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Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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for the great body of official scientists do not yet accept it. To us this psychical evidence is not so much primary as confirmatory—it clinches the case. We have gone over the proofs furnished by all three departments, checking each. We claim that they furnish complete proof, and an assurance that cannot be shaken, for it covers the whole ground.

* * * * *

APPEARANCE AND REALITY.

It has often been said that amongst the surprises we shall meet in the next world is the discovery of the great difference between a man and the popular idea of him. Thus, many who are held in low esteem here will in the other life take a much higher position than human judgment has assigned to them. That is because we have two characters, the real character and the acquired one. As an inspired teacher put it:—

Man is born into society. Society corrodes and oxidises his surface; but glimmerings of the inward nature are occasionally seen through the external corroding.

Only a few minds are strong enough to resist this corrosion and break through the external crust of habit and custom and the appearances imposed from without. These are the people who have mastered the lesson given by the same teacher, who said that Man is "a power, not a circumstance". But for the majority this knowledge does not dawn in this world. It comes only with the change of death which penetrates all disguises and shows us all what we really are.

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SCIENCE AND FAITH.

Lord Balfour, in his recent address at the annual general meeting of the British Institute of Philosophical Studies, offered some useful reflections on philosophy, science and common sense. It seems clear enough that the practical, common-sense man finds a quicker road to action than he of the philosophical type, because the "practical" mind moves in a smaller sphere. The scientific mind has to detach itself from a large field of contemplation in order to concentrate on some particular object which lies well within the survey of common sense with its narrower field of vision. But Lord Balfour is strongly of opinion that where facts are concerned Science is more to be trusted than either philosophy or common sense. The scientist knows the facts, although he may not always get at the truth about them. What is needed is *faith*, which we should imagine is near allied to imagination and intuition. In this subject of ours we often feel that facts—however important and scientifically authenticated—are not enough. They may form a foundation—they cannot serve as a superstructure.

MRS. CLARE CANTLON.—Mrs. Cantlon, who is on vacation, desires to express her gratitude through LIGHT to the large number of friends who generously offered their sympathy and support during the recent police court proceedings. She also wishes to acknowledge a considerable number of sympathetic letters (many coming from complete strangers) to which she is at present quite unable to reply personally.

NOTES BY THE WAY.

THE LAW AND THE LONDON SPIRITUALIST ALLIANCE.

It is not easy to say anything that shall be final and conclusive on the police court prosecution. Several morals, no doubt, will be drawn, and these will vary in accordance with the taste and fancy of the moralist. Some will see in it a lesson against paid or professional mediumship; to others it will appeal as a warning against Spiritualism at large. There will, however, be little opportunity for the bigoted pietist to talk of devils, for in this case there is a greater suggestion of the asinine element, if the testimony of the police women as to what the medium said is to be considered. For us the lesson is the old one—we learned it long ago—that mediumship is a very precarious and uncertain power indeed, unless it is pursued under proper conditions. But none the less we shall continue to proclaim that there is a real, active spiritual world and that a huge mass of testimony exists regarding the facts of mediumship, although some newspapers too often contrive that the public shall see nothing but that which casts doubt and discredit upon the subject.

* * * * *

THE AFFIRMATIVE POSITION.

The old school of sceptics who disbelieved in any form of revealed religion were often referred to as "infidels", a term of pious abuse, for, in spite of their name, the "infidels" were often very faithful to their convictions and held to them in spite of slanderous attacks and petty persecution. It was the custom of these people—Bradlaugh was a famous instance—to say that they were not required to prove a negative; the onus of proof lay upon those who affirmed. There is a good deal in the point, and, in any case, we who affirm human survival are willing to accept the plea. How then do we prove our claim? It might be supposed that the proof offered by the psychical faculty would be sufficient. It is so for many people, but even then, we would not willingly rest our entire case upon it. We look not only to direct evidence but also to corroborative evidence, so that the case shall be as complete as possible. First, then, there is the evidence from vision and intuition—the argument from Mysticism, which for the mystic is usually enough. Then there is the evidence from Reason, which we have found by experience quite satisfies many reasoners. Finally there is the evidence from those phenomena known as psychic or Spiritualistic, which we are not yet able to call the argument from Science,

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THE POLICE COURT PROSECUTION.

SUMMONSES DISMISSED, BUT DEFENDANTS TO PAY COSTS.

The prosecution under the Vagrancy Act of Mrs. Cantlon, the medium, for "fortune-telling", and Miss Mercy Phillimore, the secretary of the London Spiritualist Alliance, for "aiding and abetting", was ended on Tuesday morning, July 24th, at Westminster Police Court, when Mr. Oulton, the magistrate, ordered the summonses to be dismissed under the Probation of Offenders Act, Miss Phillimore to pay £20 and Mrs. Cantlon £10 costs.

The Court was filled, and a considerable number of people unable to obtain admittance waited in the lobby, many well-known persons being present both inside and outside the Court.

Sir Patrick Hastings, K.C., and Mr. Eustace Fulton presented the case for the Alliance as an institution which had nothing to do with fortune-telling but was occupied with the investigation of evidence for human survival.

Sir Oliver Lodge, Sir Arthur Conan Doyle and Dr. Hector Munro gave evidence in support of the facts of psychic science.

Mr. H. D. Roome, K.C., appeared for the prosecution, and Mrs. Cantlon was defended by Mr. P. W. Bullock.

Sir Patrick Hastings made a long opening statement at the beginning of this hearing, dealing with the aims of the London Spiritualist Alliance. He desired to make it abundantly clear that at no time was there any fortune-telling element in the work of the Alliance.

Sir Patrick said: "On the last occasion the case for Mrs. Cantlon was concluded, and all I am concerned with here is the case of Miss Phillimore. I am particularly anxious to make that clear, having regard to one or two observations which I shall have to make, because this case against Miss Phillimore is regarded by a considerable body of people as one of great importance, and for this reason: the only offence charged against her is that of abetting the person who professed to tell fortunes. I think I can say without much doubt that I shall be able to call before you persons whose evidence I am sure you cannot fail to believe, on their statement of fact, when they say that the telling of fortunes is no part whatsoever of the self-appointed task of the London Spiritualist Alliance, and that if any person in fact tells fortunes—which I understand to mean professing to foretell the future—that person in fact is acting entirely contrary to the express wishes and intention of the Alliance. I am bound to say this, sir, and I say it of course in a way which cannot possibly affect Mrs. Cantlon, that after hearing the evidence in this Court and after certain further investigations the nature of which I do not intend to particularise, Mrs. Cantlon's association with the London Spiritualist Alliance has been definitely and finally determined."

Sir Patrick then briefly described the work of the Alliance. It was, he said, a branch of a very large body of people all over the world who were earnestly studying to arrive at real conclusions on a matter in regard to which most of them were already convinced. Their view was that "Life as we understand it does

not end with death as we understand it"; they believed that there was a means, at present inexplicable, by which it was possible to receive communications from people who were dead. It was not part of his duties to say how far that view was right, but, he added, it would be a very brave man who said that there was no foundation for beliefs of that kind. Among the Council of the Alliance were scientists, members of the medical profession of the highest distinction, and also a member of his own legal profession, and in view of this he submitted that it was a little unfair (on the part of the prosecution) to Miss Phillimore to compare the mediums employed by the Alliance with fortune-telling gypsies at Epsom.

Mr. Roome, Counsel for the prosecution, explained that he made no aspersion on the Alliance in using that expression; he only referred to Mrs. Cantlon's activities.

The Magistrate: "You make no imputation against Miss Phillimore with regard to intention to deceive?"

Mr. Roome: "No."

Sir Patrick Hastings: "The intention to deceive is not an inherent element in the charge, if I satisfy, as I hope to do, that fortune-telling *per se* and foretelling the future is no part of the activities of this Alliance. If—merely because some person in whom they have hitherto placed implicit trust may be held guilty of or plead guilty to telling fortunes—it is to be held that this Alliance is guilty of aiding and abetting, no member of the Alliance would ever again be safe because, as I understand, the discussion with regard to the fee of 17s. 6d. has nothing whatever to do with the offence. The offence is committed just as well by a person who professes to tell fortunes for nothing; therefore the conviction against Miss Phillimore would sound the death-knell of this and every other association of people whose endeavour is to arrive at the truth or falsity of these ideas and doctrines of which I have spoken."

