The Harbinger of Light.

Edited by W. Britton Harvey: MARCH 1st, 1925. **Author of "Science and the Soul."**

CONTENTS.

The Editorial Chair	1233
Wayside Notes	1234
Will You Help Us?	1236
The Investigation of "Margery"	1237
Impressive Experiments in Telepathy	1239
What is Coming?	1241
A Tribute to Gustave Geley	1242
Do The Dead Still Live?	1247
Open Letter to New Zealand Spiritualists	1249
Reports of Societies, Etc.	1250
Books for All The Year	1252

The Editorial Chair.

The First Century==and Now!

The world has never seen a more fearless or more earnest propagandist than St. Paul. He exhibited both of these qualities when "breathing out threatenings and slaughter" against the disciples of Jesus, and subsequently displayed them with equal force when, after his conversion, he became the fervent and enthusiastic champion of the Master. In each of these positions he was as "thorough" in spirit and policy as was the Earl of Stratford. And this despite the fact that he had "a thorn in the flesh"—whatever that may mean! No contrast could be more vivid than his conduct in one day scouring the country in search of followers of Jesus, "whether they were men or women, that he might bring them bound unto Jerusalem," and a few days later preaching in the synagogue, declaring that the Christ was the Son of God, "confounding the Jews which dwelt at Damascus and proving that this is the very Christ." What a volte face!

* * * *

And what had produced this almost miraculous transformation? Simply "personal experience"! Simply a wonderful spiritual manifestation which overtook him on the way to Damascus! It was that which made him realise the error of his ways. It was that which brought conviction to his mind. And with all the new-born zeal of the suddenly-awakened novitiate he straightway began to button-hole every passer-by and tell them of what he knew. It is just the same to-day. Human nature does not change much. We have in our midst those who are quite as antagonistic to Spiritualism as Paul was originally to Christianity. And generally for the same reason. They lack the "personal experience" which alone can enable them to realise that amazing spiritual phenomena are occurring every day, that the Spiritual world is all about us and that intercommunication is an established fact. Once they begin to investigate with an open mind, however, and become sincere searchers after Truth, they usually have their eyes opened and often become possessed of an irresistible desire to tell mankind of what they have seen and heard.

* * * *

Look at Conan Doyle and Vale Owen! It is just Paul over again! These men can no more resist proclaiming the truths of Spiritualism than Paul could resist shouting from the housetops that "the Christ was the Son of God." They are being thrust forward by precisely the same spiritual force as that which impelled Paul to journey from country to country as a dauntless missionary of the "new revelation." When a man is selected by a powerful angelic band to undertake a certain work he has to do it. He cannot help it. The impelling power is so pronounced that he can no more resist it than a feather can resist a raging gale. That is the reason why the protagonists of Spiritualism are to-day facing calumny and the sacrifice of material prospects in their ready response to "the call." The urge is so great that they cannot withstand it. They have heard the command—"Follow Me." It is not for them to "reason why." It is for them to "obey." And they have the consciousness, the certain knowledge, that behind the angel prompters stands the eternal Christ. Hence their moral courage and their persistent proclamation of the gospel throughout the world.

* * * *

And their reception is pretty much like that which Paul experienced. Some villify and persecute them —others receive them with open arms. The prophets have always been stoned by the many and followed by the few. Paul had a particularly bad time at Thessalonica where the unbelieving Jews "moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason" where Paul had taken refuge. They accused him of "turning the world upside down" and making a nuisance of himself generally. How like the attitude of a certain class at the present day toward the Spiritualist! He, too, is accused of being an "unsettling influence"—of turning orthodox teaching "upside down."

* * * *

But when Paul passed on to Berea he found the people "more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether these things were so. Therefore, many of them believed." What a contrast—the closed mind, on the one hand, and the open mind on the other! We find exactly the same position to-day. The world hasn't changed a bit! We are "encompassed about" by legions of prejudiced foes who will neither investigate for themselves nor listen to the testimony of others; and yet, on the other hand, there are tens of thousands of modern Bereans and their numbers are increasing daily. These fair-minded men and women may know practically nothing of the amazing phenomena and impressive philosophy of Spiritualism, but they are prepared to examine and study for themselves and in the end they usually realise that the phenomena are genuine and the philosophy true—"Therefore, many of them believe!"

* * * *

"But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people." Precisely the same things happened in the early days of Spiritualism. Many of the pioneers were hooted off the platform and pelted in the streets. Every conceivable device was enlisted to "stir up the people" against them. They were accused of being blasphemers, of endeavouring to ensnare immortal souls, of being in league with the

Devil. And even to-day we find a remnant of these defamers still extant. But, like Paul, these persecuted pioneers were not dismayed. They continued to demonstrate and to preach, and we should never cease admiring their fidelity to Truth and their loyalty to God.

* * * *

Chased out of Berea, Paul went to Athens, where "his spirit was stirred within him when he saw the city wholly given to idolatry." It was a real hotbed of superstition. We can imagine his indignation and his withering criticism as he disputed with the Jews, the Epicureans and the Stoics. They called him "a babbler." Some years previously Jesus had been styled "a glutton and a wine-bibber." To-day Spiritualists are sometimes designated "lunatics." It is the same old story all through the centuries—new truths are always spurned and those who propound them are reviled. But they were not all like this, even in Athens. There is always an insignificant minority ready to listen. And so, when Paul went to Mars' Hill—this does not designate a mountain, but the highest Court in Athens—he found an assemblage there to whom he could talk with freedom, "for all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear **some new thing.**" They must have been something like the modern Agnostics—men and women prepared to listen to what others had to say and form their own opinion.

* * * *

They did not agree with all Paul said; some even mocked him when he spoke of the resurrection of the dead, but others were more tolerant—"We will hear thee again of this matter." However, "certain men clave to him and believed." We have not space to follow Paul further, but would just like to suggest to the more rabid of our opponents that they should strive to emulate the attitude of mind of the men at Mars' Hill—that they should be open-minded enough to listen to any new aspect of Truth, and if not convinced at the outset, to be prepared to "hear thee again of this matter." This is the only way to gain knowledge—always to be prepared to consider the merits of some "new thing," some new idea, some new presentation of an age-long truth. This is the scientific attitude of mind, and the man who cannot command it is more to be pitied than blamed!

Truth crushed to earth will rise again,
The eternal years of God are hers.

Wayside Notes.

A Doctor of Divinity under Review!

There is a strange admixture of ideas and conclusions in a sermon preached on a recent date by the Rev. Chas. Brown, D.D., of Ferne Park, London. He alluded to St. Paul and what the great apostle has to say about death and the wonders of the world beyond, and went on to say that "Sir Oliver Lodge and Sir Arthur Conan Doyle had tried to prise open the door which it seemed the mercy of God had kept closed." But a little later he admitted that "there are men gifted with insight—clairvoyance, if you like—peculiarly susceptible to the unseen, capable of receiving things which other people cannot receive, receiving them from God for the sake of others." If this statement is true how can it be reconciled with the declaration that God has "kept the door closed?" We all know there are thousands of clairvoyants in the world, and if their function is to receive things concerning the after life, then the door, instead of being "closed" is, to say the least, very much ajar—so much so, in fact, that these "peculiarly susceptible" people are able to clearly see the "great cloud of witnesses" referred to by Paul and also visualise spiritual scenes.

Once admit that numberless men and women are endowed with a faculty which, when developed, enables them to become more or less familiar with the spiritual realms—and it would be folly to assert they all use the gift "for the sake of others"—then it is at once obvious that God has not closed the door. It would, in our opinion, be much nearer the truth to say that "the mercy of God" intended the door to remain open, but that the blindness and utter perversity of Man has partially closed it! Man is now beginning to realise his folly in this direction and is waking up to the fact that it is not only possible, but permissible, to look through the open door. If this were not the will of God, it certainly could not be done—otherwise we are confronted with the unthinkable paradox that puny Man is capable of thwarting the intent of the Most High!

Dr. Brown is also perplexing in his reference to the conditions of the after life. He says that "to be absent from the body is to be present with the Lord—not to be in Purgatory; the New Testament knew nothing of Purgatory." This is certainly news to us, and we claim to be fairly familiar with the Scriptures! We have always thought that the underlying spiritual teaching of the parable of the Prodigal Son was that no matter how far a man wandered from God, no matter how "wicked" he may have been, his sufferings and remorse in the life to come would eventually bring him back to the Father and that in course of time he would become as the "just men made perfect." And what are these sufferings and this remorse but a purgatorial experience—a cleansing process, the fires that purify the gold of its dross and eventually leave the glorified man "whiter than the snow?"

It is true the term, "Purgatory," is not mentioned in the New Testament. But "what's in a name?" It is becoming quite general in the Church of England to refer to the "intermediate state." And what is that but what the Roman Catholic Church describes as Purgatory? We shall all be in Purgatory in some degree or other. Even Dr. Brown will be there! Only the absolutely perfect man can escape that experience. And where is he to be found? We shall all have something to regret, something to atone for on awakening to spiritual consciousness. And to that extent we shall be in Purgatory. But to the man who has striven to lead a straight life and who has done all he possibly could for the benefit of his fellows, it will only be a passing phase of his after-death experiences. To others, however, it will be something very different and much more prolonged. The intensity and duration will in every case be determined precisely by the nature of the life we have led upon earth. Even Dr. Brown, although seeming to us to be so confused in his mental conceptions, appears to realise this truth, for he added: "What you do passes into you and becomes an inseparable part of you, **and you carry it into the unseen!**"

Let any man read those words and then form his own opinion as to whether he is likely to be in Purgatory for a while, or go straight to Heaven and be "for ever with the Lord!"

A Sign of the Times!

What may be regarded as "a sign of the times" is the fact that Sir Oliver Lodge was recently invited to contribute his views on Spiritualism and Reli-

gion to "The Guardian," which we understand to be the leading organ of the Church of England.

In his initial article Sir Oliver points out that "Psychical Research has established the reality and truth of the phenomena which at present we group under Hypnotism, Telepathy, and a more or less limited Clairvoyance, while most of the investigators have gradually become personally convinced that existence is continuous, that death is not the end; or, in popular phaseology, that man is an immortal being."

He recognises that it may be truthfully said that this is no new discovery, that nearly every form of Religion has held it, that it is a prime article of faith. But what **is** new about it is that "it has not been till lately an article of scientific knowledge." There is a world of difference between faith and knowledge. And it is knowledge, **proof,** that the world needs.

"The proof involves the definite verification of the assertion that those whom we call 'the dead' or 'the departed' have not only in some sense survived, but that they are still more or less in touch with us and that occasionally they are able to demonstrate their continued existence and interests by actual communication."

Has that proof been supplied? That is the crux of the whole matter and to that question Sir Oliver replies: "By psychic investigations, not only the existence but the activities of the 'dead' have been demonstrated, and the power of intercommunication has been shown to be a fact."

There is nothing ambiguous in that declaration. It is clear-cut, concise, direct, and although it is quite legitimate to hold a different opinion. "Truth will make its way; he that believeth need not make haste; in quietness and confidence should be our strength."

We like this calm, dispassionate attitude, this tolerant spirit, this dignified restraint. It tells! "Belief is not to be coerced; nor should one who has been convinced by direct experience feel unduly impatient to convince others." Let all Spiritualists assimilate that dictum—especially those who are comparatively new to the movement.

Over-anxiety to convince others often defeats its own ends. Only a few are at present ready for the "new revelation." 'Twas ever thus! It was the case when the Christ came two thousand years ago, and it will probably be the same when He comes again. Mankind is in all stages of mental, psychical and spiritual development. Perhaps there are young souls and old souls. If so, it may be the young ones who find it difficult to accept new phases of truth. We must, therefore, be patient with them, and if they traduce us and persecute us we should not retaliate but rather breathe the prayer: "Father, forgive them, for they know not what they do."

Laymen versus The Clergy.

It is only natural that these outspoken declarations of Sir Oliver Lodge in the representative journal of the Church of England should have given rise to a controversy in which widely-divergent views have been expressed. Perhaps it is a case of young souls and old souls again! For there are all sorts even among the clergy! Some of them, presumably, resent laymen "poaching on their preserves." But they should not take offence at that. There were no clergymen among those whom the Christ selected to disseminate the truths He taught. They were all laymen, and mostly poor and illiterate at that. And surely the layman of to-day who has made a special study of spiritual realities is, at least, equally competent to discourse on such themes. Instead of being regarded as a matter of competition it should rather be viewed in a spirit of mutual co-operation.

For, after all, there are many laymen much more competent to handle spiritual subjects than many among the clergy. Merely "entering the Church" does not necessarily endow a man with spiritual vision. Some of them, in fact, seem largely devoid of this qualification, and one cannot help feeling that it is these who squeal the loudest. It is the man with the "open vision" who is prepared to listen to what others have to say—the man who realises that no Church and no Religion—not even Christianity—has a monoply of Truth. Such men for instance, as the Rev. H. H. Stephen, who writes in "The Guardian" that "the perusal of most modern theological magazines and treatises by up-to-date theologians sends an ordinary man away with the impression that the Resurrection of Christ is, at bottom, a doubtful affair," and who adds with refreshing frankness:

> Speaking for myself, to be quite honest, after reading some such theological treatise, I have recourse to Oliver Lodge or Conan Doyle, as a help to resuscitate my faith, and to counteract the impression of doubt the theologian has left upon my mind. I am not a Spiritualist in the sense of acquaintanceship with the cult. But the fact that there are thousands of intellectual Spiritualists has been a help to me amid the doubts cast by theologians. Spiritualism may be of the devil. I am not in a position to say one way or another. But one naturally asks: "Why should the devil help to establish a man's faith in the Gospel?"

Fancy a clergyman going to a scientist or to the creator of Sherlock Holmes for a draught of the "water of life!" Yet there are many like that to-day. They can get no spiritual satisfaction from the food upon which they have hitherto fed and are seeking "fresh fields and pastures new." Well, there is plenty of nourishment for them in the well-filled larder of Spiritualism! And if they would like to partake of a meal we shall not regard them as poachers!

A Bishop who Perplexes Us.

We confess that the Bishop of London—Dr. Winnington Ingram—perplexes us. He has said things that are not too complimentary to Spiritualism and, on the other hand, has given expression to views that completely endorse its fundamental teaching. In short, he admits the possibility of communication between the two worlds, but does not approve of putting this cardinal truth of Spiritualism into practice. It is this attitude that perplexes us.

If it is true, as he states, that communication is possible and that "the bond is unbroken; the family circle is still complete; we are never alone; unseen hands uphold us, unseen spirits speak to ours, close by, though hidden by a veil, the real and lasting activities of the other world proceed apace," and that the dear departed "long for us to share their honours," it must be all a part of the great Divine plan whereby spirits still enrobed in mortal garb may keep in touch with spirits discarnate who are "the same five minutes after death as they were five minutes before death!"

Some years have elapsed since the Bishop expressed these views. But his conclusions have not changed. Speaking quite recently in Salisbury Cathedral on the evidence for survival, he stressed the point of the persistence of personality after death and went on to say—

> They were now ready to answer the question as to whether those who had entered the other life were the same. He believed that if their boys who died in the

war could speak they would say, "Mother, Father, behold and see, it is I myself"—having grown in character, no doubt, having been purified, but still the same.

