

Light:



A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,724—VOL. XXXIV. [Registered as] SATURDAY, JANUARY 24, 1914. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

MONDAY, January 26th, at 7.30 p.m.—

Admission 1s.; Free to Members only.

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'Ancient Symbols and Modern Interpretations.'

TUESDAY, January 27th, at 3 p.m.—

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Seance for Clairvoyant Descriptions ... MISS MCCREADIE.
NO admission after 3 o'clock.

WEDNESDAY, January 28th, at 7.30 p.m.—

Admission 1s.; Free to Members only.

Public Lecture ... MR. W. J. COLVILLE.
'Therapeutic Uses of Light and Colour.'

THURSDAY, January 29th, at 5 p.m.—

Members and Associates only. Free.

Psychic Class ... MME. ROSSBAU.
'A Talk on Psychic Development.'

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For further particulars see p. 38.

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| Historical Series | " 8—Mr. Loftus Hare. | 'Pre-Buddhism.' |
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| | " 22—Miss M. E. Lilley. | 'The Buddhist Scrip-
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| | March 1—Mr. Loftus Hare. | 'Asoka.' |
| | " 8—Mr. Herbert Whyte. | 'The Light of
Asia.' |
| | " 15—Mr. Lane Fox Pitt. | 'The Religious Diffi-
culty in Education.' |
| | " 22—Lt. Col. Bola Nath. | (Subject to be an-
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NOTES BY THE WAY.

'LIGHT' this week assumes a mournful aspect, but for the mourners the darker shadows of the tomb have been for ever dispelled. Our friend has passed into the night, but has emerged from it into the light of another day than ours. For us there are no 'cold hic jacets of the dead.' Our truth is one

that points out a hereafter
And intimates eternity to man,

and though the change may be one that will present for us 'a variety of untried being,' 'new scenes and changes,' we stand in the assurance that whatever is is well, and more than well. 'Rest after toil, peace after stormy seas,' reunion with those who have gone before, a space in which to become acclimatised to the higher conditions of a better world, and 'then the glory of going on.' He was a good man, and he did his work. He has arisen to breathe 'an ampler day' and to take up his task anew under conditions where labour is but the joyous activity of the spirit.

The late Dr. Oliver Wendell Holmes, who championed Spiritualism in his books, had a clear view of the purpose of life on earth. Here is a piece of shrewd homely wisdom from 'The Professor at the Breakfast Table':—

Think, one moment. The earth is a great factory wheel, which, at every revolution on its axis, receives fifty thousand raw souls and turns off nearly the same number worked up more or less completely. There must be somewhere a population of two hundred thousand millions, perhaps ten or a hundred times as many, earth-born intelligences. Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes on soundings. In this view I do not see anything so fit to talk about or half so interesting, as that which relates to the innumerable majority of our fellow-creatures, the dead-living, who are hundreds of thousands to one of the live-living, and with whom we all potentially belong, though we have got tangled for the present in some parcels of fibrine, albumen and phosphates, that keep us on the minority side of the house.

We referred some time ago to the story of the mathematician who was induced to read Milton's 'Paradise Lost' and who, after toiling through it conscientiously, remarked, 'Well, after all, what does it prove?' In her new book, 'Psycho-Therapy,' Dr. Elizabeth Severn tells a better story concerning a freshman who in his trigonometry class was asked by the professor, 'Have you proved this proposition?' to which the freshman replied, "'Proved" is rather a strong word, but I can say that I have rendered it highly probable.'

Mr. J. Arthur Hill, in his article on 'Changing Religion,' in the current issue of the 'Hibbert Journal,' deals

shrewdly with the question of morality divorced from religion and the nature of its appeal to the 'man in the street.' Told that he should practise virtue, the unregenerate matter-of-fact man 'will ask why he should act morally when his inclinations draw him in other directions.' To that question the agnostic or materialistic school of ethics has no answer, or at any rate only the kind of answer that the 'man in the street' would dismiss as 'moonshine' (in his rude way). He wants a substantial reason:—

If, for example, you tell him, in answer to his question as to why he should be right, that in proportion as he fails to do it in this world, he will suffer pain in the next, that for each attempt at doing right here, he will be rewarded there—if you can seriously tell him this, you will reach him. You have given him what he calls a 'reason.'

But even here the appeal may fail. Suppose our man in the street, like the pot-house politician in 'Sketches by Boz,' interrupts your eloquence with the remark, 'Prove it,' and 'pauses for a reply'? You cannot endow him with a flash of mystical illumination. You must give him some facts. And that is one of the functions of Spiritualism.

In 'What is Occultism?' (William Rider and Son, Ltd., price 2s. net), 'Papus,' whose name is so well known in connection with occult studies, gives us a philosophical and critical study of the subject. In his opening chapter the author describes Occult Science as relating to the investigation of the invisible or occult part of man and nature, and draws a distinction between it and what he calls 'contemporary science' by pointing out that whereas the latter makes known publicly its discoveries and practices, Occult Science divides its investigations into two categories: that which may be published in order to advance the welfare of mankind and that which must be restricted to select individuals. That division of occult research and discovery is of course a well-known one. Our own feeling towards it is that the separation of the two branches is to a large extent an automatic process, that is to say, the revelations of high truth are determined by the nature and fitness of the seeker rather than by any artificial barriers interposed from without. Within the compass of about a hundred pages 'Papus' covers a great deal of ground, and although we are not at all in agreement with some of his conclusions, the subject is dealt with in an able and interesting style, and the translation (by Mr. Fred Rothwell, B.A.), is extremely well done.

Another of the multitudinous books bearing the name of Mrs. Annie Besant has reached us for notice. 'Superhuman Men in History and Religion' is its title (Theosophical Publishing Society, 2s. net), and it consists of a reprint of addresses delivered by the Theosophical leader in London and Stockholm, in June last. Mrs. Besant's ability in presenting the academic side of the subject with which her name is now so closely associated is so well known that it is needless to remark on the skill and clear

ness with which her ideas are presented. We may differ from her conclusions, but at least we are conscious of the efficiency with which they are stated. The following passage from the lecture on 'The Conditions of Intellectual and Spiritual Growth' bears on a subject which has been very much in the air of late—the question of investigation:—

There is nothing outside of the right of the Intellect to question. It can only know by investigation, and if you say 'You must not investigate,' 'That is too sacred for your investigation,' how shall you know that you are not shutting out that which is within your reach? . . . Hence the demand made by many to put limitation on the right of investigation and study is illegitimate.

We are cordially in sympathy with that claim for free trade in knowledge and research.

There is much sound teaching in 'Insights and Heresies pertaining to the Evolution of the Soul,' by Ammyeetis (Persian), issued by The Christopher Press, Boston, U.S.A. The author sees clearly and well into many of the subjects with which he deals, and he has a racy American directness of speech which may come as a surprise to those who, noting the name of the author, look for something of the Oriental style of diction. Ammyeetis gives us his views on many subjects, and some of his observations are well worth quotation:—

The transcendentalism of one age, shorn of the peculiar shading given to it by the individuality of the mind through which it first manifests itself, becomes the hard commonsense of the next.

All the pains of human life come in consequence of the resistance of the souls of men to the law of progress which is always and everywhere laying hold of them to force them . . . up to God.

Once the soul really looks forth and sees, there can be, after that, no more sleeping.

The conventionalities are not intended to keep people apart who really 'belong' together . . . but to protect those who wish to live good lives from the invasions of envious curiosity.

A THANKSGIVING AND A PRAYER.

The 'Prayers from many Shrines' which have appeared from time to time in this column have, as a rule, been gleaned from outside sources, but some of the most beautiful of those which have recently seen the light were written by Mr. Wallis himself, 'as the Spirit moved him.' Now that his earthly presence is gone from us, our thoughts, too, turn to prayer—yet not so much to prayer as to thanksgiving:—

O Great Father of our spirits, we thank Thee for our brother departed this life. We thank Thee for his earnest work in bringing consolation to souls saddened by bereavement, and in cheering and stimulating the depressed and those who are tempted to look on the dark side of things, to distrust themselves, to distrust Thee, to distrust their fellow men and women; for the healthful, bracing influence of his life cheery optimism and the fearlessness with which he attacked all that he held to be dishonouring to Thee and hurtful to Thy children; for the sympathy with which he entered into the joys and sorrows of others; for the patience with which he listened to tales of trouble, real and imaginary; for his sane and wise counsel to those who sought his advice, and the gentleness and tact with which he administered it. For all these things we who knew and loved him thank Thee. May the sweet, yet invigorating and helpful influence of his life long remain with us. Well and faithfully has he laboured: we pray for those who must enter into his labours, and who, it may be, are fearful of the task that lies before them. May they win, in Thy strength, the mastery over their fears, and, having gained that spiritual emancipation, take up the mantle of his spirit, smite with it and divide the waters of difficulty, and, passing over, enter manfully on the service that awaits them! Amen.

OWING to exceptional pressure on our space we are compelled to hold over much material that would otherwise have appeared in this 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 5TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. GEORGE L. RANKING,

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

'PRACTICAL ISSUES OF SPIRITUALISM.'

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

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

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

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

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

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

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

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 27th, Miss McCreadie 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, January 29th, at 5 p.m., Madame Rosseau will give 'A Talk on Psychic Development.'

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, January 30th, 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.

Another series of lectures by Mr. Colville at the Rooms of the Alliance has been arranged to suit the convenience of friends who can only attend of an evening. Each lecture will commence at 7.30 p.m. The following are the dates and subjects:—

1914.
Monday, January 26—'Ancient Symbols and Modern Interpretations.'

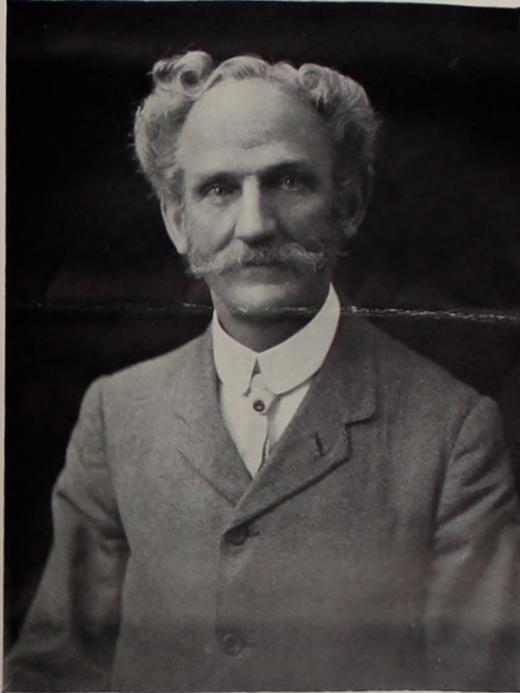
Wednesday, January 28—'Therapeutic Uses of Light and Colour.'

Monday, February 2—'True Sensitiveness: How We May Develop Psychic Faculties and Enjoy Full Mental Liberty.'

Each lecture is limited to one hour only, but questions may be asked during the succeeding half hour.

Admission 1s. each.

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.



EDWARD WALTER WALLIS.

Editor of 'Light' and Honorary Secretary of the London Spiritualist Alliance.

(Passed to Spirit Life, January 11th, 1914.)

