# THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.

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## LEADING FEATURES OF THIS ISSUE.


TRUMPET SEANCE SENSATION:
Sitters Produce Electric Torches.
Reply to Journalistic Attack.

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Dennis Bradley Talks to His "Dead" Sister.

BAFFLING MATERIALISATIONS:
Four Spirits Simultaneously.

MYSTERY OF ECTOPLASM:
What a Clairvoyante Saw.

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# The Harbinger of Light.

**Edited by W. Britton Harvey:** OCTOBER 1st, 1924. **Author of "Science and the Soul."**

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## The Editorial Chair.

### The Assurance of Survival.

The traditions of the past are encrusted with much that could be safely dispensed with, and have been accepted too often with insufficient examination of the data from which they have sprung to life. Despite the emancipation which education confers, these ancient shibboleths still exercise their unwarranted despotisms and obscure a desire for truth which otherwise would be free and bold. The adherence to beliefs imposed from without, and which have no sanction from the monitor within, gradually brings a state of self-hypnotism in which we fall an easy prey to any idols of the moment which may be acclaimed by popular voice. How many there are and how blind are their devotees—political idols, with opportunism as their watch-word and a thousand cant phrases as their catch-cries; business idols, with the worship of the golden calf and its concomitant evil the main end; social idols, with the display and ostentation which mark their followers, who are ever moving in a vicious circle, aimlessly, and unaware of the small importance of the tinsel which so allures; and, lastly, a soulless theology which promises salvation and a state of beatitude for the elect, and endless misery for those beyond the pale, quite ignoring the assurance of the great Teacher: "Other sheep have I which are not of this fold."

How far have we travelled since that early period when the gentle Nazarene unfolded his sublime doctrine! Great is the gulf between the isolation of that time and the easy accessibility of to-day, yet the simple rules of life then inculcated are just as binding now, and without their observance the greatest civilisation may wither to ignominious decay. How may we give life to the dry bones of forgotten faith, how bring fresh eagerness to serve in the ranks of that great brotherhood which the Christian dispensation was designed to foster? It expressly teaches that all are children of the Most High, and that harm, to even the weakest, will inevitably react on the general welfare. Those who disbelieve have as their slogan—"Eat, drink, and be merry, for to-morrow we die," assuming that the grave ends all and that their perished personality is forever resting in the bosom of Mother Earth.

Now, Earth is a great mother—is perpetually giving birth to a myriad wonders, and has hidden wealth to reward the courageous seeker—but there is something she can never really hold, the man spiritual, whose impulse is ever to return to that source of which he has sure, though subconscious, awareness. This is the essential individual, and all that is worth while and good gold is held eternally in his grasp. The clay is the shadow that hides his true nature from all but those with ability to see beyond appearances, and needs but the burnishing that love can give to make its lustre more apparent. This instrument through which his individuality was created is, at last, finished with, but he goes on to wider fields and it is from there that authentic voices have come to dispel the doubt and ignorance which prevail.

They speak of a better world as actual fact, not a visionary abstraction; of duties happily performed, of refined pleasures, of a broader understanding of the love and wisdom of the Creator; all mistakes are atoned for or remedied, and no effort is spared to help those who find it difficult to adjust themselves to their new environment. This is so vivid that the old life of earth appears dreamlike by comparison, except when remorse and sorrow compel them to re-live the events of the past, a tribulation that is as the gloom of a passing storm against the gleaming brightness of a summer day. What a contrast to the ideas generally held! One would have thought that the faulty pictures these ideas have conjured up would be immediately displaced by the worthier canvases, but it is not so, for the story of the endeavour to give them to humanity is as chequered as any which is epic in religious history.

The striking advance of this movement in recent years speaks for its vitality, and augurs well for its future. One of its noticeable features is the testimony to the ethereal body of Scripture, the manner in which it emerges at the death of the natural body, and evidence of its nature and possibilities. Undoubtedly this, fully demonstrated, will carry great weight with scientific opinion and pave the way to its hoped-for reconciliation with religion. Those who hesitate to conceive of Heaven as a glorified replica of earth, as it has been represented, may reverse the analogy and admit that the earth may be a dull reflex of Heaven. There would be greater similitude if all our acts here were undertaken with the care and reverence which we fancy we extend to the consideration of a future existence, and less timid apprehension of what may befall us there. We merely befog our minds when trying to base our conjectures on impossible and illogical conceptions. Numerous communications echo the bewilderment occasioned by the naturalness of the heavenly landscapes, as if an unanticipated substantiality could be a reproach on the work of the great Architect, who designs all things well.

It is not a change of venue, however, that will effect any decided alteration in ingrained habits, but rather a recognition of the high standards that obtain in the surroundings amongst which the enfranchised spirit will find its new duties. Love and service will so fill and extend the mental horizon that each new opportunity for well-doing will spur to continued action. The power which the final freeing of the subconscious gives is glimpsed in the annals of Psychic Science, which records the remarkable mental activity of subjects whose feats, not possible to them in the ordinary course of events,

were accomplished while under special influence with the facilities of experts. This power is a prerogative of the soul, and will be exercised to the full when necessary tuition has best shown the channels to which it may wisely be directed.

Moreover, a fresh appreciation of fellowship with all created things increases the vision that co-equally intensifies each personality. The talents and attributes that were latent in earth-life find an opportunity for expression which before was lacking, and in their happy exercise life "more abundant" bestows perennial blessing. Must not the perfect whole be made up of perfectly adjusted parts, and are they not therefore inseparably bound up together, so that service for others is at the same time the highest service that can be rendered to one's self? Thus the ethical ideals that faith has recommended to men are as truly logical as moral. In the bright land of eternal morning those whom we loved, who have preceded us by a brief space, beckon to us haloed with the sunshine of assured survival, and trust that some of its warmth may be borne on the wings of hope to penetrate the fogs forever left behind, cheering aching hearts and invigorating with its life-giving rays those who sooner or later will recognise their inalienable right to

> Stand in immortal bloom
> In the fair gardens of that second birth,
> And each bright blossom mingle its perfume
> With that of flowers which never bloomed on earth.

# Wayside Notes.

## Trumpet Seance Sensation.

One of those extreme and unscrupulous attacks that are occasionally made upon mediums, in whose presence physical phenomena are produced, has recently occurred in Melbourne particulars of which are recorded elsewhere in this issue. The offender was a representative of "Smith's Weekly," a journal that is well-known in Australia and which is published in Sydney. He was, apparently, deputed to "show-up" the medium—Mr. Vyvyan Deacon—and his report leads us to believe that he completely succeeded "to his own satisfaction." So much so, in fact that he declares the medium to be a fraud, and even goes so far as to state that Mr. Deacon himself admitted that the voices coming through the trumpet were faked.

This alleged confession is given an unqualified denial by the medium, who informs us that it is pure fiction and that the seances will continue as usual. Furthermore, he has offered to submit himself to a rigid "test" investigation by a body of competent men and women outside the ranks of Spiritualism, the conditions to be so exacting that if any voices are heard it will, at least, have to be acknowledged that he could not possibly have produced them. This is a very direct challenge to his accuser. Such a test would be crucial and would put all charges and denials in the shade.

The only question is as to whether it is possible to find a sufficient number of open-minded men in Melbourne to undertake the investigation—men of the necessary intellectual development, mental alertness and keenness in the detection of fraud. There is so much prejudice in this city against anything pertaining to Spiritualism that our misgivings on this point are only natural, especially as the investigators would be required to prepare a Report on the proceedings, attach their signatures thereto, and consent to its publication in the Press.

A Circle of ten sitters would be sufficient—five say, of each sex. They should include, a recognised expert detective connected with the Criminal Investigation Department, a Professor of scientific status associated with the University, and also a doctor who would be required to prepare and administer the liquid to be retained by the medium in his mouth throughout the seance. In this way a thoroughly independent and we should hope, quite impartial tribunal would be procured.

## What Others Have Seen and Heard.

Apart altogether from the genuineness, or otherwise, of the mediumship of Mr. Deacon, the fact of voices coming through trumpets is established beyond dispute. This is admitted without equivocation by all authoritative investigators of the phenomenon in Great Britain and the United States of America. And it is no new discovery as readers of the works of Vice-Admiral Usborne Moore are aware. His very exhaustive investigations led him to the conclusion that "it is possible to hear the voices through the trumpet in broad daylight or gaslight, but the operation is slow and unsatisfactory, and the investigator will find it best to sit in total darkness."

It is this necessity for darkness that arouses suspicion. Few mediums, however, are sufficiently powerful in the psychic force required to enable the voices to be heard in "broad daylight or gaslight." The medium to whom the Admiral refers is Mrs. Wriedt, an American lady of quite exceptional powers. Now and again, however, a medium has been found who could give results when a **red** light was used. It is the white actinic rays that do the mischief.

Readers of the works of Dr. Crawford on the phenomena witnessed at his Belfast Circle, with Miss Kathleen Goligher—a non-professional—as medium, will remember that on one occasion the power was so strong that he was able to use a red light. He saw the trumpet floating around the room, and tells us that he "examined it in detail." The experience, however, was unique throughout the many years over which his investigations extended.

Two months ago Mr. Deacon told us he was very desirous of so developing his psychic powers that the voices could be heard when a red light was used. He wished us to form a Circle for that specific purpose. This, however, is not an easy matter. We have hitherto found it impossible to get a dozen men and women of the type required to meet regularly once a week over a period of say, two or three months. An evening that would suit one would not suit another, and then there were public, social and domestic engagements to be considered. Regular attendance, however, is imperative in order to build up the necessary conditions, and as no assurance could be given in this respect we found it impossible to proceed.

We are not in the least surprised at the scepticism exhibited by many Spiritualists, and certainly by the public generally, concerning the possibility of hearing their departed loved ones talk through a trumpet. We can hardly conceive of anyone believing it unless they have actually participated in the experience. We could not. Therefore, our sympathy is with the sceptic in this respect. When, however, we discovered by personal experimentation that it was true we had no alternative than to accept the fact. We received this evidence through the mediumship of both Mrs. Harris and Mr Deacon.

It is all very wonderful, of course—incredible to

the inexperienced. But that is not the point. The only thing that matters is—Is it true? We declare that it is, and if non-believers would only investigate as we have done they would probably be forced to a similar conclusion—as Mr Robert Blatchford and Mr Dennis Bradley have recently been.

The latter, the author of "The Eternal Masquerade"—the most cynical, satirical and iconoclastic writer of the present day—in his new book, "Towards the Stars," tells us, among a multitude of other amazing experiences, that he has had lengthy conversations of a most intimate character with his "dead" sister through a trumpet, and that on one occasion, whilst his sister was conversing with him, Mr. De Wyckoff engaged the medium in conversation, "so that my sister's voice and theirs were heard simultaneously. We talked for twenty minutes."

We have ourselves heard a spirit voice talking through a trumpet while we deliberately chatted with the medium, and in the end was asked by the voice "not to talk so much" as we interfere with the vibrations. We knew very well we were doing that. But we gained our point—we demonstrated that it was not the medium who was talking through the trumpet! On another occasion we heard two spirit voices at the one time, and there are cases on record in which three or four voices have been heard coming through different trumpets in various parts of the Circle simultaneously.

Wonderful! Undoubtedly it is. And people will wonder more still when they presently hear these spirit voices broadcasted through the land. That time is coming. The initial stage has already been passed, and the experiments are to be continued in London on a more extensive scale.

## Robert Blatchford and Dennis Bradley.

The prolific pen of Mr Robert Blatchford is still being wielded with undiminished vigor in defence of Spiritualism. A recent issue of "The Clarion" contains a frankly-expressed and logically-reasoned article on "Scepticism and Evidence." He welcomes fair and unbiassed criticism, but mercilessly attacks those irritating individuals who either write or speak without adequate knowledge of the subject, and who never tire of making asinine allusions to the "triviality" of communications received from the Beyond. To such as these and all other carping critics, he offers the following rational advice:

> I think all honest and intelligent enquirers will agree that the vital question of human survival should be dealt with in a scientific spirit, and that we should not be over-credulous on either side. I mean that while we should test all evidence, we should not be lenient to mere excuses. Telepathy, for instance, as an explanation of spiritual phenomena, is as incredible and unsubstantiated as any theory of survival.
>
> Let us clear our minds of prejudice and anger. The case for survival cannot be disposed of by allegations of fraud or self-deception. On the other hand, we should remember that a man cannot believe what he is asked to believe, but only what to his own reason seems true. Opponents of Spiritualism utter a great deal of nonsense, make reckless and untrue assertions, and permit themselves too much licence in the matter of ridicule.