During the war a mother lost her boy—one of the bravest fliers we had—and she was absolutely crushed to the earth. But in His providence, God sent her such a vision that changed her from a despairing woman into a brave and hopeful one. She saw the radiant figure of her boy appear when she was sitting in her chair and not asleep. It was the same boy, but glowing with light, and she felt his arms about her and his lips on hers.

He did not suppose that one in a thousand people had had such a vision, but the other 999 could be assured that their boys were just the same. If they were the same we should recognise them. **Did we suppose that God would ever implant a mother's love for her boy and then mock it?** That would not be God at all, it would be a fiend who would do that. If the revelation was true, of course we must recognise our friends who had gone. **They were the same.**

No, we do not believe that God would ever mock a mother's love for her boy! And, therefore, He permits the two to communicate after the one has vanished from mortal sight! No bond of real love can ever be severed. And the great All-Father has provided for that love finding satisfaction in the interchange of loving converse. Then why does the Bishop discourage it? We know him to be a kind and very sympathetic soul. Therefore, he must have a reason for his attitude. But what is it?

WILL YOU HELP US?

We thank those of our friends who have been good enough to send along the names of new Subscribers to "The Harbinger of Light," together with their subscriptions for the same, or have forwarded donations and asked us to select the names of people to whom the journal might be advantageously posted.

The list, however, is by no means as long as we considered ourselves entitled to expect, and therefore we are reluctantly forced to the conclusion that there is a surprising amount of apathy among Spiritualists in the matter of Promulgating the truths from which they themselves have doubtless derived much inspiration and comfort.

We do not allude so much to those who are more or less identified with the movement—very many of whom are not in a position to assist—as to the general body of "outsiders," a considerable proportion of whom are much more liberally endowed with material possessions. However, this is their business, and although we should very much appreciate their assistance we shall never adopt a "cap-in-hand" attitude towards them, however great the need may be.

We shall continue to play our part, however meagre the encouragement, and leave the rest to the consciences of those who know from experience of the cheer and consolation which the Spiritual Philosophy affords and who realise that such inspiring and practical teaching is what the world mainly needs to-day.

THE EDITOR.

CONSUMPTION.

A New Herbal Cure for this Disease has been discovered by Spiritual assistance. Sufferers may have supplies Free of Cost. It is quite harmless and is giving very promising results in all except advanced stages. Supplies are extremely limited, so please do not send merely out of curiosity.

Herbalist A. E. COOPER, N.H.A., 106 King St., Sydney.

CAPTAIN MARRYAT'S "DEAD" BROTHER.

My father [Captain Marryat] had a younger brother, Samuel, to whom he was very much attached, and who died unexpectedly in England whilst my father, in command of H.M.S. "Larne," was engaged in the first Burmese war. . . .

As my father was lying in his berth, one night, anchored off the island of Pulu Pinang, with the brilliant tropical moonlight making everything as bright as day, he saw the door of his cabin open, and his brother Samuel entered and walked quietly up to his side. He looked just the same as when they had parted, and uttered in a perfectly distinct voice, "Fred! I have come to tell you that I am dead!"

When the figure entered the cabin my father jumped up in his berth, thinking it was someone coming to rob him, and when he saw who it was and heard it speak, he leapt out of his bed, with the intention of detaining it, but it was gone. So vivid was the impression made upon him by the apparition that he drew out his log at once and wrote down all particulars concerning it, with the hour and day of its appearance. On reaching England after the war was over, the first dispatches put into his hand were those announcing the death of his brother, who had passed away at the very hour when he had seen him in the cabin.

From "There is No Death," by Florence Marryat obtainable at the office of "The Harbinger of Light."

PRAYING FOR THE DEPARTED.

Depend upon it, you will not better gauge the reality of anyone's belief in a world of spirit than when you find him habitually praying for those who have passed into it. That world and those who are in it then become realities to him. Thirty-nine years ago my dear father passed into higher life. Young as I was at the time, I had learned to sweep away from my mind with unquestioning contempt the current teaching of that day that it was futile and even wrong to pray for the departed. Many dear ones since then have joined him, and for all succeeding years I have prayed, too, for them and others. If, in the hands of God, I have been a humble instrument in opening the eyes of some to the truth of the spiritual, I attribute it to the fact that by praying for the departed the spiritual world became an abiding reality to me.

You would be astonished were I to tell you of the enormous amount of testimony I have received as to this widely-extending practice of praying for the departed. Men and women who have no leaning towards Roman Catholicism or High Anglicanism are doing it; men and women of all schools of Christian thought who have been brought up in the idea that it is a practice to be deprecated; men and women, many of whom—Nonconformists and evangelical Churchmen—have said nothing at all about it, for fear of upsetting the "orthodox" suceptibilities and courting the condemnation of their less enlightened co-religionists.

What does this mean? It can only mean that a great change has come over the mind of the present age in regard to spiritual verities; that the mental mists which have obscured the truth in the past are being lifted and dissipated, and that countless numbers are to-day praying for their fellows on the other side because there is a clearer, better, grander, and truer conception of the world of spirit and of the relationship in which we stand to it, here or beyond.

From "Spiritualism and the light it Casts on Christian Truth," by the Rev. Arthur Chambers.

The Investigation of "Margery."

THE "SCIENTIFIC AMERICAN" FIASCO.

A SINISTER DISCOVERY.

By B. M. GODSAL, San Diego, California.

The "Scientific American's" investigation of the phenomena that form the physical basis of Spiritualism has about drawn to a conclusion, or perhaps it would be more accurate to say that it has gone to pieces. The fact that Houdini, the magician, who has written a book against Spiritualism, and who seizes every occasion to display his animosity against the cause, was chosen as one of the judges shows the spirit in which the investigation was conceived. He now accuses "Margery" of "deliberate and conscious fraud."

As an offset to Houdini, Dr. Hereward Carrington, alone of all the judges, has the moral courage to come out frankly in favor of the medium, saying that "genuine supernormal phenomena frequently occur at her seances."

Another of the judges, Dr. D. F. Comstock, while giving his decision against the medium admits that during his forty seances he has been "paying little, if any, attention to events in the dark." It will naturally be asked, what was Dr. Comstock there for? He must have known that the investigation was not restricted to events that occurred in the light. And everybody knows, nowadays, that light is unfavorable to the radio, and to germination, and to a thousand other things. But this "scientific" investigator would have the thing he is investigating change its nature to suit his convenience! As well might a naturalist demand that bats and owls shall fly by the light of day, that he may more conveniently observe their habits.

Dr. W. F. Prince, too, rules against the medium, saying: "Thus far the experiments have not proved the exercise of supernormal powers." The words "thus far" seem to indicate a desire on the part of the doctor to keep one foot, at least, on the fence. The remaining judge, Dr. William McDougall of Harvard, could not be found; and apparently—a month later—he is still missing.

* * * *

As for Mr Bird, the assistant editor who has been conducting the investigation he has disappeared from the page altogether—perhaps he is off with Dr. William McDougall of Harvard! On the strength of his position as an investigator of Spiritualism Mr Bird obtained introductions to many of the best mediums in Europe, whence he returned bursting with information—sufficient to fill a book and countless columns on the subject; but at this critical juncture when the public might reasonably expect to get the benefit of all he has learned, he keeps off the page! There was a time when Mr. Bird certified concerning "Margery" that "the favorable moral factors of the case it is impossible to exaggerate"; but when Houdini accuses her of deliberate and conscious fraud, and when two other judges decide against her, Mr Bird relapses into a profound silence! One would like to take the absence of his name from the page as a protest against the decisions—but why the unnatural silence?

* * * *

And now, in the January number of the "Scientific American," we get a remarkable statement from Dr. L. R. G. Crandon, "Margery's" husband, and a prominent surgeon of Boston, who, after telling of his friendly personal relations with the members of the committee, adds: "We do feel justified, however, in reciting some of the things we have endured with a smile."

It appears that this notable band of investigators so divested their minds of all credulity that they not only distrusted the medium, but they also distrusted one another! e.g., when Dr. McDougall assures the circle he has perfect control of the medium's left hand Dr. Prince says: "Of course I know nothing of that." In fact, some of the investigators attained such a total exemption from credulity that they were unable to trust themselves. As Dr. Crandon truly says: "The wonder is there has been any semblance of success, considering the atmosphere of distrust, criticism, and hatred that has been exhibited by the committee."

But that is not the worst of it. Certain ugly facts are disclosed, which were discovered at two sittings when the medium was placed in a box made by a certain member of the committee. Let us give Dr. Crandon's words:

> **At one of these two sittings a "plant" was found which, sought to prevent phenomena. At the other a "plant" was found which, undiscovered till later, would have forever discredited the psychic. Whose was the motive and whose the exclusive opportunity to make these "plants" I will not name. No one in that room those nights had any doubt.**

Among the meanings given in the Oxford Dictionary of the word "plant" is a "planned swindle," and doubtless that is the thing that Dr. Crandon intends to convey. And every right-thinking man will agree with the Doctor when he adds: "All members of the committee present who observed these acts without comment or disavowal had, in my opinion, a duty as gentlemen, which still continues, to state frankly to the public what happened." Let us hope that the members referred to will acknowledge, and live up to, that honorable appellation. And if ever the day comes when psychical researchers are all gentlemen (or ladies) then mediums will be able to enjoy a better reputation.

* * * *

A striking contrast is observable between the way in which Spiritualism grows in America, and the way in which it grows in England. England possesses natural leaders—men who have the courage of their convictions: men who are bold to champion an unpopular truth such as Spiritualism, and who, by drawing the enemy's fire upon themselves, make it easy for the more timid folk to follow. But in America there are no such leaders. In this great Republic the truth of Spiritualism must first permeate the populace by spreading from man to man, and whenever the number of its adherents constitute a majority, then the would-be leaders will hasten to place themselves at the head of the movement: for in a pure democracy the sole test of "truth" is a majority. But whether it is better that the people should follow leaders—as in England—or that "leaders" should follow the people—as in America—is open to argument; probably both ways are bad when carried to extremes.

* * * *

All Spiritualists will applaud the steadfastness of purpose shown by Dr. Crandon when he says: "We do not propose to be diverted by mudslinging . . . from establishing scientifically the reality of psychic phenomena"—thus making an honorable exception to the general rule that in America

there are no leaders willing to devote themselves to the advancement of an unpopular truth. And as for the self-sacrificing psychic, Mrs Crandon, whose sincere desire to serve the cause of truth prompted her to waive all claim to the 2,500.00 dollar bonus, while submitting her gifts to a prolonged and crude inquisition which must have been distressing in the highest degree, let us hope that she will not lack friends possessing both intelligence and the courage of their convictions, who will do on behalf of her mediumship what Dennis Bradley, the writer, is now doing in England to reinstate the mediumship of Valentine who, it will be remembered, was condemned by this same committee.

Thus the general public may yet have an opportunity of seeing the investigators investigated, and of learning that it is not so much the mediums as their judges who are at fault.

As the result of our researches in Spiritualism, I have been bound to admit the conviction that these phenomena are of colossal importance, and that it is the plain duty of science to direct attention towards them without delay.
PROFESSOR CESARE LOMBROSO.

WHAT OUR "BOYS" ARE DOING NOW.

It is six years since the Armistice, and I am going to tell you what some boys I knew before the war are doing now.

When I was at Orford, we had a Prayer List, and when the War was closed there were at the bottom of it thirty-seven names of those who were within the Veil. Those lads used to come and talk to my wife and me, and tell us how they were doing in their new life.

I was at Plumstead lately, and one of them came through. He came to say that although they had not communicated with me lately they have not forgotten me: they came to tell me that those buildings which were used for good purposes and were destroyed in the war, such as the University of Louvain, were being rebuilt in the Spirit World, and all the good, useful books had been recreated and put there.

And now these boys and some others who have joined them are building a temple of their own; it is to be a school, and they are going to train themselves and others, and place it at the disposal of those in the earth-life to help and guide them in their investigations. They wanted a name for their temple, and they asked me to give them one, and I said, "The Temple of All Hallows," as that was the name of our church at Orford. They thanked me, and said they would come back next week and tell me what they thought about the name. They came and said they were so much obliged to me, because it reminded them of the old church.

If investigators here will send out a request for these lads to come and help, they will do their part. Spiritualism and Psychic Research are simply a new phase of an old subject upon which the Bible is based. Come with an open mind and you will be able to see that the same spirit is behind it all.—Rev. G. Vale Owen.

It shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaidens in those days I will pour out my spirit.
JOEL ii., 28 and 29.

"HIS OWN RECEIVED HIM NOT."

In the course of an address recently delivered at Parkhurst Theatre, Holloway, London, the Rev. G. Vale Owen said:

At New York about 18 months ago, whilst I was having an audience with a rather celebrated man, he said: "There is a boy here, William Clegg; says he comes from Flemington, Yorkshire. He was in France on such and such dates, and he wants you to send a message to his mother. He says he is doing well now, but that if he had his life over again on earth, he would live it differently. He was sorry for his way of life on earth."

I forgot it when I first came home, but after some months wrote to the mother. I could find no such place in the Directory, but found there was such a place in Lanarkshire, so I wrote to the mother and asked if she would let me know if this lad was her son. She replied in the affirmative. I then sent her a full account of the matter. In answer I received a letter written by a man: "In reply to your letter to Mrs Clegg, she does not wish any more correspondence on this subject, so please consider the matter closed."

At a seance at Plumstead some time later, the control spirit, a Welsh doctor, said: "There is a boy here named William Clegg; he says he wants to give you a message. He is sorry you have received a letter about him; **it was not written by his mother, but by a local minister, who had brought him up,** and the boy is broken-hearted."

After that I could not let the matter rest, so I wrote to his home again, but got nothing more. "His own received him not."

A SUPPRESSED SEANCE.

When at Edinburgh I was looking at the monument to Abraham Lincoln, on which is engraved the word, "Emancipation." Yes, the "Emancipation" of the slaves. That word would never have been written if it had not been for Spiritualism. Mrs. Lincoln was a Spiritualist, and came into touch with a trance medium, Netty Colburn, age twenty-two years, and was so impressed that she would not let her leave Washington until her husband also had a chance of seeing her.

A seance was arranged with several people present. Netty Colburn went into trance, and in a moment a man's rough voice began to speak to Abraham Lincoln, and at last they heard the words "Proclamation not a moment later than January 1st next." An hour and a quarter after it was all over. Abraham Lincoln was sitting silent with elbows on knees and face resting on his hands, when his Secretary spoke to him: "Did you notice anything peculiar in the voice and manner of speech, how significant it was?"

Lincoln pointed to the portrait of Benjamin Webster, and said, "Most significant, Mr Secretary."

"Are you undergoing any pressure to prevent the Proclamation being made?" Lincoln replied: "The pressure is so great that I am weighed down by it."

The proclamation is a matter of history, but nothing is told of the seance in any history book either in England or America. I have published this fact in many newspapers and it has never been denied; why is it not in our history books?—Rev. G. Vale Owen.

IMPRESSIVE EXPERIMENTS IN TELEPATHY.

REMARKABLY SUCCESSFUL RESULTS.

SCHOLARLY INVESTIGATORS INTERESTED.

Considerable public interest has been aroused in Great Britain by the discussion that has just taken place in the London newspapers as the result of the publicity given to experiments in thought transference carried out over a period of years by Professor Gilbert Murray, a native of Sydney, who has been a resident of England for many years, and has won distinction as a Greek scholar. He is not an enthusiastic believer in Spiritualism like Sir Oliver Lodge—in fact Sir Oliver Lodge speaks of him as a sceptic—but he seems to possess remarkable powers as a "percipient," and he consented to the results of his experiments being made public, in order to stimulate interest in the subject to an extent which may lead to a satisfactory explanation of thought transference being ultimately found.