Sir Patrick referred to the Balance Sheets of the London Spiritualist Alliance, pointing out that not one penny-piece is made by anybody in the way of profit. It was merely an association supported by subscription, and the revenue was entirely devoted to lectures and study. Its memorandum of association forbade profit-making. Money, of course, had to be paid to their mediums, but no other moneys were expended by the Alliance except for the purpose of printing and circulating documents with which they were intimately concerned. The whole idea of the Alliance, said Sir Patrick—and it was only a branch of many other similar organisations throughout the country—was that they were satisfied that there were people possessing a power of conveying messages which those that study the science were satisfied were messages from people who are dead. Whether this was well or ill-founded was of course quite immaterial, but he could satisfy the magistrate as a fact that trance, as a medical existence, was real. It might be said that on certain occasions messages might come bearing upon a future matter, but it was no part of the medium's work to tell anything of the future. If any person went to this Alliance asking to have the future told them, such persons would be immediately asked to go away.

It would be recalled that each one of the police witnesses had received or had offered to them a syllabus of the Alliance. In that syllabus there was not one single suggestion even remotely touching on the question of fortune-telling. As regards Mrs. Cantlon, he understood she had spent large sums of money in studying this science. "We subjected her to very careful tests and we were satisfied and are satisfied that she is one of those persons who do go into this complete state of insensibility, but—there is always a 'but' in these cases; possibly it may be apparent to you—there are occasions when the state of insensibility does not arise.

"Miss Phillimore will tell you it frequently happens that mediums employed by the Alliance say it is impossible for them at a particular moment to arrive at that state," said Sir Patrick; "therefore the sitting does not take place. But it would be equally possible—I say no more than that—that there may be some people who have this power but at the same time if they are not in that state, are able to persuade themselves (to put it in

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a purely non-committal way) that it would be better to assume or pretend that they are. If we discover that, we at once sever all connection with the person of that kind and this is what has happened in this case."

Sir Patrick reiterated that the intentions and endeavours of the Alliance were wholly dissociated from anything in the nature of fortune-telling of any kind whatsoever. Evidence had already been given that there had been occasions when the police (or people at their instigation) had attended this Alliance but of which nothing had been heard. "It is perfectly obvious that if the police are making inquiries with a view to prosecution they would be careful to attend at a time when there was something in the nature of fortune-telling; and the cases where nothing of that sort has happened would not be brought before you at all."

Mr. Roome protested at this statement, saying it must not be assumed that every other sitter had come away satisfied.

Sir Patrick: "I object to that statement by my friend. If my friend is suggesting that he has other evidence of a similar nature I invite him to call it. I shall be delighted to cross-examine them, or if my learned friend goes into the box himself I shall also be delighted to cross-examine him."

Sir Arthur Conan Doyle was then sworn. He stated that he was President of the London Spiritualist Alliance, a body which was formed without any idea of making profits, but purely for furthering investigations and the study of the science in which the association believed. The Alliance was largely concerned with studying the causes, effects and possibilities of receiving messages from the dead, among other things. It was necessary and desirable to have the services of people known as mediums. For the purpose of receiving messages the medium might go into a condition of unconsciousness, or not. In the case of a very good medium there were all kinds of intermediate stages; they might sometimes go into a state of complete insensibility; sometimes not.

Sir Arthur said he had been President of the London Spiritualist Alliance for about three years, having taken over from Lord Molesworth.

Examined by Sir Patrick Hastings:

Q.: "Before they are accepted as mediums in your Alliance is any care taken to see whether or not they are genuine mediums?"

A.: "As far as possible their career is watched and their powers are tested, but that does not come within my own personal purview." He did not personally test them.

There was nothing whatever in the activities of the Alliance connected with fortune-telling, and any person requesting to have their fortune told would be immediately discouraged.

Asked what was the purpose of sitting with a medium, Sir Arthur said: "There may be several purposes. One purpose, which many of us hold, is to refute the idea that death ends all. We wish to strengthen what we regard as the central core of religion, which is that man carries on after death. This is to me the higher purpose. The lower purpose is to get in touch with those we have loved and who have passed over to the other side." These were not the only two purposes; one might well sit for physical phenomena, this being the ground work which interests people. By physical phenomena he meant things apparently against the law of Nature but which are really according to some law of Nature not yet understood. So far as he knew, Miss Phillimore had always carried out her duties entirely in accordance with the wishes of the association.

Cross-examined by Mr. Roome:

Q.: "Are we to understand that Mrs. Cantlon has been dismissed from the service of the Alliance?"

A.: "I understand it is under consideration. I really do not know what has actually been done. I have been away a good deal, in Edinburgh, and I have missed some of the things that have passed."

Q.: "Has Mrs. Annie Brittain [whose name appeared in the L.S.A. syllabus] been convicted of telling fortunes?"

A.: "I believe she was convicted of practising mediumship. I do not know whether it was for telling fortunes or not." He did not know that Mrs. Brittain was convicted of telling fortunes in 1910. "I knew she was convicted of mediumship," said Sir Arthur, "because it was, I understand, against the law of the country; but I did not know it took the form of telling fortunes."

Q.: "What did you think the offence was that she had been convicted of?"

A.: "Simply the practice of mediumship for money. I understand that in itself is a legal offence." He had recommended Mrs. Brittain as a medium in the year 1919 and still continued to recommend her. He judged her by the results and knew the enormous amount of comfort she had given to many suffering people. He had sat again and again with Mrs. Brittain and she had never told him his fortune. Sir Arthur said it was understood that the future was not a proper subject for mediumship, but he did not see how one could absolutely prevent the future being touched upon unless there was a witness in the seance room to stop the medium during trance. As to Mrs. Cantlon's fitness to be a medium, although he had never had a sitting with her he understood that Captain Craufurd, R.N., had obtained remarkable messages as to Morse transmission through Mrs. Cantlon—a thing absolutely outside her normal knowledge. He had no objection to a journalist attending a sitting with a medium with a view to reporting what happened, providing he came in a reasonable frame of mind.

Q.: "Suppose a police spy comes. Can you give us any reason why a spirit should not break up the sitting at once?"

A.: "No. The laws governing these things are very much beyond our comprehension. The police spy would bring in such

a discordant element that it seems to me anything might happen."

There was a sensation in Court when Sir Patrick Hastings announced that Sir Oliver Lodge had arrived and would give evidence. It had been understood that Sir Oliver would not be able to attend owing to the illness of Lady Lodge, so his presence came somewhat as a surprise.

Sir Patrick Hastings: "We are very much obliged to you, Sir Oliver, for coming to help us. You are not a member of this Alliance?"

Sir Oliver: "No." He was, however, a member of the Society for Psychical Research since 1882.

Sir Patrick: "The Society of which you are a member and in which you have studied and which you have helped for so long, is a society which is inquiring into the phenomena generally known as Spiritualism?"

Sir Oliver: "They are popularly known by that term." He added that he had always approached the matter purely from the scientific point of view with a view to arriving as far as possible at the explanation of such experiences as had come his way.

Sir Patrick: "I only want to ask you two general questions dealing with this science. It necessitates the use of mediums, does it not?"

Sir Oliver: "In my case it does, because I have no power myself."

Sir Patrick: "From your scientific experience are you satisfied that there are mediums who are perfectly genuine in the work they do?"

Sir Oliver: "There certainly are. There are others also."

Sir Patrick: "Is it any part whatsoever of the task of a medium to tell fortunes?"

Sir Oliver: "The popular idea of telling fortunes is looked upon by us as rather an absurd procedure. We do not come across it." He added that the ascertainment or the perception of something in the future might come into it, but he would not call that telling fortunes.

Sir Patrick: "What you mean to say is that there may be something of the future which may emerge?"

Sir Oliver: "Yes. In science we often try to predict the future—never infallibly; in certain cases it is possible to predict it."

Sir Patrick: "As far as the duties of a medium are concerned are they anything else except to transmit the messages which she receives?"

Sir Oliver: "That is the idea of the medium—to act as an intermediary, and it is a kind of human faculty which we do not fully understand but which we are trying to investigate; the ordinary recognised human faculties do not exhaust all those that are possible; the Society for Psychical Research was founded to investigate what we call the supernormal human faculties, whatever they might be."