Prejudice and ignorance are, of course, the two great obstacles that have to be surmounted by the champions of this much-derided cause. If it were not for these obtrusive rocks it would be comparatively plain sailing. It is **knowledge** that these obstructers need.

> Ignorance is the curse of God,
> Knowledge the wing wherewith we fly to heaven.

If we could only banish prejudice and ignorance the cause of Spiritualism would be won. Rapid progress is certainly being made in this direction, but there is a long way to go yet, and many a battle will have to be fought before the final victory is won. A few more champions like Robert Blatchford and Dennis Bradley would be very acceptable. The latter is, perhaps, the more vigorous of the two. He says in "Towards the Stars" that he does not understand the meaning of "fear," and therefore he does not hesitate to call a spade a spade. Here is a sample of his pungent style:

> Does any fool imagine, after the revelations that have been made to me, that I care one iota how the scientific critics may regard my evidence?
>
> Like beaten curs the foolish and dull-witted unbelievers may seek refuge with the herd-like cry of "telepathy" or "subconscious mind," or some such drivelling explanation. Such theories are annihilated by the conversations of these two persons, or spirits, both known intimately to me and my wife. **Moreover, the conversations were held in their own distinct and audible voices.**

Some of these new-comers into the ranks have not as much patience as those who have been "put through the mill" for years, and we confess it is quite refreshing to follow their outbursts! There is the ring of a vigorous "John Bull" about them, and it is easy to discern that as time goes on Dennis Bradley will smite his antagonists hip and thigh!

## Tragic End of Dr. Geley.

It is with feelings of profound regret that we record the passing to the "more abundant life" of Dr. Gustave Geley who, for several years past, has taken the lead in the promotion of Psychic Science in France. The end came suddenly and under very tragic circumstances. Accompanied only by the pilot, he was travelling from Warsaw to Paris in a biplane, when some mishap occurred and the machine crashed to the ground, both of the occupants being killed on the spot.

The distinguished savant, as most of our readers are aware, was a man of boundless energy, and exhibited the keenest enthusiasm in the investigation of psychical phenomena of the physical order. He was the Director of the International Metapsychic Institute of Paris, with which Professor Richet, M. Camille Flammarion and many other celebrated savants are connected, and among the numerous mediums he investigated were Eva C., Kluski, Stephan Assowiecki, Guzik and Erto. His voluminous Reports on the phenomena he witnessed produced lively controversies in scientific and other circles, but he felt so sure of his ground that he fought his adversaries with absolute fearlessness and the unrestrained zeal of a conscientious man to whom the cause of Truth was all in all.

Personally, he is described as having been "a friend of the type that a man can trust in all the contingencies of life, warm-hearted, sincere, cautious in coming to conclusions, and as fearless as he was courteous." Such is the tribute paid to him by Mr. Stanley De Brath, who translated his monumental work, "From the Unconscious to the Conscious," into English, and who further states:

> "From the Unconscious to the Conscious," is perhaps the only philosophical expression of the new science. Its essence can be briefly stated as harmonising physical and metapsychic facts. It presents all evolutionary phenomena as products of **directed** energy. It agrees on the religious side with the idea of the Divine Immanence, which he calls the Directing Idea. and it presents the soul of man as an individualised energy acting subconsciously to produce, maintain, and repair the physical organism.

Other works also came from the pen of this distinguished Frenchman, his latest, published only a few months ago, being "L'Ectoplasmie et la Clairvoyance" in which his analytical faculties are

given full play and present him as an investigator who was acute and discriminating, cautious in experimentation and fearless in deductions. His position will indeed be hard to fill. He was to have been in London on the Sunday following the date of his deplorable demise, to carry out experiments in psychic photography with Mrs. Deane, the well-known medium, at the British College of Psychic Science.

He was 55 years of age and leaves a widow and two daughters, one of whom is married to Professor Leclainche, of the French Academy of Science. We extend to them our tenderest sympathy, and that feeling, we are sure, will be shared by all psychic researchers in various parts of the world. Our illustrious confrere, of course, lives on and from a higher vantage ground will doubtless continue his activities in working for the spiritual emancipation of mankind.

## The Same Old Myth.

We are still continuing to see references in certain sectarian papers to the wickedness of Spiritualists in "calling up the dead," and sometimes it is gravely added that this practice must greatly disturb the spiritual peace of mind of the "dear departed"! The writers of such comments are, of course, woefully ignorant of the subject upon which they presume to dogmatise, and do not even know whether the dead are within "call" or not! It is enough for them to have a tilt at Spiritualism. That satisfies their prejudices and is generally acceptable to their narrow-viewed readers. They would act differently, perhaps, if they knew what some of their "dear departed" thought of them and their unreasoning attitude! But that would be expecting too much!

As a matter of fact every well-informed person in these days knows that Spiritualists do not "call up" the dead, if only for the all-sufficient reason that there is no necessity to do anything of the kind. The "calling-up" is rather done from the Other Side! That is why many people visit mediums. They are, of course, quite unconscious of the influences at work, and would probably manufacture a sceptical smile if you were to tell them that in a very large proportion of cases the strings were pulled from the Beyond. But it is nevertheless true.

Every investigator of experience knows that our friends in the Unseen are far more eager to communicate than we are to listen to what they have to say. And they never tell us that the operation disturbs their "peace of mind," but they do assure us time after time that such contact acts as a spiritual tonic, and express their gratitude for the help received.

So much, then, for the myth that Spiritualists "call up the dead" and thus disturb the ineffable tranpuillity of the "dear departed"!

## WATCH FOR THE GREEN DISC !

**Those of our Readers who receive this issue of "The Harbinger of Light" with a GREEN DISC embellishing the wrapper, will be good enough to understand that it is intended as a reminder that their SUBSCRIPTION for the current year is now due.**

**All Subscriptions are payable IN ADVANCE and unless those concerned forward their remittances promptly, we shall be forced to the conclusion that they do not desire to continue.**

## SPIRITUALISM IN NEW ZEALAND.

### LEGAL STATUS GRANTED BY PARLIAMENT.

#### THE END OF A LONG FIGHT.

Just as we were going to press the gratifying news was received that after a long and strenuous fight the Spiritualists of New Zealand had succeeded in obtaining legal recognition as a religious body and were now on precisely the same footing as all other Churches. The information came to hand from Mr. S. E. Williams, Secretary of the National Association of Spiritualist Churches, who writes from Auckland:—

> Enclosed please find copy of the Spiritualist Church of New Zealand Bill. This Bill has passed both Houses of legislature in the New Zealand Parliament, and the Spiritualist Churches in New Zealand have now exactly the same status as any other Church in the Dominion.
>
> The Bill was introduced in the Upper House by the Hon. G. J. Garland, M.L.C., and in the Lower House by the Hon. J. A. Hanan, M.P. To these gentlemen, and Mr. J. A. Young, M.P., who gave us most valuable assistance and guidance, all Spiritualists are deeply indebted; also to Mr. J. W. Poynton (Stipendiary Magistrate) for his assistance in drafting the Bill.
>
> From this foundation to work upon, Spiritualists in New Zealand should be able to raise up an edifice that will ever be a credit to our great cause. God and the Angel world have been with us, and there is great rejoicing among all Spiritualists throughout the Dominion.

In the preamble the Bill is described as "an Act to incorporate the Spiritualist Church of New Zealand," and provides that all churches throughout the Dominion may take advantage of the Act, if they so desire, for conveying or transferring their lands or buildings and personal property to the body corporate upon trusts. The Church is to be governed by a National Council consisting of members of associated churches duly appointed as delegates by general meeting, and at each National Council a President, Treasurer, and Secretary shall be chosen by vote of the members present, and also an Executive Committee, all such elections to be by secret ballot and conducted by rules approved by the Executive Committee. Among the powers vested in this Committee are:—

> (a) To prescribe the qualifications necessary for pastors, teachers or mediums who may be licensed to preach, teach, or practise mediumship in any Church or amongst any Association of Spiritualists:
>
> (b) To examine candidates applying for licenses:
>
> (c) To issue licenses to any pastor, teacher, or medium for any specified term, or during good behaviour, and to suspend, vary, or cancel any such license:
>
> (d) To forbid the practice or teaching in any Churches of superstitious observances, and anything that might in its opinion injure the cause of Spiritualism or bring it into disrepute.

It will thus be seen that mediumship, per se, is no longer a "pretence," so far as the law of New Zealand is concerned, but is recognised as a genuine, though more or less inscrutable, faculty and may be practised by all licensed mediums. To have accomplished this recognition is a noteworthy achievement and we heartily congratulate the promoters of the movement on the triumphant success that has at last rewarded their long and arduous endeavours.

**ONLY FIVE MINUTES!**

**Please spend Five Minutes in looking through the Books advertised in this issue!**

# NOTES FROM LONDON.

## THE LATEST DEVELOPMENTS.

[By our Special Correspondent.]

### THREE NOTABLE BOOKS.

Three books of outstanding interest have recently been published in London. These notes, of course, preclude more than a very brief mention of their respective merits, although reviews at considerable length have already appeared in the daily press.

The first book is an astonishing record of personal psychic experiences, entitled "Towards the Stars," by the well-known writer, Mr. H. Dennis Bradley, author of "The Eternal Masquerade" now in its 60th thousand, and constituting the most striking literary work—such, in fact, as is likely to outdo his previous work in popularity and sensation. Although his psychic experiences cover but so short a period as nine months, his very careful and full record amply suffices to warrant the conclusion arrived at in the final three lines of the book: "The quest I undertook has reached a conclusion. I no longer rely upon beliefs. I **know.**"

The next in estimation is Leon Denis' "The Mystery of Joan of Arc," as translated from the French by Sir Arthur Conan Doyle, in which the "voices" that guided the career of Joan of Arc are fully appreciated from the psychic point of view, shewing her as a true and faithful instrument in the hands of her guardian spirits. The work is in many respects unique, and should find a place in the library of every earnest Spiritualist and psychic student.

The third is "Psychic Messages from Oscar Wilde," being portions of automatic or directed script as recorded by Mrs. Hester Travers-Smith, and which is receiving close attention and study at the hands of competent literary critics. The crux of identity of the source of these script messages goes a long way towards a solution, not only the peculiarities of expression and style of writing being produced but also the facsimile of Wilde's penmanship is reproduced, while the remarkable conditions under which the script has been given evidences a directing mind of uncommon order, in fact recalling the man himself. The book deserves closest attention.

### BROADCASTING SPIRIT VOICES.

Wonders on wonders appear to be crowding in upon us, that of an experiment by Mr. R. H. Saunders, of the London Spiritualist Alliance, on Thursday evening, July 24th last, in broadcasting spirit voices, being completely successful. The large hall of the Alliance was used for the audience; a loud-speaker, placed on the platform, connected with a microphone in the seance room in adjoining premises where there was a representative Circle, with two voice mediums sitting. An ordinary telephone was also provided between the two places, but was not required. Addresses came through from well-known people, questions were solicited and answered, singing was indulged in by the voices, and all distinctly heard by the audience in the large hall.

This is the initial effort in broadcasting spirit voices, and Mr. Saunders may be heartily congratulated on the success of the experiment. Developments in this direction give promise of its reaching larger audiences in public halls, of which some forecasts have been made in many Circles in the past, so we must "wait and see" what intelligent and active co-operation between us mortals and the immortals may ultimately afford us in further revelations and upliftment. Let us be careful to keep open our ears, eyes, and understanding. Amongst the voices were those well recognised, different members of the audience being addressed, all easily identified, and much appreciated.

The Council of the Alliance has done well in anticipating the possibilities of this broadcasting, and in taking the initiative in psychic research is likely to add fresh laurels to its work, even from the scientific attitude so often called for by the man in the street.

### THE SPREAD OF THE CAUSE.

The Spiritualist movement throughout the civilised world continues its onward and upward career, many notable advocates coming into its ranks and swelling the testimony to its truths, much to the surprise and astonishment of lookers-on, often too inert to take an active interest in progressive movements. The seed has, however, been well and broadly sewn; and the time of harvest is fast approaching, if not really here now.

The innumerable organised forces of the Spiritualist movement are fully capable of gathering in the harvest, each in their own respective spheres of activity, with ample room in the wide world without any need for crowding or stepping on the toes of their brother compatriots. The linking up of their forces in an international representative body is "au fait accompli." More than one attempt in the establishment of such an organisation has been previously made in U.S.A., but apparently languished for want of adequate recognition and support. The time is ripe for good useful work, to embody the duties naturally appertaining to a representative international institution closely allied to the national, local, and other bodies engaged in the study and advocacy of Spiritualism and psychic research.

