auras' and conducted a Memorial Service in memory of Mr. E. W. Wallis. January 28th, evening, Mrs. Neville spoke on 'Death: The Open Door to Eternal Progression.'—H. C.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Morning, Mrs. Taylor Woodall spoke, and in the evening conducted a Memorial Service to Mr. Wallis. Descriptions were given at both services. 2nd, afternoon, tea meeting; evening, phenomena meeting.—F. A.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Lethbridge conducted Memorial Service to Mr. E. W. Wallis and Mrs. Stoneman; descriptions by Mrs. Summers. January 28th, address by Mr. Clavis; descriptions by Mesdames Trueman and Summers. 30th, public circle.—A. W. C.

SOUTHPORT.—HAWKSHED HALL.—Memorial Service: addresses by the president on 'Transition' and Mrs. Annie Riley on 'Now the Labourer's Task is O'er.' Mrs. Clara Cox sang a solo. The platform was decorated with Mr. Wallis's favourite flowers. Vote of condolence with Mrs. Wallis and family.—E. B.

TOTTENHAM.—684, HIGH ROAD.—Special Memorial Service to Mr. E. W. Wallis: Miss Morris spoke on 'Death, the Gateway to Life Eternal,' embodying sympathetic and appreciative allusions. The President reviewed the salient features of Mr. Wallis's life and work, and read a memorial poem. Mr. D. Hanneford sang 'The Crossing of the Bar,' and, at Miss Morris's invitation, the audience rose in sympathy with Mrs. Wallis.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service, Mr. Geo. F. Tilby. Evening, Memorial Service. Fine display of floral gifts. Mr. J. Harold Carpenter spoke on 'Patience and Faith.' The choir sang the anthem 'O Rest in the Lord,' the solo being taken by Miss F. Shead. January 29th, Mr. Christopher Adamson spoke on 'Wisdom' and answered questions.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Annie Boddington spoke on 'The Gifts of the Spirit' and gave descriptions in the morning, and in the evening conducted a Memorial Service to Mr. E. W. Wallis, delivering an eloquent discourse. Mr. Lamsley and Mr. Wheeler also assisted, and Miss Norah Brandram sang a solo. January 28th, address on 'Receptivity' and psychometric readings by Mrs. Spiller.

CHELSEA.—COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD, W.—Last Sunday evening the services, hitherto held at Sydney Hall, Chelsea, were transferred to the above address. Mrs. L. Gapper lectured on 'The Gift of Prophecy Greater than the Gift of Tongues' and gave descriptions and psychometry. Sunday next, at 7 p.m., lecture by Mr. Arthur Slee on 'The Occultism of the Roman Catholic Church'; clairvoyance by Mrs. Imison (Nurse Graham); silver collection.—J. D.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—Largely attended Memorial Service. Beautiful floral decorations. After a sympathetic reference by president, Mr. Wallis's favourite hymn, 'The Mystic Veil,' was sung by the whole company, who afterwards engaged in silent prayer. Mr. E. Spencer gave an eloquent description of Mr. Wallis's life and work. Mrs. Charge sang a solo. The council, members and friends unite in offering Mrs. Wallis and family their deepest sympathy in their great loss.

WALSALL.—CENTRAL HALL, BRADFORD-STREET.—Morning, Mrs. Alice Jamrach spoke on 'The Bible, Christianity, and Spiritualism,' and in the evening conducted a Memorial Service and gave descriptions; solo by Mr. Simpson. The rostrum was decorated with red and white flowers. The sympathy of the audience was requested on behalf of Mrs. Wallis. The President, Councillor J. Venables, also paid a loving tribute to Mr. Wallis's memory. He also referred sympathetically to the passing on of Mrs. Jenkins, who had long been associated with the Walsall Society.—S. B. B.

NEW PUBLICATIONS RECEIVED.

'Master Keys.' By CAPTAIN WALTER CAREY, R.N. Paper cover, 1s. or 1s. 2d. post free. Order of the Golden Age, 153-155, Brompton-road, S.W.

'Des Phénomènes Prémonitoires.' By ERNEST BOZZANO. Paper cover, 5fr. Annales des Sciences Psychiques, 175, Boulevard Péreire, Paris.

'Mrs. Besant's Theosophy according to the Bishop of Madras.' By JOHAN VAN MANEN. Six annas. Theosophical Publishing House, Adyar, Madras.

'Problèmes de Philosophie Spirite.' By ROUXEL. (Bibliothèque Spirite). Paper cover, 1fr. Of booksellers and of the author, 17, Avenue de la Ville-aux-Roses, Paris.

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