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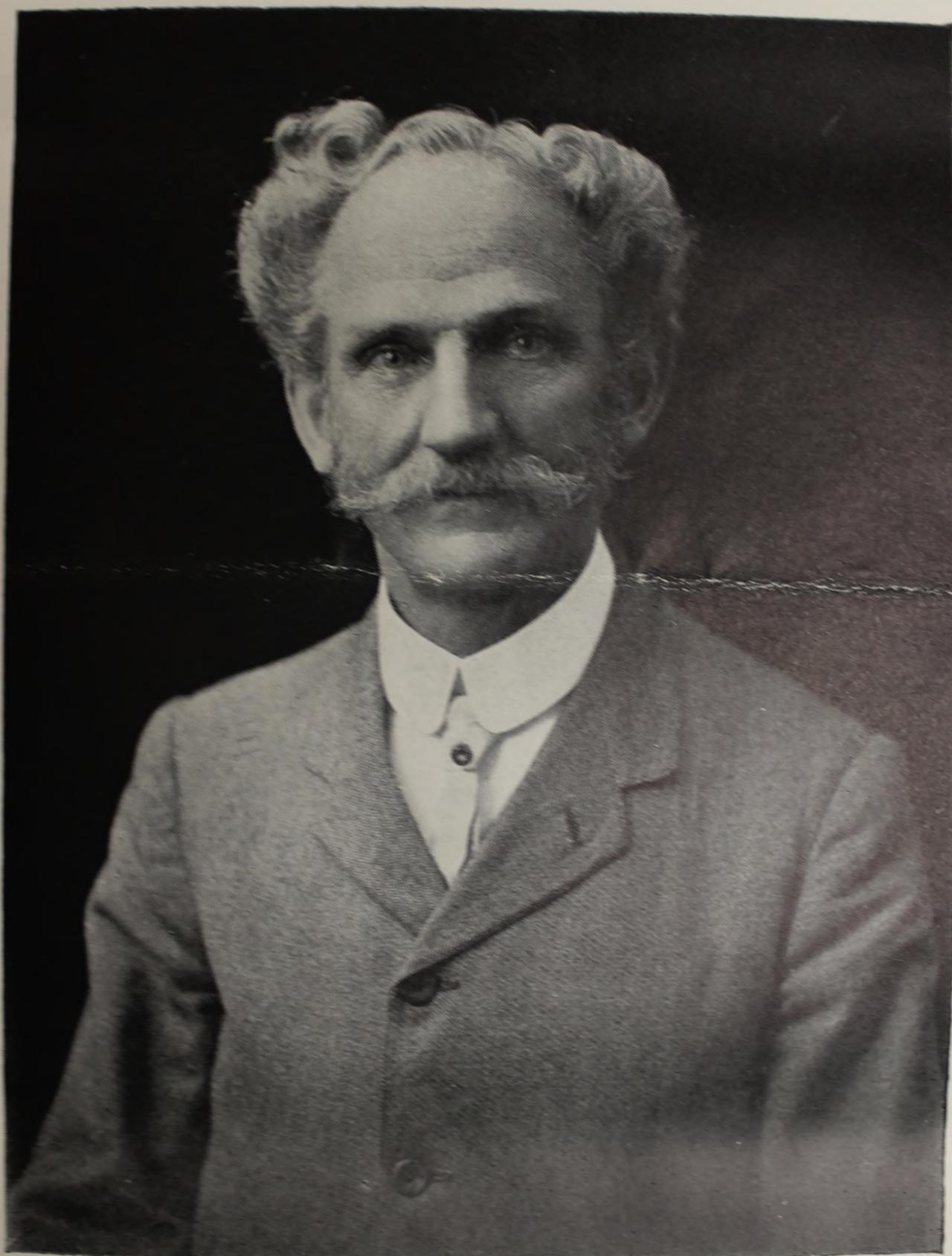
plified in his own life, his message struck more deeply into the hearts of men than did that of teachers who failed to embody their message in their lives. In all efforts for the betterment of our work he took an active share. Mr. Wallis was called to the high and noble task of leading public opinion through the agency of his pen. In his early days he found a means of thus expressing his convictions in 'The Two Worlds. Faithfully and well he served his office, and promotion came to him in a call to the great Metropolis, the centre of the world's thought and civilisation. Through the columns of 'LIGHT' he helped to increase the light, and the world to-day was the better for the life and thought and work of Edward Walter Wallis.

'As comrade, friend, and almost brother for forty years,' said Mr. Morse in a touching personal reference, 'he and I have stood side by side. He has preceded me, he has gone to the fair country beyond, and I do not mind telling you that I am sorry, because, being the elder man, I hoped that he would do this service for me that I am to-day doing for him. No other man would have so completely met my desire; but, as of old, one

holding a Memorial Service commemorating his services, a tribute which our contemporary feels that he richly deserves. Sunday, February 1st, is suggested as being a date that will enable societies to arrange for holding the service all upon the same evening.

THE secretary of the Brighton (Manchester-street) Society states that on the evening of the 11th inst. (as several members who were present can testify) Mr. Colville publicly announced receiving what apparently turned out to be a spirit message, relating to the society, from Mr. E. W. Wallis, the significance of which was realised when the news of Mr. Wallis's transition arrived on the following morning.

A WELL-WRITTEN and appreciative notice of the friend whose sudden and unexpected calling hence is such a heavy blow to 'LIGHT' and to the cause for which it stands, appeared in 'The Finchley Press' of the 16th. The writer gives a necessarily brief but perfectly accurate account of his literary work and many-sided activities, and truly says that 'the Spiritualist community could probably have spared many of its members better than E. W. Wallis.'



EDWARD WALTER WALLIS.

*Editor of 'Light' and Honorary Secretary of the
London Spiritualist Alliance.*

(Passed to Spirit Life, January 11th, 1914.)

THE TRANSITION OF MR. E. W. WALLIS.

SERVICE AT THE CREMATORIUM.

Strong evidence of the esteem and affection in which Mr. Wallis was held was afforded by the large number of friends present on Thursday afternoon, January 15th, at the funeral service held at the Crematorium, Golder's Green. Every seat was occupied, and as there were many other friends standing at the back who had come to pay a last tribute of respect to the man they loved and honoured there must have been at least three hundred present. The service was what a Spiritualist service should be, full of the spirit of that joy which triumphs over pain. After Mr. J. J. Morse's beautiful opening invocation we sang with the fervour of conviction Longfellow's 'Psalm of Life,' with its note of assurance that the grave is not the goal of life, and its call to earnest work and patient waiting. Before entering on his eloquent eulogy of our departed friend, Mr. Morse read the following poetical tribute, which Mr. Wallis's eldest son, Mr. B. C. Wallis, had paid to his father's memory:—

Gallant soul'd warrior! Leader of men!
Dear Heart, farewell! Strong are the chains that bind
Our lives with thine; most of us, left behind,
Fare forth in thought with thee, beyond earth's ken.

Great hearted wayfarer! we'll meet again;
Thy voice was swiftly stilled, yet lives thy mind;
Thy work is briefly stayed, yet we shall find
Our ways still linked with thine, Leader of men.

Fare forth to meet anew those passed before,
Carry our thoughts with thee to that far shore.
Greet those we knew of old, that happy band,
Waiting to welcome thee in yonder land.
Bring back thy message true, tell it again,
Brave hearted Pioneer, kindest of men.

Mr. Morse commenced by saying that the friend we had assembled to honour—Edward Walter Wallis—who had laid aside his earthly garment on January 11th, was fifty-eight years of age, having been born in 1855. While quite a young man he heard the voice of the angels, and was attuned to their ministry, and many of those present had thrilled to his utterances. Those who were acquainted with the history of Spiritualism knew how serious was the task of its propagandists in those early days. We loved our friend for his noble work, but better still for his qualities as a man and as a husband and father. He was blessed with the cheer and support of the partner of his earthly pilgrimage. Our loss was his gain, but the chair once filled was vacant; the familiar footfall about the house was heard no more; and for a little season the sense of bereavement could not but be deeply felt. The speaker therefore asked that the sympathy and love of his hearers should flow forth in waves of comfort and blessing to sustain 'our dear sister' and her children. In serving the great cause with which he was so fully identified, our brother had engaged in many a hard-fought battle, but he ever left behind him messages of hope and inspiration to higher, purer and sweeter living. Exemplified in his own life, his message struck more deeply into the hearts of men than did that of teachers who failed to embody their message in their lives. In all efforts for the betterment of our work he took an active share. Mr. Wallis was called to the high and noble task of leading public opinion through the agency of his pen. In his early days he found a means of thus expressing his convictions in 'The Two Worlds.' Faithfully and well he served his office, and promotion came to him in a call to the great Metropolis, the centre of the world's thought and civilisation. Through the columns of 'LIGHT' he helped to increase the light, and the world to-day was the better for the life and thought and work of Edward Walter Wallis.

'As comrade, friend, and almost brother for forty years,' said Mr. Morse in a touching personal reference, 'he and I have stood side by side. He has preceded me, he has gone to the fair country beyond, and I do not mind telling you that I am sorry, because, being the elder man, I hop'd that he would do this service for me that I am to-day doing for him. No other man would have so completely met my desire; but, as of old, one

has been called and the other left, and I can only hope that you and I and all of us may emulate in our daily life his noble record.'

We had lived, the speaker continued, beyond the days when we were content with mere belief in a future life; we had exchanged belief for knowledge. Our triumphant note was not 'I believe,' or 'I hope,' but 'I know!' It was in this knowledge that our brother had lived and died. In his passing he had realised one of his dearest wishes—to die in harness. Faithful to duty to the last, he was at work on the Friday; on Saturday he was unconscious; on Sunday the doors had been opened and the soul liberated. We had scarcely yet had time to realise our loss. Our minds failed to grasp the fact that only a few days ago here was a man alert, active, vigorous and strong; to-day here was only the shell.

As time went on we should be able to estimate the value of his work more fully. We knew 'there was no death,' and therefore, while our natural feelings must be stirred, we rejoice that, in accordance with God's wisdom and His law as expressed in Nature, the barriers would be broken for us all in turn, and whatever trial and difficulty we might encounter there would come the time when the white angel would send forth his call on the silver trumpet and we would pass beyond pain and sorrow out into the land of life and light and liberty.

'Naught is left,' said Mr. Morse in conclusion, 'but to commit his mortal remains to the cleansing flames. While we may cherish the memory of the loving husband and father, the faithful worker, the true-hearted friend, we know that all is well with him. May the light of the angel world fill our hearts. May the knowledge we have sustain us in the hour of trial. May we each realise our duty and do it as faithfully as our brother has done his, and may men say at the last as true and kindly things of us as I have endeavoured to say of him who was everybody's friend, the good and faithful husband and father and earnest worker, Edward Walter Wallis.'

The service concluded with the singing, at Mrs. Wallis's special request, of Lizzie Doten's inspired chant of victory over death, of which we give the first verse:—

The world hath felt a quick'ning breath
From Heaven's eternal shore,
And souls triumphant over death
Return to earth once more.
For this we hold our jubilee,
For this with joy we sing—
'O Grave, where is thy victory?
O Death, where is thy sting?'

Prior to the public service at the Crematorium Mr. Morse conducted a short private service at 'Morveen,' Stanhope-avenue, Finchley, in the presence of the family and a few intimate friends.

The floral tributes were many and beautiful.

D. R.

A THOUGHTFUL SUGGESTION.

'The Two Worlds' adds to its announcement of Mr. Wallis' transition the kindly and thoughtful suggestion that societies all over the United Kingdom should fix upon one Sunday for holding a Memorial Service commemorating his life and services, a tribute which our contemporary feels that he richly deserves. Sunday, February 1st, is suggested as being a date that will enable societies to arrange for holding the service all upon the same evening.