What are the "Aussies" doing in this matter?

### CELEBRATED CONJURER TAKEN TO TASK.

Mr. Harry Price's trenchant Open-letter to Mr. Nevil Maskelyne, the well-known conjurer and illusionist, of St. George's Hall, London, published in "Light" of July 26th, deserves world-wide reproduction. Mr. Harry Price himself is an adept at conjuing, and also a psychical researcher, rendering him particularly competent for the task taken in hand. The conjurer's feats of so-called exposure of psychic phenomena have always struck the experienced observer as, at the best, but very indifferent counterfeits of the genuine article. The markedly different characteristics of the two feats of such professed exposure are sharply limned by Mr. Harry Price in this Open-letter, so that Mr. Maskelyne meets something more than his equal in laying bare Mr. Maskelyne's armour of attack on psychic phenomena in general.

It has often occurred to the writer of these notes that the conjurer overlooks the cleverness of the originators of what he is pleased to term "tricks," taking unto himself the credit for discovering and exploiting same as part of his profession. The time has long gone by for wasting our energies over the illusionists, the psychic phenomena associated with Spiritualism and psychic research generally being freely admitted by all intelligent and unbiassed thinking people of all classes in the community.

Mr. Harry Price has now given the "coup de grace" to the Maskelyne fraternity, and we may congratulate him on a very able Open-letter.

# ELECTRIC TORCHES AT A TRUMPET SEANCE.

## Attack on a Melbourne Medium by a Sydney Journal

**By the Editor.**

There is a newspaper published in Sydney called "Smith's Weekly." It appears to be notable for two reasons—its very large circulation, and the record of libel and slander actions brought against it. It revels in prying into other people's business and takes delight in working-up "sensational items." In this respect it obtained "good copy" for its issue of September 13th by publishing what purported to be a truthful account of a trumpet seance which its representative attended in Melbourne, and an equally truthful account of an interview he had the next day with the medium—Mr. Vyvyan Deacon.



MR. VYVYAN DEACON.

We do not intend to deal too seriously with the article. To do so would indicate that we were entirely lacking in the sense of humor. Besides, we have grown so accustomed to misrepresentation and abuse on the part of our opponents in various portions of the globe that, to be perfectly frank, we now take very little interest in these unscrupulous attacks. For instance, in the largely imaginery screed under notice we are very candidly told that "like all other Spiritualists, Deacon is a fraud."

"Like all other **Spiritualists**"—not like all other **mediums,** mind you! Sir Oliver Lodge, Sir Arthur Conan Doyle, the Rev. G. Vale Owen and innumerable other honest and estimable men are all tarred with the one brush—they are all rascals who are deliberately deluding the public!

Well, now, what can you do with a man who writes like that? You cannot stop him writing in that strain—it is the very stuff his paper wants! You can only smile good-humouredly and philosophically reflect that it has been the lot of pioneers in all the great movements that have uplifted humanity to receive "hard knocks." We, therefore, remain quite unmoved by the alleged "exposure" of a medium who we know, **from personal experimentation,** to be capable of producing undeniably genuine phenomena.

We do not intend to reproduce very lengthy extracts from the four columns of gibberish which constitutes the onslaught of our Sydney contemporary. Our readers would not thank us for that. Besides, our space is far too valuable to be frittered away by reproducing such transparent nonsense. Who among our thousands of readers, for instance, has any patience with such puerile balderdash as this:—

> Very solemnly, and with an air of considerable effort, the medium unwinds from his breast an invisible mass of ectoplasm which he moulds around the trumpets in the careful manner of a plasterer smoothing a wall.

Was ever such rubbish seen in print before! And this kind of treatment is characteristic of the entire tirade.

The representative of the journal named was accompanied by a confederate, and during the seance they each flashed an electric torch in the face of the medium, with the inevitable result that the ectoplasmic cord attached to the trumpet was suddenly severed and the trumpet was suddenly severed and the trumpet fell to the ground. This invariably happens, and will always happen in similar circumstances. The inscrutable and extremely sensitive substance called ectoplasm is so susceptible to the impact of the actinic rays that it at once rushes back into the medium immediately a light is displayed, and more than one medium has been very seriously injured by the resultant shock. Hence the great care taken by all scientific investigators to avoid the sudden appearance of a white light.

But what does "Smith's Weekly" say occurred? The description is quite dramatic:—

> Two electric torches stabbed the darkness and flashed on the medium. They revealed him holding a trumpet to his mouth, his lips moving as he spoke into it. An expression of terror appeared on his face. His eyes rolled as he slumped back in his chair, putting the trumpet down between his knees. Then he seemed to go into a trance. Someone in the circle gasped. "Oh!" The rest were too astonished to speak.

Seeing that both of the medium's hands were being held at the time by the sitter next to him on either side, how could the medium have held the trumpet to his mouth? But there, we quite forgot, it must have been the **psychic** arms and hands of the medium that did the trick! In that case, the enterprising Pressman must have been temporarily clairvoyant! However, we need not be surprised at these statements in the face of what follows. Having completed their "investigation," the two men, we are told, "reached for their hats and left." Per-

haps, it was just as well that they did! Otherwise they might have had reason to be even more "astonished" than the rest of the company!

### A STRINGENT "TEST" SEANCE.

The next day one of these offenders had the temerity to call on the medium for an "interview," and Mr. Deacon, thinking that he was dealing with a sincere, though misguided inquirer, entered into conversation with him. And what, among other things did the medium say? Listen to this:—

> After fencing with his visitor for a while he said that he supposed he might as well make a clean breast of it. "To be candid," he said, "it is a fraud." If I brought these people here week after week to hear voices, and there were no voices, they would want their money back.

Is it necessary to pursue the subject further? Would any man outside a lunatic asylum—even if he were guilty up to the hilt—be likely to make such a damning admission at the very outset of a chat? For what would such a confession—which Mr. Deacon, in his statement given below, absolutely denies—have meant? Obviously the sudden termination of the medium's career in ignominious disgrace. But Mr. Deacon has no intention of relinquishing his mediumship. His seances will continue as usual.

**And what is more—he is prepared to demonstrate the genuineness of the voices issuing from the trumpets by submitting himself to investigation by a special and independent body of competent men and women who would be prepared to conduct the seance under thoroughly scientific "test" conditions, such as are observed by capable investigators in other parts of the world.**

He would consent to having his arms and legs lashed to a chair and his mouth filled at the commencement of the proceedings with some harmless colored liquid, such liquid to be retained in the mouth until the seance concluded and then ejected into the vessel—a measuring glass, say—in which it was originally held.

Such stringent conditions would effectively preclude him from moving from his chair, much less handling the trumpets and carrying them around the Circle in the darkness, and speaking would be impossible without a portion, or possibly the whole, of the liquid either escaping from the mouth or being swallowed. Such a test as this is regarded by scientific investigators in Great Britain and on the Continent of Europe as **"crucial."** And this is the drastic treatment which Mr. Deacon has offered to undergo and thus prove that, instead of being a self-confessed fraud, as alleged, he is a genuine trumpet medium.

We now leave the medium to tell his own story:

### STATEMENT BY MR. DEACON.

**The Editor of "The Harbinger of Light."**

Dear Sir,—

My attention has been called to the account of a so-called exposure of Direct Voice Mediumship which has just been published in "Smith's Weekly," Therefore, I must crave your space, and briefly state what actually occurred.

During the process of the Seance in question a young man, who had previously attended a Seance and who was present on this night accompanied by another young man, suddenly, in the middle of a Direct Voice Communication, turned an electric torch full on into the Circle. **I remember seeing the light flash; thereafter all was oblivion to me until I returned to consciousness some time later to find myself being resuscitated by some of the sitters who informed me of what had occurred.** They told me that immediately the light flashed out they saw the trumpets fall to the ground. The two young men responsible for the incident said something about Spiritualism being all a fraud and immediately left.

When I had sufficiently regained consciousness to realise what had occurred, I asked that the light be extinguished. I was in great pain. Immediately the light was out the voice of Larry (a jovial Irishman in the spirit world) was heard speaking from the various points of the Circle, testifying to the reality of the phenomena, and asking if everyone was satisfied in the genuineness thereof. I might mention that two gentlemen present, whose names and addresses are in my possession, and who will, I am sure, testify to the truth of this statement, held **both my hands** while Larry's and other spirit voices were speaking. However, I felt very faint and ill, and realised the necessity of immediately retiring to bed, first deputing one of the sitters to obtain the names and addresses of everyone present.

The next morning, Tuesday, I was in great pain and actually passed a little blood, which rather frightened me. During the morning the dark young man responsible for this most unfortunate accident had the audacity to call upon me. When my wife informed me who it was, I naturally thought he had called to apologise, and said that I would see him for a few minutes. When he entered the room I was naturally at a very high tension and asked him what he meant by doing such a dastardly thing, and was he not heartily ashamed of himself? He protested his ignorance of the possibility of any dangerous results from this procedure and stated that he had come to see me because, although sceptical, his last night's experience had made him feel that there must be something in Spiritualism that he did not understand.

His apparent earnestness, I candidly admit, deceived me. I never dreamt, or suspected, for a moment that he was not sincere or had any ulterior evil motive. Had I suspected his sincerity I certainly would not have granted him an interview. But my zeal, ill and weak though I was, to share with him the glorious truth of spiritual knowledge, led me innocently to tell him of my various experiences, little dreaming that he was a newspaper man capable of writing such a garbled and untruthfully distorted account of my conversation with him.

**His statement that I confessed to being a fraud is untrue, and I think self-evidently so, for were I the despicable fraud he represents, would I be likely to confess that I were.**

In trying to impress him with the evidential value of the messages he had heard I asked him did he not thiink that it was a Godly work to try and bring comfort to people bereaved and in need of consolation. I mentioned an incident of a gentleman conversing with his wife to testify to the solace these messages bring. This he has distorted in his mention of the old gentleman from the country.

He asked if I gave clairvoyant readings, and I told him that I did not, as I found that people were too prone to depend on the medium for advice in every-day matters, instead of living their own lives, and I said that I had nought but contempt for people who credulously accepted whatever they were told.

I told him he was very lucky that I was the medium and not Mrs.——— (mentioning another well known medium) as I said, "if it had been she you might have killed her." By this I meant that owing to my being a Healer I was better able to protect myself by meta-physical treatment than this other medium would be. This he has distorted into a hint that I had a confederate.

He said: "What I want to know is, are you a Spiritualist because you believe in it, or is it only because you are making a lot of money out of it." I assured him that I could earn far more money in other walks of life, as those who know my life-work can testify.

His statement that I asserted that my mother is a sister of the poet, Browning, is another untruth. I stated, in answer to a question, that my mother is a cousin to the poet, which is **perfectly true.**

His assertion with regard to Stourmouth is untrue, I never heard of such a place. But he has evidently confused my inspirational addresses as a child at Broadstairs, in England, with this incident.

I suppose it is needless for me to affirm that the statement that Deacon is not my name is untrue. My real name is Vyvyan Deacon; my mother having married a second time is now Mrs. Chamberlain.

May I say, in conclusion, that my faith in Spiritualism and the ultimate triumph of truth and righteousness remains unshaken, and I know that in the ultimate, Truth must triumph, and all will at last attain to knowledge of Spiritual reality. And I know that such ignorant and dangerous attempts as I have recently experienced, to stem the rising tide of Truth, and destroy the evidential base of Spiritualism, will have about as much effect upon the edifice

of Truth as a little boy shooting boiled peas at the rock of Gibraltar.

Yours faithfully,
VYVYAN DEACON.

"The Abbey,"
99 Hoddle Street,
West Richmond, Melbourne.
11th September, 1924.

It should be clearly understood by the public that Mr. Deacon can do nothing more than publish this denial of the serious allegations made against him. He has no redress by any legal process. There is no such thing as **genuine** mediumship in the eyes of the Law. It is all a **"pretence"**—pretending to do something that the Law declares is quite impossible. A medium, therefore is "fair game" for any newspaper to discharge its arrows at, and no matter how much he may be injured in reputation he has simply to "grin and bear it." A newspaper is thus "a free lance" in this respect and can throw truth to the winds without running any risk of being punished.