There is nothing new in the announcement of authenticated instances of thought transference. The Society of Psychical Research possesses a mass of records on the subject, and, apart from these, there have been thousands of other instances. In fact, thought transference in one form or another is so common that there are few people of adult years who have not had personal experience of its operation. The public interest aroused in Professor Murray's experiments is due in part to the fact that a systematic record has been kept in regard to them, and that the results are guaranteed by the standing of the people who took part in them.

HOW THE EXPERIMENTS WERE CONDUCTED.

At a meeting of the Society of Psychical Research held on 12th December Mrs Henry Sidgwick (a sister of the Earl of Balfour) read a paper in which she described and analysed a number of the experiments carried out by Professor Murray, usually with members of his own family or close friends. She declared that these experiments were the most important that had ever been brought to the notice of the Society for Psychical Research. Of 236 experiments carried out in the past eight years 85 were successful, 55 partially successful, and 96 were failures.

The usual method of experiment was a follows: Professor Murray went out of the room in which the other parties to the experiment were sitting. Someone in the room, generally his eldest daughter, Mrs. Toynbee, thought of some incident, or anything that occurred to her, and said out loud to the others what she was thinking of. This was then written down, and Professor Murray was recalled to the room. Usually he took hold of his daughter's hand, and then tried to tell her what she had thought about.

The following is a successful example:—Mrs. Toynbee: "I think of Diana of the Crossways walking up the road in the rain, and crouching down in front of the empty grate." Professor Murray, on coming into the room, said, "It is a book. Oh, it is Meredith. It is Diana waiting in the rain. I feel as if she were revisiting her house, but I cannot remember that it happened."

FURTHER ASTOUNDING SUCCESSES.

Mr J. G. Piddington, the president of the Society for Psychical Research, gave an account of experiments made to test Professor Murray's powers. These experiments took place a few weeks ago at the house of Mr Gerald Balfour, whose elder brother, Lord Balfour, was present. These were the first experiments made by Professor Murray outside his home circle, and only two of the seven persons present had taken part in any of the previous experiments. The seven people sat in the drawing-room with the door shut, and Professor Murray was in the dining-room, which was separated from the drawing room by a large room 36 feet wide.

A subject was chosen, and one of the company read it out in a quiet voice. Professor Murray was then sent for and asked to say what subject had been chosen. At first Professor Murray's son, Mr Basil Murray, tried three experiments, and they all failed. Professor Murray wanted to stop, but was persuaded to go on. Mr Piddington then chose a subject, and said he was thinking of Queen Victoria, learning that she had succeeded to the throne. Professor Murray was brought into the room, and Mr Piddington held him lightly by the hand. Professor Murray said: "It is something in a book. No, it is a picture. It is the news coming to Queen Victoria that she is Queen."

Two other subjects were then chosen, and Professor Murray failed in both. Mr Piddington then chose the subject of Thomas a'Becket being murdered in Canterbury Cathedral. Professor Murray, on coming into the room, said, "This is something horrible; someone being murdered in church." He then paused and went on:—"I first thought it was something in the Bolshevik revolution, but I think it is the murder of Thomas a'Becket."

Lord Balfour then chose the subject of Sir Robert Walpole talking Latin to George I. Professor Murray said, "It is something eighteenth century. Dr. Johnson meeting George III. in the King's library. I am sure he is talking Latin, but he didn't. I don't think I shall get it right. I am certain it is somebody talking Latin to a king."

VIEWS OF THE EARL OF BALFOUR.

Lord Balfour, who was present at the meeting of the Society as well as at his brother's house when the experiments were carried out, was asked to express his views on the suggestion that hyperæsthesia was the explanation of thought transference. He said he had long felt that if hyperæsthesia was an explanation of any thing, it was certainly not an explanation of telepathy. After all, hyperæsthesia, if it meant anything, meant, he supposed, an increase in the acuteness of our ordinary senses. He did not think it required very careful examination to show how utterly futile was the idea that hyperæsthesia was an explanation of the results of Professor Murray's experiments. We were here face to face with a phenomenon which was not worth while for physicists and men of science to interpret, because we were so far from any power of interpreting it that probably anybody who, from the basis of accepted physics or physiology, started an investigation, would simply waste their time. Physicists had made great strides in dealing with touch, sound and light, but none of these things would explain telepathy. While he did not think it would be worth their while for men engaged in physical science to devote their time and energy in the effort to make further discoveries with regard to telepathy, he urged all those who desired to make a true picture of the world to remember that Professor Murray's experiments seemed to prove conclusively that there was a wholly unknown, unexplained, unconjectured method of traversing the space between two self-conscious organisms, upon which neither the theory of sound nor electricity, nor any

other theory at the moment, could throw any light.

WHAT PROFESSOR MURRAY THINKS.

Professor Murray was not present at the meeting, but when subsequently interviewed and asked for his explanation of thought transference he said:—

My whole experience leads me to believe strongly in the truth of M. Bergson's suggestion that telepathy is, as a matter of fact, operating at every moment and everywhere. I greatly doubt whether it does not lie at the root of language. It is hard to see how language can originally have grown, or how an infant can learn it, or how we can ever, by means of language, understand a new idea without telepathy.

The basis of so-called telepathy is unconscious sense perception, the sensory disturbance itself being too slight for consciousness, but the state of mind resulting from it being fully perceptible We must be prepared for the possibility that this sense perception is not confined to the canonical five channels of sight, sound, smell, taste, touch. . . . I should be inclined provisionally to admit the likelihood that we may become directly sensitive to another person's state of mind, though I realise that it is hard here to say exactly what one means.

What makes me inclined to believe in the transmission of thoughts or impressions by some method different from our normal five senses is chiefly my own experience in telepathy. When I am getting at the thing I wish to discover, the only effort I make is a sort of effort of attention of quite a general kind. The thing may come through practically any sense channel, or it may discover a road of its own, a chain of reasoning and association which, as far as I can remember, never coincides with any similar chain in the mind of anyone present, but is invented, much as a hallucination is invented, for the purpose of the moment.

I rather suspect that we must allow for some direct passages of vibration from one human body to another, or of currents between two minds. I find the whole business rather unpleasant. It does not exhaust or make me ill in any noticeable way, but I rather dislike it, and would sooner do something else.

WHY DO LETTERS FREQUENTLY "CROSS"?

The Hon. Mrs Alfred Lyttleton (the widow of a former Cabinet Minister), who is a believer in Spiritualism, but always writes and speaks on the subject with the careful restraint of a person with a well-balanced mind, has contributed to the discussion which Professor Murray's experiments have aroused. She states:

Members of the Society for Psychical Research have known for a long time that Professor Murray has been making these experiments. People have had an idea that these "extra" faculties belong to undeveloped, crude, and childish minds. But here we have a man of quite supreme attainments demonstrating that they exist also in him, and to a very remarkable degree. It looks as if the unconscious parts of our minds are much more in touch with the conscious thoughts of other minds than we usually recognise.

The impressions made upon people in this way vary, I believe, in intensity to a remarkable degree. I myself, for example, had a telepathic impression on one occasion which produced an optical illusion for a few seconds. It seemed quite meaningless at the moment, and I paid no attention to it, but subsequently I recognised its undeniable connection with something which had happened, unknown to me at the time, to an intimate friend.

A humble example is the large number of unexpected letters that are always crossing. May it not often happen in such cases that people who sit down to write a letter to a long-absent friend have received unconsciously some impression from the other? And I think all of us have friends who know instinctively when something extraordinary is happening to us. There are also people who seem aware in a remarkable way of world events, either at the time they are happening—though they themselves may be hundreds or thousands of miles away—or even before they happen. May this not also be a kind of telepathy?

Mrs Lyttleton, in common with other Spiritualists, believes that telepathy, as it is known to exist between the living on the physical plane, also exists between mortals and those who have passed within the Veil.

DR. GELEY AND THE TRUMPET.

A CONVERSATION IN FRENCH.

By ESTELLE W. STEAD.

The Misses More, direct voice mediums from Glasgow, have just completed a seven weeks' visit to the W. T. Stead Borderland Library, London. Whilst there they gave over seventy sittings, with only one blank, and had on the whole excellent results. Many sitters remarked on the clearness of the voices and the splendid manner in which Andrew Wallace, the chief guide, is able to give names of sitters who are unknown to the mediums. In many cases the communicators themselves were able to give their names clearly and to afford very evidential tests of personality.

I had one or two private sittings myself, and was present at some of the circle sittings. These are never quite so satisfactory, as with so many present a long sustained conversation between communicators and sitters is impossible if all are to have an opportunity of speaking.

At two circles when I was present there came two who had only very recently "passed on." One, whose funeral was taking place that very day, gave his name clearly to a relative in the circle; spoke of his passing and sent a message to his father. He could, no doubt, have said more, but the passing being so recent, it was difficult for the sitter to restrain her emotion, with the result that he could not hold the power.

* * * *

Dr. Geley spoke to us when I was sitting alone with the mediums. He gave his name very distinctly; then greeted us and spoke very rapidly in French. I could only catch a word here and there, and asked him to speak more distinctly. This he apparently could not do. Andrew Wallace explained that Geley was not using the trumpet, but was speaking "direct"; hence his failure to be quite distinct. I requested him to try with the trumpet and asked Andrew to tell me, if he could, what Dr. Geley had said. The Misses More do not speak French; but I was surprised when Andrew replied, "I canna understand a word of what he is talking aboot, and he winna take the trumpet; he is that excited, and he just stands there talking and flinging his arms aboot."

I then asked Andrew if Dr. Geley could hear and understand when I spoke to him in French. Andrew assured me he could; so I asked, in French, if he would try with the trumpet. Andrew said Dr. Geley shook his head violently at this. I then asked him if he would come to a sitting at which Miss Scatcherd would be present and talk with her as her French is more fluent than mine. At this Andrew reported that he seemed very pleased and nodded his head in the affirmative. The Misses More didn't understand what I was saying; Andrew certainly didn't appear to do so, and was most anxious to know whatever I was talking about in such funny words, and his efforts to copy what Dr. Geley was saying in reply to me were amusing.

* * * *

Later, father explained that Dr. Geley was delighted to find that he could make himself heard without using the trumpet, that he absolutely refused to make use of it at that sitting. However, he evidently changed his mind about this, and at two circles later he talked with Miss Scatcherd. A sitter who was present, and who speaks French fluently and has spent many years in France, said that as he listened to the conversation he had no doubt that it was a Frenchman speaking his own native language.

WHAT IS COMING?

WILL THE WORLD BE SHAKEN UP?

DENNIS BRADLEY AND PROPHECIES.

Readers of "The Harbinger of Light" have already been made acquainted with the fact that many very significant messages have been received through mediums in various parts of the world, including Australia, definitely asserting that in the very near future the world will be shaken by great physical upheavals and at the same time startled by wonderful spiritual manifestations.

The latest contributor to these warnings is Mr. Dennis Bradley, author of "Towards the Stars." In that book one of the communicators is referred to as "W.A." Since it was published, Mr. Bradley has had further sittings with Mrs Osborne Leonard, whom he describes as "the greatest mental medium in the world," and we append a few extracts from the record of one of these interviews:

H. D. B. (Herbert Dennis Bradley): I have heard from several sources, and it was indicated to me during the sittings in February last by Dr. Barnett, that there is to be a great physical upheaval during the next few years. Will you tell me whether you know anything of this?

W. A.: Yes. You see the world, at the present moment, is spiritually at sixes and sevens,—has been told of this upheaval and he has got most of it right, but he is very much inclined to exaggerate. It will come as a great shaking up of the Universe.

Mrs. BRADLEY: Only as a spiritual shaking up?

W. A.: No, both mentally and physically as well. A great psychical upheaval must re-act upon the physical. Herbert (Mr. Bradley) feels himself that people must be shaken out of this awful apathy. . . . These great psychical manifestations may come, not with wars, but with peculiar forms of upheaval. It will be physical and super-physical. There will be storms—great storms—great winds, earthquakes and tidal waves.

H. D. B.: Could you give us the time during which we are to expect these manifestations?

W. A.: It might be next year (1925) or within the next two years.

Mrs. BRADLEY: In what part of the world?

W. A.: Especially in Europe. But Europe will not be wiped out. Neither will England. The upheaval will be more noticeable and more striking than anything before. The actual death roll will not be much greater than that of the epidemic of influenza which occurred a few years back. That was, in a way, an upheaval, but the people regarded it as, more or less, a magnified cold in the head. With the coming upheaval there will be earthquakes in England and the great majority of people will be terrified—it will make their hair stand on end. This physical and psychical upheaval will be a spiritual sign and many manifestations will be made from our side. Then the world will know that there must be spirits. These great psychic signs come in times of calamity; after wars and during them. Although war is most unspiritual, even then many of the poor soldiers at the front had manifestations. You, Herbert, will have power to be able to hand comfort out to the people to enable them to bear up during this time of panic.

H. D. B.: During this time will physical protection be given to those who are of service?

W. A.: Yes! You have nothing to fear. . . We shall protect those who are helping us, and the protection will be physical, mental and spiritual.

WHAT CONAN DOYLE SAYS.

WORLD REDEMPTION THROUGH SUFFERING.

What is described as a very impressive address was recently delivered by Sir Arthur Conan Doyle at one of the Spiritualist Community Services which are being held each Sunday at the County Hall, Admiralty Arch, London.

After relating many evidential communications that had been received, the speaker referred to his Guide, a high and noble spirit, with whom he was able to communicate freely. From him came messages so grave and serious that the speaker had never in his life had a greater difficulty than in deciding what of them to give and what to withhold.

These dealt with the future of the world. Mankind was said to be on the downward slope. With the majority of people plunged deep in materialism, the world was in a hopeless position. For seventy-six years (that was since the birth of Modern Spiritualism) there had been, he was told, a breaking through from the spiritual side, in an effort to enable mankind to learn the truth about its destiny. But the revelation had been rejected by the Press and the Pulpit. The great mass of mankind remained untouched by the message. It was emphatically stated that a great change must come about. It must come through suffering, through chastisement. Mankind had to be awakened from its perilous slumber.

Sir Arthur said that only on the previous night he had sought, from the communicating source, to find some alleviation from the dread prospect.

The answer was: "Can a wave be stopped when it has begun to curl?"

"That," added the speaker, "was the Guide's impressive sentence.'

Side by side with great physical manifestations, there was to come a great spiritual influx into the world, which had to be reborn.

In conclusion, Sir Arthur said: "I think we may face the future with hope. England, I am told, leads the world in spiritual matters. We are a little less imbedded in the mud. We Spiritualists know that the forces for good are paramount. The prospect is not one for sighs, but for rejoicing."

WILL THE SOUTHERN HEMISPHERE BE AFFECTED?

If any reliance is to be placed on these, and many other similar messages, the Southern Hemisphere can hardly hope to escape. The Editor of "The Harbinger of Light" has been asked if he has received any intimations of this character. His reply is—"Yes." He has no desire to create a scare, but four years ago he was informed through a psychic channel that 1925 would be the "climacteric year," whatever that might mean.

Within the past few months other communications have come to hand, and as recently as three weeks ago he was notified through a trance medium that developments, as outlined by Mr Dennis Bradley and Sir Arthur Conan Doyle, might be expected within the next year or two.