THE secretary of the Brighton (Manchester-street) Society states that on the evening of the 11th inst. (as several members who were present can testify) Mr. Colville publicly announced receiving what apparently turned out to be a spirit message, relating to the society, from Mr. E. W. Wallis, the significance of which was realised when the news of Mr. Wallis's transition arrived on the following morning.

A WELL-WRITTEN and appreciative notice of the friend whose sudden and unexpected calling hence is such a heavy blow to 'LIGHT' and to the cause for which it stands appeared in 'The Finchley Press' of the 16th. The writer gives a necessarily brief but perfectly accurate account of his literary work and many-sided activities, and truly says that 'the Spiritualist community could probably have spared many of its members better than E. W. Wallis.'

PERSONAL TRIBUTES.

A. W. ORR.

It is some satisfaction, though a melancholy one, to pay a small tribute to the memory of one of the best and truest men I have ever met, even though I must fail to put into words an adequate appreciation of his character.

Nearly twenty years have rolled by since I made the acquaintance of Mr. E. W. Wallis in the offices of the 'Two Worlds' Publishing Company in Manchester, he being then the editor of the paper and secretary to the company, and I just beginning investigation of those truths of which he was such a capable exponent. In those early days I quickly recognised his sincerity and his devotion to the cause which he had espoused, and it is pleasant to recollect that we were friends almost from the time of our first meeting, and, until he left Manchester for London, were associated in many activities connected with Spiritualism. During those years it was my privilege to be on terms of intimate friendship with Mr. and Mrs. Wallis and their family, a friendship that has never since been clouded, and so I learned how truly he carried out in his daily life and in all its relations those principles of fidelity to truth, of sympathy and charity to his fellows, and of confidence in, and co-operation with, the angel world that so highly distinguished him. The purity and sincerity of his life were so indubitable that he was in actuality the exemplar of those 'fruits of the spirit' whose cultivation was so eloquently advocated in the addresses delivered through him; and the simplicity and geniality of his nature drew to him the affection as well as the esteem of all who knew him.

A dear and valued friend has gone from earth, but some day he will greet me again, and perhaps we may again work together as for a little time we did on this side. So mote it be.

DR. ABRAHAM WALLACE.

We mourn the loss of one of the most lovable men it has been my privilege to meet. E. W. Wallis is known to Spiritualists all over the world as one of the greatest ornaments in the Spiritualistic movement, and his sudden transition from the physical plane of existence at a comparatively early age creates a void which it is impossible at present to fill.

He and his beloved wife, M. H. Wallis, formed an unique couple, both being trance mediums of the highest order, and much valuable teaching has been given through their combined labours. Our risen friend was not only a fine instrument for the unseen forces to function through, but he was an excellent and effective speaker in his normal condition. The members of the London Spiritualist Alliance will recall the many critical and complimentary remarks made from time to time, in his own quiet, dignified way, in appreciation of the various occupants of its platform.

His powers as an editor, formerly of 'The Two Worlds' and latterly of 'LIGHT,' have always been much appreciated by all their readers. As an occasional contributor to 'LIGHT,' I have always admired his powers of discrimination in the selection of matter for its pages. Being so sensitive himself, he was, I am sure, often keenly alive to the disappointment he was obliged, as a discerning editor, to give to those whose contributions he had to reject, owing to their containing too much of an argumentative nature.

In 1896 a short series of trance addresses delivered by Mr. Wallis, then editor of 'The Two Worlds,' was published by the Birmingham Spiritualists' Union under the title of 'Spiritualism Explained,' and has proved of great service to those earnestly desiring to gain a knowledge of the truths of Spiritualism. This small volume may be regarded as a kind of text-book, for it deals with spiritual philosophy, and gives advice as to how to investigate. Its perusal gave me much help and encouragement, and when I came in contact with its author some years afterwards, I was much attracted by his genial, bright, optimistic nature. It has been to me a joy and gladness and an inestimable blessing to have had intercourse with such a beautiful soul.

In his passing away I seem more fully to realise the truth

and beauty of the last sentences of one of those addresses in his little volume, above referred to, in which his inspirers say:—

Educate the powers of the spirit, use them intelligently and lovingly, and you will ascend from stage to stage. Only by striving to understand and to obey the will of God, in conforming to the laws of health—bodily, mentally, morally, and spiritually—will you realise that religion of life, that philosophy of being, that scientific explanation of the secrets of consciousness, of the blending of your own heart-love with the heart-love that presides supreme, that will enable you to say, 'I and my Father are one. I have overcome the world. Come death when it may, I am ready, aye ready, to go through the love-lighted portals of death to join the dear ones gone before in the larger life beyond.'

MISS H. A. DALLAS.

I should like to add my respectful tribute to the memory of our late Editor. All who have come in contact with him through his work for Spiritualism or otherwise must have recognised his character as one of self-effacing uprightness. Those who possess unusual spiritual gifts in any direction are too often self-consciously aware of them, and an element of self-importance is liable to tarnish their work. E. W. Wallis seemed to me to be a man entirely devoid of this blemish. His work was everything to him, and it was pursued with untiring devotion, and with a sanity and healthy-mindedness which afford one of the best answers to the oft-repeated accusation that Spiritualism leads to deterioration and lack of mental balance. These qualities, together with his invariable kindness and fairness towards those who held different views from his own, are marked characteristics in the personality of him who has been so suddenly called 'up higher.' For him we feel that death can only mean promotion, more work and more power to work for the truths he held so dear. Do we not know that it is

God's task to make the heavenly period
Perfect the earthen?

L. H. WITLEY.

I hardly recall any case of passing on, the announcement of which came to me with a greater sense of shock and of loss than the entrance into the unseen of our honoured friend and leader, E. W. Wallis. From the first time I met him, on the introduction of our mutual and beloved friend, Arthur Holden, I ever found him not simply approachable and brotherly, but patient and always ready to help and counsel. I never came to see eye to eye with him completely, nor, I need hardly add, did he with me; but this was no bar to the growth of our friendship. In writing for 'LIGHT' he suffered me to say *what* I would as I would, and his appreciation and encouragement were a great stimulus to me in my literary work. There was nothing of the autocrat—still less of the dogmatist or of the bigot—in him: he was all for fellowship, for co-operation and comradeship, and he welcomed the utterance of any message charged with conviction and with helpfulness. He believed in the inner shrine of man's being, in the inner light, in the directness and the immediateness of communion and contact between man and his Maker, in the divinity, and not the depravity, of human nature. There was in him a wonderful and charming blend of sincerity and humour. But the greatest, the deepest, thing in our friend's personality was his sanity, his poise and balance, his sweet reasonableness. And this is the more surprising when one bears in mind the innumerable trials of an editor's patience and the many illustrations he encounters of the foibles and the follies possible to humankind. Standing definitely and decisively upon his own ground, from which nothing in heaven or on earth could move him, he was yet ever mindful of the right of individual judgment and personal expression on the part of others. Happily, we do not sorrow for him as those without hope: to him, truly, has come the call, 'Friend, come up higher.' He has entered upon the blessed life, and as we think, now and in the time to come, of his manfulness, his charm, his fraternalness, his manifold and many-sided ministries, we shall rejoice for him and with him, and something of his own blessedness will permeate our own

spirits, and help to keep us from being laggard or slothful in face of the demands and the duties, the calls and the claims, of life as it yet lies before us.

G. TAYLER GWINN.

It was hard to realise that our brother, E. W. Wallis, had passed to the Inner Realm, for it seemed but yesterday that his ever-cheery voice and bright smile were with us; but as I stood in the chapel at Golder's Green, looking on the casket which contained all that was mortal of our brother, it was brought home with unanswerable power that 'the hand had vanished, the voice was stilled.' But the spirit which animated our dear brother has been liberated from the bonds of matter; and we who know him know also that 'his soul goes marching on!' Let us, therefore, send our heartiest greetings to him; our thanks, also, for the glorious stimulus which lives such as his provide for us who still linger on the field of battle.

I shall not forget his face, nor will the sound of his voice cease to echo in my ears; for on some occasions when he has stood on the platforms of both the National and London Unions his words have been an inspiration to me, and his face bore most striking evidence of the complete harmony existing between his mind and his soul.

One incident recurs to my mind which may, perhaps, illustrate my last remark. At the last annual meeting of the National Union, held in the Town Hall, Birmingham, at the evening meeting Madame May Reakes had just given a most beautiful rendering of 'Nearer, my God, to Thee,' and the audience, wrought to a pitch of enthusiasm by the almost angelic voice of the singer no less than by the heart-stirring words of the song, burst into vigorous clapping of hands. Mr. Wallis, who was to speak next, rose from his seat, and said, 'It feels almost like desecration to clap after such a song as that'; and on his face there was a look of ecstasy which showed that—at least as far as he was concerned—the soul had caught the divine vibrations set thrilling by the singer. The address which he gave was eloquent of the man. Alas! little did we think it was his 'swan song.'

Our movement is the poorer for his removal, from the point of view of the material side of our work; but we know that 'God knoweth best,' and we also know that our brother's interest in the ministry of angels will not fail; so we will labour on in sure and certain hope that his efforts will still be on our behalf, and his presence, though unseen, will yet be with us.

H. BIDEN STEELE.

It is almost impossible to realise that our dear 'Chief' has left us, when only on the preceding Thursday he was taking active part in a Council meeting. If he has not already done so he will, after his rest, confirm the inner knowledge of the Spiritual World which he so abundantly had, and so skilfully and tactfully imparted to his numerous audiences, and find himself in yet closer touch with Lighthouse, Standard-Bearer, Imperator, Morambo, and others whose names and teachings we revere. May his influence ever be with us to counsel and help those left behind to carry on the good work!

W. H. EVANS.

We can ill afford to lose such a man. The ranks are rapidly thinning out, the old guard moving on to wider fields of labour. May those behind be worthy of those in front. I cannot express all that I feel, for though I only met Mr. Wallis once the many letters I received from him, with counsel and advice, endeared him to me, and I feel there is a gap in life and friendship hard to fill.

REV. ARTHUR CHAMBERS.

The loss is *ours*, and will be a loss which will be acutely felt by a large circle of those who appreciated our friend's long and untiring work in the cause of Truth. . . His work is not *done*. Nay, I believe that his spiritual energies are but transferred to a wider field—that he, one of God's helpers in lifting dark shadows from our earthly outlook, is still, in a world of greater possibilities, carrying on his mission.

'THE TWO WORLDS.'

Copy of a Resolution passed by the directors of the 'Two Worlds' Publishing Co., Ltd., at their ordinary meeting held at 18, Corporation-street, Manchester, on Monday evening, January 12th, 1914:—

Resolved: That the Directors of the 'Two Worlds' Publishing Co., Ltd., having learned of the sudden transition to Spirit Life of that able, honourable and sterling champion of Spiritualism, Mr. Edward Walter Wallis, one of the original promoters of the Company, who successively became its General Manager and the Editor of its periodical, and whose reputation as an advocate of Spiritualism is world-wide in extent, we, at this our ordinary meeting for the consideration of the Company's business, do hereby record our high appreciation of the life, character and services of Mr. Wallis, and order that this Resolution be inscribed upon the Minute Book of this Company, and that a copy of the same, accompanied by a letter of condolence, be sent to Mrs. M. H. Wallis.

Moved by MR. FREDK. TOMLINSON, Chairman.
Seconded by MR. WM. JOHNSON, Director.

Carried unanimously.