## CONVERSION OF A WORLD-FAMED WRITER.

### DENNIS BRADLEY AT A DIRECT-VOICE SEANCE.

There was a sudden, acute silence, and in a flash I sensed the presence of a fifth being in the room. The soft and gentle accents of a woman's voice broke the stillness. I was called by my name, and the voice, which sounded about three feet away on my right, was full of emotion. I maintained my ordinary calm, critical, and observant self. I was not in the slightest degree affected or disturbed. In an ordinary tone I answered, "Yes." My Christian name was repeated twice and there was an emotional break in the voice as if the possessor of it were overjoyed at being able to greet a friend after a long journey.

H. D. B.: Yes, I'm here. What do you want to say to me?

The Voice: Oh, I love you! I love you!

The words were charged with electrifying beauty and great tenderness. I have heard the same phrase spoken in ordinary life and declaimed by some of the world's greatest actresses, but never have I heard it expressed with more tender feeling.

My mind tavelled back, searching the past to recall the memory of one who might have loved me. I could find no clue.

H. D. B.: Will you please tell me who you are—your name?

The Voice: Annie.

Then I understood all. But with that scepticism which is natural when one gets in touch with the inexplicable, I asked for the full name.

The Voice: I am Annie, your sister.

Then we talked, not in whispers, but in clear, audible tones, and the notes of our voices were pitched as if we might have been speaking on earth. And that which we said to each other were things of wondrous joy.

Every word was heard by the other three men in the room. None, I am sure, knew anything of my family affairs and **could not know** that I had a sister who had died ten years ago.

When she was on earth, she and I had a peculiar sympathy with each other; a mental understanding not usual between brother and sister. With that restless, irritable, studious, non-accepting mind of mine I could never arrive, in my earlier days, at this plane with any other member of our family.

This understanding between us is inexpressible. In its finer senses it was not always articulate, because articulation was unnecessary. She was a few years older than I, was well read, and she possessed an intellect which developed too quickly to be appreciated by fools.

Her voice on earth was soft and beautifully modulated, and her elocution in public was distinguished. In conversation she was a purist in her choice of words. I have never met any woman who spoke in the same odd way.

When she addressed me, after ten years of silence, she said sayings in her own characteristic manner. Every syllable was perfectly enunciated and every peculiarity of intonation was reproduced.

**We talked for fifteen minutes, and about such subjects as only she and I could have known.**

She told me that for several years she had been trying to get into communication with me, that she was always with me, and that she watched over me and accompanied me on my journeys. She knew of the books that I have written and other things that I have done since she died. She said that when I was alone in my room engaged on my work, her spirit was with me and tried to help my thoughts. In discussing my books there was a sweet and delicate timidity in her voice. She said: "When you are writing, I **do** always try to help you."

I asked of her life on the other side and she replied that she was perfectly happy. There was no pain—a wonderful life.

She was overjoyed that she had found a means of speaking to me. We talked so much and in so intimate a strain that presently we both felt that it was hardly courteous to those present to occupy so much of their time in listening to so personal a conversation.

Throughout our talk the note of gladness was uppermost—the grateful gladness of eternity, the magnificent laughter of survival, the surety of supernatural progress, the knowledge of the dawn of the inconceivable.

Before she went I asked her if she would come and talk on the following night; she promised that she would.

We said just "Good Night" to each other. And an audible kiss was heard as she went away.

From "Towards the Stars," by H. Dennis Bradley.

## THE MYSTERY OF LIFE.

From birth to death life is a series of mysteries, and the mysterious always brings with it a certain sense of disappointment, because man is so constituted that he cannot abide by the certainty of the fitness, but must prove to himself how the fitness can be obtained. And it is the same discontent—or, as some would describe it, disappointment—that is the motive power which causes the motion that carries man forward. I suppose that, if man were asked, he would say that the greatest mystery of all is **death**, though if I were asked I should say it is **life.**

Still, there is something strange and awful in the utter disappearance of what we have had constantly before our eyes, and if we had only the material discernment to go upon, we should indeed feel death's sting, and lose the victory; but through man's higher self, through his spiritual perception, the sting is lost, and victory alone remains. And yet how many there are who fail to root out the sting, because they will not see the victory; who look merely on the outside of the casket and are heedless of what it contains within! Well, the only thing to say is that some day they must know, though the night of ignorance be a long and blinding one.

From "Guidance from Beyond," given through K. Wingfield, obtainable at the office of "The Harbinger of Light."

## "STAND FROM UNDER!"

### MORE ABOUT WARNINGS AND PROPHECIES.

Much interest has been aroused by the publication of certain warnings and prophecies, received through psychic channels, in recent issues of "The Harbinger of Light." Writing from Brisbane a fortnight ago, Mr T. M. Moss, a zealous worker in the cause of Spiritualism, states. "By this week's English mail there came a letter from a sincere brother which records similar warnings received in their own band and, strange to say, we in our Circle have had on two or three occasions within the past twelve or eighteen months, similar messages, but the one received last Sunday made one feel, and we all did feel, that we were in a holy Presence."

Mr. Moss holds a Circle every week at his residence, and forwards the following extract from a report of the meeting held on Sunday, August 31st, when the impressive message to which he alludes was delivered:—

> Immediately preceding the linking up of the Inner or Healing Circle, Mr. Moss said: I see what looks like that well known advertisement for gramophone records—"His Master's Voice," and I hear the words repeated three times, **"Tell it out."**
>
> Then came the following, received clairaudiently by Mr. Moss:
>
> **"Stand from under!** A warning has gone forth; you are called upon to witness in an unmistakable manner. The hour draws near when your earth will be visited by those things enumerated by me in that book, 'A Dweller on Two Planets.' I am Phylos. I have been permitted to draw near to you to-night and it is a most glorious privilege for me to come and send forth those words through you and those of you who are gathered together in this holy presence to-night. **Stand from under!** The mighty structures which man, in blind ignorance, has erected as buildings, shall fall. The building which the Great Divine and Eternal One desires is the Tabernacle in which you dwell. Make it perfect! Make it perfect so that it may give forth through the impelling force of the indwelling divine self so that mankind shall see that life and light are one. Now, to-night we greet you, but more in a little while. The midnight hour has struck. Good-night."

### SYDNEY AND MELBOURNE MISSIONS.

Mr. Moss, who was the "moving spirit" in the recent establishment of the Brisbane Spiritual Alliance, some time ago resolved to address a series of meetings in Sydney and Melbourne with the object of arousing greater interest in Spiritualism and emphasising its higher aspects. He has accordingly set aside the month of October for this purpose.

He will leave Brisbane on Thursday, October 2nd, for Sydney, and will be at a "Welcome" social, being organised by Mr and Mrs Morrell, at the Stanmore Spiritualist Church on the following Saturday. On the evening of the next day—Sunday—he will take the service at the Church. He also proposes to address meetings on week-nights, and arrangements are being made for a conference of leaders of the various Churches at which Mr. Moss will speak.

Having spent nearly a fortnight in Sydney he will, on Tuesday, October 14th, leave for Melbourne. He has been in communication with Mr. Tozer—President of the Victorian Spiritualist Council—and the necessary arrangements are being advanced to enable Mr. Moss to address meetings and also for the holding of a conference of leaders.

On Monday, October 27th, Mr Moss will leave Melbourne on the return journey to Brisbane, where he is due on the 30th. What he wishes, in particular, is to meet the leading spirits in the movement in both Sydney and Melbourne, discuss with them the present position of Spiritualism in Australia, and seek to give the cause a much-needed uplift. Such a mission should ensure the hearty co-operation of all sincere adherents in both the cities named, and we cordially extend to him our very best wishes for the success of his tour.

## PUBLIC DEBATE ON SPIRITUALISM.

The spacious Temperance Hall, in Russell Street, Melbourne, was comfortably filled on the evening of Thursday, September 18th, when a debate took place between Mr. Vyvyan Deacon, the Direct Voice medium and lecturer, and Mr. J. S. Langley, the leader of the Rationalists in this city. The subject was: "Is Spiritualism True?" Spiritualism being defined as belief in the survival of the human personality after bodily death and the possibility of communication between the denizens of the unseen world and those of earth.

Sir James Barrett—the well-known medical practitioner and a prominent figure in the public life of Melbourne—presided. He explained the conditions under which it had been arranged the debate would be held and added that he did not think it necessary to ask the audience to give each speaker every opportunity of developing the subject and to refrain from interjections. There was nothing more perturbing than interjections in a debate of this character, and therefore he was sure they would observe the rules of fair play and give both parties a fair and impartial hearing (Applause).

Mr. Deacon then proceeded to open the discussion in the affirmative, setting forth the philosophic and scientific bases of his argument and advising personal investigation as the only way of reaching absolute conviction of the reality of the phenomena and the fact of communication with those who had passed from the physical to a higher form of existence.

Mr. Langley held that nothing Mr. Deacon had said proved the certainty of life and declared that Spiritualism had been tainted with fraud from the outset. The essential belief of Spiritualism was that, under certain conditions, the spirits of those who had passed on could return and communicate with us. Mr. Deacon had offered no proof of that, and the fact that the element of darkness was generally introduced at seances led one to suspect that there was fraud in the background.

For two hours the discussion proceeded on these lines, and it is very gratifying to record that during the whole of that time the audience scrupulously observed the request of the Chairman to give fair play to each of the speakers. At the close a very cordial vote of thanks was accorded Sir James Barrett on the initiative of the two principals in the debate.

## SIR ARTHUR AND SIR OLIVER.

The "Strand" for July contains a further chapter of Sir Arthur Conan Doyle's "Memories and Adventures" in which he relates his meeting with Sir Oliver Lodge at Buckingham Palace. He says:—

"I remember that on going down to Buckingham Palace to receive the accolade, I found that all who were waiting for various honours were herded into funny little pens, according to their style and degree, there to wait their turn. It chanced that Professor Oliver Lodge, who was knighted on the same morning, was penned with me, and we plunged at once into psychic talk, which made me forget where I was or what I was there for. Lodge was really more advanced and certain in his views than I was at that time, but I was quite sure about the truth of the phenomena, and only doubtful whether some alternative explanation might be found for a discarnate intelligence as the force at the back of them. This possibility I weighed for years before the evidence forced me to the Spiritist conclusion. But when, among the cloud of lies with which we are constantly girt, I read that Lodge and I were converted to our present views by the death of our respective sons, my mind goes back very clearly to that exchange of thought in 1902. At that time we had both studied the subject for many years."

# PREPARING FOR THE GREAT WORLD-TEACHER.

## Huge Open-air Amphitheatre in Sydney.

### Seats Realise from £10 to £100 Each.

### The Work of the "Order of the Star in the East."

There is a very deep-seated and widespread anticipation among thousands of seriously-minded people at the present day that the time is rapidly becoming ripe for the advent of a great World Teacher to direct mankind along that spiritual pathway whose windings extend from this terrestrial sphere to the highest of those supernal realms wherein God reigns supreme. This expectation is particularly manifest among the members of the world-wide organisation known as The Order of the Star in the East. So much so, in fact, that they are translating their faith into active works by taking concrete measures for meeting the requirements of the Teacher when He comes.

To provide the necessary facilities for addressing enormous audiences huge Amphitheatres are to be built in different parts of the world. The first of these is already in course of completion at Balmoral, a beautiful suburb of Sydney. It stands on towering cliffs overlooking one of the most charming panoramas of the incomparable harbour famed throughout the world—a peculiarly appropriate, and certainly very lovely, situation for the operations of the peerless character "who once spoke to thousands from the hills of Galilee."

#### AN OUTLAY OF £12,000.

The architecture is of old Doric design; the seats rise in tiers, intersected by what will be well-lighted aisles, and the highest seat will be 31 feet above the level of the 50 feet diameter arena; the stage will be provided with a roof supported by imposing stone pillars and in every respect the vast open-air structure will embody both beauty and grandeur. The seating accommodation will be between 2,500 and 3,000, and the total cost will be about £12,000, more than half of which has already been subscribed by the sale of seats.

Each seat costs from £10 to £100, according to position, and entitles the purchaser to a seat for 25 years. According to "The Labor Daily," a Sydney newspaper, "rich people of thirteen countries have taken seats in the Amphitheatre—Australia (including Tasmania), India, England, New Zealand, China, Scotland, Java, France the United States of America, Norway, Wales and Russia." Pending the arrival of the Great Teacher the structure will be used for well-chosen cinema entertainments, Grecian dancing, Grecian drama, Shakespearean plays and Eurythmics, and possibly other forms of entertainment of a refined and ennobling character. Admittance to all these will be covered by the sum paid for a seat.

Naturally, great interest is being taken locally in this unique and significant enterprise, and a fairly clear idea of the form and dimensions of the undertaking will be gleaned from the accompanying block, for permission to reproduce which we desire to express our indebtedness to the courtesy of "The Labor Daily."