When the "control" was asked if the upheavals were to be regarded as a form of "visitation," because of the dense materialism into which humanity had sunk, he simply replied—"Karma!" That word speaks volumes to those who believe in a moral or spiritual Law of cause and effect operating in the destiny of nations!

A TRIBUTE TO GUSTAVE GELEY.

Successful Investigations of a Distinguished Savant.

By SIR OLIVER LODGE.

[We have been favored by Sir Oliver Lodge with an advance proof of a Memorial Notice of Dr. Gustave Geley contributed by him for embodiment in the Proceedings of the Society for Psychical Research of Great Britain. It is a comprehensive document, penned with the characteristic lucidity of this very able, clear-brained writer, and in reproducing the greater portion of it we feel sure our readers will derive, not only intellectual enrichment from its perusal, but a much fuller grasp of the great, self-sacrificing work accomplished by this indefatigable French investigator.

Dr. Geley was born in 1868, at Montceau-les-Mines, and was killed by the crash of an aeroplane as he was leaving Warsaw for Paris on the 15th of July, 1924.

In explanation of the photographs which accompany this article it should be clearly understood that they form no part of the contribution received by us from Sir Oliver Lodge. We are taking the liberty of reproducing the blocks as they appeared in "Psychic Science"—the official organ of the British College of Psychic Science, Holland Park, London—in the quarterly issue of October last.

The picture appearing on **this** page was obtained at Crewe, through the mediumship of Mr. Hope and Mrs. Buxton, in 1919. The sitters are Dr. Geley (left) and Mr. Stanley De Brath, the exacting and erudite investigator and author who translated both Dr. Geley's and Professor Richet's monumental works into English. The very clear "extra" which appears between the sitters is recognised as a lady who was a professional colleague of Mr. and Mrs. De Brath for seventeen years. Dr. Geley was much impressed by this result, as it was secured under strict test conditions, but reserved judgment until he had had an opportunity of making further experiments.

An appointment was accordingly made for July 24th, 1924, at the British College of Psychic Science, and he was hurrying back from Warsaw to keep this appointment when he met his dreadfully tragic death. On the date named, July 24th, Mr. De Brath, accompanied by two ladies—Mrs McKenzie, Hon. Sec. of the Psychic College (left), and Miss Scatcherd, a competent photographer and gifted linguist—had a sitting with Mr. Hope at the College when the photograph shewn on the **opposite** page was obtained. The "extra" thereon is admittedly a life-like likeness of Dr. Geley. Readers can compare it with the **normal** photograph in the other picture. Of course the "extra" comes out much more distinctly in the original.

The precise circumstances under which this photograph was taken are detailed in an official report published in "Psychic Science" and are reproduced from that journal at the end of this article.—Ed. H. of L.]

The sudden and untoward calamity which has removed from us an indefatigable and devoted worker in metapsychic science calls for an appreciation of his personality as well as of his work. Dr. Geley is not well known in this country: I doubt if he is well known personally in any country except in France and Poland; for, whether through overwork or through a habit of concentrated thinking, there was an outer husk to break through before one came upon the man himself.

The first time I saw him was at Mariemont, Edgbaston, in 1919, when, in company with Mr. Stanley de Brath, he called upon me unexpectedly one afternoon during what was at that time an infrequent, perhaps exceptional visit to England. I too was very busy at the time; and though he brought a letter of introduction from my friend Charles Richet, calculated to predispose me in his favour, I found him rather reserved and "difficile." Very likely he got the same impression of me; and I was by no means as hospitable as I would now like to have been. Doubtless the difficulty of language and of nationality is partly responsible; but something of the same kind was felt at first by others whose control of language was much superior to my own.

Later, during several visits to France, I got to know him and his family, and, with the friendly assistance of Madame Geley, felt that I knew him better, and established the beginning of a friendship. Moreover, I met at his house some delightful people, and realised the importance of his life and mission.



[Reproduction of an "extra" obtained at Crewe, England, by Dr. Geley and Mr. Stanley De Brath, in 1919. The photograph provides a normal portrait of Dr. Geley which should be compared with the "extra" on the next page.]

He was a philosophic thinker of no small magnitude. His physiological and medical training gave him many advantages, he was well read in the writings of philosophers who had dealt with the relations between the conscious and the unconscious, and he had made a special study of the views of M. Bergson.

His best known book, "De L'Inconscient au Conscient," aroused the attention of many in France. In it he tried to deal with the philosophy and rationale of psychophysical phenomena in general, and it may be regarded as the most important treatise on that aspect of the subject since F. W. H. Myers's great and more comprehensive work.

Moreover, Geley had the advantage of being better acquainted with physiological phenomena (which are evidently of vital importance in supernormal psychology) than even Myers was. And whether his views hold their ground, whether they really form the initial chapter of a new science, or whether they are destined to be replaced as well as supplemented,—questions which cannot be lightly or quickly decided,—they are certainly based on an apprehension of ectoplasmic phenomena, some personally apprehended, some collated from the experience of

others, which, as far as I know, is without parallel. Had he lived there seemed every prospect of our learning a great deal more through his indefatigable work amid the opportunities which friends of the subject had provided, and of which, with rare self-sacrifice (comparable with that of Richard Hodgson), he availed himself to the uttermost.

In addition to his own contemplation and study of the subject he patiently devoted a great part of his time to the convincing of others, especially of his medical confreres, or the few who would allow themselves to be subjected to a demonstration, through first-hand experience, of the reality of the supernormal physiological phenomena, which had long attracted the attention and overborne the scepticism of Richet, Schrenck Notzing, Osty, and others.

In this work "De L'Inconscient au Conscient" Geley traces many analogies in the animal kingdom, where from a formless mass of protoplasm a full-fledged self-determining, and in some sense conscious or ultimately conscious, organism is gradually elaborated. From the formless pulp of the chrysalis, in which all the organs except the nervous system of the larva have completely disappeared, biologists admit that limbs and organs are reconstituted, under the guiding influence of "Life"—a term which here at any rate must be left vague,—operating apparently through the residual trace of nervous mechanism, until a fully developed insect appears, with characteristics quite different from those of the larva, though doubtless to some extent foreshadowed by them in rudimentary and barely recognisable form.



[Photograph shewing "extra" of Dr. Geley, taken at the British College of Psychic Science, London, on July 24th, 1924. For further particulars see introductory matter at the head of this article.]

From an egg, again, which is mainly a mass of unorganised food material, isolated from all external influence save the random molecular agitation which we call heat,—yet which must contain a microscopic germinal vesicle, the nucleus and container or vehicle of the vital principle,—a bird emerges, completely constructed and able to function in every detail, with an intelligence enabling it to stand erect, to move, to see, and intentionally seek its food.

In analogies such as these, and by appeal to the phenomena of reproduction generally, whether in association with a placenta or otherwise, Geley and others are seeking to rationalise the strange phenomena exhibited by ectoplasm—the reality of which is testified to also by Prof. Richet, who gave it its name—from which there appears to be quickly formed a temporary living organism, having inevitably some of the main characteristics of the pre-existing normal organism whence the ectoplasm must have been derived.

In beginning the study of such temporary formations, controlled by intelligence and yet arising out of apparently formless pulp, we seem at first to be in the region of the frankly incredible, certainly of the plainly mysterious. But biological analogies, which are undeniable though equally mysterious, may serve to mitigate our initial incredulity, and enable us more placidly to contemplate, and perhaps accept gradually and circumspectly, the strong and repeated evidence for the existence of such things, which from time to time is forthcoming.

For these apparitions or simulacra, or whatever they may be called, are able to make an appeal to our senses; not only to the sense of sight, but the sense of touch, and the muscular sense also. They are visible, they are sometimes tangible, and they can exert force on matter; they simulate human bodies or limbs. Indeed, the analogy of our own bodies may be pressed into the service; for these, too, are constructed by the vital principle out of materials which, whatever their previous history, are first reduced by the processes of mastication and digestion to a formless pulp or even to their molecular constituents.

Yet under the mysterious guidance of Life, each portion of food or assemblage of molecules, when it arrives at its destination, is there converted into the organ or structure appropriate to that particular locality, forming here a skin, there a hair, here again a blood-vessel, or a part of some internal organ; filling up artificially made cavities, such as wounds, to the proper level, and, under healthy conditions, stopping there without going beyond the normal limits; in some of the lower organisms actually replacing lost limbs, or even reconstructing a whole amputated body; so that by section it is possible to get two animals where only one existed before. In vegetable life the process is still more familiar, as when the mere cutting from a tree reproduces not only the tree, but flowers and fruit and innumerable descendents.

To those who would study the operations of Life, whether as displayed by mediums in the laboratory or by organisms in the field, all these things have to be taken into account. And we shall presently find that one class of phenomena is no more incredible than any other, but that every class must be examined and verified, and the laws of its being gradually ascertained. There is much work to be done, and Geley was on the track.

Fortunately a few biologists are waking up to the importance and interest, not only of normal, but what appear now to be supernormal phenomena: and in the course of a few generations we may hope, not for a full understanding—for that must be far distant—but for a clearer comprehension and more active receptivity of all responsibly vouched for occurrences, not only in the chemical and physical and biological, but in the psycho-physical direction as well.

For the boundary between the normal and the supernormal shows signs of breaking down. We are beginning to get a glimpse of a continuity running through the whole of animate nature. The interaction of mind and body is attracting more atten-

tion than ever before, and in due time Philosophy may succeed in its great and difficult and perennial task of unifying the vital and the material, and realising that the ultimate clue is to be found, not in the material and transient, but in those permanent realities which appeal to us as Life and Mind.

"AN ACCOMPLICE AND LIAR!"

But to return to Geley the man. In 1918 the Institut Metapsychique Internationale was founded by the munificence of M. Jean Meyer, and was established by him at 89 Avenue Niel, Paris; and Geley was invited to become its first Director. This involved his abandoning his medical practice and prospects of success in his profession, and entering upon an ardous and unpopular task, which he must have known would subject him to a painful amount of ridicule and hostility.

Even in this country such a step would be a sacrifice; although here, through the exemplary and cautious labours of Sidgwick, Myers, Gurney, not to mention such of the founders of the Society for Psychical Research, as are still living, the ground has been to some extent prepared; the hostility of the press, of the scientific world, and of theologians, has been, not indeed removed, but to some degree restrained or mitigated. In France, however, it must be conceded that both among clerics and among professional men hostility is rampant, though the eminence of some of the workers is such as to render them more or less immune from personal attacks.

Geley was not immune. His standing in normal and medical science was not such as to curb the fiercest kind of criticism. Scientific men in this country, as elsewhere, have been accused of a kind of insanity, over-credulity, mal-observation, and the like; but Geley was accused, not so much of those things, or not only of those, but of downright fraud and deceitful co-operation; in other words, he was accused of being an accomplice and a liar.

Older members of the Society for Psychical Research will remember that it was Henry Sidgwick's ambition to make the evidence so strong that this accusation of complicity would be the only one left to opponents. He could well afford to take that line; for his transparent honesty was such that accusations of that kind, in his case, would have been preposterous. But a comparatively unknown and junior man could hardly suffer such accusations without pain; and to rebut scandal Geley consented to have his premises examined for secret doors and the like, and to being chained up along with other investigators—himself as well as the medium being subject to control.

In the interests of truth, all these things were submitted to; and a whole year of work was devoted for the most part to convincing doctors and publicists and men of science that under the most rigid scrutiny and complete control of everybody present, normally inexplicable phenomena actually occurred. That at least was the aim. Whether it was accomplished or not, is not a matter for assertion. Some were convinced, others were not: each must speak for himself.

CASTS OF HANDS—A STANDING MIRACLE.

It may be argued that the effort to convince people against their will is neither necessary nor wise. It may be argued on the other hand that the asserter of strange and apparently unwelcome truth is bound to make the attempt. Crookes made the attempt, and failed. But many things have happened since the seventies of last century. Geley made the attempt, and partially succeeded; the most stringent evidence that he has been able to produce—evidence from which it is difficult to see any loophole for escape—being the casts of hands and other limbs, but mainly of hands, which he obtained at Warsaw through the unpaid mediumship of Franck Kluski. I use the term "unpaid" because it was so, not because that is a matter of any importance. Precautions are just as necessary in one case as in another; and remuneration is perfectly reasonable if a medium is willing to accept it. Kluski, though a manual worker, was not.

The paraffin gloves from which these casts were made, considered in conjunction with the conditions under which they were produced and the crucial tests made to ensure their genuineness, are a standing demonstration of something inexpicable by normal science; they constitute the kind of demonstrative evidence which Zollner, long ago, and many others have sought, without success; a permanent material record, which can be examined at leisure, and which—given ascertainable and recorded conditions—are, as it were, a standing miracle. These casts repose on the shelves of a cabinet in the Institut Metapsychique, and this is not the place to describe them. They represent or typify the material side of Geley's achievements: his books represent the other side.

The last book he wrote was an account of these and other experiments conducted at the Institut, or in other countries with the Institut as base. Under the title "L'Ectoplasmie et la Clairvoyance," it narrates experiments establishing his assurance of the genuineness of metapsychic phenomena. The book has only just appeared; and I hope that a translation will be forthcoming through the industry of Mr. Stanley de Brath, whose friendship with the author, and whose close acquaintance with his work, will certainly make it a labour of love.

GLOWING TESTIMONY OF CO-WORKERS.

As showing the estimation in which Geley was held by his friends and co-workers, I shall here translate or paraphrase from a panegyric in "La Revue Spirite" a few passages which speak for themselves:—

> What we would speak of, we who have known and loved him, is his magnificent intelligence coupled with high scientific conscientiousness; also his exemplary simplicity, his rare faculty of reconciling the enthusiasm of the investigator with the reflective wisdom of the savant and philosopher; finally, and above all, his charity which extended itself unmeasured to his most sceptical adversaries. . . .
>
> Serenely he persevered in his honest task, remaining indifferent to attacks, seeking only one end, to which he was valiantly devoted: namely, the advancement of the status of a subject, of which the principles are already indisputable, and which he sought to raise above the cloud of suspicion in which it had too long been enveloped and hampered by the negation of orthodox materialistic science. . . .
>
> He is no longer amongst us. The torch has slipped from his fingers. Those who hereafter carry on the interrupted work will not find in the history of Truths courageously conquered a finer example than that of Gustave Geley.
>
> For us Spiritists, Gustave Geley is not dead. . . . He falls, but his spirit rises. An active worker for truth while on the earth, he will remain the same, in the luminous regions which he has entered, without surprise, and where he has reopened his eyes on a vaster vision. His mission has entered on a more active phase.
>
> If this conviction can be any alleviation to the grief of his wife and children and many friends, we may bless once more the knowledge which enables us to mingle with our tears the vivifying promise of future reunion.

To this tribute M. Jean Meyer adds a touching note of remembrance and sympathy, speaking of the admiration and regret which he feels for "this great savant and benefactor of humanity, who lived only for the advancement of his nascent science." "His work remains: it is founded on a rock, and will be

continued in the same spirit. . . . He left the earth in that fragile aeroplane, his eyes fixed on the heavens whence he came. . . . his great soul will continue to inspire the strictly scientific work of the Institut."

PSYCHIC PORTRAIT OF DR. GELEY.

MR. STANLEY DE BRATH'S STATEMENT.

From "Psychic Science."