J. A. WILKINS.

We cannot easily estimate the greatness of the loss. My first impressions of our dear departed friend and my last were the same, and never varied for a moment through all the years I have known him; it was 'He was one of the best.' 'God buries His workmen, but carries on His work,' and this must be our sustaining thought.

LEIGH HUNT.

I feel, as we all must feel, greatly saddened by the sudden transition of our splendid friend and worker. Yet our sadness is more for the 'break' it must be to dear Mrs. Wallis. How all our hearts' sympathy went out to her and her family at the cremation service. I think all must have felt strengthened by Mr. Morse's words—his manly and truly fitting tribute was as sincere as it was dignified, and any strangers present, whatever their opinions may have been, could surely take no exception to the way in which the ceremony was conducted, nor to the words spoken and sung.

Other equally warm testimonies to our friend's worth, including a very full and eloquent tribute from the pen of Mr. W. J. Colville, are unavoidably held over till next week.

Letters expressive of high regard for Mr. Wallis, and of sympathy with his relatives, friends and co-workers, have also reached us from: Sir Richard Stapley, Mr. Ralph Shirley, the Cosmos Society, Mr. J. Arthur Hill, Mr. Ernest Morley Mills, Mrs. E. A. K. Alleyne, Mrs. Mary Simpson, Mrs. Place Veary, Mrs. Watts, Mrs. Mary E. Russell, Miss March, Miss F. C. Scatcherd, Mr. A. Vout Peters and others.

The following list of official expressions of sympathy received among others by the family has been sent us by Mr. B. C. Wallis, accompanied by the subjoined warm acknowledgment:—

(i.) The Spiritualist Societies: Marylebone, the London Spiritual Mission; Walsall; Brighton (two); Kingston; Birkenhead; Cardiff; Camberwell.

(ii.) The members of Mrs. Cannock's circle.

(iii.) Mr. G. Tayler Gwinn, president, Mr. Hanson G. Hey, secretary, Spiritualists' National Union; Mr. H. Beamish, the Finchley Esoteric Club; members and delegates of the Union of London Spiritualists representing fifteen London societies.

(iv.) Mediums and co-workers: Mrs. H. L. Batie, Mrs. Baldwin, Mrs. A. Boddington, Mrs. Gillespie, Mrs. Green, Mrs. Greenwood, Rev. Susanna Harris, Mrs. A. Law, Miss McCreadie, Mrs. Stair, Mr. R. Boddington, Mr. W. H. Evans, Mr. J. S. Hooker, Mr. W. Howell, Mr. Law, Mr. H. Leaf, Mr. A. V. Peters, Mr. P. R. Street, Mr. J. J. Vango.

Mr. B. C. Wallis writes:—

'Mrs. M. H. Wallis and family wish to thank the many good friends who have sent expressions of sympathy and loving-kindness during this time of trial. The spontaneous outburst of appreciation has been of great assistance. The communications have been so numerous that it will be impossible, for some time to come, to send individual acknowledgments, and friends will please accept this general recognition of their heartfelt sympathy.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, JANUARY 24TH 1914.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

CONSOLATIONS.

To our lately-arisen friend Spiritualism presented itself in no aspect more appealingly than as a great Consoler. And it was his joy and privilege on many occasions during his life here to utter its message and to present in convincing ways those proofs which could bring comfort to the bereaved and assurance to those distressed by doubts and fears concerning the fate of their loved and lost. One of the last wishes he expressed in connection with the subjects to be presented in 'LIGHT' was that the consoling power of Spiritualism should be brought into prominence. It was characteristic of him thus to dwell on the human side of the movement he championed so long and so valiantly. And now that he has passed from us, the need for emphasising this phase of our subject has received a pathetic illustration.

Full well had he realised the wealth and beauty of the spiritual gospel, and the light it sheds on the perplexities of life, enlarging the affections and stimulating the mind. We who have watched its career over many years have seen how tremendously it has worked on the thought of the time, leavening the churches with newer and brighter ideas, permeating philosophy and science and changing in subtle ways the whole face of things. The 'Spirit that denies' has become less confident in its denials, and, grown apprehensive, reveals the fact by a querulous and vehement note, for the Spirit that affirms is daily enlarging its bounds; humanity's demand for healing and consolation has become more insistent. 'The heavy and the weary weight of all this unintelligible world' presses very hardly upon it to-day. It has grown tired of 'peradventure,' and looks askance at the assurances of faith without the warrant of reason.

'If a man die shall he live again?' That is the question, and the answer is forthcoming. The fact of human survival is a fact in Nature, based as surely on the laws and principles of the Universe as the life we live here and now. Its proofs may reside in the intuitions of the enlightened soul, in some phenomenal 'touch of a vanished hand' or in that large philosophy which 'sees life steadily and sees it whole,' beholding an orderly ascent from the atom to the angel, a great unity in which the visible world is but a small and mutable part of the vast reality.

That noble sonnet by Blanco White depicts the wonder of our first parents on seeing at the close of day a host of stars invisible in the daylight, but suddenly revealed by the

darkness. 'If light can hide so much, wherefore not life!' And truly life in its bright hours conceals much from us. The dark hours bring oftentimes strange and beautiful revelations. We walk amid mysteries, sooner or later to realise that over all presides a great Beneficence. With the coming of the dark the moon which by day looks white and spectral is filled with radiance. With the coming of the dark the grisly phantom Death becomes transfigured to the semblance of an angel. The tomb at last is seen to be not a 'blind alley,' but a 'thoroughfare.' 'It closes on the twilight; it opens with the dawn.' So the great French poet, Victor Hugo, uttered for us one of the great consolations of Spiritualism.

Truth is infinitely fertile, it has a generative quality. So from that great consoling view of death flower out other consolations. If death be not the end, then nowhere are the bonds of love broken or its yearnings mocked. Life assumes a new meaning, displays more than an appearance of purpose, and the man gains in dignity; no longer the creature of a day, a bubble-existence, he becomes god-like, being only deceived for a time by the clay and the cloud. When that truth has become part of the general mind, how wonderfully it will affect every standard of human values, and, indeed, the whole outlook on existence. The consciousness of an immortal destiny will shrivel up as by fire the base, the petty and mean in conduct and speech and thought. The true self-appreciation that will result will express itself in the appreciation of the rights of others. It will be a great step towards that ideal of Brotherhood, the Federation of the World.

It is all part of our spiritual gospel, with its many-sided truths that disclose themselves as consolers as well as revealers. It was the message of him who has passed from amongst us. It is our message who remain to carry on the work. It is the outcome of a faith and a philosophy that aspires to utter words of comfort as well as of wisdom, to brighten the eye as well as to enlighten the mind. Whether we see the truth in the observation of facts or with that larger view that takes in the working of great principles, the end is the same. Neither poetry nor prose can give us more than faint glimpses, but those glimpses how inspiring, how full of all that makes for peace and a quiet mind! Like a chime of sweet music it sounds through the jangle of the outer life with its 'loud stunning tide of human care and crime.' Science has yet to utter it as religion has done, but it will be proclaimed clearly by both, as the ministers of life.

Meanwhile our own workers utter the message and depart one by one to proclaim it not less strongly from the Unseen. We see them go with regret, but our consolations remain, for, as the veterans pass, their places are taken by others fired with the same zeal and ready to 'take up the burden and the lesson,' until they, too, in their turn, are told to come up higher.

Let us say, then, in closing, that the consolations are many and very real, taking in every circumstance of life until the time arrives for the passage of the spirit from this world to that which is to come, when the pilgrim passing into 'the light that never was on land or sea' may utter himself in the exultant words of St. Paul, 'Oh, death, where is thy sting?' or haply in the pensive mood of the poetess whose memorable lines still sound so fresh and sweet, well-nigh a century after they were penned:—

Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not 'Good Night,' but in some brighter clime
Bid me 'Good Morning.'

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

BY THE REV. ARTHUR CHAMBERS.

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

In introducing the lecturer, the CHAIRMAN said: There are many perplexities in Spiritualism, but one principle stands clearly in relief: Each man selected on the other side as a witness of the truth has a niche—some duty which it is his function to perform. Having discovered what his niche is, the wise man will endeavour to fill it worthily, and not invade the domain of other workers. We see around us witnesses of various shades of thought, the outcome of their education, experience, and environment. Last September Sir Oliver Lodge was able to witness to the spiritual world around us from the chair of the British Association. A few weeks later Dr. Hyslop, of the United States, announced the truth that is in him from the standpoint of a professor of psychology. The old pilgrim, Dr. Peebles, found his vocation forty years ago as a missionary. Over forty years back Sir William Crookes gave his testimony to the truth of psychic phenomena from the point of view of a physicist; Dr. Alfred Russel Wallace, as a student of Nature and a philosopher; Stead, as a journalist, and so on.

We have with us to-night a scholar, the Rev. Arthur Chambers, who was impelled many years ago to preach and to write on the subject of Spiritualism from the point of view of a student of the Bible. His first book, 'Our Life After Death,' has now run into the one hundred and seventeenth thousand. It was followed by three other books which have each run into many editions. He has investigated most phases of psychical phenomena, and finds they tend to confirm all that is told us in the Sacred Records. No man in the world has done more to reconcile the average Christian to the study of Spiritualism. I think no one can doubt that his niche, which is to bring into a prominent light the agreement between ancient and modern phenomena, has been worthily filled. He is now about to tell us some of his ministerial experiences as to what Spiritualism has done to brighten human life. I ask Mr. Chambers to address the meeting.

THE REV. ARTHUR CHAMBERS commenced by remarking that the chairman had tried to make him pose as a scholar. It was true he had devoted considerable study to the great question of Spiritualism as unfolded in the Scripture, but over and above scholarship there was needed the practical realisation of the truths gained from that scholarship. One of the misfortunes of the present time was that we had hundreds of men who were great scholars, but who never tried to bring their scholarship down to the comprehension of the ones—he would not say only 'man'—in the street. His ministerial experiences extended over many years and he consequently felt that, owing to the nature of the subject, there was a danger of his making his remarks too discursive and disconnected. He would, therefore, define the circle of thought in which he proposed to confine what he had to say. At some future day, when he had leisure, he hoped to gather together all those manifold experiences of his which would illustrate to the world the great truths represented by the word 'Spiritualism.' He must begin his present task by defining terms. What did he mean by Spiritualism? He was not going to talk merely about the phenomena of Spiritualism. These were now acknowledged as facts by both friends and foes. As they would not gauge the merits or demerits of Christianity by its outward form, so, he took it, they would form their ideas of Spiritualism from the inside rather than from the outside. If there were no phenomena—and it was conceivable that there might come a withholding of the phenomena—it would not shake their belief in the fundamental truths, the esoteric truths of Spiritualism. All religions owed their permanence, their power over human minds, to their

esoteric element. He ventured to assert that the Roman Catholic religion would not exist to-day in the face of modern thought, and many of the creeds of Christendom would lose their hold on the hearts and minds of men, were it not for the esoteric truths that lay enshrined behind the outward manifestation of that religion and those creeds. It was so with Spiritualism. What, then, were those truths? There was first, the truth concerning our real being. 'What am I? So much flesh and blood, an animated piece of mechanism that has been ingeniously wound up by some force and will run down at death and pass into annihilation? Is that a satisfactory explanation of ourselves? Spiritualism gives us the right answer. It teaches that things are not what they seem. I am reminded of the answer given me by one of my children at Brockenhurst. "Children," I asked, "what am I?" A little boy held up his hand. "Spirit, sir." "Then can you see me?" "No, sir." "What do you see?" "The thing you live in," replied the boy. That was a splendid answer. It is the answer given by Spiritualism on its high and true level and is in accordance with the statements of the Bible when rightly understood.'