Sir Patrick: "And the mediums are used for the purposes of that study?"

Sir Oliver: "The mediums, if you call them mediums, are instruments for the purpose of the study."

Mr. Roome cross-examining:

"Would you have any objection to a medium who delivered a message predicting some future event?"

Sir Oliver: "No. My practice when I go to a reputable medium—and I hope to go to no other—is to take what comes and judge on its merits what value it has."

Mr. Roome: "Have you ever had a sitting with Mrs. Cantlon?"

Sir Oliver: "Never."

Dr. Hector Munro was next sworn. He stated he was a Master of Medicine and a Master of Surgery of Aberdeen University. He had been a member of the London Spiritualist Alliance for about three years and a member of its Council for about one year. The Alliance was not run in any way for profit. Mediums employed by the Alliance were put through such tests as were possible before being employed. He had been interested in Spiritualism for about 22 years and had himself tested a number of mediums.

Mr. Eustace Fulton: "In the course of your long experience have you ever heard fortunes told when you have been attending a sitting?"

Dr. Munro: "It depends entirely on what you mean by fortune-telling. I have heard great events, as it were, foreshadowed—such as the war."

Mr. Fulton: "You have never had your fortune told in the ordinary sense of the term?"

Dr. Munro: "I have had events predicted or suggested."

The Magistrate: "It is difficult to know what fortune-telling really means. You have heard the future foretold?"

Dr. Munro: "Yes, I have—one future event certainly."

Mr. Roome (cross-examining): "Was it true?"

Dr. Munro: "Absolutely true. The last war was foretold to me by a medium about a month before it happened, and a certain event which had a bearing upon myself was also foretold."

Mr. Roome: "Were you told a month before the Great War that England and Germany would be at war within a month?"

Dr. Munro: "Not England and Germany, but that there would be a war in which England would be involved. The date was not given. There would be a war immediately—'immediately' was the word used." He had not acted on that information or communicated it to anybody; he had not believed it at the time.

Questioned as to the conditions of trance, the witness stated that a well-trained medium could go into trance quite voluntarily. He would not say that they could do this at any time required, but at the various times he had arranged to see mediums for this purpose they had always been successful in obtaining the trance condition.

Asked if he had ever applied medical tests to satisfy himself of the complete insensibility of the medium, Dr. Munro said: "I have not gone into it to the extent of taking blood pressures, but I certainly once tried the conjunctival reflex—the eye reflex. But that again would not be a test of complete insensibility because you get the same thing in hypnosis. I think they are very much the same."

Mr. Roome: "Did you take the pulse?"

Dr. Munro: "No, I have not taken the pulse. I do not think there would be much indicated by the pulse."

Miss Mercy Phillimore was then sworn. She testified that she was secretary of the London Spiritualist Alliance and had been so for four years, but had been associated with the Alliance since 1913. When the question of employing new mediums arose she usually sat with them first and reported to the Council her impressions. She had reported on Mrs. Cantlon to the Council. The sitting had been satisfactory.

Sir Patrick Hastings: "You sat with her yourself and were satisfied?"

Miss Phillimore: "I was satisfied that she was a genuine psychic." Members of the Council had also personally investigated Mrs. Cantlon, who was then appointed. The association made no profit out of its activities; the sum of 2s. 6d. was deducted from the fee received for the medium, this sum being for overhead charges. If non-members asked for sittings it was her practice to ask their motive in seeking a sitting; to try to discover if the enquirers were sincere and whether they had any knowledge of psychic science. If she found them to be apparently sincere and genuinely interested a sitting with a medium would be arranged. "I always urge them to make themselves familiar first with the principles of the science, although many press for an immediate sitting. Many non-members who call are not given the sitting they ask for; I find they want ordinary fortune-telling, and I always refuse to act for them. . . . I tell them that our mediums do not do that kind of work; therefore I cannot help them in that way. I explain what the purpose of our work is."

She had never at any time arranged a sitting for any person who came to have the future foretold.

Sir Patrick: "When you introduced these three people [the woman police witnesses] to Mrs. Cantlon had you the slightest idea that the future was going to be told to them?"

Miss Phillimore: "None whatever." Mrs. Cantlon had had about 59 sittings during the current year out of a possible 106.

Sir Patrick: "Does it sometimes happen within your experience that a medium is not able to get into the state of trance which we have heard spoken of?"

Miss Phillimore: "Yes." On these occasions the medium had reported the fact to her. She remembered one such instance fairly recently, and in that case the money was returned to the sitter.

Sir Patrick: "The medium told you she was unable to arrive at a state of trance?"

Miss Phillimore: "Yes. She came down to me with her sitter and said, 'I am sorry I cannot sit to-day; I cannot get into a state of trance.'" Mrs. Cantlon had never reported she was unable to get into a state of trance.

Mr. Roome, cross-examining: "Do you consider that Miss Wyles was not honest in her purpose?"

Miss Phillimore: "I remember my original talk with Miss Wyles when she came to the Alliance, and she impressed me as being an honest woman."

Mr. Roome: "What control have you over Mrs. Cantlon once she and the sitter are alone together?"

Miss Phillimore: "No control, once she is alone with the sitter; but of course I have reports of her work from time to time from people who sit with her."

Mr. Roome: "Has any sitter ever told you that Mrs. Cantlon has predicted future events?"

Miss Phillimore: "Never." She added that if any complaint of fortune-telling were reported to her she would report it to the Council, and they would look into the matter. As regarded foretelling the future, there might be reference to the future in a certain way, but the witness thought no honest medium or any honest control would practise "vulgar fortune-telling as it is generally understood". The evidence of the three police witnesses represented vulgar fortune-telling.

Mr. Roome: "Has Mrs. Cantlon been dismissed from the service of the Alliance?"

Miss Phillimore: "Yes."

Mr. Roome: "Is it because she told fortunes?"

Miss Phillimore: "No; as a consequence of incidents that have arisen since this case commenced."

Sir Patrick Hastings at this stage said he had an immense amount of further evidence of the same sort. The magistrate intimated that this would not be necessary.

The Magistrate: "I do not suppose that my views on Spiritualism are of much moment to anybody except myself, but I have lived long enough to know that there are very few things in this world that you can be absolutely certain of, and there are probably fewer to-day than ever before. I have a perfectly open mind on the subject. There is no dispute by either defend-

ants as to the substantial accuracy of the latter evidence. Three witnesses have testified to the telling of the future by Mrs. Cantlon by occult means. Mrs. Cantlon has pleaded guilty; Miss Phillimore has pleaded not guilty. I may say at once that I am of opinion that both defendants are guilty. On her own admission Mrs. Cantlon has surrendered herself to an occult power; if this is so she is responsible and must face the consequences should the law be broken. The law makes no provision for the appearance of a spirit either in the dock or in the witness box. What is the position of Miss Phillimore? . . . The public is invited to attend and pay for the services of these mediums, one of which undoubtedly tells the future on three different occasions. How can it be contended that Miss Phillimore does not aid and abet in the offence? Can she restrain the occult power in which she believes, or limit its manifestations to the present or past? Fortune-telling when it possesses the elements of menace and extortion may be a grave offence. Here there is no suggestion of this kind. It is, however, suggested against Mrs. Cantlon but not against Miss Phillimore than there was fraud—in other words, that Mrs. Cantlon intended to deceive the three police witnesses by pretending to be under the control of White Chief. . . . I give Mrs. Cantlon the benefit of the doubt in my mind and assume that on these three occasions she did believe she was under the control of this defunct Indian Chief, but I should strongly advise Mrs. Cantlon to get rid of a disembodied spirit who wants to know the time when the hour of lunch or tea approaches. The history of Spiritualism is tarnished by fraud and chicanery. On the other hand, there have been, and are, great men and women whose honour is unquestioned, striving to show that from the undiscovered country the traveller does return. I am willing to believe that the existence of this Alliance is due to an honest attempt to further knowledge and to benefit mankind, but the earnest searcher after truth must be amenable to the law and must not break it. If he deems the law out of date and thinks it frustrates his efforts, his remedy is to alter and modernise the law. For the reasons I have given, and because I think that fortune-telling is an unusual incident and not an object of this Alliance, I will deal with this case as leniently as I can. The summonses in both cases will be dismissed under the Probation of Offenders Act, and the costs (£30) will be apportioned—£20 for Miss Phillimore, £10 for Mrs. Cantlon."