A quite unmistakable likeness of our distinguished friend was obtained at an experiment at the British College of Psychic Science on July 24th. This experiment was conducted by Mrs McKenzie, Miss Scatcherd and Mr De Brath, by the aid of Mr Hope and Mrs Buxton, of Crewe. The experiment and the circumstances that led to it are detailed below.

The sad news was received by me at Exmouth on July 17th. Having an engagement at Hulham House Nursing Home on the same day, I met Miss Harvey (one of the nurses in charge), who speaks "under control" of "Dr. Beale." After some general conversation lasting about twenty minutes, Miss Harvey, speaking as "Dr. Beale," said:—

"I have met Dr. Geley, he cannot yet believe he has passed over, but he has friends who will help him. I think if you arrange for the photography next week, as was settled, he may be able to impress his photograph, as his mind was set on those experiments."

I noted down these words at the time, took the signatures of Mrs De Brath, Miss Storr and Miss Harvey, as well as my own, and passed the paper through the post without an envelope, addressed to myself so as to have the postmark as proof of date.

Thereupon it was arranged between Mrs McKenzie, the Hon. Secretary of the B.C.P.S., and myself, that the date settled by Dr. Geley for experiment with Mr Hope and Mrs Buxton (Thursday, July 24, at the College) should be kept to.

On July 23 I kept another appointment with another medium on Dr. Geley's behalf, but we obtained nothing. In the evening I made enquiries through a private automatist who knew nothing of the whole matter:

Q.—I have been to ———and have got nothing; am rather disappointed. Can you tell me anything?

A.—All was ready and right, but your friend cannot realize yet that he is here, and he is very distressed by the grief in his home and all his circumstances. We could not get a proper picture . .

Q.—That is sad. Now I want your advice. Mrs McKenzie has offered me a sitting with Hope to-morrow at 11 a.m. It would seem from the answer you give that it is useless. . . . Shall I take my own camera (which might put Hope out), or shall I let him use his own?

A.—Do not introduce any innovation to-morrow; you go with my promise in mind, and we will do what conditions allow. By then Dr. Geley may be sensible of what has happened or be asleep. You know, dear, his arrival was so sudden and he was in good health.

Such communications as these are generally suppressed for fear of being thought superstitious. I think that everything should be disclosed.

CERTIFICATE OF PROCEDURE.

On Thursday, July 24, Mr De Brath and Miss F. R. Scatcherd came to the College at 11 a.m. Mrs McKenzie provided one of the packets of four plates, specially marked and sealed for tests, by the Imperial Dry Plate Company, before being packed. This packet was absolutely intact as it left the works.

Mr. De Brath took the unopened packet which was not for one moment out of his possession till opened by him as described below.

The packet was laid on the table in the photographic studio, and the experimenters—Mrs McKenzie, Miss Scatcherd, Mr De Brath, with Mr Hope and Mrs Buxton—joined hands round it. After Hope's usual procedure of singing, and an invocation from Mrs McKenzie asking for help for the sake of the grieving friends left behind, Mr De Brath cut open the packet, taking care not to injure the seals, went with Mr Hope into the dark room (continuous red light), and without allowing the packet out of his hands, signed each plate as he took it from the wrapper. He placed the first pair of signed plates one by one in the slide, and initialled each again when in the slide. He then examined Mr Hope's camera and lens minutely, retaining the slide himself, after which no one touched the camera till he had himself placed the slide in the camera back. No cloth was used to cover the camera, focussing having been done beforehand, and the slide remained in full view during the exposure, about twelve seconds. The plates were "Imperial Special Rapid" plates supplied by the Company.

After the exposure, Mr De Brath took the slide into the dark room, opened it himself, and developed the plates together in the same tray. An "extra" appeared on the first plate of the batch. This "extra" was imperfect as a portrait, and was accompanied by what seems to be an attempt at writing. The "scratches' that appear on the print are not superficial or defects in manipulation, but are photographic in the gelatine itself. The second plate was normal.

The second pair of plates was left in the box on a shelf in the dark room which was entered by no one; it has only one door opening into the studio. Mr. De Brath went in, took the second pair of plates from the wrapper, signed them as before and put them into the slide, initialling each as before. They were then treated exactly as the first pair except that Mr Hope poured on the developer under Mr. De Brath's close supervision.

The third plate of the batch had a very good portrait of Dr. Geley in nearly the same position relative to sitters as the former one, but slightly more inclined axially. The fourth plate showed no abnormality. All the negatives bear Mr De Brath's signature and initials.

Certified correct BARBARA McKENZIE.
FELICIA R. SCATCHERD.
STANLEY DE BRATH.

CERTIFICATE MY MRS. McKENZIE.

The statement by Mr De Brath is correct in detail, and in addition I affirm that the packet of plates used in the experiment of July 24 was taken from my present College stock of about thirty packets of plates, marked and sealed by the Imperial Dry Plate Company, Cricklewood, London. I certify that no person other than myself had access to our stock of plates, and that this packet was handed intact to Mr De Brath just before the experiment.

It is noteworthy that during the preliminary seance before exposure, Mrs Buxton was much distressed in mind, complained of feelings of great fretfulness and impatience, and could barely continue the sitting. This condition seemed relieved after the five sitters had "magnetized" the sealed packet. She mentioned that her head seemed to be particularly affected.

BARBARA McKENZIE.

A CRITIC-PROOF EXPERIMENT.

It is photographically interesting, and, as a matter of analysis very important, to note that both as to position and detail Print No. 1 shows an imperfect attempt improved in Print No. 3 (Reproduced on the second page.—Ed. H. of L.) Everyone who knows Dr. Geley can see the fidelity of the portrait and compare it with the normal portrait given here.

This remarkable success should also be a complete vindication of Mr Hope from the charges so cruelly brought against him not long ago. It is **perfectly certain that at no time whatever, either before or during development did Mr Hope or Mrs Buxton have access to the plates in any way whatsoever.**

July 25, 1924.

STANLEY DE BRATH, M.Inst.C.E.

WALKING ON RED-HOT STONES.

When the Prince of Wales visited Suva in his recent world-tour in H.M.S. "Renown," some of them (the tribal family in which the fire-resisting powers resided) came over to Suva and gave an exhibition of this wonderful performance in his presence states "T. P.'s and Cassell's Weekly.". A number of large stones are heated by arranging them in a line some twenty feet long as a kind of open oven, and when they are so red hot that no ordinary human being could possibly touch them, one or more members of this unique family or tribe will stroll along slowly over them barefooted without the least hesitation.

Their feet, though apparently differing in no way from those of other natives, suffer no injury whatever from burning or scorching. After walking half-way they will place some leaves on the hot stones, sit down upon them calmly for a few minutes, and then get up and complete their walk to the other end, no ill effects being noticeable in any way. Truly a marvellous performance, and one for which no explanation has yet been given by medical or scientific men.

How is it done? Their flesh is not burnt or even scorched, and not a blister is raised, so it is not a matter of insensibility to pain only.

AMUSEMENT IN THE SEANCE ROOM.

It is a mistake to assume that the closer the medium to the table the easier and quicker will the phenomena occur. There seems to be a critical distance at which the best results take place. . . I was rather amused on one occasion when I was engaged on some rather delicate levitation experiments. I was inside the circle as usual, and, thinking from long experience that the table was not just in the proper spot for the phenomenon, I moved it to the left for a distance of about six inches. No sooner had I done so than it was moved back by the operators to its original position. I thoughtlessly shifted it over again, and instantly it was again moved back. The fact was that the table happened in the first instance to be in the exact position desired by the operators, a thing which very seldom happened.

From "The Reality of Psychic Phenomena," by W. J. Crawford, D.Sc.

NOT TO READ IS TO BE OUT OF THE WORLD.

Therefore send to the office of "The Harbinger of Light" for the new Catalogue just received from the Printer.

SPIRITUAL HEALING IN SYDNEY.

WHAT A CLAIRVOYANTE SAW.

On November 19th I attended the Intercession Service which has been held in the basement of the Sydney Town Hall every Wednesday since the Hickson Healing Mission. It was a beautiful and impressive sight which met my gaze. About three hundred people were gathered together in prayer to God—some for release from their own afflictions, some for blessings on others. All classes of society and all denominations, were represented.

By spiritual discernment, I saw a vast multitude of spiritual beings massed over the congregation, and also gliding among them, and all around shone a beautiful bright, soft light; and interpenetrating this mass of spiritual beings were rays of beautiful blue, violet, pink, amber, gold and silver, pouring their healing balm upon the congregation.

The beauty of it all is absolutely beyond description. The different hues intermingled and untangled themselves in a riot of glorious colour. I felt if only man could serve God thus daily, simply in Spirit and in Truth, forgetting the diverse creeds in seeking good for all, Spiritual healing would be a daily factor in our lives and no longer regarded, as it is by some as an impossible miracle.

I wish God's blessing on that splendid service which is being rendered to suffering humanity at that Intercession Service each week.

M. C. BENSON, Sydney.

THE UNSCIENTIFIC SCIENTIST.

The attitude of a Kelvin, who declared: "I make a point of repudiating any appearance of a tendency to accept this miserable superstition of animal magnetism, table-turning, spiritualism, mesmerism, clairvoyance, and raps" is as unscientific as that of the excitable votary who jumps at once to the conclusion that trifling, even ridiculous, messages are the "ipsissima verba" of dead-and- gone worthies. The scientist turned dogmatist is often guilty of incredible folly. The reception accorded by certain savants to the discovery of Jupiter's satellites, and their refusal to look through Galileo's telescope, is not likely to be forgotten, and a parallel to their absurd conduct occurred at the time of the identification of the bacillus of tuberculosis when a German professor, an opponent of the bacteriologists, refused to examine a bacillus culture with his own miscroscope.—"The Morning Post," London.

DENNIS BRADLEY'S CONFESSION.

Mr Dennis Bradley, the well-known author of "The Eternal Masquerade" and "Towards the Stars," writes in the London journal, "The People":

"I am a business man, fully occupied with a reasonable assortment of interests and diversions. By chance I was a member of seance at a week-end party in an American country house. In the darkness I was bored, even silently a-sneer, when my dead sister's voice spoke to me. No one in the room knew I had a dead sister, nor could know the peculiar cadences of her voice. So I had to go on seeking the truth. Now, in a book I have written of my experiences—I should, for my pocket and my publisher, have worked on another concerning material things—I confess my earnest belief in the nearness of the dead and in the wholesome sanity of speaking with them."

DO THE DEAD STILL LIVE?

SOME CONVINCING EXPERIENCES.

By SIR ARTHUR CONAN DOYLE.

When I see an assembly of learned scientific men, or a congress of grave clergymen, the sight brings me both amusement and amazement. I know that they are earnest men. I know that they are good men. And yet I know also, with that assurance and certainty which come from actual personal experience, that these men who are our public leaders, the one in matters of material and the other in matters of spiritual truth, have not as a fact the least perception of the real nature, possibilities and place in the universe of this world upon which they dwell.

I cannot blame them for ignorance. How can I when I once was ignorant myself? But I was never apathetic. I was always inquiring. There I may fairly blame them, for they have not inquired. In face of the most vital problem in the world they have either turned away with a smile of contempt, or they have accepted without question the superficial objections of our opponents. They have forgotten the old lesson that examination should precede judgment.

If I were alone in the world in my opinion I must still hold it, for how can a man, without lunacy, doubt the plain evidence of his own senses. But when I look at the illustrious names which have endorsed these views—Crookes and Lodge, Lombroso and Barrett, Victor Hugo and Thiers, and so many other leaders in every line of thought—I cannot understand how the world can take so lightly a matter of such personal and vital importance.

During the long years when I first studied the question of death I had little opportunity of personal experiment, but I was intellectually convinced by the detailed accounts of Judge Edmonds, Crookes, Russel Wallace, Zollner, and others, for I could not believe that these brilliant men were insane or that they were telling blasphemous falsehoods about the most solemn thing in life.

MATERIALISED ECTOPLASMIC FORMS.

Finally I was able to devote myself to personal research, and I suppose I may now say that few people, if any, have had a wider experience of these manifestations or have tried harder to find some alternative explanation. There is no alternative explanation. These signs and messages come from the "dead," who still exist, who have changed in nothing, who find interests analogous to those which they found down here, and who have still to obey natural law, which hampers them much in their efforts to penetrate our dull understanding and to overcome our ingrained prejudices.

The nexus between the two states of being is that half immaterial stuff which is fine enough for them to handle and yet gross enough to impinge upon our senses. It has been named ectoplasm by the famous physiologist Professor Charles Richet, who is being slowly forced under the weight of evidence, and apparently against his own will, from a material to a spiritual position.

It is fifty years since Professor Crookes investigated a materialised ectoplasmic form in his own laboratory, taking three years over the experiments, and confirming them by forty photographs and many witnesses. Our enemies have since objected that no scientific man has confirmed this experience, though it has been duplicated many times in Spiritualistic circles. But now such an objection merely shows want of familiarity with the facts.

Three good scientific men, Richet, Geley and Count Grammont, have thoroughly investigated similar apparitions in the Institut Metapsychique of Paris. These figures are visible. They are tangible. They walk. They talk. They answer to instructions. Moulds of their hands and feet have been taken, with the wrist and ankle apertures so narrow that it is only by dematerialisation that the limb could be withdrawn. These moulds have been photographed and duplicates can be seen in London. All this under strict test conditions.

What have our opponents to say? They can say nothing, but they can try to ignore the facts. The public are beginning to realise those facts, and that is the beginning of the end.

CONVINCING PERSONAL EXPERIENCES.

Let me give in brief a few of the instances which I have myself experienced of spirit return. I could fill a book with them, and these are but samples:

At a meeting at Southsea five years ago my son returned to me. He was so far materialised that his hand pressed my head down and his lips rested on my forehead. He spoke with me in his own manner on a private matter which concerned himself in the past. All in the room heard the conversation, and all signed afterwards as witnesses. They were my wife, Mr and Mrs McFarlane, of Southsea, Mr Blake, of Bournemouth, Mr Engholm, of London. It is a favourite saying of our opponents that the evidence is merely personal, but how can evidence be merely personal if it is attested by six or more witnesses?

At a meeting at Merthyr, with the same medium, my brother, General Doyle, came back. He gave me advice as to the health of his widow, and mentioned a man in Copenhagen whom he wished her to consult. The name was new to me, but on inquiry I found that such a man did exist. The lady was a Dane, and was in Copenhagen. Mr Southey, the editor of the Merthyr paper, was my neighbour at that seance, and heard the conversation, as did all who were about me.

Sitting with Miss Besinnet in our own home I have seen the materialised face of my mother in front of me with such clearness that I could distinguish the wrinkles round her eyes. No wax cast by the most clever artist could have been more exact. The ladies upon each side of me, my wife and Lady Cowan, saw it as clearly as I did.

Upon another occasion the face of my nephew, Oscar Hornung, appeared in the same way. Later, at a seance with another medium, he referred to this materialisation. Upon learning that I could not persuade a relation of his that he had actually returned he burst out sobbing, which is one of many instances where I have noted the pain which springs from the frustration of their endeavours at communication.

When I was in America I sat again with Miss Besinnet and took with me my manager, Mr Lee Keedick, a hard-headed agnostic. Never shall I forget his cry of "Shackleton!" as the explorer materialised before him. They had been close friends. "His face was not six inches from mine," said Keedick. How can anyone who was not present have the effrontery to say that these things are not true. But if they are true—is it not the greatest revelation that ever came upon earth? And how terrific is the responsibility of those who have intervened between it and the human race!