REV. ARTHUR CHAMBERS.

Another essential principle of Spiritualism, and one which it had brought home to us very acutely, was our relationship to, and dependence upon, a great environmenting Universe of Spirit. The old idea was that we are physical beings, and that when we come to die we are put into a hole in the ground, but at some future time the particles of which our bodies had been composed, and which had meanwhile gone to make up other bodies, would be brought together, resuscitated, empowered with thought, and reconstituted men and women. That idea was absurd and opposed to the teaching of science, of Jesus, and of true Spiritualism. A man once asked the speaker, 'Where is the Spiritual World?' He replied, 'It is around us, about us, and within us. I should not be here, you would not be here, unless we lived, and moved, and had our being in a spiritual world. As well expect a fish to live out of its native element as to expect us to live in a world unconnected with spirit.'

A third principle of Spiritualism was that which gave us a definite idea of our experiences after this earth life. Most of the religions of the world had been very vague and indistinct in regard to the life beyond. The old Greeks believed in a survival after death, but the person existed as a somewhat non-descript apology for a man, in the domain of Hades. The Christian religion, in spite of the appearances of the Master after death, had taught in numberless cases that our condition after death was not such as we could wish for—that it was practically one of suspended life. Jesus said, 'They all live unto God.' What was the life we most valued? Was it not the intellectual life? Would we care to live at all if that life were gone? Life meant the power to think and feel. That was one of the fundamental principles of Spiritualism.

Let them take another thought. They believed in continued life, but they wanted something more—the thought of a God. But what kind of a God? Not Calvin's God, not Mr. Spurgeon's God, not the narrow idea of God held by people who sympathised with a Christian Bishop who was going to arraign his brethren for heresy for doing what the Lord Jesus Christ told them to do—'love one another.' No, they wanted the God manifested by Jesus when he said, 'He that hath seen me hath seen the Father.' You want to know whether He wishes to save you and raise you. 'Look at me!' said Christ. There was no greater appeal than that. True Spiritualism told us that the great purpose of God was the ultimate salvation of all. We might ourselves become prodigals, turn our backs on goodness, and go to misery and shame, but the time would come when we would say 'I will arise and go to my Father!'

If those were the principles of true Spiritualism—and he

believed they were—they were the same principles that had enabled him, in a very limited manner, under the power of God, to brighten human life and human experience.

What did he mean by 'brightening human life and experience'? He had shown that far below the mere phenomena lay the great basic principles. 'Suppose there were twenty thousand materialisations in a year and you got any amount of communications, but were absolute unbelievers in the fact that there is a good Father God who loves us all and that His purpose was to uplift you, do you think that the mere familiarity with phenomena would meet the needs of your being? We want the thought that there are unseen helpers by our side to encourage, to uplift and to suggest to us that which will help and ennoble us.' The thing that would most brighten human life was not merely the phenomena; it was those great truths which were expressed and demonstrated by phenomena. After all, where did the brightening of human life come from? He did not say that life in a slum made for happiness, but he did say that if we thought that happiness arose entirely from any external cause we made a great mistake. It must come from within.

Our mind [Mr. Chambers continued] is a world—a mighty world. Sometimes I look up at the starry sky. How is it possible for such a puny creature to take in the vast thoughts of infinity—of infinite space and infinite love? I must be something connected with the Infinite Himself. The true explanation of me lies, not in the material, not even in the mental, but in the spiritual. Take your telescope and peer into infinite space. Note this, that, and the other constellation; then get down to that little object you call yourself and know that in yourself is a grander constellation than in any matter revolving in infinite space.

The landscape of that spiritual world of ours may be bathed in sunshine or may lie in dark shadow. Let me speak for a moment of some of those darkneses which have come within my own experience, and how the perception of those truths which lie at the foundation of Spiritualism has scattered them.

There is the great darkness which comes from entertaining dishonouring ideas of God. How many preachers and teachers of religion have presented God in such a way as would make it impossible for you and me to desire to worship Him—a narrow God, who can pick out for His favour this one and that one—not for any particular merit, but from 'sovereign grace'—and pass over nine-tenths of the human race.

Mr. Chambers here recalled the story of the old Scotch-woman, who expressed her doubt whether anybody would be saved beside herself and her husband, and added, 'I'm not so sure of John!' That was typical of the old idea of some Christians, and a barbaric relic of it still lingered in the Church of England in the declaration that those who did not accept the Athanasian Creed would perish everlastingly. He did not have that in his church! They had lived to see the day when a more glorious conception—the conception of a God of sympathy and compassion, the great Spirit Father of our spirits—had taken the place of that old false one. Still there were those who could not perceive this truth, and it had been his experience to come across some who, not perceiving it, had been in great mental darkness. A lady to whom somebody had sent a copy of his book, had written him a letter, the gist of which was that she could not conceive that the purpose of God was to redeem all to Himself. He replied, 'Do you believe what an apostle said, that "God shall be all in all" (literally "all things in all things")?' That was the great end and aim for which Spiritualism was working.

Recalling his early manhood the speaker proceeded:—

I had twenty-five years in London before I went to Brockenhurst, and spent fourteen years in commercial life before I was ordained, so I know something about the City of London, and I know that when I was a young man these miserable narrow ideas obsessed my mind. I used to go into the country and see little children playing, and I used to think how absolutely wrong it was that they should play when they were going to certain damnation, and how wrong it must be to marry and beget children who might be doomed to endless misery. Since I have seen the truth which Christ taught—that God loves all, that His purpose is the uplifting of all and not the ruin of any—I have sought in my life to hold up before men that grander purpose of God. I have received five thousand letters in regard to my first book, vast numbers of them expressive of gratitude,

and I ought to be the happiest of men for the share I have had in lifting one of the darkest and direst shadows that have ever fallen on humanity.

(To be continued.)

A MIDNIGHT SEANCE AT YORK.

BY JAMES LAWRENCE.

It was not the tests received, not the phenomena experienced, not the great number of persons present which made that communion hour in that old city so sacred, and to be classed amongst the most precious of my psychical memories. It was the intense spiritual feeling, the sweet human sympathy, the unmistakable knowledge of the presence of ex-earthly beings, which for a brief while made that little back room, just outside the grim, one-time defensive walls, a heaven to those in it. I have enjoyed séances at Aberdeen, Dundee, Dunfermline, and a few other places, which still stand out in my memory's page, and to these I shall now add that midnight waiting upon and among the angels, in the home of Mr. and Mrs. Richardson, York, between the hours of 11 o'clock and 1.30, of January 3rd and 4th. During the evening Mrs. Smallwood and myself had a little talk concerning Nature's peace during the deepest hours of night, and she told me of a circle held very late, some time ago, in the same room.

There were seven of us—the three named, Mrs. and Miss Manderfield, Mr. Frank, and myself. We joined hands, sang a hymn, then Mrs. Richardson opened with a most beautiful invocation. Metaphorically, the heavens opened, and we basked in celestial sunshine, in God-poured enjoyments. Clairvoyantly, I saw many visitors sitting, walking, and seemingly floating about, and all enraptured as we were.

A little more singing, and Miss Manderfield rose, controlled by her brother, who was killed many years ago, and whom I described to her just previously. It was no wonderful oration, no propounding of complex problems, nor was it an insipid homily, which came through her lips. A brief salutation, as from a son and brother, passed, then the control told us many things which I would have liked to set down, had space been to spare. To myself, as a public worker, he addressed some very practical and needed remarks relative to most delicate matters, involving young lives, and at some future time I may summarise these into a short article. As I sat there, I could not resist contrasting Burns's description of the witches' midnight exploits at Alloway Kirk with our own divine experiences. Nature was in repose, the bulk of humanity were asleep, and we—a mystic seven—were met 'with one accord,' were 'pure in heart,' and were 'sound in head,' and so 'the angels came in.' And still some tell us of the impropriety of the séance-room. Personally, I never feel nearer to God than I do in those instances, never do I feel manhood's noblest calls and obligations than then, nor at any time do I feel more inclined to consecrate myself to the service of the angels and men. I have to thank those York friends who made such a time possible for me, and would suggest that more such meetings, with a desire for spiritual upliftment, rather than for tests, should be held.

TRANSITIONS.

Mr. G. F. Tilby writes, on the 19th, from Forest Gate: 'Will you kindly announce the passing of brother Veitch to the higher life, and that his body will be cremated at Ilford Cemetery, on Saturday next [the 24th] at 12.30?'

Mr. J. H. Ross informs us of the transition, on the 14th inst., of Mr. Hingley, one of the vice-presidents of the Birmingham Christian Spiritualist Society. One of Nature's gentlemen, Mr. Hingley, though a stalwart upholder of our cause, was always courteous and considerate to opponents as well as friends. A week before he passed away, and while apparently quite normal, he told his daughter that he heard most beautiful music and saw the room full of angels and a son whom he had lost some years before standing by his bedside. At last Sunday's meeting, addressed by Mr. Ross, a clairvoyante present saw Mr. Hingley walking to and fro, holding a lantern whose rays illumined the hall—a convincing proof that 'there is no death.'

MR. WALLIS'S LIFE AND TEACHINGS.

We gave last week some brief biographical particulars concerning our late Editor, but the pressure on our space this week forbids more than a few further facts, which we hope to supplement at greater length in a latter issue. Moreover, his working life is covered very fully in the address, 'Interesting Incidents during Forty Years of Mediumship,' which he delivered from the platform of the Alliance on January 11th, 1912. That address was published in pamphlet form and is on sale at this office (price 3d.). We commend it to the attention of those who wish to know more of the character and the career of the man whose loyalty, courage and self-denying life have earned for him so enduring a place in the history of our movement. Let us for the present take a passage or two from his address, 'Spiritual Emancipation by the Elimination of Fear,' which was given at a meeting of the Members and Associates of the Alliance held on March 27th, 1913. It will illustrate his attitude of mind and the philosophy which he lived and taught:—

When we extend our range of vision and look at life as a whole, we shall include, not exclude. We shall then take in the psychic side of our nature and recognise that we are progressive sons and daughters of the living God. We shall realise that personality persists beyond the incident of death; that . . . the law of continuity insures the preservation of identity, the maintenance of individual consciousness and the retention by us of all knowledge, ability, insights and understandings for use on that other plane of life to which we are all tending. In other words, character survives the shock of death, and the consequences of all our motives, actions and loves—wrong or right—affect us and tend to limit or enlarge our sphere of operations, to decrease or increase our pain or pleasure, to render us unfit or increasingly fit to live the spiritual life. . . .

To the degree that we attain poise and serenity we shall be oblivious of the methods of growth, for spiritual self-mastery is then a habit. All growth is from within outwards, and it is governed by the law of spiritual evolution. . . .

If the universe is a guided process, then the Infinite Mind is outworking His unceasing purpose, and we are part of that process; necessary to it, participants in it. We should not be mere pawns. We must at least be knights, if, as yet, we may not be kings.

We cull these passages with a sad pleasure, as typical of the teachings which our arisen friend consistently gave and practised throughout his missionary life. He left the schools and the schoolmen to carry on their mainly futile disputes over points of doctrine and questions of terminology, and gave his message to the world from the heart, warm and glowing, inspiring and encouraging those who kept to the plain ways and 'primal sanities' of life. He loved the divine simplicities and found the truth more appealing and effective when divested of the academic dress which tends more often to disguise than to reveal it. Let us say of him with Wordsworth:—

We know the arduous strife, the eternal laws
To which the triumph of all good is given,
High sacrifice and labour without pause
Even to the death; else wherefore should the eye
Of man converse with immortality?