A HAUNTED HOUSE IN CALIFORNIA.

BY BARBARA MCKENZIE.

The U.S.A. has many stories of haunted houses, and when in Los Angeles in the spring, the record of the following case was given me by Dr. and Mrs. Carl A. Wickland, whose visit to London last year is remembered by many with interest.

I was able to see these friends at work in their own centre, and spoke to many of their patients; some of them had returned to thank Dr. Wickland for the help given; others were living in the house as patients in the process of being cured of those distressing obsessions which Dr. Wickland's *Thirty Years Among the Dead* has made familiar to psychic students.

Sometimes Mrs. Wickland's help is asked for outside cases, as, for instance, where the conditions of a house are made so annoying by a haunting spirit that residence becomes well nigh impossible. Only psychic help can relieve such cases, and the medium is to be congratulated on the peaceful conditions which now prevail in the home to which the following story refers:—

In November, 1927, in a house occupied by a Mr. and Mrs. Brandon and their young son in Los Angeles, were heard many strange noises and rappings which became so annoying that the occupants contemplated moving from the house.

Having been told of Dr. and Mrs. Wickland's success in a similar case in Hollywood, the Brandon family solicited their help, which was willingly granted.

A circle was formed which included the family and several sympathetic friends, and almost immediately Mrs. Wickland became entranced and fell heavily to the floor. A Mr. Stone who was present, and who was occasionally clairvoyant, said, "Doctor, I saw six or seven men push someone in, finally giving him a big shove, and he fell to the floor. I think he is the biggest man I ever saw."

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LIGHT

The medium was lifted to her chair, and the spirit controlling began to fight vigorously. Dr. Wickland spoke seriously to him, offering help, with the following results:—

SPIRIT: I belong here; I want to be left here all alone; you can all get right out!

The medium was leaning forward heavily, and, thinking she might again fall, Dr. Wickland told the spirit to sit up.

SPIRIT: No, no, I can't; there's something the matter with my back.

DR. WICKLAND: Your back will be straightened as soon as you change your mind. Did you build this house?"

SPIRIT: That is no business of yours. Get out! I never saw such things around a place as here. I don't like so much light—turn out some of the d— things. [The Brandons had many fancy knick-knacks—floor-lamps, etc.]

MR. BRANDON: Why do you come here and make so much racket, especially for me?

SPIRIT: Do you want the whole house, or can I have a corner? Why do you chase me all the time—a poor fellow with no other place to go?

MR. BRANDON: I did not know I was chasing you—you are invisible to us."

DR. WICKLAND: Sit up straight now; your back is better and you feel younger; you have been haunting this house.

SPIRIT: No, no; I'm not a ghost.

DR. WICKLAND: You lost your physical body some time ago; you are talking through a lady and using her body.

SPIRIT: What do you mean by that? Why, I've lived in this house for years and years. I had an orange grove here and used to grow fine oranges. [The locality is now covered by a fine residence and beautiful lawns.]

DR. WICKLAND: That must have been a long time ago; when was it? [No answer.]

SPIRIT: How do you know I am dead? I am far from dead. I will make things pretty lively for you. If you call me dead, you do not know what dead means.

MR. BRANDON: Sure, you are dead.

SPIRIT: I like to wake you up and scare you just when you are dropping off to sleep.

MR. BRANDON: Yes, I notice that. You have no right to do it. I don't like to have dead people around our house.

SPIRIT: How can I scare you if I haven't a body? I had a little shanty here—I don't like all these lights going—it costs too much. Turn some of them out, will you; one is enough.

MR. BRANDON: I pay the bills and we like plenty of light.

SPIRIT: I turned one of the lamps out a short time ago, and it is not the first time I have done it.

MRS. BRANDON: Yes, a lamp did go out, and for no apparent reason.

MR. BRANDON: We keep some of the lights on so that you can't scare us so much—we keep some on all night.

SPIRIT: I used to have a nice little bed in the shanty, and whenever I wanted I got right in it. If I got in the beds around here with my shoes on, what would happen? You've sometimes found your kitchen floor sandy, haven't you? [Addressing Mrs. Brandon.]

MRS. BRANDON: Yes, I have, and have wondered where it came from.

SPIRIT: Well, when I came in the kitchen some of it fell from my dirty shoes.

MRS. BRANDON: And you have carried it to other parts of the house?

SPIRIT: Well, dirt's healthy, isn't it? I just wanted to show you I'm around.

MRS. BRANDON: Well, don't do it any more. [It seems Mrs. Brandon had on several occasions failed to trace any reason why a newly-cleaned kitchen floor should be sandy and dirty.]

SPIRIT: Say, how did you get these shoes on my big feet? And they don't hurt either.

DR. WICKLAND: You kicked off your shoes the minute you came in.

SPIRIT: My feet must have shrunk to get in those little shoes.

DR. WICKLAND: The people who brought you here were spirits like yourself, and this lady [Mrs. Wickland] is so constituted that spirits can speak through her.

SPIRIT: I am very tired.

DR. WICKLAND: Look round and you may see some friends you know and they will help you. You have been bothering the people in this house and must go.

SPIRIT: I see a big man and an Indian chief; they are coming at me again.

DR. WICKLAND: These intelligent spirits will take care of you and instruct you concerning the new life. [The spirit began to cough very hard.]

DR. WICKLAND: That condition belongs to your old body. Use your mind a little, and listen to those who can help you.

The medium came out of trance, and up to the writing of the report two months later, there has been no further annoyance in the Brandon home.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

ANIMAL SURVIVAL.

Sir,—I have been reading a sermon lately preached in St. Patrick's Cathedral, Dublin, on this question. The standpoint of the preacher is against animal immortality, or even animal survival, for he finds that there is no evidence that an animal has a soul.

It is a very difficult question. So far as the facts are concerned, there are innumerable instances either of the return of pet animals, or of communicators who say that some dearly-loved horse, dog or cat is with them in their new state of life. The pages of LIGHT have testified to such facts for years, and they must have their value as evidence.

Of course it is possible to go into various transcendental theories as to the nature of animal survival. Clearly it cannot be on the same level as that of the human soul. Dr. Waterhouse in the *Daily News* some time ago dealt with the question, and suggested that the conquest of physical death may be far wider than we suppose; but that as regards human survival this must stand in a different category since the human being has developed self-consciousness and a capacity for spiritual experience in which the animal—as an animal—can have no share.

Yours, etc.,
E. P. GLEN.

BARREN SITTINGS.

Sir,—As one who has had many sittings with various mediums during the last five years, I am puzzled at the complete barrenness of the three sittings described in the L.S.A. case.

We know that with all mediums the power varies; but in my own case I have never drawn a complete blank. On two or three occasions the sittings were poor; but of the rest (a good number) the results were wonderful, strewn with "tests", full of evidence, and often filled with the highest, most inspiring, ethical teaching.

It would be interesting to know if other serious investigators have ever had such bad luck as the policewomen describe. One feels sorry that an awakening public should read such a travesty of what usually occurs.

Perhaps you, sir, and others who have the ear of the daily Press, would consider bombarding the papers with accounts of what really happens at normally successful sittings.

Yours, etc.,
ANNA E. MENZIES.

22, St. Luke's Road, W.11.

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SOUTH KENSINGTON, S.W.7.

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THE POLICE COURT CASE.

The magistrate's decision in this case, after a long hearing, was to dismiss the summonses against the two defendants, Mrs. Cantlon, the medium, for fortune-telling, and Miss Mercy Phillimore, the Secretary of the London Spiritualist Alliance, for aiding and abetting in the offence. But the decision was tantamount to finding them guilty, for they were discharged under the Probation of Offenders Act and condemned to pay £30 towards the costs of the case (Mrs. Cantlon £10 and Miss Phillimore £20).

Sir Patrick Hastings urged, in the course of his defence, that the case affected people in every part of the country: "A conviction against Miss Phillimore," he said, "will sound the death-knell of the Alliance and of every other association whose object is merely to arrive at the truth or falsehood of these ideas and doctrines," i.e., those held by Spiritualists as such.