Seeing that the Order of the Star in the East has 38 National Sections, with 19 periodicals, and that it has a membership of over 100,000 throughout the world, a few further particulars, gleaned from an official source will doubtless be read with interest:

#### THE ORDER AND ITS OBJECTS.

The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up. It is the object of the Order, as far as possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership:

(1) We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

(2) We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupation.

(3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

(4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.

(5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.

(6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

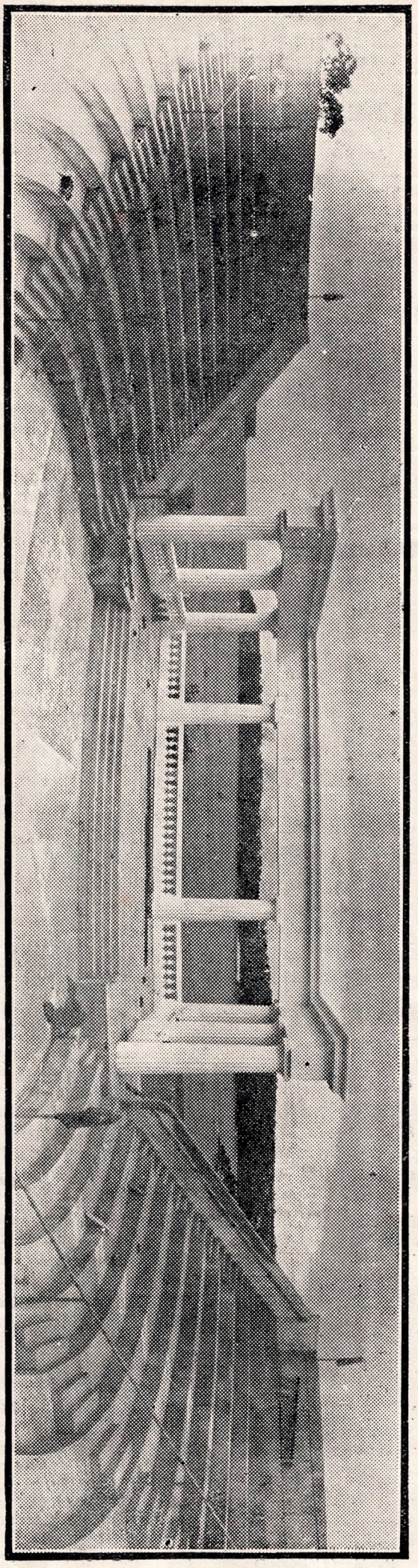
The Order was founded at Benares, India, on January 11th, 1911, and has since both grown and spread rapidly. Its membership includes men and women of all the great Faiths and of nearly every nationality. It is autonomous and quite independent of every other organisation. It works in harmony with any movement which aims at the spiritual upliftment of mankind. Its membership is open to all people who look for the coming of a

World Teacher, regardless of whether or not they also belong to other organisations. It is international in scope and inter-denominational in character, its membership including men and women of all the great faiths and of nearly every nationality.

Although the Australian members of the Order are leading the way in this particular form of preparation—the building of the Amphitheatre—it must be borne in mind that the **Teacher is a World Teacher.** He is expected by men of all religions, and will surely come to every nation. It is not consonant with this fact to refer to Him as the Christ—under that name, truly is He known to Western people, but He is expected by all, not only Christians. So the Order of the "Star in the East" is world-wide, embracing adherents to every religion. The sole conditions of membership are embodied in the Declaration of Principles and imply simply: (1.) a belief in the Coming of a Great Teacher, and (2.) a desire to assist in the work of preparation for that Coming.

The members of the Order look for the near coming of a great spiritual Teacher, and believe that this event is of paramount importance to the whole world. The Order is endeavoring, therefore, to prepare people for His advent, and the erection of the Amphitheatre in Sydney is one of the efforts they are making towards "preparing the way of the Lord" and "making His path straight."

Our present-day civilisation will furnish Him with facilities for a world-wide dissemination of His teaching, besides enabling Him to visit all countries. Rapid travelling by land, sea and air, cable and wireless telegraphy, with the additional aid of broadcasting, will make it easy for people of every country and of every clime to receive His direct teaching.



Balmoral's Amphitheatre of the Order of the Star of the East

The members of the Order believe that by providing buildings, specially erected for His reception and service, in some of the principal cities of the world, they are rendering effective service, inasmuch as the local population will thereby be led to anticipate His near coming and a spot prepared where He can meet, teach, heal and bless the expectant crowds.

The Order regards the Sydney Amphitheatre as the forerunner of similar buildings in other countries, and hopes, within a few years, to encircle the world with such centres, in the confident expectation that ere long they will be visited by Him Who, of old "spake as never man spake," Whose wisdom "is for the healing of the nations."

"It will shortly be the priceless privilege of countless thousands to see, in the flesh, as a man amongst men, Him Whom the Spiritual Powers worship and love to serve, and to experience the blessing of His immediate physical Presence. Will you be one of those who are preparing for His coming and trying to fit themselves for greater service when He is here? The keynote of His message last time was "Service." Opportunities for rendering brotherly aid are offering themselves on every side, and we who are members of the Order believe that by assisting to prepare the public to welcome Him, and by providing a building in which people can hear Him, is to render service to Him. Do you desire to participate in the privilege of this preparation work? Do you realise what His coming will mean to you—to everyone? Do you not desire to add to the joy of your welcome the satisfaction of having left nothing undone that came within the scope of your powers to help to prepare for that great Event?"

# BAFFLING PHENOMENA AT LOS ANGELES.

## FOUR SPIRIT FORMS APPEAR SIMULTANEOUSLY.

## WONDERFUL POWER OF THE JONSONS.

By JOHN C. des GRANGES, Los. Angeles, California.

[The mediums referred to in this article—Mr. and Mrs. Jonson—are the wonderfully-gifted individuals dealt with by Professor Larkin in contributions from his pen, and also by Sir Arthur Conan Doyle, whose amazing experiences in their presence were related in the June issue of "The Harbinger of Light."—Ed.]

Under "Wayside Notes" in "The Harbinger of Light" of July last, I note the expressions of surprise at the materialiations in Altadena, California, and am prompted to tell of some of my experiences with the same medium, as a confirmation of what has been said.

Beginning May, 1920, to May, 1921, I attended 51 seances with the Jonsons, at all of which my wife appeared, talked to me, patted my cheeks and shoulders tied my necktie to her satisfaction, as she did when in this life, all before 30 to 40 people who could hear and see what was said and done. Often my father would materialize at the same time, and we three talked.

The following may be of interest: The medium always sits about half the evening outside the cabinet with the sitters; my wife pops up (apparently) out of the floor, outside the cabinet, where everyone sees her, walks over and meets me; we have our talk; she then disappears in (apparently) the floor without having been in the cabinet.

* * * *

Often two Indian forms would play on the floor like kittens.

I have talked on two occasions with Mrs. Mary Baker Eddy (a marvellously beautiful form), also several times with William T. Stead.

At times a soldier boy came dressed in khaki, waving a United States flag (18 by 24 inches).

We gave each of two former girl guides a doll; they dematerialized them and took them somewhere, but on special request will reproduce the dolls.

A couple, with a tall eight year old daughter, was present one night when the father's sister came and took the girl into the cabinet, reappeared in a second with her niece on her arm, carrying the girl like any one would a child.

Frank Shaw, formerly a manufacturer of perfumes in Toledo or Cleveland, came and, gathering perfume from the air, scattered it about the room so that all could smell it, and if any had a small vial he would fill it with the liquid perfume.

Flowers, wet with the dew, came through the ceiling in full view of everybody.

* * * *

The features of the forms were always perceptibly overcast in likeness of those of the medium, the degree depending upon his physical condition. When he was not in good condition, they were markedly like his. At such times the forms would not be as warm as usual and have a peculiar pallor. When both Mr. and Mrs. Jonson were in good condition, and the sitters a harmonious lot, the manifestations were splendid; the forms came quickly and vigorously, showing but little strangeness in their features; their staring and hesitation in moving about was less noticeable (they do not see us, they **sense** us), and they were as warm and with as vigorous a heart beat as a healthy incarnate.

**We have counted 18 forms in an evening, sometimes four at a time, often three.**

During the time I attended the seances, the Jonsons owned a two-storey dwelling in this city (Los Angeles) and, at one time, contemplated changing part of it to make a large seance room. Having had experience in building, I studied the house from top to cellar, at the same time closely scrutinizing for trap doors and other possible appliances. I am therefore able to say that I am convinced that during my time the manifestations were absolutely genuine.

I have sent for Sir Arthur Conan Doyle's book to see what his observations were.

## AS THY DAYS!

"As thy days, so shall thy strength be."

Weary days may be thy share,
Days of burden, days of care,
Days of anguish, days of pain,
Filled with sorrow's sad refrain.
What are these, O soul, to thee?
"As thy days, thy strength shall be!"

Days of darkness, days of cloud,
Flashing lightnings, thunders loud,
Days of storm and tempest wild,
Horrors still on horrors piled.
What are these, O soul, to thee?
"As thy days, thy strength shall be!"

Called through desert wastes to roam,
Desert paths shall bring thee home.
Love hath led thee in the past,
Love will lead thee to the last.
Blest assurance comes to thee,
"As thy days, thy strength shall be!"

Needs unnumbered may be thine—
Rich supply hath love divine;
Sweet the promise, full of cheer,
Faith inspiring, staying fear,
God, thy Father, saith to thee:
"As thy days, thy strength shall be!"

R. M. OFFORD.

## TRY NOT TO GRIEVE.

Never let separation prey upon your mind as if the limitations of sight were inscrutable. Persons you lose through absence, are still chained to you in thought and able to be near you, though you neither hear them speak, nor see the loving faces and smiles. I am talking now of earthly absences and the necessary partings of your daily lives. It is mistrusting God to fret over those who are not at your side, as if you were more powerful to keep them from harm than the Almighty Himself. Remember all the jars and trials of existence are so fleeting compared to the unending, uninterrupted bliss of worlds beyond your imagination. Never let the temporary trials of life blot out these greater thoughts.

From "My Letters from Heaven," by Winifred Graham, obtainable at the office of "The Harbinger of Light."

I know you cannot see the other world. But it is all around us, and I believe at this very moment we are encircled by a cloud of invisible intelligences.

DEAN PARKYN.

# ECTOPLASM AND ITS FUNCTIONS.

## As Seen by a Clairvoyante at Trumpet Seances.

### GOOD ADVICE TO SITTERS.

### HOW TO ENSURE BEST CONDITIONS.

BY PSYCHICAL RESEARCHER.

As a child I was brought up in the usual orthodox manner by careful relations who were very particular about religious affairs. I was always very curious, and wanted to know the reason why different things occurred, more particularly about the spirits I frequently saw about our home, and around people in church. When I grew up I naturally turned my attention to psychology and psychical research when I found the orthodox religion too indefinite concerning the after life.

During recent years I have devoted my attention particularly to "Direct Voice Communication" with those who have passed from the earth life. **I have had over two hundred sittings with four different trumpet mediums,** but the majority of my sittings were with Mr. Vyvyan Deacon, the Australian trumpet medium, who discovered that he possessed this wonderful gift when he was attending the seances of Mrs. Susanna Harris.

In these trumpet seances conditions play a very important part, and affect the results. I find that many very estimable people among the investigators have very hazy ideas concerning the conditions and then feel vexed and doubtful if the results are not what they expected. We must be scientific in our investigations if we desire the best results.. We do not expect to develop photographs, or show the "movies," in a well-lighted room, and yet we find people who expect results in Psychic Science without observing the laws governing that science.

#### A TYPICAL SEANCE DESCRIBED.

I will describe a seance held in the usual way with Mr. Deacon as medium. The people present numbered twenty, besides the medium. I was on the medium's right hand side and both his hands were held. Prior to commencing the sitting, the trumpets, two in number, were examined by those present, for two reasons: first, that they might see that no deception was practised; secondly, that they might be in touch with the trumpets through handling them.

After the trumpets had been examined, the medium poured a little water through them before standing them down in the Circle. Water is poured through to make it easier for the ectoplasm to adhere to the trumpets, I have been told by spirits superintending trumpet seances.

After the trumpets had been placed in the Circle, the medium sat down, his hands were held, the lights were turned out, a prayer was said for God's blessing on the meeting, and then a hymn was sung.