DEATH: A SUCCESS AND A SUCCESSION.

When the loved one is taken from us, the first feeling is one of severe physical loss—the absence of the beloved face, the silence instead of the cheery voice, the empty place in the family circle. These are the concrete reminders that our lives are bounded by the limitations of the material world. But these matters are too personal and close to justify further reference here; there are other thoughts that crowd into the mind and help to arouse a feeling of fortitude.

Each of us is linked to his fellows either by chains of kinship, friendship, and personal sympathy, or by the larger bond of human fellowship, the use and wont of daily intercourse with the world.

Our lives become full and strenuous or weak and empty, just as we choose to take part in the active work of life and join forces with our fellows on the one hand, or, on the other, to remain in selfish isolation, taking no share in the activities of the world about us.

The chains of circumstance and habit which twine in and out and through our lives are as thinnest wire in the case of new and chance acquaintances, but as ship's cables in their strength in the case of old and trusted friends.

The cords of a common nature and destiny bind us to those ahead of us in years, in experience, or achievement, and to those behind us in the various grades of life-expression, but, life being a unity, when we pass to the world beyond we go to a new existence which is yet an old one. We are bound to it by the bonds which united us with the friends who preceded us to the farther shore. Their fellowship with us reaches backward and serves to bridge the gulf just as our fellowship will in the future bridge the gulf for those whose turn it will be to follow us. In the light of that fellowship which exists between man and man, death is but a succession to the conditions of life which we ourselves have prepared. Success comes to us in accordance with the friendships we have made and the good work we have accomplished, and there can be no brighter picture than that of the traveller who passes the threshold of the new world and succeeds to a position where he finds at once the possibilities of continuing his labours and renewing in deeper ways his association with friends of earlier years. Such is the success of death.

B. C. W.

SYMPATHETIC PLATFORM REFERENCES.

Last Sunday evening at many of the ordinary Spiritualist meetings in different parts of the country, as well as at some special memorial services, touching references were made to Mr. Wallis's noble character and splendid work for Spiritualism, and in several cases votes of sympathy and condolence with Mrs. Wallis and family were passed, the audiences rising and standing in silence.

At the New Hall, Blgrave-street, Reading, the resident speaker (Mr. Percy R. Street), addressed a crowded congregation upon 'The Place of the Dead.' He paid an eloquent tribute to the life-work of the arisen one and the sanity of his policy in continually urging the educational advantages of Spiritualism, which should naturally be the result of the experiences of phenomena. The congregation listened with deep interest, especially when the speaker reminded them that Mr. Wallis was to have filled the platform on the Sunday previous, the day when his transition took place. Mr. Street said that the movement had lost a great worker, but while his fellow-workers were the poorer through the loss of his physical presence, they still could look forward to the continued communion with his arisen spirit. At the close of the service 'The Dead March' was feelingly rendered by Mr. and Miss Mason.

After the opening prayers at Sydney Hall, Chelsea, the Secretary (who presided), and also the lecturer, Mr. T. M. Melini, spoke with deep feeling of Mr. Wallis's transition, paying a high tribute to his invaluable work for the cause, and giving their reminiscences of his kindly co-operation and aid. The following resolution was passed: 'That the profound sympathy of this meeting be conveyed to Mrs. Wallis and family, with the hope that they will find fullest consolation in the thought of Mr. Wallis's promotion to "more light."'

At the close of the service at the Gymnasium Hall, Croydon, the president, Mr. Percy O. Scholey, referred in touching terms to Mr. E. W. Wallis, as one of the greatest exponents of Spiritualistic truths, and expressed warm appreciation of his forty-two years of service in the cause which was so dear to his heart. Handel's beautiful March was rendered by the organist, Mr. Johnson, the congregation remaining standing. At the previous Thursday night's service Mr. Scholey also spoke of our arisen brother's ardent work in the Father's service of love, and it was resolved to send to Mrs. Wallis a letter expressive of the tenderest sympathy in her bereavement.

Mrs. Annie Boddington, who has worked in association and co-operation with Mr. Wallis for some years past, gave an eloquent address at Windsor Hall, Brighton, ably bringing out the many-sided and truly spiritual character of our departed friend.

Mr. J. Fraser Hewes presided over a crowded audience at a

memorial service held by the Nottingham Spiritual Evidence Society, when Mr. J. J. Morse delivered an eloquent tribute to Mr. Wallis's memory.

Mr. James Lawrence, writing on Monday, says: 'Last night, at the Edinburgh Society, the chairman, Mr. Rankin, made most sympathetic reference to our great loss, and asked the audience to engage in silent prayer, in the hope that their united feelings would reach the mourners, and also reach some ready helping angel friends. We mourn, yet confess we should not. He has fought the fight, and left an enduring monument behind him. Spiritualism can ill spare such as he, yet we trust that, though one fewer here, we have an added strength on the other shore.'

SECOND SIGHT.

Some time ago the Rev. John Spence kindly favoured us with a cutting from 'The Scotsman,' containing a number of interesting instances of 'Second Sight in the Far North,' gleaned in Shetland by 'W. F. C.' We were then only able to make a brief quotation, but can now devote more space to the subject. 'W. F. C.' says that if the strange appearances and happenings which one comes across in the Shetland Archipelago are correctly reported, they can only be attributed to 'supernatural' agency. Dealing first with dreams, he tells of an invalid lad who one night mysteriously disappears. In the morning the whole parish is ransacked, the cliffs for miles round are carefully examined, a loch is dragged, all to no purpose. A night or two later a female relative dreams that she sees the lad's body lying in a certain part of a remote loch that no one had thought of visiting. So certain is she and so impressed are the neighbours by her earnestness, that a party of men set out for the loch, and, sure enough, they find the lad's body as described.

An old man goes to fish from a point of rock, where there is deep water, and never returns. Search is made, but he cannot be found. A neighbour in a dream sees his mangled body lying at the foot of cliff which he had to pass. His cap is also seen resting on a ledge a few yards from the summit. The body is found as stated. The cap is also discovered on the ledge.

The following instances of portents of disaster or death are interesting:—

Late one evening a man sees three dark forms wandering round a large quarry from which chromate of iron is being dug. The figures are wringing their hands, and exhibiting every sign of distress. Next day there is a fall of rock while the quarrymen are at work and three of their number are killed on the spot.

A fire is seen burning outside a house where a man lies ill, and ere morning comes he is dead. A corbie flies over a cottage and gives utterance to its raucous cry of 'coup,' and shortly afterwards a corpse is borne from that cottage to its last resting-place.

An old man goes out one moonlight night to smoke his pipe, and is surprised to see a funeral company composed of the men of the neighbourhood slowly passing by. The moonbeams fall on the coffin lid and the name that appears thereon is his own. Within a week he is being carried to the grave by the very men who passed before his vision that night.

One morning a sixteen (six-oared fishing boat) is returning from the far haf. All the crew, with the exception of the skipper who is steering the boat, are dozing. Suddenly the helmsman hears the sound of music overhead. It is sad and dirge-like, and follows the boat for some little distance. No other boats are in sight; sky and sea are alike vacant. The man feels that it portends disaster; and, sure enough, a few days later a storm descends upon the herring fleet, and more than a score of men perish.

A parallel case is that of a fisherman who, while in the 'ebb' getting limps for bait, hears strange music coming from seaward, but is unable to locate the musician. He is impressed that it is of supernatural origin and bodes disaster. The following day a boat founders off the Ness, where the music was heard, and the crew are all drowned.

More Spiritualistic are the following cases of apparitions of recently-deceased persons to their friends, who at the time believed them to be alive and well.

The only son of an aged couple was fishing some ten miles from home. One night the old woman, while resting the fire, happened to look round, and saw her son standing in the doorway. She asked why he had returned so unexpectedly, but the

young man made no reply, and turned as if to go into the other room. She finished her task, then went after him, but he was nowhere to be seen. She retired to rest with an anxious heart, feeling that the vision of her absent son boded ill. The following afternoon the sad news reached her that he had met his death by drowning at the very hour he had appeared in the cottage doorway.

A woman awoke in the middle of the night to find her sailor husband standing by her bedside in the moonlight with the water dripping from his clothes. She started up with a scream and the vision disappeared. A neighbour to whom she related the weird experience made a note of the hour and date. By-and-by a 'dead letter' arrived announcing the death of the man by drowning on the very night the vision was seen.

Journeying across the moor towards his home one evening a man saw what appeared to be a ship under full sail. So near came the apparition that he heard the creaking of the blocks and the pattering of the reef-points on the straining canvas. As the vessel glided past, he saw a young man whom he knew well standing in the mizzen rigging beckoning to him. This vision the man construed into a death warning, and sure enough, within a few weeks the news of the young man's decease reached his parents.

There is a certain 'pawky' humour about some of the stories, especially those in which the de'il is supposed to be circumvented, which is peculiar to the 'north countree.' Thus an old parish minister waged a ceaseless warfare with his Satanic Majesty, and the 'prince of the powers of the air' decreed that the wind should blow directly in the minister's face whenever he went out. Having to journey a good deal by sea to visit his flock, the minister took advantage of this and secured favouring breezes by sitting with his face turned towards the stern of the boat! Here is an instance of how a good spirit successfully intervened and circumvented the Evil One. A quiet, well-doing widow and her son had, as a neighbour, a most disagreeable man. They tried hard to keep the peace, but one day the young man accidentally killed a dog belonging to the ill-natured neighbour, and then, becoming incensed at the vile epithets hurled at him, struck the dog's owner. The man swore to be revenged on the youth, 'living or dead.' Shortly afterwards the unhappy man passed away. One evening, a few months later, the youth determined to visit a larger croft, some distance away, to which his mother had decided to remove. He persisted in going in spite of her expostulations, but consented to take an oilskin coat as it threatened to rain. As he was late in returning his mother grew very anxious. At last he staggered into the cottage and collapsed on a chair, the perspiration standing in great beads on his forehead. When he recovered he stated that, on the way home, seeing a bluish-coloured light, he had gone to examine it, when he suddenly found himself surrounded by a band of dark, sinister forms. They pressed in upon him with arms outstretched, as if to clutch him. Just then his deceased father, clad in robes of light, interposed himself between his son and the threatening beings about him, and indicated to him to hurry home. He tried to do so, but the spirits of darkness still pressed about him, and would have seized him had not his father kept near him and warned them off. As he drew near home the struggle became fiercer, and his oilskin coat was torn from his shoulders. When he passed through the gate his pursuers and deliverer disappeared as suddenly as they had come.

Next morning mother and son visited the scene, and found the heather along the path the youth had traversed torn up by the roots, and every sign of a terrible struggle. The fragments of the oilskin coat were also found lying by the side of the path.

'These legends,' says 'W. F. C.,' are not to be dismissed lightly, if for no other reason than that they serve to indicate the mental outlook of the people amongst whom they linger.'

A STRIKING incident occurred at a meeting of the Wimbledon society on January 14th, when Mr. Horace Leaf addressed a good audience. At the close a lady who had been sitting in the front approached a friend. 'What a remarkable thing, Mr. ———,' she exclaimed, 'I have seen Mr. Wallis's double on the platform.' 'What do you mean?' 'I saw behind Mr. Leaf the spirit form of someone who exactly resembled Mr. E. W. Wallis of "LIGHT."' The lady received with consternation the news that Mr. Wallis had passed away three days before.