The position created by the decision is the more difficult because the defendants were neither convicted nor acquitted, in set terms. But it is clear that in effect the decision really amounted to finding them guilty and dealing with them under the First Offenders' Act, whereby, although discharged, they are condemned to pay the costs of the case. This might mean very serious results if the offence were repeated. The legal weapon has been brandished even if it has not been used with full effect. As to the kind of stuff which formed the basis of the charge, as put forward by the three policewomen, that is quite indefensible. The statements imputed to the medium seem to have been mainly spurious and absurd. But if the results obtained had been blameless and convincing, then there would apparently have been nothing for the police to prosecute upon, nor the newspapers to report.

The appearance of Sir Oliver Lodge, Sir Arthur Conan Doyle and Dr. Hector Munro in the witness-box provided an opportunity for the defence to put forward the facts underlying mediumship; and this was all to the good. The testimony given by these witnesses was impressive and valuable, and formed an important feature of the hearing.

Nevertheless the position disclosed by the case is rather disquieting, and must be the subject of earnest

consideration by those who have at heart the interests of Spiritualism and Psychical Research. It is not a matter on which any quick and easy conclusion can be safely arrived at, although the legal position is clear enough. In no circumstances must a medium or a clairvoyant predict the future, for it was publicly stated that the offence remains, even if there is no question of fee or payment for the services rendered by the medium or psychic. Any person aiding and abetting in the offence (except of course the consultant) is liable to penalty.

We observe that the *Morning Post* has some strong remarks on the case. It says: "No wonder the police are overworked when their time and energy are occupied in this petty and vexatious procedure. The point is that perfectly honest, sincere and reputable persons do believe in Spiritualism, and have as much right to liberty of conscience as the professors of any other faith. The London Spiritualist Alliance is a well-accredited organisation, and to prosecute its secretary as aiding and abetting the telling of fortunes is to bring the law into disrepute."

As the *Morning Post* points out, such prosecutions are not only vexatious and contrary to opinion and policy: they are repugnant on account of the methods by which they are prepared.

Referring to the three policewomen who gave evidence, the *Morning Post* remarks: "Was it for this office that women were enlisted for the police force, in response to the importunity of eager feminists? Is that all the use that can be found for them?" And the article concludes with the suggestion to the Home Secretary that he would not only serve the comfort of his days, but would much increase public confidence by insisting on a little more discretion and discrimination in his agents in enforcing a law that is so easily and obviously overstrained.

DREAMS: THEIR SENSE AND NONSENSE.

We once read an account of a dream in which the dreamer thought he was wandering in the wilds of Africa and had all sorts of romantic and comical adventures in the company of a friendly Zulu. He and the Zulu were conversing affably, when suddenly the dreamer remembered that he did not know the Zulu language and the Zulu did not know English, so that the conversation had to stop! There is many a true word spoken in jest. This is just what would happen if the conscious reasoning mind, with its sense of limitations, stepped in. Some of our wildly incongruous dreams are said to be the result of a mixture of conditions coming from both worlds. The intellect regards some things as impossible; the larger Reason, in which the soul has its part, knows that they are not, and the conflict between the two in the dream-life often produces the most grotesque and contradictory results. Those who have carefully analysed psychic experiences in sleep know that the soul or mind of the dreamer is actually making contact with the spiritual world, but unconsciously putting its experiences into the forms of the physical world. One of our friends frequently dreams of meeting his mother in spirit life, and the accompanying experiences warrant the idea that he actually does so. But on no occasion does he ever reach her except after a journey in a train (sometimes it is a steamship), so much are psychic experiences conditioned by physical ideas and customs.

The spirit of high moral virtue has no partisan spirit; he is catholic in his outlook. It is the ordinary man who is a partisan and has no catholicity of outlook.—CONFUCIUS.

The master was free from four things. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, no egoism.—CONFUCIUS.

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SIDELIGHTS.

"Remarkable Demonstration of Clairaudience" is the sub-title of a *Hendon Times* report of the recent meeting at St. Jude's Hall, Hampstead Garden Suburb, at which Mr. Hannen Swaffer, Mrs. St. Clair Stobart and Mr. Arthur Ford, of New York, appeared on the platform. Says the report: "Mr. Ford quickly established contact with the spirit world. He gave the christian and surnames of a number of relatives. . . . 'There is a mother calling for her son Noel,' said Mr. Ford. A young man near the end of the hall acknowledged the name, and subsequently assented to the medium's description of his mother as Eliza Ralton."

The same journal, commenting at length upon the meeting—it seems to have made a great impression upon our contemporary—devotes some attention to this message to Mr. Ralton, and the writer states frankly, "I do not see how it can be held that his experience was anything but genuine. . . . The case of Mr. Ralton was one that puzzled everybody. Here was a young man, mildly interested in Spiritualism, who had come to the Suburb after an absence extending over many years. His mother died ten years ago in a house somewhere near Addison Way, but his memory is rather vague about it, as he was but a boy at that time. He told me after the meeting that he had never seen Mr. Ford until that evening, but he was familiar with the name through Spiritualist literature. He came not expecting to get a message, and he was obviously a trifle upset by what had occurred."

"Christianity must entirely drop its theology; it must acquire the 'spiritual gifts' St. Paul spoke of (known to-day as Spiritualism)" says a correspondent, J.F.H., to the *Nottingham Guardian*, who states that he speaks "as one who is himself nearing the grave."

A cutting from a trans-Atlantic newspaper that has been forwarded to us—unfortunately the name of the journal has been removed in the cutting-out process—gives a detailed account of the strange experiences of a Mr. James B. McLeod, during a condition of coma in a military hospital in England, in which state he was regarded as dead, and narrowly escaped being interred. Mr. Donald McRitchie, who records the case, says that James McLeod, who at the time of his adventure ten years ago was adjutant of a battalion, had described his experiences, which were briefly as follows: After the process of "dying"—which he spoke of as "rather pleasant"—there was an interval of oblivion; then he found himself a spectator at his own funeral. "I recognized a number of friends and acquaintances there, and I seemed to be located to one side, and slightly higher than the funeral procession." Later he found himself in a kind of public garden, and at once noticed a Calgary friend whom he knew to be dead. "I inquired about his mother," said Mr. McLeod. "He said, 'Mother is in Heaven.' I said, 'When did she go there?' 'Last March', he replied." (Mr. McLeod stated afterwards that he had visited Calgary a year later and found this information to have been correct.)

Continuing, Mr. McLeod said that he was approached by a person who said, "You shouldn't be here. You should go back to earth. It was a mistake your coming here." Shortly after he woke to find doctors and nurses bending over him applying restoratives. He is quite clear on one point: that none of the friends that he met in the supernormal state were then alive. The account states that Mr. McLeod has died recently in Montreal.

Referring to the recent prosecution of Mrs. Cantlon and Miss Phillimore on a "fortune-telling" charge, the *Edinburgh Evening Dispatch* for July 25th comments upon the changed conditions of to-day compared with the near past, as shown by the presence in the box of an eminent novelist, a famous scientist and a London doctor, all gravely sustaining the claims of Spiritualism, and doing so "with perfect confidence in the reality of the phenomena with which they have come into contact." It would have been impossible, remarks our contemporary, to have called witnesses of such high standing in other days. "But what was most remarkable of all," says the *Dispatch*, "was that the Magistrate, far from throwing ridicule on the whole affair, summed up as if he were dealing with facts and not with fancies."

In conclusion the *Edinburgh Evening Dispatch* says, "The whole tone of his remarks, indeed, left the suggestion that this London Magistrate has not rejected Spiritualism as beyond the bounds of credible things. That is coming to be, or has already come to be, the attitude of many thoughtful people. When they hear the testimony of men of intellect and character, they are driven to say with Robert Louis Stevenson, touching some weird and inexplicable happenings in the Pacific Isles, that either there is something in it, or nothing in the evidence of man."

The *Morning Post* of July 25th, in a leading article entitled, "Is it a 'Test Case'?" dealing with the Police Court prosecution against Mrs. Cantlon and Miss Phillimore, secretary of the London Spiritualist Alliance, says "It is a test of the expediency and even the justice of bringing such prosecutions. . . . The Alliance may preach false doctrine; but since the fires of Smithfield were extinguished that has ceased to be a crime. Such prosecutions are not only vexatious and contrary to opinion and policy; they are repugnant not less on account of the methods by which they are prepared."