IMPRESSIVE EPISODE IN GLASGOW.

Let me give another experience, I attended a seance with Mr Phœnix as medium in Glasgow. There were present some fourteen Glasgow citizens of repute, one of them a mayor, another the gentleman who was at that time the editor of the "Glasgow Record. We were all "of one accord," we prayed together, our minds were tuned to the infinite, and we had such results as the cold and sceptical inquirer can never hope for. The matter is psychic and responds to psychic conditions—a fact which some researchers seem unable ever to comprehend. A strong wind blew round the circle, tongues of fire flickered over us, and a strong, clear voice spoke to us from above, addressing us each in turn.

In my own case it spoke of what would happen that night, and the prophecy came true. I addressed a meeting of 6000 people that evening, and I told them that the very signs we read of in apostolic days had been seen in Glasgow that morning. The men and women who had shared my experiences were on the platform beside me. They could check whether my words were true, but who else in the world is in a position to do so?

Sometimes the simplest psychic phenomena are the most convincing. For example, when Mrs. Wriedt came to visit me we held a sitting at which only my wife, myself, Major Wood, my secretary and the medium were present. We sang a hymn, on which a rich, strong voice joined in the singing. I stopped and checked the other three voices. Each was audible, but this beautiful voice of the spirit singer soared above them all.

Lights, too, are among the evidences of spirit presence, which are simple, evident and convincing. I have seen them of every degree from little glow-worms to flashes which could only be compared to lightning. Upon one occasion one of them darted past while my eyes were averted. My wife remarked upon it. I said "I saw no light." The next instant it shot towards me, as a firefly might have done, and settled upon my moustache. I felt the impact and was conscious for some seconds of the glow. It could not have said more clearly, "Can you not see what is under your nose?"

"IT WAS A MIRACLE!"

On another occasion I snapped a muscle in my calf. I consulted Dr Abraham Wallace who told me that the fibres were torn and that it would be a long job. I answered that I had to lecture next evening, and would do so, if needs be, on one leg, like a stork. He did not seem hopeful.

That evening I had a seance in my own home. My son Kingsley came at once, and said, "I will help you, daddy." The next moment I felt a strong hand upon the very seat of my injury—(the medium had no idea where it was)—and for some minutes the whole circle could hear the "Swish, swish!" of the steady massage. The result was that I had the pleasure of lecturing next day on two legs, and of seeing the surprised and smiling face of Abraham Wallace among my audience. "It was a miracle," said he afterwards. So it was, but a miracle is only the interposition of some higher natural law.

These are but a few cases drawn from my experience, and in every case that experience is checked by witnesses. How long will the world wait before they realise these things? Will these outer forces wait indefinitely for recognition? Or will they find their own way of breaking through? The future will show. Meanwhile there are an ever-increasing number of us who have come to be thankful for the greatest gift that life can bring.

THE SECRET OF TELEPATHY.

Referring to the telepathic experiments recorded elsewhere in this issue, "H.M.B.", an Auckland correspondent, writes:

"In England recently in connection with experiments on telepathy, a well-known scientist is reported as saying: 'It proved conclusively that there was a wholly unknown, and unexplained method of traversing the space between two self-conscious organisms.' He is totally mistaken. Nearly 20 years ago I described in detail the psychic functions of the physical organs. The brain, in its psychic aspect, is a battery for generating mental force—atoms of mental matter, charged with the ideas of the Ego using the mental machine—the pineal gland and the pituitary body are, in their psychic functions, the conservators, receivers, and transmitters of thought waves, or mental wireless vibrations."

SIR OLIVER LODGE ON DEATH.

Death is not extinction. Neither the soul nor the body is extinguished or put out of existence. The body weighs just as much as before; the only properties it loses at the moment of death are potential properties. So also all we can assert concerning the vital principle is that it no longer animates that material organism: we cannot safely make further assertion regarding it, or maintain its activity or its inactivity without further information. . .

When we say that a body is dead, we may be speaking accurately. When we say that a person is dead we are using an ambiguous term; we may be referring to his discarded body, in which case we are speaking truly and with precision. But we may be referring to his personality, his character, to what is really himself; in which case, though we must admit that we are speaking popularly, the term is not quite simply applicable. He has gone, he has passed on, he has "passed through the body and gone," as Browning says in "Abt Vogler," but he is—I venture to say—certainly not dead in the same sense as the body is dead. It is his absence which allows the body to decay, he himself need be subject to no decay nor any destructive influence. Rather, he is emancipated; he is freed from the burden of the flesh, though with it he has also lost those material and terrestrial potentialities which the bodily mechanism conferred upon him; and if he can exert himself on the earth any more, it can only be with some difficulty, and as it were by permission and co-operation of those still possessed of their material concomitants.

It appears as if sometimes and occasionally he can still stimulate into activity suitable energetic mechanism, but his accustomed machinery for manifestation has been lost: or rather it is still there for a time, but it is out of action, it is dead.

From "Raymond Revised" by Sir Oliver Lodge.

HOW TO KEEP THE FLAG FLYING.

Has it ever occurred to you that one way in which you can help us to keep the Flag of Spiritualism flying in Australia, Tasmania and New Zealand is to purchase the Books we stock for your edification and enlightenment?

Should you desire to help by this means, send for the New Catalogue now ready at the office of "The Harbinger of Light."—post free on application.

OPEN LETTER TO NEW ZEALAND SPIRITUALISTS.

PURIFY THE MOVEMENT.

By REUBEN A. WEBB, Wellington.

So we are now "The Spiritualist Church of New Zealand"! Shades of the old pioneers, how delighted you must be! Your labours of love and courage, in the days when it required nerve and principle to publicly avow oneself a Spiritualist, are coming to fruition. "Coming!" we say, for the battle is not yet over, but is now requiring another line of tactics to fight the unprogressives and the vulgarists within the fold.

You ask if there really are such within the ranks of our beloved Spiritualism. For answer turn to the constantly-occurring deceits and jealousies in our all-too-meagre list of Spiritualist Churches; turn to the poverty of financial support given to Spiritualism by the many comfortably-off Spiritualists, spasmodically attending their poverty-struck little meeting places; turn to the miserable travesties of Spiritualistic phenomena and philosophy often delivered at the above mentioned little churches; turn to the awful lack of reasonable conformity in the teaching given from our rostrums—resulting in the delivering of wonderful omelettes of Bible infallibility, the blood sacrifice, guides and ignorance; turn to the fact that there are scores of towns in New Zealand untouched by Spiritualistic propaganda, while many Spiritualists, who have both the knowledge and the financial means to help on the cause, are idly resting!

* * * *

For further answer, turn to the wretched methods of half-takings, and of three-months' perpipatetic speakers and psychics, eking out an uncertain, police-suspicious existence under the system tolerated by our accredited leaders; turn to the fact that such methods have led, and still lead, to the inculcation of the idea in the minds of the people, that Spiritualist meeting places exist only for the purpose of giving private interviews and fortune telling. Indeed, most people are surprised to hear that Spiritualism claims to be a religion. They have thought of the mediums of Spiritualism as a means of getting to know something about business, or some other merely mundane matter.

* * * *

And now, fellow Spiritualists, while we are on the subject of those Church-advertised interviews, I would remind you that the Witchcraft Acts have **not** been amended, and that the passing of the Spiritualist Church Bill has in nowise altered our **individual** liability under them. It is still illegal for us to claim that we are able, under spirit guidance, to tell the future, etc.

And what of our **collective** liability and necessity to abide by the Witchcraft laws of New Zealand? That liability and necessity has, by the passing of the Bill, become very much more stringent upon us. For in publicly seeking and gaining registration within the law, we have not only signified our willingness to receive its recognition and protection, but also to lawfully abide by its rule and order. This should impress upon our various Churches the imperative necessity of so arranging the methods of engagement and work of our platform psychics that the continued validity of the Bill shall be in nowise imperilled.

We have attained to the dignity of a recognised religious body, let us see to it that we constantly aspire to deserve and even to embellish that dignity. Turn to the beautifully concise and truthful "Religion of Spiritualists" contained in Schedule "A" of the Bill, and let the mind feast upon the sweet reasonableness and glory of its teaching. As I sit in the silence and meditate upon it I am taken back in enraptured mental revision to the days and addresses of Emma Hardinge Britten, J. J. Morse, James Swindlehurst, and Mr and Mrs Wallis. What a vigorous unorthodoxy they proclaimed!

* * * *

Spiritualists and Psychics of New Zealand, get a copy of the Bill, and making Schedule "A" a part of your very being, cease—in the name of, and for the sake of, the pioneers—preaching an out-of-date and garbled Christianity. I earnestly recommend you also to read and study the Golden Chain readings of the Lyceum Manual. They contain a pure and vigorous Spiritualism. May I impress upon you also the absolute necessity of living up to the highest monitions of our spiritual inspirers. Aspire to be exemplars as well as teachers of spirituality.

By Divine aspiration and inspiration, and by the help of angelic influences, we may well succeed in freeing ourselves from intemperance and gambling; from ill-temper and profanity; from impurity and every other laxity. In our prayers and in our silences, in our work and in our pleasures, may we be worthy of the penetrative gaze of the glorious galaxy of souls who have preceded us to the spirit-world. May the deliberations of the 1925 Conference lead to an infinitely purer and better Spiritualism!

"ENVIRONMENT" AND "HEREDITY."

We hear much said of "environment." We need to realise that environment should never be allowed to make the man, but that man should always, and always can, condition the environment. When we realise this we will find that many times it is not necessary to take ourselves out of any particular environment, because we may yet have a work to do there; but by the very force we carry with us we can so affect and change matters that we will have an entirely new set of conditions in an old environment.

The same is true in regard to "hereditary" traits and influences. We sometimes hear the question asked, "Can they be overcome?" Only the one who doesn't yet know himself can ask a question such as this. If we entertain and live in the belief that they cannot be overcome, then the chances are that they will always remain. The moment, however, that we come into a realisation of our true selves, and so of the tremendous powers and forces within, the powers and forces of the mind and spirit, hereditary traits and influences that are harmful in nature will begin to lessen, and will disappear with a rapidity directly in proportion to the completeness of this realisation.

From "In Tune with the Infinite," by Ralph Waldo Trine.

NEW CATALOGUE OF BOOKS READY.

In response to numerous requests we have had a new and complete Catalogue printed of all Books stocked at the office of "The Harbinger of Light," and shall be pleased to forward a copy, post free, on application.

REPORTS OF SOCIETIES.

VICTORIA.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

On the 11th January Miss G. Gardiner addressed the morning session of the Lyceum, "Fate" being the subject of the discourse. In the discussion which followed, all agreed that man is master of Fate. In the evening, by request, Mrs Bell-Jarvis delivered a very interesting address on "Palmistry," which was much appreciated.

On the morning of the 18th January Mr W. H. Lumley delivered an intellectual address on "Christmas and Easter." "Spiritual Consciousness" was the title of the spiritual address delivered by Mrs Bell-Jarvis at the evening meeting.

The 25th January was Recitation Sunday and a very pleasant Sunday morning was spent listening to the children reciting. In the evening Mrs Hanger delivered a beautiful inspirational address entitled "Our Father."

On the 1st Februarv, Miss N. Alderwick favored us with a short lecturette on "Point of View," which, from our point of view, was very instructive. Mrs Bell-Jarvis chose "Why the Dead Return" for the title of her comforting address in the evening.

The audiences at our afternoon mediums' symposium are steadily increasing, and we wish to thank the following mediums who so kindly give their services at these meetings:—Mrs Bell-Jarvis (Leader), Mrs Martin, Mrs Peach, Mrs Alderwick, Mrs Grey Duncan, Mrs Browning, Mrs Bowden, Miss Develin, Madam Orion, Messrs Stephenson, Howard, Ashwin, and Beggs.

G. M. GARDINER, Recorder.

PRESENTATION TO MR. CHATFIELD.

A very pleasant evening was spent at the Oddfel'ows' Hall, on 29th January, when the members of the M.P.S. Lyceum tendered their hon. secretary (Mr C. Chatfield) a complimentary social, at which he was presented with a wallet containing £100 note, in recognition of the splendid work accomplished by him during his 25 years of service. The hall was filled with past and present members, also representatives from kindred Societies. The speakers who so fluently expressed the sentiments of th members were: The President (Mrs Bell-Jarvis), Mr T. Tunnecliffe, M.L.A., the Vice-President (Mr Otto Waschatz), and Mr J. Moorey of the Spiritual Research Society.

Mrs Bell-Jarvis, in opening the proceedings, said Mr Chatfield had been Hon. Sec. of the Lyceum for something like 25 years, and 52 years ago, when the Lyceum was first opened in the old Masonic Hall in Swanston Street, Mr Chatfield, then a little boy, was the first pupil. And he was still amongst them and giving his time and labor in furthering its welfare. It was a wonderful record and they did well to shew their appreciation of all he had done. (Applause).

Mr Tunnec'iffe, in the course of his remarks, said it was with very keen pleasure that he took advantage of the opportunity of renewing his acquaintance with the friends of the Melbourne Progressive Spiritualist Lyceum, and to say a few words about their old and esteemed friend, Mr Charles Chatfield. He (Mr Tunnecliffe) was not identified with their organisation, but he took a natural interest in all progressive movements and was present as one with an open mind ready to listen to all phases of philosophy advanced as truth. He had pleasant memories of having been associated with Mr. Chatfield in connection with a Sunday School many years ago, and said that ever since Mr Chatfie'd had been associated with Spiritualism he had been loyal to the cause according to his lights and had always striven to follow the truth as he recognised it (applause. He wanted no more devoted friend, or more loyal comrade than Mr Chatfield, and was pleased to be present to render this tribute to the services he had rendered to this organisation. When the record was made up it would be to the men who had been loyal to truth that the honors would ultimately fa'l. Mr Chatfield had certainly been loyal to the truth that had illuminated his life, and had not prospered in a material sense in that pursuit, and it gave him very great pleasure to sav these few words about his old and trusty friend. (Applause).

Mr Waschatz spoke of the high esteem in which he held Mr Chatfield, having known him and his work for over 30 years. He had done his work loyally and faithfully as a true Spiritualist and had worked for the Lyceum day and night. He hoped he would live to see the Terry Memorial Temple an accomplished fact and long be spared to work in the service of the institution which he had hitherto served so well. (Applause).

Mr Moorey spoke of Mr Chatfield as a man who, when he set his heart on accomplishing a certain object, went for that object in the face of all opposition. Whether they thought he was right or not was another matter, but if he thought he was right they must give him credit for being true to his principles (Applause).

Mrs Bell-Jarvis paid a tribute to the active part Mr Chatfield had played in raising funds for the Terry Temple, and then presented him, amidst applause, with the wallet containing £100, the ceremony being followed by the singing of "For He's a Jolly Good Fellow."

Mr Chatfield, in acknowledgment, said he felt he had nothing else to live for after all the generous sentiments that had been expressed towards him. Throughout his life he had followed an ideal and had proved that ideal to be true. He referred to his association with Mr Terry and said he schooled his mind by study and thus became qualified to conduct "the Harbinger of Light," which journal he founded, and every Spiritualist should school himself in the same way. They, as Spiritualists, wanted to be registered as a religious body, and he belived if the Labor Party was returned to power at the next election, and application was made again, it would receive every consideration at the hands of that party, especially if Mr Tunnecliffe was Chief Secretary. (Applause).