MURDEROUS FASHION.

The cruelty of fashion is proverbial, though the length to which it will go is little realised. Under the heading 'The Tragedy of the Pacific,' Mr. James Buckland contributes to the January number of 'The Animals' Guardian' (22A, Regent-street, S.W.) a brief article, which, in view of the fact that the Plamage Bill will shortly come before Parliament, should be of special interest. It deals with the appalling destruction of sea-birds in the coral islands of the North Pacific. In 1912 the Government of the United States issued a report of an expedition (undertaken jointly by the United States Department of Agriculture and the University of Iowa) to Laysan, the largest island of the group, which had been inhabited by millions of albatrosses, and was consequently a valuable public asset by reason of its rich guano deposits. The first impression of the visitors was that the plume-hunters had stripped the whole place of bird-life. Two photographs, reproduced in the article, give some idea of the destruction wrought. One is of a section of the island, a mile long and one hundred and fifty feet wide, paved with the bones of slaughtered albatrosses; the other of an old shed, with the side removed, showing within a decaying mass of some twenty-five thousand albatross wings. A dry cistern was discovered in which living birds had been kept by hundreds to starve slowly to death, in order that, owing to the absence of fatty tissue, and therefore of grease, the skin might require little or no cleaning during preparation. The expedition met with many other revolting sights, such as the remains of young birds that had been left to starve. But the tragedy of Laysan is, as Mr. Buckland points out, no isolated instance of the wilful sacrifice of wild bird life to 'the whim of fashion and the lust of gain.' 'The Animals' Guardian' is an ably-written and well-produced journal, and is animated by a high aim, but we would not recommend it to supersensitive people who object to having their nerves shocked. Man's inhumanity to the lower creation, like his inhumanity to his own species, is always a painful subject to contemplate.

ITEMS OF INTEREST.

According to 'The World,' of the 6th inst., intense interest has been excited in society by the psychic experience of a lady whose sister is very popular with the Royal Family and who herself belongs to a well-known family. This lady had never shown any artistic proclivities till about two months ago, when she suddenly bought some coloured chalks and produced a series of curious, beautifully executed pictures, rather in the Japanese style, one representing a typhoon, a phenomenon of which the artist had had no experience whatever. Two famous painters who were asked to look at the pictures pronounced them the finest of their kind, though the lady had never had a lesson in drawing in her life. Later, in one of the pictures a face was discovered in the sky, which the lady had no recollection of having painted. This she took as an evil omen, and her fear of some ill befalling her has been justified, for she has been severely ill for several weeks. 'The World' adds that 'the two famous painters and their confreres are curious to see whether, in the event of the lady recovering from her malady, her wonderful talent which developed so suddenly will have survived.'

'The Co-Mason' for January accompanies its Editorial Notes, 'From the Master's Chair,' with a plaque portrait of Mademoiselle Marie Desjardins, a French lady of well-known literary ability who was the first woman to be initiated into Masonry on the same footing as men in modern times, and who was thus the pioneer member of the Order of Universal Co-Freemasonry. Her initiation (in 1892) and, therefore, the foundation of the Order, were, it appears, due to the zeal and enthusiasm of Georges Martin, a French Freemason of the thirty-third degree. The editor says: 'The ideal of man and woman working together and co-operating in all walks of life has been taken up with enthusiasm by our French brethren in many departments, and the introduction of women into Masonry, on an equal footing with men, is a notable instance of their wide-mindedness. Under the Obedience of the Supreme Council many Lodges were founded in France, but the idea soon spread beyond the confines of that country, and in 1892 the first Lodge on English soil was inaugurated by a deputation of the Supreme Council. Since then the movement has become, in a strictly true sense, universal, for there are Lodges all over the world.' Dr. Chas. Hope Cox, president of the Masonic Library of Sandusky, Ohio, concludes the first part of a paper on 'The Transition in Masonry.'

Another interesting contribution to the above journal is an article by Mr. J. Wilson, who is evidently an ardent admirer of the poetical genius of Matthew Arnold, expressing the view that the key to much of Arnold's poetry is the search, conducted without hope, for 'the clue to the mysteries of life and death, the talisman which opens the door to spiritual knowledge.' Though Arnold 'diverged from the orthodoxy of his youth, he continued to love what he had ceased to believe. . . . We can gather from his poetry that he felt about the unseen Providence more than he knew, and that he, whose understanding was great, longed for the peace that surpasseth it.' Bible students may be interested in Mr. A. K. Cherrill's conclusion that while 'we do not find much direct confirmation of the Bible story in the Egyptian monuments hitherto discovered,' Egyptian archaeology is 'entirely against the late date that has been assigned to portions of the Pentateuch and in favour of the tradition that the great bulk of the work was written by Moses, or in his time.' The number also contains some able book reviews besides matter dealing with the more recedite aspects of Masomism lore.

'Card-reading,' by 'Minetta' (William Rider and Son, Ltd., price 1s.), presents in a simple and practical way the chief features of this popular form of divination. In an introduction by 'Sepharial,' Cartomancy is referred to as a 'veridical art' based upon an intutional reading of the cards, and quite as worthy of investigation at the hands of scientific researchers as dowsing or crystal-gazing. 'Minetta' herself appears to take this view, for she says: 'There are many things which are not in the cards which are nevertheless imported to the reading by a very definite impression of the mind of the Cartomante at the time of making a prediction.' The arrangement of the book is admirable. The values of suits and cards and their various combinations; the different ways of 'laying out,' whether by thirty-two cards or the whole pack, and the manner of reading are all clearly set forth and explained. There is also a short study of the Tarot cards, in which certain methods of interpretation traditional among Kabalists are presented for the first time. The text is illustrated by numerous diagrams and three coloured plates. We feel sure that 'Minetta' will realise her wish that readers may find her little work both useful and entertaining.

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.

BATTERSEA LYCEUM.

SIR,—May I solicit the continued interest of the many friends who have helped us in the past on behalf of the London Executive of the British Spiritualists' Lyceum Union. For a long time past the growing interests of my wife and self in general societary work has made it imperative for others to take our place at Battersea. The B.S.L.U. has stepped into the breach. Their greatest need is local workers.

We hope to turn over to them a fully equipped building from piano to Lyceumists' dumb-bells and free from all debt. About £6 will become due and payable in March when they take possession. We shall be glad to hear from our musical and dramatic friends who can assist us to organise one or two socials to clear this last liability.

On Monday, January 12th, by the kindness of Miss Hayward and friends, about forty Lyceumists sat down to tea and were afterwards entertained. At the conclusion a distribution of toys, clothes, &c., taught the children something of the practical side of our philosophy.—Yours, &c.,

H. BODDINGTON.

17, Ashmere-grove, Acers-lane, Brixton.

[In addition to Mr. Boddington's letter, we have received an urgent appeal from the hon. secretary of the London Lyceum District Council (Mr. W. Rainbow, 3, Crescent-road, Plumstead, S.E.). He reminds us that the Battersea Lyceum, which meets in Henley Hall, Henley-street, is one of the oldest in London, and begs earnest workers to come forward with personal and financial aid, and thus obviate the need for closing the building. All who desire to help are asked to attend at Henley-street next Sunday, or communicate with him.—Ed.]

'Are Efficient Speakers and Mediums Needed?'

SIR,—In 'LIGHT' of January 3rd (p. 12) there appeared a letter from 'More Light' regarding the above very important question. To the first two paragraphs of this letter I take no exception, but against the latter part I, as a member of the society referred to, must protest.

In the first place, anyone who has the 'most elementary knowledge of our philosophy' knows that a medium is not always at his or her best when appearing for the first time before a strange audience in a strange city.

Secondly, how are mediums to be trained and made efficient unless they are given a chance on public platforms? No matter how well developed they may be in a private circle, it does not necessarily follow that they are to be great successes the first time they appear in public. We all know, or have heard, of 'stage fright,' and we also know that some of our most famous public men have made dismal first appearances. The case of the late Lord Beaconsfield is too well known to be repeated here.

To me, however, the worst feature of 'More Light's' letter is the imputation made against the officials of the society. How does he know what inquiry was made regarding the medium in question? How does he know what her services cost?

If 'More Light' poses as a true Spiritualist, he ought to be a little more charitable. He ought also to be a little more careful in his statements (there were not one hundred and fifty people present on the occasion referred to), and not take everything he is told as being correct. If he would come to our meetings in an inquiring (not a criticising) frame of mind, it does not require clairvoyant vision to prophesy that he would get 'more light.'

What we want in order to make our movement a greater power in the land is a truer brotherhood and less of the critical spirit which, unfortunately, is so prevalent in our ranks.

'EDINBURGH.'

['A Vexed Edinburgh Member' also protests against the advertisement given his society and its officials by 'More Light.' He feels that the committee-room is the proper place for such matters, and that 'our brotherhood does not stand for what it ought' when it is thought necessary to make such comments—ED. 'LIGHT'.]

National Fund of Benevolence.

SIR,—In submitting my monthly report of the December donations to the above fund I desire on behalf of the committee to thank heartily those societies and friends who have so generously responded to the appeal for a hundred pounds and to express our gratification that the dream of years has been realised and the desired amount reached. When it is remembered that a sum of over £125 is disbursed in monthly amounts to our needy old workers our gratitude will be readily understood.

The December subscriptions are as follow:—Shipley Society, 5s. 9d.; Burnley (Hammerton-street), 10s.; Lancaster Society, 17s. 6d.; Mrs. Lonsdale Fee, 5s.; Netherton Society, 2s. 6d.; Accrington (China-street), 7s. 6d.; (Tong-street), 5s.; Pendleton (Ford-lane), £1; (Alma-street), 10s.; Hawkshead Hall, 15s. 1d.; Doncaster Society, 8s.; Mrs. A. Spurgin, 9d.; Mr. and Mrs. Vout Peters, 10s.; Mr. and Mrs. Law, 5s.; Keighley, £1; Mrs. Butterworth, 5s.; H. Marsden, 2s.; Darwin Society, £1; Runcorn Society, 5s.; E. Swentlan, 3s.; C. G. Rickards, £1; Chesterfield Society, 10s.; I. T. Apedale, 3s.; Woolwich and Plumstead, 7s.; 'Thelma,' 10s.; 'A Salford Widow,' 5s. 6d.; Mr. and Mrs. Pearson, 1s.; Southampton Society, £6 13s. 6d.; 'A Friend,' Madras, 5s.; Bournemouth Society, £5 11s.; Glasgow Association, £2; E. S. Bulwell, 2s. 6d. Total, £26 5s. 7d. Again thanking all friends and societies for their generosity.—I am, yours, &c.,

MARY A. STAIR.

14, North-street, Keighley, York.

A Treat to Poor Children.

SIR,—On Saturday last, January 17th, one hundred and four poor children, selected by the head masters and mistresses of two local Council Schools, were provided with a substantial tea in the Little Ilford Society's Hall. An entertainment followed, sweets and apples were distributed, and on leaving each child was given a warm scarf and a bag containing a bun, oranges, and cake. It was a real treat to see the little faces smiling and happy. I take this opportunity to thank all contributors and workers for the support they have given, which has enabled us to carry the scheme through so successfully. We gratefully acknowledge the following contributions: Amount previously acknowledged, £1 14s. Mrs. Wilson, 1s.; Anonymous, 5s.; Mrs. Thompson, 6d.; Mrs. Ship, 6d.; 'M. L.', 5s.; Evelyn, 2s. 6d. and parcel; Mrs. Self, 5s.; Mr. and Mrs. Marriott, 2s.; Mr. and Mrs. Stephens, 5s. 6d.; Mrs. Du Santos, 1s.; Mrs. A. Watson, 3s.; Mrs. George, 1s.; Miss Setch, 6d.; 'A. J.', 2s. 6d.; L. H.