Referring to the same case, the *Daily Mirror*, of July 25th, says: "What has been legally proved? Apparently that you cannot be a Spiritualist or indulge in spirit communications without running the risk also of being a fortune-teller. This is a thing 'very much beyond our comprehension,' as Sir Arthur Conan Doyle modestly put it."

"The Clock of Death" is the name given to the astronomical clock at Hampton Court Palace, owing to a tradition that it stops whenever any resident of long standing passes away within the palace precincts. It stopped at the time of the death of Lady MacGregor, a palace inmate, although it is to be noted that the Clock of Death failed to stop at the decease of another resident, Mrs. C. D. Madden, a relative of Admiral Sir Charles Madden, about four years ago, says the *Evening News* of July 19th. The clock was made in 1540, for Henry VIII, at the time of his marriage to Catherine Howard.

Cranmer's letter to Henry VIII (now preserved in the Public Record Office) states that Catherine—whose spirit is said to haunt the gallery near the chapel of Hampton Court—burst into tears when she heard the clock strike; perhaps it sounded like the death-knell that was to announce her coming fate on Tower Hill. Hampton Court possesses another claim to the interest of the psychic researcher in a room said to be haunted by a faint but beautiful perfume that never leaves it. It has been remarked, says the *Evening News*, for about a hundred and fifty years, and has the perfect characteristics of Es Bouquet, first distilled from English flowers in 1711.

IMPORTANT AMERICAN SPIRITUALISTS.

BY HORACE LEAF, F.R.G.S.

In summer-time Spiritualism in the United States of America is particularly interesting, because of the various State Conventions and the Camp Meetings.

Societies affiliated to the different Associations arrange to send delegates to a town selected a year ahead, for the purpose of discussing problems of local and State interest to Spiritualists. In addition to the serious business side there is an excellent social side. The leaders of the churches are enabled to make each others' acquaintance, and many important friendships are made and significant decisions arrived at.

Valuable propaganda work is done. The gatherings are usually held in a leading hotel. After each business session a public meeting is held at which the best speakers and mediums are retained. I have seen as many as twelve hundred people attend one of these services, so that in the course of the three evenings, which nearly every Convention allows, a great number hear the message of Spiritualism.

Often leaders from other State Associations are invited to attend as Fraternal Delegates and are given complete freedom to take part in the discussions and usually to speak at the evening public meeting. Thus I have been enabled to hear some of America's best speakers and mediums. Their work is very impressive especially that of the mediums. The standard of psychic efficiency is in some respects much higher here than in Great Britain.

I have been literally startled at the remarkable public clairaudience and clairvoyance that I have witnessed in the States. A great deal of attention has been paid to obtaining the names of spirits, and it is not uncommon for thirty or forty Christian and surnames to be given in one evening without error. Message-bearing is also good. This is conspicuous as a rule in what they know here as ballot-reading. The auditors are invited to write questions on slips of paper and to put them in sealed envelopes. These are then placed upon a table on the platform before the medium who, holding an unopened envelope in his hand, proceeds to answer the contents. I have observed this under conditions that remove the possibility of fraud. The results are generally extraordinarily accurate.

The master of this form of mediumship is the famous John Slater. I recently met him at Buffalo Convention and was able to observe the man and his methods. He has been giving public demonstrations of what he terms, psychometry for over forty years, and seldom makes a mistake. Hundreds of people flock to his meetings, where he entertains them in a way any public entertainer might well envy. His platform manner is racy, keen, humorous and sympathetic. He gives the impression of a man who enjoys his work and his popularity. He is quite a good public speaker, although he regards himself essentially as a medium.

While I sat with him on the platform he passed to me from time to time the billet he was reading, and I was able to see with what startling accuracy he had divined the contents of the envelope without opening it.

Like most mediums, his powers are limited, but he justly deserves his reputation as the foremost platform medium in the world. There are others in the States who seem to be quite as accurate in their mediumship, but they lack the magnetic personality of John.

I found Slater to be a quick-witted, genial man, who feels he has been favoured by nature with a remarkable gift which he must use for the good of humanity. He has a keen business sense, and makes no effort to hide his opinion that the public should be made to support the Cause. People readily pay for admission to theatres and picture palaces; then let them pay for my meetings, is his sentiment. He remembers the day when, notwithstanding his extraordinary faculty, he slept in the open air for want of

the means to hire a bed. This he regards as having been a form of training by the higher powers for his life's work.

During my visit to Lily Dale in July I shall be working with John Slater, he as demonstrator, I as speaker. I appreciate the opportunity of closer contact with a man so rarely gifted.

Another interesting American Spiritualist is Mrs. M. E. Cadwallader. This charming lady is a real "live wire", and possibly the most influential force in American Spiritualism. Notwithstanding indifferent health, her activities are manifold, and she seems never to cease working. For knowledge of the history of Modern Spiritualism in America she is incomparable, a veritable encyclopædia. If she dies without committing her information to writing the loss for Spiritualism will be irremediable.

She is the recognised champion of mediumship, and is loved and admired for her fearless courage and generosity. Many a medium would have languished in prison under the harsh laws of various States had not Mrs. Cadwallader sacrificed time and money that they might be released. For this service the mediums of America presented her with a gold medal.

As editor of the *Progressive Thinker* she is known all over the world. When in Chicago I had the pleasure of visiting the printing works where the paper is prepared and published. It was a model factory and expresses, with many other things, the excellent organising power of this remarkable lady.

Mrs. Cadwallader has often taken the chair for me at public meetings, and I have had ample opportunity of seeing the high esteem in which she is held everywhere.

With her I paid a special visit to Rochester to see the monument which she has been the cause of erecting in honour of the Fox Sisters whose mediumship directly inaugurated Modern Spiritualism and indirectly psychical research. It is a graceful column and stands in the grounds of Plymouth Spiritualist Church, the largest and in some respects the best of all Spiritualist edifices. The whole town of Rochester was interested in the erection, as Spiritualism has now become a force that they are feeling proud began in their city.

SPONTANEOUS PHENOMENA.

Some interesting psychic experiences during the last year of the War are recounted by a contributor who writes under the *nom de plume* of "M. de Vere", but whose real name is known to the Editor. A brief summary is given below of the occurrences which are vouched for by the writer.

"Being in delicate health and having lived in a suburb of London where there had been continuous air-raids, I took a house by the sea to get away from such nerve-racking experiences. Prior to leaving my former abode I had seen mysterious drawings on mirrors in the house, and the electric lights had been turned off and on when I was satisfied that no normal reason could account for such happenings. Two of my servants had also witnessed these phenomena. In the old dining-room over the mantelpiece appeared fresh drawings and writings almost daily, and my children would rush down at breakfast-time 'to see what the fairies had done overnight'.

"In addition to the phenomena already referred to, we had from time to time most beautiful designs of intricate pattern drawn upon a carpet in the dining-room—hearts, true lovers' knots, crowns, initials, etc.—all of which I am sure were not the work of any seen operator. Doors would open and shut despite being previously locked and bolted, and on one exceptionally still night we all heard a rushing wind, while we were at dinner; the door of the dining-room suddenly burst open, and such a noise was made that the servants came to see what was the matter.

"My experiences with Mr. J. J. Vango, the well-known trance medium, had fully convinced me of the truth of spirit return. Indeed, I had published a book, *Love Beyond the Veil*, some years ago, which was an almost verbatim account of fortnightly sittings which I had for many months with Mr. Vango. His guide, 'Sunflower', told me that when I moved into my home by the sea the strange happenings would follow me. And so I was not surprised when my maid came to me shortly after we had removed to our new home and stated that similar happenings, drawings, etc., had occurred in her presence. On one occasion on my return from a seance in town with Mr. Vango—no one of my household knowing of my visit to this medium—my maid said 'Right before my eyes I saw, drawn on the mirror in the dining-room, a large sunflower'. This, to me, was more than usually startling, for Mr. Vango's guide 'Sunflower' had told me (at the seance) she would do this, and no one but myself and the medium could possibly have known what had then been said.

"I may add that before we went to our new home 'Sunflower' had told me through her medium that, although I should find many lovely flowers in the garden, 'there were no sunflowers', and this was the case."