Presentations were also made to ladies of the Social Committee in recognition of the services they had rendered in this capacity, the cremony being entrusted to Mrs Waschatz who addressed appropriate words to each recipient. Refreshments were subsequently served, and during the evening many of the company indulged in dancing.

SPIRITUALIST OCCULT LODGE.

Our Society closed down during the month of January, and our President, Vice-President and workers took a much-needed rest.

On February 1st we held our re-opening services in our new home—York House, Little Collins Street. Old friends and many new ones rallied round us and we had a good time. We have also decided to hold evening meetings—another onward step in the right direction. The afternoon service will take the form of a mediums' meeting, and the evening service mainly devoted to getting the philosophy of Spiritualism across to enquiring minds and earnest students, with a few messages to demonstrate spirit return.

Our President, Mrs Hanger, took the opening address last Sunday week and she and her spirit control were listened to most attentively by a large and appreciative audience. Mrs. Arthur followed with convincing demonstrations.

Last Sunday Mr Francis H. Drake occupied the platform, and spoke on "The World of Imagination" in his usual illuminative style, after which he answered questions by Astrology. Mrs Arthur also gave psychic messages.

For friends who wish to stay in town, tea is provided at a charge of 9d. each. Success to our Editor and his much valued paper.

E. MARSHALL, Hon. Sec.

CHURCH OF SPIRITUAL RESEARCH.

We are pleased to report excellent progress. During the latter months of Mr Moorey's absence Mr Francis H. Drake proved an able lecturer in a series of very interesting and instructive lectures. We thank Mr Drake most sincerely, together with all other workers who assisted us during his period with us.

It is with extreme pleasure we announce Mr J. M. Moorey's return from New Zealand, and whilst we could not but regret the non-attendance of many old friends during his absence, we note with much gratification that quite a number have already come back. To these old friends Mr Moorey needs no introduction, but it is our earnest desire that new ones shou'd make his acquaintance. After splendid work in New Zealand he has returned to his own people (he founded the C.S.R.) with new thoughts and views and his purpose is to impart these to all who will spare an hour or two on Sunday evenings to listen to his straight talks. Possessing a magnetic personality he is undoubtedly a man who can hold the people when once they have heard him lecture.

A very progressive year is predicted for the C.R.S. and we invite old and new friends alike to be in the march of progress and join us. You need not be a member unless you choose, although we would advise you to be one as we are of the opinion that it wou'd create an added interest in you for our Society. The subscription is nominal, i.e. 1/- per quarter.

Our Socials have re-commenced and will be held in the same hall as our services on the second Saturday in each month until further notice. Apart from entertaining you with dances, etc., we specialise in suppers of a very superior character. Price of admission will be 1/6 by ticket purchased prior to, or cash paid at the door on the night of the Social.

WM. GREENWOOD, Reporter.

NEW SOUTH WALES.

UNITED SPIRITUALIST CHURCH (SCIENTISTS) SYDNEY.

The activities of this branch of the Society, during the past month, have been must successful. We are pleased and gratified to report, that our attendances have of late improved very much, but we, as a Society, exhibit the same tendency as "Oliver Twist" in that we are ever asking for more.

Our monthly At Home, at which Misses Chambers and Gand were the guests, provided a very interesting and enjoyable event. Musical items were rendered most efficiently by our esteemed friends Mrs Bigwood and Miss Irene Grant, whilst the lecturettes given by Mesdames Pybus and Twelvetree drew the whole hearted attention which they richly deserved. Mr Edmonds again recited for us.

We were very pleased to have our Vice-President, Mr McLeod-Craig, back in our midst, after his extended trip to Adelaide and Melbourne.

We have to thank the following speakers for their services during the month. Mesdames Redfern, Hopkins, Twelvetree, Mdme Levorna, Mr and Mrs Cohen; Messrs Winterton, Ray Harris, McLeod-Craig and Bert Johns.

G. TUBB, Hon. Secretary.

DRUMMOYNE SPIRITUAL MISSION.

Our Leader, Mrs Wallace, has completed the circuit and is now conducting the services continually.

Our yearly meeting was held on 15th January and the work accomplished during the year was proved to be highly satisfactory. The results of the election of officers were as follows:—Vice-Presidents, Messrs Stokes and Walker; Secretary, R. Haddon; Treasurer, Mr Streetfield; Librarian, Mrs Irving senr.; Organists, Mrs Felgate and Mrs Inglis; General Committee, Messrs King, Dodimead, Jesson, and Felgate; Mesdames Brown, Streetfield, Haynes, King, Irving junr., and Walker.

ROBT. HADDON, Hon. Sec.

UNITED SPIRITUALIST CHURCH, STANMORE.

We are pleased to report continued splendid Sunday services in Leigh House, Castlereagh Street. Attendances being good and the lectures by our Leader, Mrs Morrell, acting as a stimulating food; both men and women have remained behind to express their thanks to her.

Mesdames Burr, Wylie, and Hand, were appointed to procure a bookcase for the Library, which will be removed to Leigh House for the convenience of our members.

We were pleased to welcome upon our platform on Sunday, 8th February, Mrs Truslove, a co-worker from Perth.

On Sunday, 8th February, the remains of Dr. I. C. Bradley were interred at the South Head Cemetery, Sydney. Dr. Bradley, who came from Derbyshire, England, and who retired from platform work many years ago, will be remembered by veteran Spiritualists as being possibly the finest Spiritu-

alist lecturer ever heard in Australia. In his day he was a highly gifted medium, and after a long and trying illness, born with exemplary patience at the age of 74, he has received promotion to the higher life. The funeral service was conducted by our President, Mr W. D. Morrell.

JNO. K. BENNETTS, Hon. Sec.

QUEENSLAND.

BRISBANE SPIRITUAL CHURCH.

We are pleased to find increasing audiences at all our meetings and great interest is being shown by those who attend. All our people are working hard with Socials and other means for augmenting our funds, so that we shall be able very soon to call for tenders for the building of our first portion of the new church. We have made a new survey of land and find that we shall be able to commence our new church while retaining the 6-roomed cottage which is a good revenue producer.

Our platform is supplied by members of our own church who give their services freely. Still we ever welcome visitors from other States and countries and offer them a hearty invitation to pay us a call; the platform is ever made available.

The Lyceum has again been opened after the recess during the holidays, and all the classes and groups are being arranged to include all from the age of one to one hundred years. The children we specially invite and we trust that parents will see that they are sent to be trained and helped to think for themselves, as they are the foundation of the movement.

We again appeal to those in other cities and towns for their mite towards our new church. Good wishes to all churches and "The Harbinger of Light."

W. J. KERLIN, Secretary.

SOUTH AUSTRALIA.

SPIRITUAL CHURCH OF SEERS, Beach Road, Mile End.

A forward move has been made by the South Australian Spiritualist movement in the opening of The Spiritual Church of Seers in the progressive and developing district of Mile End. The opening service was held on February the 18th in response to the repeated requests of many friends and investigators of the Spiritualistic philosophy. The following list of subjects for the first month's services show that a high spiritual and educational standard has been set:—Feb. 1st, The Message of Militant Spiritualism; Feb. 8th, Orthodox Hell and The New Revelation; Feb. 15th, What is Mediumship? Feb. 22nd, Spiritual Gifts and Physical Health. The Speaker for the month was Dr. H. Clark Nicola, the well-known Spiritualist orator and demonstrator. The musical side of the service being in the hands of Dr. Elka Clark Nicola, a bright, helpful and devotional service is assured.

On Monday nights spiritual-gift developing class is held, and on Wednesdays a meeting for psychometric and other occult demonstrations is held. May we extend a very hearty invitation to visiting Spiritualist workers from other States to any of these services.

NEW ZEALAND.

AUCKLAND SPIRITUALIST CHURCH.

We have recently acquired a very central building, capable of seating three hundred people in which to conduct the work of our church. We have now, what we have longed for during the past two years and have already seen the value of the change. Mr W. T. Anderton, our Speaker, has been with us over two years and his lectures are equal in freshness and originality to the first thirteen that will always be remembered by all who listened to them. In this respect we are fortunate, as one of our congregation, recently arrived from London, via New York, whose home is in Los Angeles, says we have the best speaker he has heard throughout the whole of his travels. Mr Anderton's labours are well rewarded by the rapid strides our church is making and we can now promise the public comfort and wisdom, which will be the motto of our church through the coming winter months.

H. A. CLARKE, Hon. Secretary.

WELLINGTON SPIRITUALIST CHURCH (Incorporated)

The subjects of discourse at the Sunday evening services, during the month of January have been as follows:—"The Spiritual Optimist," "Seek and Ye Shall Find", "Spiritualism the Unorthodox", and "Spiritualism and The Ten Commandments."

The Lyceum sessions have had to be closed owing to an outbreak of infantile paralysis, in Wellington and district.

The annual general meeting of members, held on the 28th was a well attended and harmonious gathering. The balance sheet showed the church to be in a most satisfactory position, and credit is due to all the officers and workers for the results achieved during the last year. The following Executive and Committee were elected for 1925:—President, Mr T. Kirk; Vice-President, Mrs Webb; Secretary, Mr G. Bodell; Treasurer, Mr T. West; Committee, Mrs Salmon, Capt. Petersen, Messrs McNicol, Barton, F. Turner, and T. Fuery. Mr Barton takes on the duty of organist, and Mr H. Bodell the duties of Librarian; Miss S. Kirk being elected Lyceum representative. The usual votes of thanks to retiring officers were proposed and passed. At the conclusion of the proceedings, tea was served by the members of the Ladies' Guild.

GEO. BODELL, Hon. Sec.

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.

M.S. submitted for approval can only be returned when stamps are enclosed to cover postage.

To Anonymous: We have no idea who you are or where you reside and, therefore, cannot address you in a more direct form. But we desire to let you know that we have received your generous donation, "to help keep the 'Harbinger' ball rolling," and sincerely thank you for your very generous support and implied promise of future aid. You are such a "rara avis" that we would very much like to know who you are!

A.M.: You are another anonymous helper, and as you do not indicate either your name or address we cannot forward receipts for the remittance (£1) covering two subscriptions for a year. We have, however, commenced sending the "Harbinger" to the two names supplied by you, and thank you very much for your help.

F.S. (Queensland). Gratified to read your very appreciative reference to "The Harbinger of Light," and to be assured that you "feel benefited by its uplifting articles and admire its general tone, and consider that it is up to all of us so benefited to shew our appreciation if we are worth calling Spiritualists.' Well, you have certainly contributed your share, and have doubtless received our personal letter of thanks.

C.J.P.M.S. (Melbourne): Thank you for kindly forwarding cutting. There are very many among the clergy of the different Protestant denominations who cannot make up their minds whether they ought to pray for the dead. The one who writes in the "Methodist Recorder" is, therefore, no exception to the rule. And there is nothing to be gained by commenting on this attitude. But if we could offer this doubtful soul a little advice we should advise him to "take the risk"—and pray!

M.C. (Kalgoorlie): Thank you for sending "St. Columba's Church of Scotland Magazine." The article relating to Sir Oliver Lodge is very interesting, and its publication just shows that it is even possible nowadays to get Spiritualistic teaching into a Presbyterian magazine. The fact may seem incredible—but it is true.

H.A.S. (Berrigan): Thank you for letter and M.S. We will look into the latter as soon as opportunity offers and see if the matter is suitable for publication.

THE SPIRITUALISTS' PETITION.

(Tune:—The Old Hundredth).

Lord help us now as here we stand,
A trusting, prayerful, mystic band,
We each and all feel, as we ought—
"Without Thy aid we count as nought."

Lord bind us all to Thee in one
Secure—as planets to the Sun,
The bonds of love so powerful make
That time can never bend or break.

Prosper our meetings Lord we pray,
And all our efforts, that we may
Rejoice as one in this Thy world
To keep the Spiritual Flag unfurl'd.

WALTER BLAKE,
Prospect, South Australia.

You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other world.

OLIVER WENDELL HOLMES.

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.

Books For All The Year.

WHAT ALL THE WORLD IS READING.

SEND YOUR ORDERS TO "THE HARBINGER OF LIGHT," 117 COLLINS ST., MELBOURNE

All Orders must be accompanied by Remittances, and the Books will be despatched, carefully packed, by return of post.

The Postage mentioned in each instance is for all places within the British Empire.

To keep abreast of the wonderful Psychical Phenomena occurring in the world to-day, one must read incessantly. Works of this character are almost monopolising the British and American markets, and our desire is to keep our supporters supplied with all the latest literature available on these transcendent developments, as supplied by the leading Scientists and other Intellectuals on the other side of the World.

Please Note the Address:—"The Harbinger of Light," Austral Buildings, 117 Collins Street, Melbourne—just opposite the Independent Church.

SEND FOR NEW CATALOGUE!

A new and complete Catalogue of all Books in stock will be forwarded postage free, on application.

The Progression of Marmaduke

Sketches of his life, and Writings given by him after his passing to the Spirit-world.

Through the hand of Miss Florence Dismore.

In this book we have the vivid and convincing story of one who though dead, yet speaketh. He describes his passing over, his experiences in the Spirit-world, the conditions he finds there, and tells us much that is profoundly impressive regarding the interaction of life in this world and the next. Many of the deepest problems of our spiritual life to-day are discussed with illuminating power.

"It must have been a great delight to her communicator to have found such a channel through which to convey to the world some of the most valuable expressions of spirit guidance and philosophy in the annals of Spiritualism . . It is to be hoped that this volume will go far and wide, as no better guide book could be found for directing us in the making of a useful life here and a more spiritual life in the hereafter."—"Light."

"How a human soul, suddenly forced out of its physical body in the midst of a life of utter depravity and heartless selfishness, slowly wakens to the horror of great darkness it has thus created for itself in the Spirit-world, and how it gradually struggles into the Light through bitter remorse and penitence, is powerfully and dramatically told in the pages of this veritable record."—"The Occult Review."

Cloth. Price, 5/6; postage, 4d.

PSYCHIC MESSAGES FROM OSCAR WILDE.

Edited by HESTER TRAVERS SMITH, with a Preface by SIR WILLIAM F. BARRETT, F.R.S.

This volume contains a series of communications which were produced by means of automatic writing and the Ouija Board in the summer of 1923. These are analysed and reviewed by Hester Travers Smith, one of the mediums who received the messages.

This automatic script has excited exceptional interest. It is offered to the public together with an analysis which suggests all reasonable explanations of a remarkable case of what seems "continued personality."

The volume has amazed the literary world of London and greatly perplexed every competent critic. Facsimile pages of the Script are a very interesting feature.

Price, 10/6; postage 4d.

GHOSTS I HAVE SEEN.

AND OTHER PSYCHIC EXPERIENCES.

By VIOLET TWEEDALE.

This volume is a record of extraordinary, and sometimes thrilling, experiences by an intellectually-endowed lady, who introduces the reader to a great variety of notabilities with whom she came into personal contact and of whom facts are given and related elsewhere.

It also treats on religious and philosophical features, and in its various aspects there is a freshness and vim about the book which keeps one deeply interested throughout.

Price, 8/6. postage 4d.

HEAVEN'S FAIRYLAND

(THE CHILDREN'S SPHERE).

A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.

With Foreword by REV. G. VALE OWEN.

Some of the Chapters: The Babies. The Elder Children. The Garden of Light. The Garden of Flowers. The Garden of Music. The Children's Home. The Schools of the Children. The Vale of Recreation. The Vale of Meditation, &c.