Pow, 2s. 6d.; Mr. and Mrs. E. L. Watson, 7s.; Mr. Catchpole, 2s. 6d.; Mr. and Mrs. Lund, 2s. 6d.; Mrs. Page, 6d. and a basket of apples; Mr. Saunders, 1s.; Mrs. Greenwood, 6d.; 'T. F. S.', 3s.; Sir J. Bethell, M.P., 5s.; Mrs. Ilston, 6d. Total, £4 14s.—Yours, &c.,

ALICE JAMRACH.

SOCIETY WORK ON SUNDAY, JAN. 18th, &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, 93, Mortimer-street, Langham-place, W.*—Mr. Robert King's address on 'The Rationale of Circles' was of engrossing interest. Mr. W. T. Cooper presided. On the 12th inst., in the unavoidable absence of Mrs. Mary Davies, Mr. Leigh Hunt gave successful descriptions. Mr. Stanley Watts presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Bayswater, W.—Addresses by Mr. P. E. Beard on 'The Angel of Death' and 'Death—the Awakening.' At the morning service Master Thompson sang solos. For next week's services, see front page.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Good morning and evening services. Sunday next, twenty-seventh anniversary of Mr. W. E. Long's work in South London. services 11 a.m. and 6.30 p.m.

KINGSTON-ON-THAMES.—**ASSEMBLY ROOMS, HAMPTON WICK.**—Sunday next, at 7 p.m., Mr. C. Adamson, address, 'Human and other Forms of Life.' Thursday, January 22nd, 7 p.m., Thames Valley Café, Clarence-street, Mrs. Neville, clairvoyance.

CLAPHAM.—**HOWARD STREET, WANDSWORTH ROAD.**—Address and descriptions by Mrs. Maunder. Sunday next, at 11.15 a.m., public circle, evening, at 7 p.m., Mr. D. J. Davis Thursday, at 8, address and psychometry.—F. C.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mrs. De Beaupaire on 'Inspiration and Revelation.' Sunday next, Mrs. Annie Boddington. Thursday, usual meeting; members and friends' circle afterwards.—L. P. G.

CHATHAM.—**553, CANTERBURY-STREET, GILLINGHAM.**—Mrs. Jamrach gave personal evidences of spirit return, followed by descriptions. Sunday next, Mr. C. J. Stockwell. Tuesday, lecture by Mr. W. J. Colville; silver collection.—E. C. S.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. E. Alcock-Rush gave an interesting address on 'Spiritual Progression,' and, with Mrs. Rush, sang a duet. Mr. G. Taylor Gwin presided. Sunday next, Miss Violet Burton, address.—W. H. S.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Morning, Mr. C. E. Sewell; evening, Mr. L. I. Gilbertson spoke on 'The Mystery of Evil' and answered questions. 13th, Mr. P. Fuller. Sunday next, 11.15 a.m. and 7 p.m., Mr. and Mrs. Alcock-Rush. Tuesday, at 8 p.m., Mr. Thompson, on 'The Temporal and the Spiritual.'—H. W.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.**—Mrs. Baxter's addresses on 'Where Imagination Ceases and Spirit Begins' and 'Saul's Conversion Due to Spirit Return?' and her answers to questions were much appreciated. Sunday next, 11 a.m. and 6.30 p.m., also Wednesday, 7.30, services. Usual week-night meetings.—J. L. W.

STRATFORD.—**IDMISTON-ROAD, FOREST-LANE.**—Helpful address by Mrs. A. L. Gillespie; descriptions by Miss M. Woodhouse. 15th, Miss M. Woodhouse, psychometry. Sunday next, at 11.45 a.m., general discussion; 7 p.m., Mrs. E. Neville. 29th, at 8 p.m., Mr. W. J. Colville. February 1st, Mr. W. E. Walker.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mr. W. J. Colville's addresses have again given the highest satisfaction. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, clairvoyance, and questions answered. Tuesday, at 3, interviews; at 8, also Wednesday, at 3, circles. February 1st, Rev. Susanna Harris.—H. J. E.

BRISTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Annie Boddington gave excellent addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Cannon; also Monday, at 8; 1s. each. Tuesdays, 3 and 8, Wednesdays, 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle. Friday, 30th, at 8, Mr. W. J. Colville, on 'The Zodiac: Its Astrological and Spiritual Significance.'—A. C.

HACKNEY.—**240A, AMHURST-ROAD, N.E.**—Morning, address by Mr. Dougall and Mr. Hawes; evening, Mrs. Mary Davies spoke sympathetically on Mr. E. W. Wallis's life and work, and gave descriptions; solo by Miss Bolton. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. Imison, address and descriptions. Monday, at 8, Mrs. Sutton. Tuesday, at 7.15, healing. Thursday, 7.45, members.—N. R.

CHELSEA.—**SYDNEY HALL, POND-PLACE, NEAR SOUTH KENSINGTON STATION, S.W.**—Address by Mr. T. M. Melini on 'Your Mental Surroundings'; good descriptions by Miss Florence Faircloth. Sunday next, 7 p.m., trance address and descriptions by Mrs. K. Brown. Silver collection.—J. D.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Mrs. Harvey spoke on 'Spiritualism: the Hope of the Future,' and 'Fear not, for I am with you,' and gave descriptions. Many references were made to our arisen brother Mr. E. W. Wallis, and loving sympathy was extended to Mrs. Wallis. 14th, Mrs. L. Barton gave psychometrical readings. Sunday next, 11.15 a.m., usual service; 3 p.m., Lyceum; 7, Mr. G. R. Symons. Wednesday, Mrs. S. Podmore. Memorial Services, Sunday, February 1st.—J. F.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, address by Mr. Cox; descriptions by Mr. Abethell. Evening, Mrs. Cannock gave an inspiring address and convincing descriptions. The members' Quarterly Meeting followed. The secretary's report was most hopeful. The following are the officers: President, Mr. Ball; vice-president, Mr. Williams; hon. sec., Mr. Geo. Brown; treasurer, Mr. Williams; members' secretary, Mr. Cowlam; librarian, Mrs. Turner; literature secretary, Miss Highgate; organist, Mr. Wimbrow; socials' secretary, Mrs. M. E. Orłowski; Lyceum conductor, Mr. Richards; assistant conductor, Mr. Levy; secretary, Mr. Clarkson; general committee, Mesdames Clifford, Smallwood, Messrs. Moncur and H. J. Stockwell. The meeting closed with the Doxology. Sunday next—morning, Mr. G. Brown; afternoon, Lyceum; evening, Mrs. Mary Davies. 29th, at 8.15, Mrs. Webster. 31st, at 8, and February 1st, at 11.30 and 7, Mr. G. F. Douglas.—A. C. S.

TOTTENHAM.—684, HIGH ROAD.—Mr. G. R. Symons spoke on 'The Four Planes of Consciousness.'—N. D.

BIRMINGHAM.—**DR. JOHNSON'S-PASSAGE, BULL-STREET.**—Mrs. Coles gave addresses, morning and evening. 17th, meeting for phenomena. Monday, tea-meeting and readings.—M. K.

FULHAM.—**COLVEY HALL.**—Mr. Prior, address on 'Illumination.' Evening, Mr. Neville took for his text, 'Stand Still, and Consider the Wonders of God.'—H. C.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses by Mr. D. Hartley, descriptions by Mrs. Taylor. 15th, address and descriptions by Mr. H. Mundy.

PLYMOUTH.—**ODDFELLOWS' HALL, MORLEY-STREET.**—Address by Mr. Prince; descriptions by Mrs. Summers. 14th, Mr. Lethbridge spoke; Mrs. Summers gave descriptions.—E. F.

KENTISH TOWN.—17, PRINCE OF WALES-CRESCENT, N.W.—Address by Mr. Steel, psychometrical readings by Mrs. Pulham. 16th, public circle, Mrs. E. Cornish.—J. A. P.

BRISTOL.—**THOMAS-STREET HALL, STOKES CROFT.**—Addresses by Mr. Parry and Mrs. Spiller. Good descriptions. 13th and 15th, circles.—W. G.

EXETER.—**MARLBOROUGH HALL.**—Addresses by Mrs. Letheren and Mr. Elvin Frankish; descriptions by Mrs. Letheren.—E. F.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Address by Mr. Rook on 'Power.' Solo by Mrs. Bateman. Special singing by choir. Descriptions by Mrs. J. Dennis.—G. K.

SOUTHEND.—**SEANCE HALL, BROADWAY.**—Mr. Rundle, under inspiration, spoke on 'The Necessity for Earnest Prayer,' and 'Experiences Here and After Transition.' Good phenomena and successful communion service.—C. A. B.

PORTSMOUTH.—**MIZPAH HALL, WATERLOO-STREET.**—Mr. F. T. Blake answered questions and spoke on 'Is it the duty of our risen friends to minister to us?' 14th, address and descriptions by Mrs. Spiller.—P.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.**—Mrs. Mary Gordon, address on 'The True Aspect of Spiritualism,' followed by descriptions; after circle at which Mrs. Matthews gave tests.—S.E.W.

MANOR PARK.—**THIRD AVENUE, CHURCH-ROAD.**—Mr. Prior gave an address on 'Disintegration and Reconstruction.' 12th and 14th, addresses and psychometry by Miss Woodhouse and Mrs. Peeling.—E. M.

MANOR PARK.—**CORNER OF SHREWSBURY AND STRONE-ROAD.**—Healing service, Mr. Tilby. Evening, address and descriptions by Mrs. Neville. Anthem by the choir. Thursday, Mr. A. H. Sarfas spoke on 'Crossing the Bar,' and gave descriptions.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Mr. H. Boddington conducted a service in memory of Mr. E. W. Wallis. He related, among other personal incidents, that Mr. Wallis recently journeyed from the far North on a Monday and, without going home, kept an appointment to speak at Brixton at the church of our one-time opponent, the Rev. A. J. Waldron. The room was full, the audience lively, an uninterested curate was in the chair, and at the close the lecturer left the hall without the offer of even a cup of coffee or his out-of-pocket expenses, an illustration of the continual self-sacrifice of this devoted worker.—H. B.

READING.—**NEW HALL, BLAGRAVE-STREET.**—Morning, Mr. P. R. Street on 'The Passion of God'; evening, Memorial Service in honour of Mr. E. W. Wallis. 12th, Mrs. C. Street gave descriptions. 13th, healing guild.—M. L.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD SOUTH.**—Good addresses by Mr. Arthur Lamsley on 'The Future of Religion' and 'The Principles of Spiritualism.' 14th, Mr. H. Stanley Foot spoke on 'The Occult Significance of the Gospel Story.' Descriptions by Miss Hilda Jerome.—J. McF.

SOUTHPORT.—**HAWKSHEAD HALL.**—Addresses by Mrs. Ada Jones on 'How shall we show our Love to Thee?' and 'Life, Truth, and Love' and descriptions. The president (Mr. Beardsworth) referred at length to Mr. E. W. Wallis's life and work, which he hoped his hearers would endeavour to emulate.

BATTERSEA SOCIETY AND LYCEUM, HENLEY ST.

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ON SUNDAY, JANUARY 25TH, AT 3 P.M.

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