During the singing of the hymn, ectoplasm emerged, like vapour, from the neck, chest, and solar plexus of the medium; it subsequently massed together, became more solid—about the consistency of thin dough—it extended in a sinuous coil and then divided into two. It filled the tumpets, and they were raised and carried to the persons that the communicating spirits wished to speak to.

I may here state that, to the clairvoyant eye, the ectoplasm became a beautiful pale heliotrope, merging on white as it massed together and formed the coil which extended to, and filled the trumpets. This was due to the fact that the ectoplasm from the medium was inter-blended with spiritual ectoplasm by the spiritual beings operating the Circle.

After the ectoplasm had filled the trumpets, it rotated rapidly inside them, at the narrow end, radiating outwards towards the wider end, and I noticed that spirits desiring to speak to their friends spoke down the line of ectoplasm, the vibration entering the trumpet on the ectoplasmic line at the trumpets narrow end and the voice was produced and the sound intensified by the trumpet.

The trumpet increases the sound as a megaphone does on board ship. I noticed that the voices were louder and clearer when the ectoplasm rotated more rapidly in the trumpet. I also noticed that the rate of rotation depended on the conditions. Many people have asked me: What do you mean by conditions?" Well, I will tell you:

#### WHAT IS MEANT BY "CONDITIONS."

The people attending a meeting of this description need to come to it with open, honest minds, ready to investigate carefully in their search for Truth. It is neither necessary nor desirable for them to come ready to believe before they see, but it **is** necessary for them to be just and fair in their thoughts, when investigating and criticising, for the thoughts of those who are hard and hypercritical have a very bad electrical effect upon a Circle, akin to the tense, depressing condition which precedes a thunderstorm.

Then there are sitters who come filled with sorrowful excitement, and frequently, if anyone who has passed beyond the veil comes to speak to them, they begin to sob and cry. This has the effect of disintegrating, or breaking up, the power in the Circle, and lowering its vibation. It usually leads to confused whispering in the trumpets, instead of distinct utterances, reminding one of the state of affairs when you try to speak on the telephone and the lines are crossed.

Again, there are positive, dominant minded persons, who come and say to themselves: "I am going to think of So and So all the time; then they will surely speak to me." This is a very mistaken idea, as it makes conditions so tense and hard that very often no spirit voice will be able to speak at all, because there will be no balance in the conditions to make such a thing possible.

Then, again, there are people who come and want to know their fortune for the future, asking such ridiculously trivial material questions that all earnest investigators get disgusted, and the vibration of disgust alone is sufficient to lower the conditions.

The right attitude for everyone to adopt is to be straight in all you do, or are asked to do, or not to do, at a Circle. If you do not understand the scientific side of the process it does not mean that there is no scientific side, and unfortunately, many perfectly genuine mediums have been doubted, and even made seriously ill, as the result of foolish investigators not doing as requested in a Circle.

When we meet together to investigate, let it be with the desire to gain the Truth; let us approach with joy, instead of grief, the idea of reunion for a brief space with our loved ones beyond the veil; let us be pleased to hear the different sitters speak-

ing with their friends who have left earth life; our friends will all speak to us in due season, but always be prepared to take things as they come, as very often people we have not been thinking about come to us instead of those we have been wishing to speak to.

Spirit friends are not always able to come just because we wish them to do so. They will come if they can, but if they have passed over in ignorance of Spiritualism and its scientific basis, they will have to learn the laws governing direct communication with earth. At times I have known a friend who was not expected, come and speak first, to open the way for the other spirit to come and speak in much the same way as we might help a friend to learn to use the telephone. I have even heard spirits state that direct communication was like speaking on the telephone.

To the clairvoyant eye the sitters' mental states, or manner of thinking, is shown by the magnetic vibrations emanating from them. Now for these thought vibrations to be the best—that they may help bring best conditions about us—we need to try and exclude as much as possible, all worrying thoughts, and will also find it a great advantage not to eat a heavy, hearty dinner before going to such a meeting, as it prevents our thoughts from being clear on what really was said and done, as a strong electrical atmosphere will make us sleepy under such circumstances.

On no account should the medium eat a heavy meal within, at least, two hours of the sitting, or the supply of ectoplasm exuded will be small and he, or she will feel very sick in the stomach. It is really best for the medium to be resting quietly, for two or three hours before a trumpet sitting, or to be pleasantly occupied with something which will not cause any physical fatigue.

#### THE DANGER OF SUDDEN LIGHT.

No light should be suddenly turned on, even at the end of the sitting, but to turn on a light or strike a match, during the time that the ectoplasm is exuded from the medium's body is dangerous, as ectoplasm dissolves in all lights, except a deep ruby red, and when it suddenly dissolves will go back with a rush to the medium's body, causing nerve shock, insensibility, and perhaps even death or permanent disablement.

On no account should a trumpet be touched unless the spirit controlling the Circle gives permission, as in touching it you might pass the hand through the ectoplasm and break off a portion of it, and thereby injure the medium with shock, as well as loss of part of the life-substance of his body. The amount of damage done to the medium would depend on the force of the hand passing through the ectoplasm, and the amount of ectoplasm cut off, but might very likely result in death.

When we are prepared to observe the laws governing this science properly by watching our thoughts and obeying the instructions of those who have proved the reliability of those laws, we shall be able to hold all seances with a deep ruby darkroom light, and will thus be able to see the trumpets floating about, whether we are clairvoyant or not.

Under very favourable conditions, I have seen the trumpets move round and have heard the direct voice in faint daylight. I believe, that, when man lives nearer to the Christ ideal in everyday life, and his environment is therefore more harmonious, he will be able to communicate with the angels of God—those loved ones who have gone on before, as did the prophets and apostles in Biblical days.

## FAREWELL TO THE REV. LILY LINGWOOD-SMITH.

Westbourne Hall, London, was filled to overflowing on Saturday, July 12th, when a farewell social was held in honour of Mr and Mrs Lingwood-Smith, of Adelaide, Australia, on the eve of their departure for South Africa, where they intend continuing their world missionary tour. The entertainment consisted of songs, recitations and musical items by the Rita Mandoline Orchestra, with an interval for speech-making and presentations.

Dr. Abraham Wallace, who presided, referred to the splendid work that had been done for the cause of Spiritualism by well-known Australian Spiritualists, including among them the Rev. Lily Lingwood-Smith, whose able services had won for her deep appreciation and affection among those who had been privileged to enjoy them.

Miss Mina Steinthal then presented Mrs. Smith with a beautiful bouquet. The presentation of an illuminated address expressing, in appropriate terms, the sentiments of the numerous admirers of the reverend lady, was then made. In addition a silver and initialled dressing-table set was presented to Mrs. Smith, and a case containing a gold mounted fountain pen and pencil to Mr. Smith. The presentations were made in the name of the company by Mr Horace Leaf, honorary organiser of the social.

The efforts of Mrs Lingwood-Smith, ably assisted by her husband, have done much good for the Cause, and it is the sincere wish of their numerous friends and admirers that success may follow their footsteps wherever they may be called to carry the good tidings of Spiritualism.

## CRYSTAL GAZING EXPERIMENTS.

Writing in the "Sunday Express," London, on her crystal gazing experiences, Miss St. John Montague states:—

My first experience was at the age of five years, when I saw depicted in a crystal ball, given me by my Indian-nurse, the attempted assassination of my own father, an English general, at the very moment of the event many miles away. He was inspecting a gaol in the Indian Central Provinces when a prisoner, having hidden a knife in his loincloth, sprang forward to plunge it in his heart, and would have succeeded before help could reach him but for the interference of another prisoner.

A short time ago a distinguished officer in the British Army asked me to read his destiny in the crystal. I described pictures of his great domestic unhappiness, assuring him, however, that he would be free from the woman whom he believed to be his wife without the assistance of death or divorce. Puzzled, he told me that he had been seven years married to her and that for some time he had been endeavouring, in vain, to obtain a divorce. Time after time he came, and always I saw the same vision, that although seven years married to her—**she was not his legal wife.**

One day he seemed in such hopeless despair that I urged him to see a well-known solicitor. He had sufficient faith in my psychic knowledge to take up what seemed a perfectly hopeless case, and in a few months he made a most astounding discovery. His client's "wife"—the woman in question—was not, in reality, his wife, because she had, unsuspected and unknown to all but herself, a previous husband alive!

# CHAPTERS FROM MY ASTRAL LIFE.

## How Spirit Doctors Work---The Secret of Spiritual Healing.

By H. M. BOUCHER, Grey Lynn, Auckland, New Zealand.

IV.

In a previous article I make mention of hospitals in the spirit world; in this chapter I propose to describe some of the methods employed by spirit doctors in these Astral hospitals, and also how they perform operations and heal mortals who are still encased in physical bodies, and this I will do, largely from personal experience.

"I see you very ill, very ill, indeed; you are slowly dying; I see you carried into a hospital to die in a few months from now." This very interesting piece of information, was given me by a clairvoyante many years ago, but was only partially correct, for this reason—the Seer could not distinguish between an astral and a material building, neither did the Seer hold the picture long enough to see me emerge from the hospital again. The circumstances were as follow: One evening I was summoned by the representative of a power I could not disobey. Uncoiling from my sleeping mortal form, with my astral vehicle saturated with physical magnetism, even as a garment soaked in water, I was drawn upward slowly, by an invisible force of attraction, until I reached that strata in atmospherea upon which was built the hospital described by the aforesaid Seer. I entered the building; it was about 100ft. in length, and about 20ft. in height, oblong in shape, with a door at both ends; it was in the ancient Egyptian style of architecture, and decoration, and I instantly recognised the brilliant colored figures, and symbols so well known to all Egyptologists. Halting in the centre of the room, which was well lighted, I rested against the operating table, and awaited events, scrutinizing, and scrutinized by its occupants, who were about half-a-dozen elderly men with bald or shaven heads and garbed each in one long white robe. These medical enthusiasts were there to watch an unusual experiment, namely: the first step towards orientalising the body of a European, and more than that, the first stage towards transforming (ultimately) that modern physical form into the equivalent, both in the nature of its magnetism, and rate of its vibrations, of an Egyptian Initiate of thousands of years ago.



SHOWER OF HEALING GLOBULES.

[The picture—obtained photographically by the late Dr. Baraduc, an eminent nerve specialist of Paris—represents a shower of curative magnetism streaming from the fingers of a magnetic healer. Those possessing this gift in its fullness can so impregnate a basin of water with this invisible element that, says Dr. Baraduc, clairvoyants can see the water filled with litt e balls, or globes, of light, and if one asks what they represent the answer given is—"LIFE.!]

About a year previously I had been innoculated by a spirit doctor, with Astral vaccine; he rubbed a small portion of golden-colored ointment into my chest, which became absorbed by my physical body. It had now done its work, and the result was shewn by a reflection of my body in a life-size mirror. Both the astral and the physical forms, shewn conjointly, were of a dull reddish pink, and from head to feet exhibited not only inflammation, but a certainty of blood poisoning, unless something was done immediately to obviate it.

A young man, who appeared to be a modern medical student, now discoursed with me, and explained the necessity for an operation, but his explanations were cut short by the appearance in the room of the Master Magician. Tall, austere, firm, intellectual, and absolutely implacable in the fulfilment of his purposes, he was the very embodiment of will-power; one swift, keen, concentrated glance from his basilisk eyes, and I found myself instantly upon the operating table and losing consciousness, and then woke again to mortal life within my physical form.

Although I cannot tell exactly what was done to me in the astral hospital I can accurately describe what took place afterwards. About three days passed before anything occurred; then, early in the evening, the operation upon my physical body, by invisible spirit doctors, using invisible forces, the equivalent of surgical instruments, began. For several hours at a time, and for five days altogether, they drove a continual current of magnetism from the pit of my stomach to my throat; the pain was intense and resembled both a cutting and a burning at the same time. And that is what it really was, a vibration continually coursing along the route mentioned, actually did cut and burn away tissue, just as a red hot wire would have done. At the same time my whole internal parts were being washed with magnetism suited for the purpose. The combined effect of these various electro-magnetic forces within me was to cause a continual spitting, by which means the tissue and also the poisonous particles of matter were rapidly ejected from my system.

During this interesting psycho-medical experiment, I experienced for the first time the novelty of alternate periods of being bathed in hot, and then cold, magnetism. Magnetism is fluidic in its nature,

and seen clairvoyantly, usually appears like a liquid. Well, when a fiery magnetic current was passed through me, my temperature would rise, my whole body burn with heat, and the hot emanations from my form could be felt twelve inches away, but when exposed to a cold magnetism the opposite effect took place—my every part, external and internal, hands, feet, and head, became so cold that I felt as though I should never become warm again.