DEAN INGE ON "GHOSTS AND MAGIC."

Under the head of "Ghosts and Magic" the Dean of St. Paul's has been indulging in a diatribe against "superstition", under which he includes such widely various matters as necromancy, belief in Lourdes (that is, presumably, belief that spiritual healing there takes place), May marriages, Indian conjuring tricks and thought-transference; though he is willing to admit that the evidence in favour of telepathy and thought-transference is respectable. Nevertheless neither telepathy nor thought-transference is to be believed in because the reality would be too astonishing!

This is a nasty one for the critics of Spiritualism who find telepathy a solution for all difficulties. But that is their affair; they must deal on their own account with Mr. Dean, who goes on to ask, why, if these things ever occur at all, are they so uncommon? Well, Mr. Dean, total eclipses of the sun, earthquakes and volcanic eruptions are uncommon and would be incredible if we did not know from credible witnesses that they occur. Some of us can foretell to a high degree of accuracy when and where eclipses will be visible; volcanic action cannot at present be so predicted though it must be due to natural law and theoretically calculable if we had all the necessary data.

The impossible of to-day is the commonplace of to-morrow. Because we do not understand is no good reason to deny. Do you understand what life is, or do you, Mr. Dean, deny its existence? You suggest that if certain scientists and historians of the Victorian age had been told that in this decade it would be possible to find distinguished men of science and letters who believed in necromancy and ghosts, they would have been surprised and shocked. Perhaps they would. But perhaps if some of those same distinguished men could have foreseen that most unscientific system, the Christian religion, still flourishing they would have been equally pained. Does not St. Paul rest his teaching upon recorded evidence as the basis of belief; and was not St. Paul himself converted by a psychic experience? Did he not class discernment of spirits as a spiritual gift? It is a tenet of science that things which happened 1900 years ago may equally well occur to-day, or 1900 years hence.

You are entitled to your opinions, Mr. Dean, just as much as the rest of us, but is it quite the thing to write scoffing articles about psychic evidence from beneath the shadow of St. Paul's Cathedral?

I.J.K.

RAYS AND REFLECTIONS.

We can be serious without being solemn. The old parson who said that Hell was the most solemn place in the Universe gave us an excellent argument against a gloomy piety.

* * * * *

The bores in Spiritualism (as in everything else) may be hard to endure, but their experiences are part of their education. And having to bear patiently with them is no doubt part of ours!

* * * * *

To some people, I am told, a seance is a kind of variant on Bridge. Well, there are frivolous-minded people to whom psychic phenomena are a pastime. And the name of the card-game suggests that there is a "Bridge of Death", which for the foolish may easily become a "Bridge of Asses".

* * * * *

"Life is a dream and death the waking" is a saying that expresses much poetic and mystical philosophy. But it should not be carried too far. This is a world in which it does not do to be "caught napping", and perhaps it is as well for some of us that our "dream" is a rather unquiet one, sometimes a little resembling a night-mare!

* * * * *

In the Rev. Tyssul Davis's new book *The Sound of Your Face*, he quotes the story of a lady orator who remarked to her neighbour, "Remember, Mrs. Bilkins, it's us working women wot 'ave made England wot it is!" To which Mrs. Bilkins replied, "Lumme, we ain't as bad as that, are we?" Perhaps the women have not yet had a fair chance. We shall see after the next General Election.

* * * * *

According to a newspaper cutting, "a very distinguished doctor" has expressed the opinion that cancer is caused by the bodily vibrations being "out of tune". And in this connection he referred to the value of Abram's box—"that remarkable contraption of which so little has been heard in recent months". I believe that the "contraption" in question is still doing useful work, although it may not be very much in the public eye just now, as compared with golf and greyhound racing.

* * * * *

Mr. G. K. Chesterton, in *G. K.'s Weekly*, thinks that "the world is dying", and in his inimitable way hits off the signs of decadence. But he is constrained to remark that to-day it is mainly the aged who are optimistic. "If this is a time of sneering and frigid youths, it is only fair to say that it is the time of gay and capering grandfathers"—that paradox, for once, is well based in fact. One can hazard a guess at the reason. The young have but a limited horizon, and not sufficient experience of life to trust the future. The old and seasoned pilgrims know that life is full of possibilities, reforms, revolutions and rejuvenations. It never gets old or tired; it never ends: it only changes. It never has any final catastrophes; if it appears to decay it is only in the process of renewing itself. It is a serial story, for ever "to be continued". Just now it presses hardly on most of us in the shape of a world full of fret and fever and the fury of speed. But the wise are not deceived by these shadow-shows. And as regards social progress they know that under the ruins of the old order is arising, amid much din and clatter, the framework of the new.

D.G.

SPIRITUALISM "EXPOSED."

Mr. Walter Appleyard is well-known as a former Lord Mayor of Sheffield and as a man who by his ability and integrity has justly earned him the high esteem in which he is regarded by all who know him. He is a Spiritualist of forty years' standing, and his able and fearless advocacy of its truths is again made abundantly manifest in the pamphlet just issued under the above title.

In concise and telling phrases Mr. Appleyard shows how inadequate is the Church's teaching of the present day with regard to human survival, and how pitiable a thing it is to note that scorn is too often poured upon those who have investigated Spiritualism and shown what a helpmate it is to true Christianity.

After quoting some of the great minds whose testimony to the facts of survival is so well known, Mr. Appleyard trenchantly observes: "We stand aghast at the imbecility—and foolish obscurantism of the churches in scouting such testimony."

Personal evidence of a convincing nature is given in this pamphlet, and the reality of the after life is vividly portrayed by a concise statement of what the "dead" tell us.

"Spiritualism 'Exposed'" is a little work of large import both to Spiritualists and the general public, and its price, 1d. only, will enable societies and others to purchase large quantities for distribution.

The two poems, included, are also from the pen of Mr. Appleyard, and these will be read with pleasure and appreciation, for they, too, embody the teachings of Spiritualism.

L.H.

CURES BY SPIRIT HEALING.

On July 12th, at the Caxton Hall, the Guild of Spiritual Healing held a very successful meeting, the Rev. George Vale Owen in the chair.

Mr. Vale Owen said he could testify to the good work being done by the Guild of Spiritual Healing.

The Rev. Derek Harbord gave an instance of a cure by Mr. Simpson. Mr. Harbord's sister, who is 31 years of age, had suffered from a disease (pronounced as incurable by London hospitals) which attacked the nerve cells and centres, destroying the use of the limbs, with the result that she had not walked for sixteen years. After 25 treatments by Mr. Simpson there was a distinct improvement. Said Mr. Harbord: "This does not mean that my sister is walking or standing, but it does mean that certain muscles which had atrophied are now beginning to show signs of life and movement, and the legs are beginning to get rounded with new muscle."

Mr. C. A. Simpson asked those who had been benefited through the treatment to come to the platform. Some twenty or thirty people then gave testimony as to benefits received either at the hands of Mr. Simpson or through healers trained by him. Cancer, heart trouble, paralysis, deafness, tumour and other serious diseases were mentioned, and each patient stated that a cure had been effected.

OBITUARY—MR. A. E. HENDY.—We learn with regret of the tragic death of Mr. Alfred Ernest Hendy, of the Hendy Engineering Works, Ltd., Brockenhurst, on July 20th, through injuries received in an automobile accident. A car, driven by Mr. Hendy towards Lyndhurst, collided with a fence in attempting to pass a motor lorry; Mr. Hendy, who was 58 years of age, sustained severe injuries to the head, to which he succumbed. He was a director of Percy Hendy, Ltd., and F. A. Hendy & Co., Ltd., motor dealers, of Southampton. He was also on the directorate of Hendy Brothers, Boscombe, and the Lennox Motor Co., Ltd., Portsmouth. He took a keen interest in local affairs and was a member of the Brockenhurst Parish Council and Lymington District Council. For many years he took an active part in connection with the Spiritualist movement and was treasurer of the Southern District Council of the Spiritualists' National Union. The funeral was conducted by Mr. Frank Blake, of Bournemouth.

