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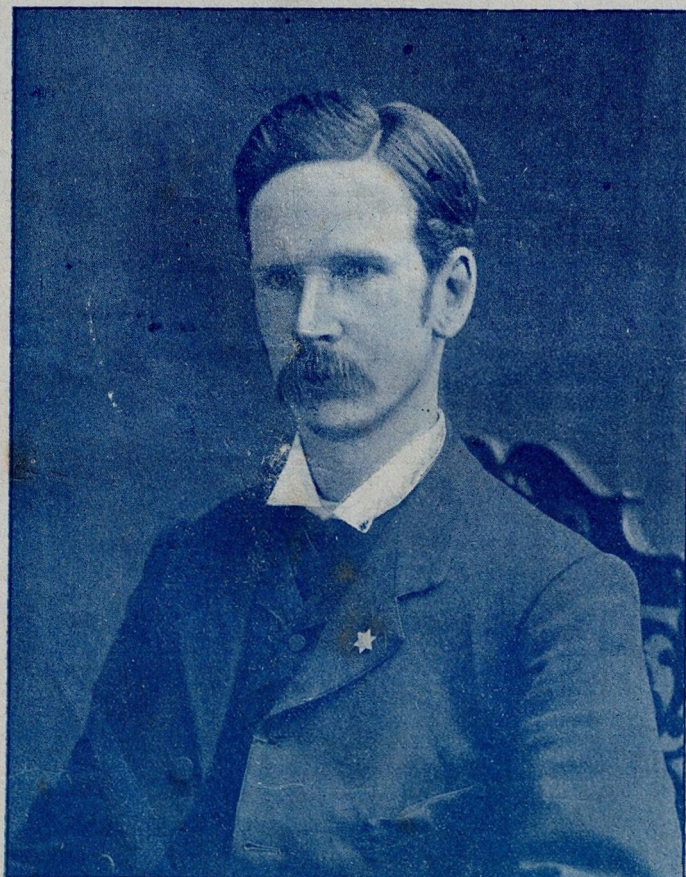
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright

Vol. 39. No. 481.

MELBOURNE, MARCH 1st, 1910.

SIXPENCE.



BERNARD O'DOWD, B.A., LL.B.,
Poet and Psychic.

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MARCH 1, 1910.

CONTENTS:

<i>Editorial Notes</i>	33
<i>Bernard O'Dowd (Portrait)</i>	34
<i>Mr. T. W. Stanford's Seances with the Medium Charles Bailey</i>	36
<i>Reviews: Jeanne d'Arc</i>	37
<i>The Survival of Man (Sir Oliver Lodge's New Book)</i>	39
<i>Spiritualism in the Churches</i>	40
<i>Robert Owen, Philanthropist and Spiritualist</i>	40
<i>Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance</i>	
<i>Supplement—The New Religion</i>	41
<i>Spirit Photography</i> 41; <i>Automatic Writing</i>	41
<i>Faith and the Churches (Portrait Rev. R. J. Campbell)</i>	42
<i>Oahspe</i> 43; <i>Open Spaces (Portrait, "Irven")</i>	44
<i>Personals</i>	45
<i>Reports of Spiritual Societies</i> 46; <i>Correspondence</i>	47

EDITORIAL NOTES.

Among the many callers who are anxious to learn something of the spiritual work being done in Melbourne came a Canadian gentleman the other day, but one chiefly resident in the United States. He was a new inquirer, having only learnt from the "Harbinger" during his travels, and when in New Zealand, of the startling phase of mediumship through Charles Bailey, familiar now as household words to Melbourne citizens. He had been greatly impressed with the "apports" in Mr. Stanford's museum shown to him that morning, and, as a scientific man, greatly interested by Mr. Stanford's elucidation of the spiritual basis of matter, as an explanation of such well-attested facts. "Do you really think," said this gentleman when quietly chatting in the reading-room of this office, "that the exposition of spiritual power as given at these seances will ultimately help to bring about a New Religion; and that a study of psychic phenomena generally tends to open the mind to spiritual truths? Perhaps it must be so," he added, "for I swear by Sir Oliver Lodge, and I see that he has completely accepted the spiritual hypothesis as the result of his own investigations."

It is just because I am certain of this, was my reply, that for so many years I have persistently set forth the need of religion, and also in the majority of cases the only gateway to a knowledge of spiritual things is through psychic phenomena. It is good to find that this is the experience also of some of the greatest minds of our day. F. W. H. Myers tells us in his posthumous scrap of spiritual autobiography, of his birth in the midst of ecclesiasticism—his father a Church of England clergyman—his rejection of the church dogmas when put to the test for want of evidence, and his dreary time of negation, and finally, as a last forlorn hope, his famous study with his Cambridge confreres of psychic phenomena. After twenty years this led him to the most complete faith in a future life, and the setting forth of a real religion founded on the knowledge he had so laboriously acquired. Every preacher of note who is making his mark in the world is finding the same thing. Rev. R. J. Campbell, in his article, "Faith and the Churches," in the Christmas number of "T.P.'s Weekly," quoted in another column, says:—"I believe that the spirituality and eternity of man will be re-affirmed. The scientific world will accept as satisfactory the accumulating proofs of the continued existence of the soul after the change that we call death. Already in its investigation into the nature of the cosmos, it is finding that matter more and more tends to disappear into a mode of mind."