#### SUSCEPTIBILITY OF MYSTICS TO DISEASE.

Before explaining the basic principle underlying instantaneous healing, the invisible gentleman now beside me wishes me to make a few remarks re the action of invisible forces upon the human system, also the frequency of diseases of various kinds among mystics and mediums. Before doing so myself, here are quotations from a few authorities. Dr. Esdaile, a prominent surgeon of Calcutta, India, writes: "I am of the opinion that nothing but a long and weakening illness will ever induce in the European that degree of sensitiveness so common among Orientals." Dr. H. E. Butler, U.S.A., author of "Solar Biology," writes in 1896: "Invisible forces enter the body chiefly through the Solar Plexus, consequently any strange force must affect the digestive and other functions." Dr. A. J. Davis, Mr Morse, and many others also consider that bodily sickness is frequently connected with hyper-sensitiveness, and associated with psychical development.

In a certain Book it is written in symbolic imagery: "Be ye purified, even as gold is purified, be ye refined, even as silver is refined, also be ye as vessels moulded for service." Very nice-sounding phrases to those who do not know the meaning thereof, but I do, and will explain with the brevity of Tacitus if possible. Health, strength, energy, beauty, and warmth all come from within, not from without; health and beauty are reflections of the state within; energy and strength are internals, not externals; warmth also comes from within; clothes do not warm you; you warm the clothes; all that clothes can do is to absorb and retain heat emanating from you, beyond, of course, protecting you from external elements. If you have within you sufficient resisting power, you are immune from all disease, and if you have sufficient recuperative power your body will be almost impossible to destroy by steel, poison, or bullet, the wounds would heal almost automatically, and unless a corrosive poison, the system would reject it either instantly or ultimately.

#### THE ACTION OF INVISIBLE FORCES.

Now, as regards the action of invisible forces to purify and refine the physical body for spiritual service unless the person is born all ready-made as it were, the alteration must be gradual, if attempted to be completed too rapidly, these are some of the consequences: To induce any exceptional form of spiritual sight, too powerful and too brilliant light vibrations will cause either partial or total blindness to the Seer; the optic nerves must become slowly accustomed to the higher rates of vibration. Invisible forces, giving abnormal strength, activity or energy must also be graduated or the nerves will become paralysed, for, of course, if the pressure is greater than the resisting power—well, something must give.

Then comes the problem of mental action. The quality of brain stuff greatly varies, so do the rates of its vibrations differ: In the highly-developed intellectual man, and especially if he is also a quick thinker, (not a slow thinker) the molecular action of his brain will be seen by a clairvoyante to be far more rapid than the average brain. Consequently to try and send thought waves of a kind unsuited to the brain capacity of a person, will cause either inflammation, or insanity if persisted in. I have witnessed an unfortunate, illiterate medium, with a lump as large as a small hen's egg appear upon his forehead, caused by an abnormal mental force almost bursting his brain.

For spirit dortors to pour certain elemental essences into the body of a medium, so as to effect certain organic and, possibly, structural alterations, they must proceed very slowly indeed as such elements immediately affect the functions, sometimes to stir certain organs to dangerous activity, and at others to hinder, or even stop, their functional activities. This applies especially to the genital organs, and also the heart. One special kind of elemental essence I have seen injected into a medium's body by a spirit doctor, who also shewed me the result if it were injected in too large a quantity at a time—it would cause an ossification or hardening of the arteries and main blood vessels, and possibly a hardening of the skin until, if continued, the person's body would become as though turned into stone.

#### INSTANTANEOUS HEALING WITNESSED.

I will conclude with describing a case of instantaneous healing as seen by myself. The patient, a medium, was suffering from a very dangerous form of eczema. Entirely nude, he lay upon a bed, the most repulsive sight I have even seen; sores, some moist and others scaly covered his entire body; he was at the point of death, but his mortal life was of value to the spirit world, hence the phenomenon. I saw the shadowy white outline of a very tall spirit form; it entered into the body of a young man who was present and who was also a medium, and, moving his right hand slowly passed two forefingers over the sores, and as they touched them I saw them disappear, and leave not even a scar behind.

The principle is this: The spirit healer is a being endowed with both personal healing power of a most exceptional kind, and also possessing an unusual knowledge of occult chemistry. The invisible force pouring through his fingers (electrically, as it were) burnt and melted away the old diseased tissue, while at the same time it was replaced by new tissue. That is the secret of instantaneous healing by Spiritual power.

## AN IDEAL PRAYER.

Not more of Light I ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies.

Not more of strength, but how to use
The power that I possess;
Not more of love, but skill to turn
A frown to a caress.

Not more of joy, but how to feel
Its kindling presence near.
To give to others all I have
Of courage and of cheer.

No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.

Give me all fears to dominate,
All holy joys to know:
To be the friend I wish to be;
To speak the truth I know.

To love the pure, to seek the good,
To lift with all my might
All souls to dwell in Harmony
In Freedom's Perfect Light.

# REPORTS OF SOCIETIES.

## VICTORIA.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Our Sunday evening meetings have been well attended during the past month. The platform was occupied by Miss M. Root, from America, on one Sunday evening, and our visiting Sister gave a beautiful spiritual address. We wish her all success in her noble mission. Mr Bloomfield lectured on the other Sunday evenings. On Sunday evening 14th September, the V.A.S. held a mediums' symposium. The following psychics, Mrs Bryning, Mrs Eaton, Mrs Doutch, Miss Pullin and Mr Semmens spoke and gave demonstrations of the future life.

The Developing Circle held every second Sunday afternoon, under the leadership of Mr Semmens, is holding interesting meetings. The mediums' meetings are alwoys well attended. The following psychics gave their services: Mesdames Bryning, Alderwick, Doutch, Wale, Duncan, Divers, Seaton, Madam Orion and Miss Pullin; Messrs E. O. Jones, Semmens, Windlow, Howell, Morrison, Hovey and many other visiting psychics. Beautiful spiritual conditions are created at these Circles and the general work of the psychics is good.

Mrs Bryning reports good progress at the V.A.S. Developing Circle, held at the V.A.S. Library, 20 Latrobe Avenue, City. This circle is open to members of the Association only. Our membership fee is 2/6 per quarter or, with use of our Lending Library, five shillings per quarter. The V.A.S. Library is the largest Psychic Library in Australasia.

The Socials held every second Saturday night at our Hall are a great success, and great credit is due to the V.A.S. Social Committee who give good service to try and help the Church Building Fund. We are pleased to report that Mrs. Harper, our honorary treasurer and librarian, is well again and at her post each day.

We appeal to all Spiritualists to distribute their "Harbingers" amongst friends. Buy an extra copy every second month and give it to a friend, help to spread the Truth, and help our Editor to increase his sales, as the more "Harbingers" sold the greater influence will the paper become and a greater number of members will join your Church.

M. BLOOMFIELD, Hon. Sec.

### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The attendances at the morning sessions of the Lyceum are increasing and we would urge all parents who are desirous of their children being educated in the philosophy of Spiritualism to send them along to the Lyceum on Sunday mornings at eleven o'clock. The training they will receive will be both enjoyable and beneficial.

In the afternoon of the 24th August, Miss Martha Root (from America) delivered an address on "The Holy Spirit," after which the mediums delivered Spirit Messages, and in the evening Mr Vyvyan Deacon lectured on "The Three Worlds," both of the meetings being well attended and the lectures much appreciated.

The 31st August was election Sunday and the following were elected for the ensuing six months: President, Mrs Bell Jarvis; Vice-President, Mr Otto Waschtz; Treasurer, Mr Colin Lumley; Secretary, Mr Chas. Chatfield; Librarian, Mrs R. Callen; Assistant Librarian, Miss G. Gardiner; Leader of Groups, Mrs J. McDonald; Musical Director, Mr Franklyn; Trustees, Mr W. H. Lumley, Mr R. McLellan, and Mrs Mann; Professional Auditors, Messrs Pyke and Cuthbertson, F.I.A.C., Etc; Watchman, Mrs Lynch; Guards, Masters Frank Lynch and Duncan Hill; Guardians, Mrs Sawyer, Mrs Hayward and Mrs Gardiner; Recorder, Miss G. Gardiner In the afternoon a mediums' symposium was held, the whole afternoon being devoted to messages, the following mediums acting as Message Bearers:—Mrs Bell-Jarvis (Leader), Mrs McDonald, Mrs Martin, Mrs Alderwick, Mrs Doutch, Mrs Hayward, Mrs Peach, Mrs Ward, Miss Develin, Mrs Duncan-Grey, Mrs Gourlay, Mrs Shaw, Mrs Beggs, Mrs Wood, Miss Violand, Messrs Beggs, Lehman, Walsh, Stephenson and Wood. In the evening Mr Vyvyan Deacon delivered an intellectual and spiritual address entitled: "The Great Physician."

The 7th September was the first Sunday in the new session. In the morning the newly-elected President (Mrs Bell Jarvis) inaugurated the new session, and gave an address on "The Brotherhood of Man," a subject dear to the heart of every Spiritualist. In the afternoon the usual mediums' meeting was held, the large attendance being very encouraging to the workers of the Institution, At 7 p.m. Mr V. Deacon addressed a large audience, the subject being entitled "Power of Thought."

On the 14th September the morning session was fairly well attended, Mr Deacon gave a short address, which was followed by an interesting and educative discussion. In the afternoon Mrs Bell Jarvis again led the mediums' meeting and many helpful and comforting messages were given. A large number of the people who attended the afternoon meeting stayed to tea in the supper room at the Oddfellows' Hall to enable them having the privilege of hearing Mr Deacon's inspiring address, "Personality and Individuality."

G. M. GARDINER, Recorder.

### CHURCH OF SPIRITUAL RESEARCH.

The attendance at our evening services has for many weeks and up to the time of reporting, been above the average. All friends are always welcome, but we have particularly noticed that in the main our audiences are new friends. Many truth-seekers, attracted by the splendid lectures delivered by Mr J. M. Prentice and Dr. C. S. Bone, have filled the hall to its full seating capacity. We sincerely thank these good gentlemen and also the committee of the New Civilization Centre for its co-operation and courtesy whereby the services of Dr. Bone were made available to us.

We regret the absence of many members and old attendants.

Mr Moorey is due to return to us early in the New Year. Is he to return to the ashes of thirteen years' hard work! Friends don't tread the narrow path of any "Ism" whatever it may be: be broad and open minded; love Truth and seek it. We thank the one or two loyal workers who have helped us so much on Sunday afternoons.

Our Social and Dance on the second Wednesday of each month is a continued success.

WM. GREENWOOD.

### SPIRITUALIST OCCULT LODGE.

We have had splendid addresses delivered from our platform during the last month, and are grateful for the earnest teachings which each of our lecturers have given us. They were—Dr. C. S. Bone (from America) Mr Frank Wallace, B.A., LL.B, Mr Francis H. Drake and our President (Mrs. Hanger).

Mr Frank Wallace is commencing a series of srientific lectures on "The Origin of Man" to be held every Thursday evening at 8 p.m. in the Central Holl, Nicholson Street, which will be most instructive and helpful.

The sitters in the S.O.L .deve oping class are making good progress.

Best wishes to all connected with "The Harbinger of Light."

E. MARSHALL, Hon. Sec.

### PRAHRAN SPIRITUALIST CHURCH.

We can again report progress and prosperity in all our undertakings, and the meetings held through the passing weeks' indicate a steady increase of new comers, with an earnest desire for enlightenment, understanding and knowledge.

All speakers who kindly came forward to fill our platform were able and well acquainted with the higher teachings, consequently Dr. Dunne, Mr M. J. Bloomfield, Mrs Hosford-Herbert and Mr L. Plum impressed their hearers with the grandeur of our great philosophy.

Mrs M. C. Murren, Mr Steele and Mrs Kelly, as message-bearers, brought peace and comfort to many sorrowing hearts, and helped others to solve the problems of Spiritualism, which ever confound the unenlightened.

H. BANNISTER, Recorder.

### GEELONG SPIRITUALIST FRATERNITY.

After many months of inactivity owing to lack of good speakers and other causes, there has been a spark of new life instilled into the cause within the past few weeks which demonstrates the fact that with proper organisation, what was at one time one of the most prosperous and influential Societies in Australia would again shine with added lustre, and the lessons learned from past experiences would be of inestimable value.