* Price 1d., to be obtained from Messrs. W. H. Smith & Sons' Bookstalls. For special terms to societies and shopkeepers, apply to Messrs. W. H. Smith & Sons, Hambleton House, Sheffield.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Mr. Hannen Swaffer spoke at the Aeolian Hall on Sunday evening on the subject of mediumship, advocating its development in desirable cases. He said that what the Spiritualist movement badly needed at the present moment were speakers and workers of all descriptions, but particularly mediums. Referring to the late police court prosecution, the speaker stated that it was, strictly speaking, illegal for the Roman Catholic Church to ring the church bell! A vicar could be summoned for allowing the Parish Magazine to be sold at the church door on Sundays, and it was a punishable offence to absent oneself from the Anglican Sunday morning service! Also, it might be remembered that the sale of Sunday papers or tickets for seats anywhere on a Sunday were still crimes in the eyes of the law. These facts spoke for themselves; it was time that all such antiquated regulations, including the Witchcraft Act, were abolished.

Mrs. Annie Johnson addressed the audience on the seriousness of mediumship and the responsibility attached to its practice. Her excellent gifts were repeatedly demonstrated, bringing ready recognition.

V.L.K.

SPIRITUALIST COMMUNITY SERVICES.

Mr. Harold Carpenter, at Grotrian Hall last Sunday morning, said that the parable of the talents was generally accepted by Spiritualists as referring to the cultivation of psychic gifts. It was true that spirit friends are only too willing to co-operate, but it required careful study and some knowledge of the spirit world before the avenues could be successfully opened up. With knowledge and experience and care those spirit beings thronging around us and in tune with us could be attracted. Death did not change them; it had merely removed their outer coverings. Unfortunately, they occasionally caused unhappiness and strife through their own anxiety to communicate and help those in the body; anxiety and lack of knowledge gave rise to disjointed and unsatisfactory communications. A potential medium was sometimes at the mercy of good worthy people who were unfitted or insufficiently experienced to undertake the task of development. A medium who has not had the necessary training and experience must be prepared to face the consequences, which involve bitter lessons and failures. The lessons had to be learned by both teacher and pupil. All could not be mediums, but all could be of service. It was not by the gifts of mediumship or by the spoken word alone that Spiritualists could be of use to the spirit friends; they could help also by their silent influence.

M.J.C.

NEW BOOKS RECEIVED.

- "PSYCHICAL EXPERIENCES OF A MUSICIAN." By Florizel von Reuter. (Simpkin, Marshall, Ltd. 7s. 6d. net.)
- "SHELLEY—LEIGH HUNT." Edited by R. Brimley Johnson. (Ingpen & Grant. 12s. 6d. net.)
- "WHY WE SURVIVE." By H. Ernest Hunt. (Riders, 2s. 6d.)
- "YOUR INFINITE POSSIBILITIES." By Margaret V. Underhill. (Riders, 5s.)

MR. THOMAS BLYTON, of "Psychecote", Canadia, Battle, Sussex, writes inviting any direct voice medium who desires to test a new instrument called the "Dupeclo" to communicate with him. The "Dupeclo" is described as "an instrument constructed with the idea of facilitating psychic sounds in day or artificial light. It is provided with a camera (dark chamber and diaphragm. The present model, an experimental one, is not intended for handling in dark seances."

DECEASE OF MR. GAMBIER BOLTON, F.Z.S.

We regret to hear, while going to press, of the death of Mr. Gambier Bolton, which occurred on Saturday last, the 28th July. Mr. Bolton, who was a Spiritualist of long experience, will be specially remembered by the readers of LIGHT as the author of the book *Ghosts in Solid Form*.

We hope to give a fuller account in our next issue.

There are two wolves constantly attacking our physical frames, and instead of recognising the enemy, we make pets of these beasts, cherish and feed them carefully. They are Worry and Fear.

HELEN BOULNOIS.

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Syllabus on Application.

Trance Mediumship. Private Appointments ... MRS. GARRETT
 Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
 Trance Mediumship. Private Appointments ... MRS. MASON
 Clairvoyance. Private Appointments ... MRS. NORDICA
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 Members, 1s.; non-Members, 2s.
 Psychic Development. Private and Group.
 NOTE.—The College has occasional accommodation for Students or
 interested visitors from the Country or Abroad.
 The College will be closed from the 4th August; work will be resumed
 on the 20th August.

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Sunday, August 5th, 11 a.m. ... MR. GEORGE PRIOR
 Sunday, August 5th, 6.30 p.m. ... DR. W. J. VANSTONE
 Wednesday, August 8th, 7.30 p.m. (Clairvoyance), MRS. MILES ORD

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Sunday, August 5th, 11 ... MR. R. A. BUSH
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Sunday, August 5th, 6.30 ... MR. RICHARD A. BUSH
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Wednesday, August 8th, 7.30 ... MRS. FLORENCE LANE
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Worthing Spiritualist Mission Church, Grafton Road.

Sunday, August 5th, 11 and 6.30, Mr. G. L'Estrange. Thursday,
 August 9th, Mrs. Fillmore, 3 p.m., Members only; 6.30 for Public.

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 Tuesday, 7th, Clairvoyance at 7.30 ... MRS. ANNIE BRITAIN
 Thursday, 9th, at 7.30, Clairvoyance ... MRS. ROBERTS

Seances for Trance and Normal Clairvoyance.

Monday, 6th, No meeting.
 Wednesday, 8th, at 3 ... MISS LILY THOMAS

Seances for Physical Phenomena and Materialization.

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 Mondays and Fridays ... MRS. CANNOCK
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6.30 p.m.—Speaker, Mrs. Mackenzie.

Clairvoyant: Mr. Stephen Foster.

August 12th, 11 a.m., Admiral Armstrong;
 6.30 p.m., Mrs. de Crespigny.

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SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—August 5th, 11, open circle;
 2.45, Lyceum; 6.30, Mrs. K. Fillmore. August 8th, 8, Miss Lilian
 George.

Camberwell.—The Central Hall, High Street.—August 5th, 11, public
 service; 6.30, Mrs. A. Jamrach. Wednesday, 7.30, public circle at 55,
 Station Road.

Peckham.—Lausanne Road.—August 5th, 7, Miss L. George. Thurs-
 day, 8.15, Miss M. Barber.

Richmond Spiritualist Church, Ormond Road.—August 5th, 7.30, Mr.
 Newman, address and clairvoyance. August 8th, 7.30, Mrs. M. Crowder,
 address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—August 5th, 3,
 Lyceum; 6.30, Mr. W. E. Jones, address and clairvoyance.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—August 5th,
 11.30, circle; 3, Lyceum; 7, Rev. G. Nash. Thursday, 8, Rev. G.
 Welch.

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A BIBLIOGRAPHY of Spiritualism and Psychic Research has been issued under the auspices of the L.S.A. Price 1½d. post free. It is classified, and is a useful guide in a wise selection of books for the student.

NOTE: The Offices and Library will be closed from the evening of Friday, August 3rd, and will open again on the morning of Wednesday, August 8th.

POLICE PROSECUTION

In the news columns of this issue will be found a full report of the final hearing of the case, Rex v. Cantlon and Phillimore, including the magistrate's decision.

The total costs are about £800—a very heavy sum, which the Alliance has had to meet.

The Council express their gratitude to all friends and sympathisers for the donations already sent, and will be pleased to accept and acknowledge all further amounts towards the remaining portion of the costs.

All donations should be sent to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, who will acknowledge.

Following is a list of donations received up to the present time:—

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NOTICES.—No ordinary sessional work is arranged for the summer months. The Autumn Session will commence on October 4th.

During the intervening period Members may arrange sittings with mediums on the staff and introductions can be obtained to other approved mediums. The Library and Rooms are open all the year round, with the exception of the usual Bank Holidays and the day immediately following.

No Private Sitting can be definitely booked until the fee is paid.

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Life Beyond the Veil.—By Rev. Geo. Vale Owen. 1. Lowlands of Heaven. 2. Highlands of Heaven. 3. Ministry of Heaven. 4. Battalions of Heaven. Price 4/3 each, or 16/9 the set, post free.

The Bridge, A Case for Survival.—Compiled by Nea Walker. Introduced, with a Prologue and Epilogue, by Sir Oliver Lodge, F.R.S. Post free, 21/6.

The Return of Geo. R. Sims. By a Friend of His, and R. H. Saunders. Post free, 2/9.

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