The great thing for us is to realise that we, as individuals, are parts of that great Universal Mind, and that the union between ourselves and that great Central Source of Light and Love can become as personal and tender as that of father and child. It must be remembered, however, that to run after tests and to consult fortune tellers is not spiritualism. Good

is it for us to know that we are surrounded by "a great cloud of witnesses," but these are not to be "directors," but companions, on an upward road, and we ourselves must "run with patience the race that is set before us." Mr. W. C. Nation, editor of the "Message of Life," New Zealand, and President of the National Association of Spiritualists there, has some valuable remarks in his Presidential letter to Spiritualists of the Dominion, in view of the Convention to be held at Easter. He says: "We must seek for a higher-toned Spiritualism than prevails to-day. If a change for the better is not brought about there will come separation, and this we must prevent if possible. At present there is so much pandering to the curiosity of the crowd that teaching is neglected. So long as large congregations and good "gate money" are the ruling thoughts in our societies we shall fail as light-bearers, our spiritual life will be inactive, and the blessing of the Great Supreme will be withheld. We have come to the time when we must declare whether spiritual teaching or tests are to be in the ascendant." In another column Mr. Nation says:—"It does not require a spiritual consciousness to become a Master of the Veil. This accomplishment does not depend upon piety, goodness, uprightness, not even upon morality, for the vilest of men may go far into the domains of so-called invisible things. Black magicians are just as much in evidence in the Astral zone as white magicians."

There is no longer any doubt for those who have studied the subject of the reality of spirit control. The crux of the whole matter lies in drawing about ourselves the best and purest influences. It is not to less spiritual communication, but to more and of a higher kind, that the best thought of the time is directing us. But it is the hardest task to get ordinary people to see this. Generally it is some bitter experience gained through listening rather to external messages, than those which come in the secret recesses of one's own soul, that the eyes are opened. "I have sounded the depths of so-called mediumship," said a highly spiritual man the other day, "have been beguiled and led astray by apparently confirmatory messages, and now I go simply to the depths of my own soul for direction and illumination." So one has to be ever watchful against self-deception in these matters. We are told in the Gospels that "false Christs and false prophets shall rise, and shall show signs and wonders to seduce, if possible, even the elect." And this is true to-day. Therefore, "Call not upon the spirits of the dead to come to thee; but call thou on thy Creator for wisdom, and light, and truth, and purity, and if it be well for thee He will send unto thee such spirits as are best adapted to thee for thy resurrection." This has been proved over and over again in human experience. In my own case I am a spiritualist among spiritualists. My whole life is guided, my work directed, and yet I am never told precisely what to do, lest my will should be emasculated. If divine guidance is sought inspiration will come at the right time and the way will be made clear. This is no new thing. The Bible is full of it, the great teachers of the present time insist on the need of getting in touch with the Supreme Power of the Universe. Rev. R. J. Campbell says:—"The panting hunger of the soul of man for intercourse with the eternal is a supreme fact. Church or no Church, the spiritual force identified with Christianity will go on to fresh triumphs and re-clothe itself in larger and more lasting forms." This is where the real work of Spiritualism lies in the future.

BERNARD O'DOWD.

Poet and Psychic.

BY ANNIE BRIGHT.

It is not possible in a necessarily brief article to say all that ought to be said about Bernard O'Dowd, the Australian poet *par excellence* of Democracy and the spiritual basis of the Universe. In its review of "Dominions of the Boundary," his third published volume, the London *Spectator* said, "Mr. Bernard O'Dowd stands alone among modern Australian poets." Its very title we find gives a clue to the motif of the poem. "Dominions" means rulers, and the "Boundary" is what Mr. Stead would call "Borderland." It is because Bernard O'Dowd has something definite to say on the great subjects that I endeavour to treat in this paper, that he was, moreover, Leader for two years of a Group in the Melbourne Progressive Lyceum, that he is himself a psychic of the order of William Blake, if he gave his psychic faculties full play, that I feel it a privilege to have his portrait and a few notes of his life to set before my readers. Candidly I have to confess that much that passes for poetry is for myself mere jingling words. One has to sift a great deal of chaff to get a real grain of thought, something that shall appeal to the highest in our nature and give prophetic assurance of the great spiritual world all around us, something that shows the origin and destiny of man. Carlyle's advice to would-be poets was never to put into verse what could be better and more tersely expressed in prose. This is why Walt Whitman appealed to me nearly thirty years ago as no other poet before or since. Every line is instinct with life; there is not a superfluous word in his poems that cover nearly 400 pages. Each line is, moreover, ever new. And Bernard O'Dowd has much the same to say in that powerful booklet of his, "Poetry Militant," his Presidential Address to the members of the Literature Society of Melbourne at the opening meeting last year. "One reason," he says, "why I am raising this question of Poetry Militant is because, admitting, of course, a number of important exceptions, I think that contemporary poetry is saying *nothing* in a multitude of beautiful words, phrases, and forms." On another page he says, "I hold that the real poet must be an Answerer, as Whitman calls him, of the real questions of his age, that is to say, that he shall deal with those matters which are, in the truest sense, interesting and, in the noblest sense, useful to the people to whom he speaks." He says that Whitman's "The Answerer" summarises all he would say for poetry militant, and quotes from it for his concluding sentences, such as:—