Price 3/9; postage, 2d.

The Ministry of Angels.

With Foreword by Rev. ARTHUR CHAMBERS.

By Mrs. JOY SNELL, a lady well known to the leaders of Spiritualism in Great Britain and who has had twenty years' experience in attending patients in various Hospitals.

In this charmingly-written record she tells of the wonderful spiritual scenes she beheld as the souls of the patients gradually emancipated themselves from the physical body and soared away to the Summerland, accompanied by radiant angelic attendants.

She thus learned of the Ministry of Angels from her own personal experiences, and presents this narrative for the comfort and cheer of all fear-obsessed and despondent souls.

An inspiring Foreword is from the pen of the Rev. Arthur Chambers.

Price, 3/-; postage 3d.

FRONTIERS OF THE AFTER-LIFE.

By EDWARD C. RANDALL,
Author of "The Dead Have Never Died."

SOME OF THE CHAPTERS.—The Death Change. Where is the After Life? Voices of the Dead. Materiality of the Spirit World. Homes in the After Life. Child Life Beyond. Spirit Influence. etc.

On over seven hundred nights, covering a period of twenty-two years, in my own home, under scientific conditions, I talked voice to voice with the Living Dead.—Edward C. Randall.

Price, 9/6; postage, 4d.

YOUR PSYCHIC POWERS

—AND—

HOW TO DEVELOP THEM.

By HEREWARD CARRINGTON, Ph.D.

Author of "Modern Psychical Phenomena" "The Psychical Phenomena of Spiritualism," &c.

Thousands of persons to-day are experimenting at random in an endeavour to obtain psychic phenomena, with the result that they get either no manifestations at all or run into unknown dangers and difficulties. This work advises and assists investigators in their experiments, warns them of possible dangers, and gives sound advice as to methods of personal and group development. It is by far the most comprehensive and complete work of the kind and is based on careful research and experiment over many years.

Price, 17/6; postage, 6d.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST.

Copied directly from the Book of God's Remembrance, the so-called Akaschic Records. Publication authorised by the Transcriber, and the book printed under his personal supervision.

Here, in this great book, we find a narrative of Jesus—His infancy, childhood, early youth, training, and education, the travels of His early manhood in various countries, His discussion with the sages of that day, His initations and disciplines in the various mystic schools of various countries, and then the taking up of the work and mission of reform in His own land of Judea. For those who wish to obtain a true record and understanding of the teaching and character of Jesus this book is worth more than all the commentaries published in the last 500 years.

Can such a book as this be found and formulated for us and printed in our common English, so that we, as in certain days of old, can each receive the words, thoughts and actions of the wonderful life "in our own tongue wherein we were born"? That is precisely what has been done for us.—Publisher's Notice.

Cloth. Price, 15/-; postage, 7d.

THE HUMAN ATMOSPHERE

(THE AURA)

By WALTER J. KILNER, B.A., M.B. (Cantab.)

M.R.C.P. Late Electrician to St. Thomas' Hospital.

With 64 Illustrations of Human Auras.

There are few subjects of greater interest to the investigator of psychical phenomena than that of the human aura, the mysterious magnetic envelope that surrounds the body and which assumes various forms and colors in accordance with the physical, moral and spiritual condition of the individual. Clairvoyants throughout the ages have assured us of its presence, but it has remained for Dr. Kilner to demonstrate its existence by scientific methods and thus prove that which the Clairvoyants could only assert to be true.

This exceedingly interesting and important work describes in detail how the discovery was made by the use of chemically-prepared glass screens, and how they can be utilised by medical men for diagnostic purposes. The observations extended over a number of years, during which auras of all phases and colours were rendered visible to the physical eye and their peculiarities noted.

What this discovery may lead to, only time can show. The French Scientists have pronounced it to be "most important," Dr. Rene Soudre, lecturing at the International Metaphysical Institute, Paris, declaring that "abundance of proofs left hardly any doubt as to the value of the discovery."

The 64 illustrations add greatly to the interest of the volume. Price, 14/6; postage, 6d.

THE BLUE ISLAND

THE EXPERIENCES OF A NEW ARRIVAL "BEYOND THE VEIL."

Communicated by W. T. STEAD, and recorded by PARDOE WOODMAN and ESTELLE STEAD with a Letter by SIR ARTHUR CONAN DOYLE.

A remarkable narrative given by Mr. W. T. Stead, in which are related the happenings to himself and others after the sinking of the "Titanic," and his life beyond the Veil, together with his first experiences after the shock of bodily death with many who were drowned in that great maratime catastrophe.

Price, 5/6; postage 3d.

"DEATH DEFEATED."

SURVIVAL SCIENTIFICALLY PROVED.

OVERWHELMING TESTIMONY OF SCIENTISTS, PHILOSOPHERS, STATESMEN and CLERGYMEN.

—BY—

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

Price, 1/-; Postage: Commonwealth and New Zealand, 1d. "The Harbinger of Light" Office, 117 Collins Street, Melbourne.

The Outlands of Heaven.

Being Further Communications set down by the

Rev. G. Vale Owen.

This volume includes "The Children of Heaven," the two works forming one complete narrative.

It is a continuation of the script published under the general title "Life Beyond the Veil," and was received by Mr Vale Owen from a band of spirit communicators acting under the leadership of one who gives his name as "Arnel," an Englishman who lived in Florence during the early days of the Renaissance.

The whole forms a stimulating narrative of intense interest, full of helpful suggestions for all who seek to know something of the conditions of life and work awaiting them after death.

In Crown 8vo., cloth, 6/6, postage 4d.

ON THE THRESHOLD OF THE UNSEEN.

An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After Death. By Sir William F. Barrett, F.R.S., Professor of Experimental Physics in the Royal College of Science for Ireland from 1873 to 1910.

The author gives some new and remarkable evidence on survival after death obtained independently of any professional mediums, supplementing in a most striking manner that adduced by Sir Oliver Lodge in "Raymond." In an appendix suggestions are given to earnest enquirers who may wish to obtain evidence for themselves.

This is a standard work of great value, as will be seen from the following tributes:—

"Ii is decidedly the best book of its kind ever issued in England. . . . Its value lies in the scientific care and thoroughness with which the author has treated his subject."—"American Journal of Psychical Research."

"Unquestionably one of the few really valuable and well-balanced books on the subject. It should on no account be overlooked by any who are at all interested, pro or con, in the subject."—"Philadelphia Telegraph."

"His evidence on the subject of Survival after Death is most important. We recommend this thoroughly **scientific analysis** of phenomena to those who realise the profound importance of the subject."—"Contemporary Review."

Price, 10/-; postage, 5d.

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.

A MESSAGE TO HUMANITY.

A collection of 24 superior and unique addresses on subjects, Spiritual, Ethical, Philosophical, Social and Scientific, inspirationally delivered through the mediumship of Charles Elmore, supported by his Circle of three associates, with explanatory introduction by a member of the Circle and Note of Appreciation by Sir Arthur Conan Doyle. Recently mentioned and highly commended in "Stead's Review," Melbourne.

Price, 2/6; postage, 3d.

THE SPIRITUALIST CHURCH OF N. S. W.

President:—Mr. J. McLEOD CRAIG.
Nine Societies in Affiliation.

All Organised Societies in New South Wales eligible.
Certificates issued to competent Exponents and Demonstrators.

Regulations and information may be obtained from:—
GEO. T. HAYES, Secretary, 53 Ormond Street, Paddington, Sydney.

DRUMMOYNE SPIRITUAL MISSION.

SERVICE EVERY SUNDAY MASONIC HALL,
BRIDGE ROAD, DRUMMOYNE at 7.15 p.m.
Life President:—Mrs. E. WALLACE.
"Kandy," 11 Tavistock Street, Drummoyne.
Hon. Secretary: ROBT. HADDON, 9 Gardners Avenue, Ryde.
Bridge Road, Drummoyne, Sydney.
"THE HARBINGER OF LIGHT" ON SALE.

NORTH SYDNEY SPIRITUAL CHURCH.

FRIENDLY SOCIETIES' HALL, LANE COVE ROAD.
Two Stops past Post Office.

Sunday, 3.15 and 7.30 p.m. Tuesday, Health Readings, 8 p.m.
Use of Library Free to Members. Visitors Welcome.
President:—Mr. G. BUTCHER.
Secretary, Mrs. S. H. FISHER, "Montoro," 13 Kyngdon Street, Crow's Nest, North Sydney.

LEINSTER SPIRITUAL CHURCH,

COOK'S RIVER, SYDNEY.

Mrs. CROSS TURNER, President. L. L. BRADWYN, Sec.

Sunday Services: Children's Lyceum, 3.15; L. L. Bradwyn, Conductor. Evening Service, 7.15 p.m.
Thursday, 3 p.m. Medical Service. Diseases diagnosed and prescribed for. Sufferers seeking healing, and searchers after Truth, cordially welcomed.

UNITED SPIRITUALIST CHURCH (Scientists)

I.O.O.F. TEMPLE, 140 ELIZABETH ST., SYDNEY.

Sunday Services, 3.15 and 7.15 p.m.
Saturday, 8 p.m. Lecture and Demonstrations.
Private Classes held during the week.
Use of Lending Library Free to Members.
Secretary: Mrs. G. TUBB, 693 Old South Head Road, Vaucluse, New South Wales.
A Cordial Welcome awaits all Friends.

"UNITY" CHURCH OF SPIRITUALISTS.

ODDFELLOWS' HALL, PITT STREET, AUCKLAND.

Secretary:—Mr. OWEN JONES, Mira Street, Ponsomby. Auckland.

Pastor:—Mrs. HARRIS-ROBERTS.

CHURCH OF SPIRITUAL RESEARCH,

SCOURFIELD CHAMBERS, COLLINS ST., MELBOURNE.

Sunday Meetings 3 p.m. and 7.15 p.m.
UP-TO-DATE SPIRITUALIST LIBRARY.

President:—Miss CLARA BROWN.
Secretary:—Mrs. INKSTER.

BRISBANE SPIRITUAL CHURCH,

C/r BRUNSWICK & LEICHARDT STREETS, VALLEY, BRISBANE.

SUNDAY SERVICES: Lyceum, 2.30; Afternoon, 3.40; Evening Service, 7.30. Improvement Class: Monday Evening. Investigation Class: Tuesday Evening; Psychometric Readings: Wednesday and Friday, 8 o'clock; Developing Class, Thursday.
W. J. KERLIN, Secretary, Conon Street, Albion, Brisbane.

Wellington Spiritualist Church (Incorporated).

NEW CENTURY HALL, KENT TERRACE.

Mr. THOS. KIRK, President.

Service every Sunday Evening at 7 p.m.
Visitors Cordially Invited.
Splendid Reference Library open to Members.
GEO. BODELL, Hon. Sec., 7 Ribble Street, Island Bay.

THE AUCKLAND SPIRITUALISTS' CHURCH.

(INCORPORATED).
AUCKLAND, NEW ZEALAND.

Services at 175a SYMONDS STREET, 3.15 and 7 p.m.
President:—Mr. H. FRITCH.

Hon. Secretary:—H. A. CLARKE, 46 Torrance St., Omehunga, Auckland.

FOOTSCRAY SPIRITUALISTIC CHURCH.

MECHANICS' HALL, NICHOLSON STREET.

President:—J. K. McSHANE.

Sunday Services, 3 p.m., Mediums' Meetings; 7 p.m., Flowers; Church Service. Tuesday Evenings, 8 p.m., Psychometric Readings.

MALVERN SPIRITUAL TEMPLE.

DISPENSARY HALL, VALETTA STREET, MALVERN.

Mediums Message Meeting, 3 p.m., Healing Circle; 7 p.m., Lecture and Flower Readings, Mr. Miller, Mrs. Allen and Mrs. McMurran.
Leaders. Strangers Welcomed. Temple of Higher Spiritualism.
H. PARKER, Hon. Sec., 73 Edgar Street, East Malvern.

SPIRITUALISTIC CHURCH OF WESTERN AUSTRALIA (Incorporated 1905).

197 MURRAY STREET, PERTH.

Sundays, 3.30 p.m., Flower Service; 7.30 Address, followed by Clairvoyance. Mondays, 8 p.m., Public Propaganda Lectures; Tuesdays, Inner Circle. Wednesdays, 8. p.m., Psychometry. Thursdays, Developing Class. Fridays, Public Healing. Saturdays, Study Class for Psychic Phenomena.

No Workers, Mediums or Speakers receive remuneration for their services in this Church.

F. G. BOWERS, Hon. Sec.

THE AUSTRALASIAN SOCIETY FOR PSYCHICAL RESEARCH.

To which is affiliated The South Australian Association of Occultists and Spiritualists (incorporated) and the Adelaide Spiritual Church (incorporated).

Information Supplied.—**Mr. WALTER BLAKE, Founder and President Supreme Council; 26 Olive Street, Prospect; Mr. F. W. TEMBY, Grand Mystic Chief, Grand Lodge, Ayr Avenue, Lower Mitcham.**

"THE HARBINGER OF LIGHT."

PUBLISHED MONTHLY.

AUSTRAL BUILDINGS, 117 COLLINS ST., MELBOURNE.

ANNUAL SUBSCRIPTION RATES—PAYABLE IN ADVANCE

The undermentioned Subscription Rates include Postage.

The Commonwealth and New Zealand	**9/6**
South Africa	**10/6**
Great Britain	**10/6**
The United States of America and Canada 2 dol. 60c.	

Exchange must be added to Cheques.

New Zealand Subscribers please remit by Post Office Money Order. Postal Notes are not negotiable in the Commonwealth. Letter postage from the United States is 5 cents.

"THEOSOPHY IN AUSTRALIA."

The Monthly Journal of The Theosophical Society in Australia.

Illuminates the Principles of Theosophy, explains and inspires life in all its phases, and gives the progress of the Theosophical Movement in Australia and elsewhere.

Edited by MRS. JOSEPHINE RANSOM.

Subscription, Post Free (payable in advance): Commonwealth and New Zealand, 9/- per annum; elsewhere, 10/- per annum.
Single copy, 9d. and postage.

Siddeley Chambers, 114 Hunter St., Sydney, (Australia.)

THE INTERNATIONAL PSYCHIC GAZETTE,

BRITAIN'S POPULAR PSYCHIC MONTHLY.
Edited by JOHN LEWIS.
Annual Subscription, 8/- Post Free.

It is Bright and Broad in Outlook, and discusses every phase of Spiritualism, Spirit Photography, Clairvoyance, Psychometry, and other Psychic Studies.
Subscriptions may be sent by Postal Order to The International Psychic Gazette Ltd., 69 High Holborn, London, W. C. I.

MRS. ETTA FRANCES ROTHWELL.

ASTROLOGER.

"Guide your Life by this ancient Science."

Progressed directions 1925. 7/6 (1st chart); 5/- subsequent years. Send full birth date, hour (a.m. or p.m.), place and personal appearance.
G.P.O. Box 1196, Wellington, New Zealand. Money Order from Australia.

THE MAGIC CIRCLE, Registered Design No. 3867.

2/9, post free in Commonwealth; **3/3** beyond.
Obtainable at "The Harbinger of Light" Office, Melbourne.

Wholly set up and Printed by B. L. Hickie, James Street, Geelong, for the Proprietor, W. Britton Harvey, and Published by him at Austral Buildings, Collins Street, Melbourne.