During the past few weeks Mr Vyvyan Deacon spent a few days at Geelong and during his stay gave an address which carried conviction. This has been followed by several Sunday addresses by Mr S. Sathyananda, one of the most cultured and entertaining speakers that ever graced the platform at Geelong. He drew full houses in addresses on "The Christ in Man," "The Lament of Christ," "Dante" from the Christian standpoint, and others of equal calibre, and it only now requires someone to take up the reins of management with zeal and fervency to bring together the numerous investigators, and hold them in that bond which alone can assure success.

The Chairman at the above meetings (Mr W. Tipple) has been urged to again take up the work, but owing to unavoidable conditions existing with him at present, he has had to regretfully decline. It is, however, hoped that ere long a suitable Director will be forthcoming.

WALTER TIPPLE.

## NEW SOUTH WALES.

### UNITED SPIRITUALIST CHURCH, STANMORE.

During the past month a new epoch in the history of our Church has taken place by the removal of our quarters to Leigh House, Castlereagh Street, City, from the Dispensary Hall, Enmore. It has been our wish for some time past to find a more central position to meet the need of expansion and enable many of our friends to attend our Sunday services, and it is gratifying to note the marked improvement in our services.

In addition to the evening services the Children's Lyceum and Healing Service will be now conducted by our excellent and cultured lecturer, Mrs Morrell, whose addresses on spiritual matters are much appreciated by the congregation. Musical items by Madames Shepherd and Beale were much enjoyed by all present.

Mrs Morrell has taken rooms at Leigh House, and may be seen naily from 10.30 to 5.30 p.m.

Our Social on October 4th in the Dispensary Hall, Enmore, will be the occasion and opportunity of extending a hearty welcome to our friend and co-worker, Mr Moss, of Brisbane, who is to be the guest of the evening. A good programme is assured by the Committee.

JNO. K. BENNETTS, Hon. Sec.

### LECTURES ON OCCULTISM.

On Sunday, August 9th Miss Needham gave a Lantern Lecture, the subject being "Symbolism of Myths in Art." There was a large and appreciative audience on August 17th, Mrs Josephine Ransom, general secretary of the T.S. lectured on "Social Problems as Seen by a Theologist"; Mr S. Foster gave spiritual messages. On August 24, Mr Stephen Foster gave the address; his subject was one of much interest, "Joseph's Brethren, Solomon's Great Wisdom, our Lord's Miracles." Mr David Edelsten gave a recital on August 31st, Mrs Benson, of New Zealand, lectured on "The Psychological Effect of Doing," after which she also gave spiritual messages. On August 30th was held our monthly social which found the hall crowded out. On September 7th our half yearly meeting was held; it also was a real success, there being music by Miss Hawkins (violin), solo by Mrs Counter and Miss Rourke, recital by Miss Rourke, recital by Miss Oakes, messages by Mrs Gillard and Mr Foster. We have many new workers willing to help in the cause of truth.

W. STANLEY, Hon. Sec.

### UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

We take great pleasure in reporting very gratifying results ensuing from the tireless activities of our workers and platform speakers. We feel deeply indebted to the latter, and feel sure that through their earnest and sincere talk a wider knowledge was imparted to others, and so advanced our cause along the road of progress. The speakers were: Mesdames Redfern, Hopkins, Rees, Twelvetree, Wallace, Mdme Levorna and Miss Cole; Messrs Winterton, Applegarth, Bert Johns, Trainer and Maclow.

Mr and Mrs Pearson were the guests at our "At Home," on Saturday afternoon August 18th, and a very enjoyable afternoon was spent. Mrs Wallace and Mrs Redfern gave short lecturettes, and musical items were contributed by Mr Wilson, and Mr Edmonds.

Our meetings have been well attended and we are beginning to feel that our earnest efforts are beginning to be somewhat rewarded.

G. TUBB, Hon. Secretary.

## WEST AUSTRALIA.

### SPIRITUALIST CHURCH OF WESTERN AUSTRALIA.

We have all reason to be satisfied with the progress of our Church during the month of August. Meetings were well attended, the Inner Circle, conducted by Mrs Lathwell, the Healing Circle, conducted by Messrs Simmons and Over, and the Sunday afternoon Flower services, conducted by Mrs Mitchell, have proved a great success. Also Mrs McDonough, Mrs Truslove and Mrs Morris (from Fremantle) have rendered valuable assistance with the evening services.

Mr Langhorne was compelled to resign as Secretary, having not the required time available. Mr Bowers was elected in his stead. It has been decided to give two Monday evenings each month to a public propaganda lecture for inquirers in which the various forms of phenomena and mediumship of Spiritualism will be expounded and questions answered.

G. G. BOWERS, Hon. Secretary.

## QUEENSLAND.

### TEMPLE OF THE HIGHER SPIRITUALISM, GRAFTON LODGE, WINDSOR, BRISBANE.

We are pleased to report our meetings are an unqualified success. Large and attentive audiences have been the keynote of the interest taken in the addresses delivered by our worthy President, Mr Bailey-Brownie.

On Sunday, September 7th we celebrated our first anniversary services, the subject taken by our speaker being "The Two Worlds" which was listened to with rapt attention by the large audience, after which Mrs Bailey-Brownie gave a large number of flower readings of a very convincing manner.

On Saturday, September 6th we held a coin evening to augment our library fund. We had a large attendance of members and friends who appeared to enjoy themselves to the full.

During the evening our Secretary had the pleasure of making three presentations on behalf of the members, viz: Mrs B. A. Johnson, Organist, was presented with a beautiful pen painting table centre, which was an exhibit at the recent Brisbane Exhibition. Mrs Hart, assistant organist, was the recipient of a lady's handbag, with all the usual equipments for a lady. Miss Massey, warden, was presented with a beautiful marble clock. All the three ladies responded and added they would endeavour to carry out faithfully the various duties allotted to them in the future as they had done in the past.

"The Harbinger of Light" should occupy a foremost place in every Spiritualist home.

J. R. ROSS, Hon. Secretary.

## NEW ZEALAND.

### WELLINGTON SPIRITUALIST CHURCH (Incorporated)

On Saturday the 2nd of August a very successful Social was held. Every dance was alternated by a clever musical or elocutionary item. Mr Kirk acted as M.C. All who took part in catering for the success of the event are to be congratulated on the enjoyable outcome of their efforts. Our speakers Mr and Mrs Webb, have spoken during the month from the following varied texts:—"Progression and Progressive States," "Does Spiritualism Teach Free Love?" "Do Spiritualists Believe in the Bible?" "Does Spiritualism Teach the Blood Sacrifice?" "Should Psychic Investigation be left to the Priesthood"

Many occult and mediumistic subjects are also taught in the Tuesday and Thursday evening classes. Several local psychics have voluntarily assisted at the Sunday after-meetings, also Mr Brooks of Sydney.

With best wishes for the success of "The Harbinger of Light."

GEO. BODELL, Secretary.

This last month the Lyceum has added twelve new members to the roll. Groups have been taken up again, and the Liberty Group under the leadership of Mr Webb. Memorised Pearls are always given by the Lyceumists. The marching is gone through every Sunday followed either by calisthenics or wand drill. The music supplied by our musical conductor, Mr. Earton, is always appropriate and cheering.

(Miss) S. KIRK, Lyceum Secretary.

## TO RECORDERS.

**No other Reports had come to hand at the time of going to press.**

**Recorders are again reminded that all Reports must reach this office by the 15th of the month, otherwise they are liable to be omitted, as it is necessary to go to press as early as possible to enable the journal to be delivered in distant parts by the end of the month.**

## REPLIES TO CORRESPONDENTS.

**Correspondents requiring a personal reply must enclose a Stamped addressed envelope for the purpose.**

**MS. submitted for approval can only be returned when stamps are enclosed to cover postage.**

E. W. (Auckland): The question of re-incarnation has been commented upon in our columns from time to time, but it is one of those subjects which may be discussed almost indefinitely without leaving us any "forrader!" It can neither be proved nor disproved. Our attitude is that of the "open mind." If it is true it is because there is a divine law behind it and therefore, must be for the best. If it is not true—well, those who accepted it when on the earth plane will find it necessary to revise their views Over Yonder. That's all! Don't argue!

F. W. H. (Kondinin): Stamps received with thanks.

E. McB. (Eumundi): You will find the information you require published in this issue.

**NOTICE TO CORRESPONDENTS.**

**Personal replies cannot be sent to correspondents unless a stamped addressed envelope is enclosed for the purpose.**

**THE EDITOR.**

## THE UNWED MOTHER TO THE WIFE.

**By ELLA WHEELER WILCOX.**

I had been almost happy for an hour,
Lost to the world that knew me in the park
Among strange faces; while my little girl
Leaped with the squirrels, chirruped with the birds
And with the sunlight glowed. She was so dear,
So beautiful, so sweet; and for the time
The rose of love, shorn of its thorn of shame,
Bloomed in my heart. Then suddenly you passed.
I sat alone upon the public bench;
You, with your lawful husband, rode in state;
And when your eyes fell on me and my child,
They were not eyes, but daggers, poison tipped.

God! how good women slaughter with a look!
And, like cold steel, your glance cut through my heart,
Struck every petal from the rose of love
And left the ragged stalk alive with thorns.

My little one came running to my side
And called me Mother. It was like a blow
Between the eyes; and made me sick with pain.
And then it seemed as if each bird and breeze
Took up the word, and changed its syllables
From Mother into Magdalene. and cried
My shame to all the world.

It was your eyes
Which did all this. But listen now to me;
(Not you alone, but all the barren wives
Who, like you, flaunt their virtue in the face
Of fallen women). I do chance to know
The crimes you think are hidden from all men:
(Save one who took your gold and sold his skill
And jeopardised his name for your base ends).

I know how you have sunk your soul in sense
Like any wanton; and refused to bear
The harvest of your pleasure-planted seed;
I know how you have crushed the tender bud
Which held a soul; how you have blighted it;
And made the holy miracle of birth
A wicked travesty of God's design;
Yea, many buds, which might be blossoms now
And beautify your selfish, arid life,
Have been destroyed, because you chose to keep
The aimless freedom, and the purposeless,
Self-seeking liberty of childless wives.

I was an untaught girl. By Nature led,
By love and passion blinded, I became
An unwed mother. You, an honoured wife,
Refuse the crown of motherhood, defy
The laws of Nature, and fling baby souls
Back in the face of God. And yet you dare
Call me a sinner, and yourself a saint;
And all the world smiles on you, and its doors
Swing wide at your approach.
I stand outside.
Surely there must be higher courts than earth,
Where you and I will some day meet and be
Weighed by a larger justice.

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—BY—

SIR OLIVER LODGE.

In order to make this book more accessible the author has abbreviated it, and has in many places simplified the mode of presentation. To compensate for the omissions an additional chapter of more recent evidence has been included.

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**W. BRITTON HARVEY,** Author of "Science and the Soul" and Editor of "The Harbinger of Light."

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## SPIRIT TEACHINGS.

Through the Mediumship of **William Stainton Moses** ("M.A. Oxon."). By Automatic or Passive Writing. With a biography by Charlton T. Speer and two full-page portraits. Eighth edition. 324 pages. Price, 9/6; postage, 7d.

The Rev. Stainton Moses was an accomplished scholar, and much-revered clergyman of the Church of England. He was also wonderfully developed as a trance medium and automatic writer, and the messages received through his instrumentality and recorded in this book are admittedly unexcelled for close philosophical reasoning, and the purity of the diction used. This is, therefore, a standard work of quite exceptional value.

## SOMETHING ABOUT CHRISTIAN SPIRITUALISM.

By M. Chisholm. Price, 1/-; postage 2d.

The purpose of this little book is to show how the authoress, a clergyman's daughter, lost her bearings in regard to many of the old doctrines of the Christian faith, and how she was brought back to them in a new and more enlightened way through the fact of Spirit-intercourse. Her sister developed as a writing medium, and many interesting messages which came through her hand are reproduced in the book.

## MORE RAYS OF THE DAWN.

By Rachel J. Fox, with an Introduction by T. Troward, late Divisional Judge, Punjab. Price, 6/6; postage, 5d.

Teachings on some Old Testament problems, received inspirationally, or, as the author puts it, "When writing 'Rays of the Dawn,' I found the last half was dictated to my inner ear, and since then I have received in a similar way, through a spirit-guide, practically the whole of the present book."

"Like its predecessor . . . this volume is in itself a remarkable psychic phenomenon."—"Brotherhood."

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Being the Conversations of a Mother in the Dark with her Child in the Light. By Mrs. Fred Maturin. With Prefaces by Sir A. Conan Doyle and the late W. T. Stead.

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