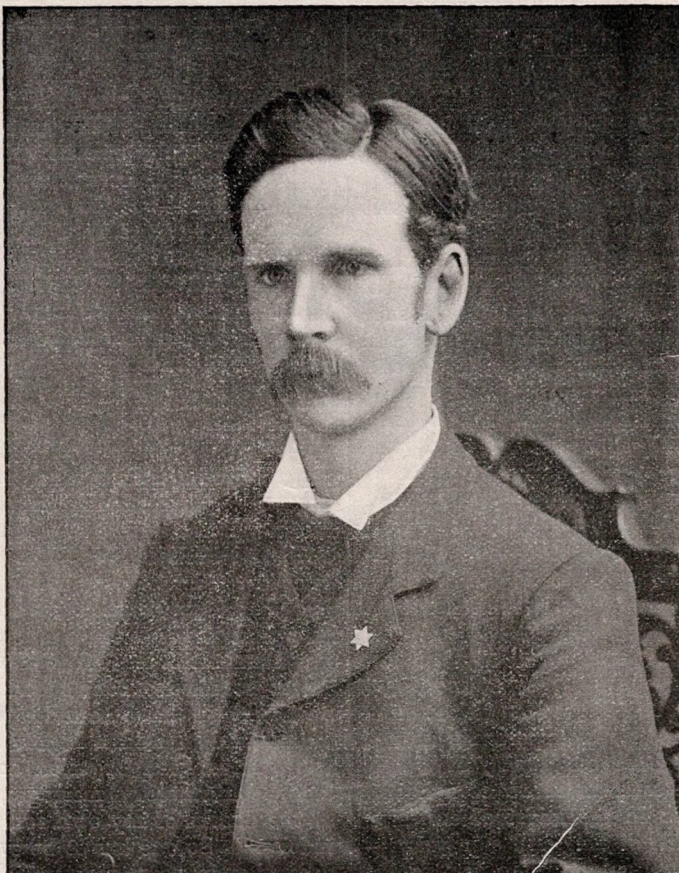
"The words of the true poems give you more than poems,

Whom they take, they take into space, to behold the birth of stars, to learn one of the meanings,
To launch off with absolute faith, to sweep through the ceaseless rings, and never be quiet again."

This is what Spiritualists do when they realise there is such a thing as "the birth of stars" that Whitman talks about, and that supreme fact of all—that matter in all its shapes—our bodies, the glorious flowers that gladden our eyes, everything in short that we can conceive of, from the tiniest atom to great Sirius in the sky overhead, is but spirit materialised for a season. Bernard O'Dowd is receptive to every spiritual vibration in the Universe. He says a poet "must resist the hardening influences around him which would make him less sensitive to the human cries we too frequently succeed in shutting out, and to the more than human whispers vibrated through plants and flowers and birds and stones and human symbolism by Operators at the Other End."

EARLY LIFE AND TRAINING.

It says much for the sturdy will and self-reliance of Bernard O'Dowd that he secured the degrees of B.A. and LL.B. from the University without attending lectures, thus giving him the highest qualifications for his present position as Assistant Librarian of the Supreme Court of Victoria. He is essentially a son of the soil, and was born on April 11, 1866, at Beaufort, Victoria. His first educational training was received at the State Schools about Ballarat, and at Grenville College of that city, but he has done, of course, an immense amount of private study. In the short interview I had with Mr. O'Dowd, he told me how much he had learnt, especially in the direction of originality of thought and unfettered attitude towards all problems of life, from his couple of years' connection with the Lyceum. There are also tender associations connected with those two years at the Lyceum, for it was in Liberty Group that he first met his wife, then Evangeline Mina Fryer. In 1889 he was married and has five boys, the name of the eldest, Montaigne Eric Whit-



BERNARD O'DOWD.

man, showing that Mr. O'Dowd had at that time become acquainted with the author of "Leaves of Grass." It is interesting to notice also that his first published work, a pamphlet, entitled "Democracy and Conscience," was the substance of a lecture delivered one Sunday evening at the Lyceum some years ago. Since then his volumes have followed in quick succession. "Dawnward?" was published by the Sydney *Bulletin*, to which he had become a contributor. The *Bulletin* wrote of this first volume of his: "It is a memorable and enduring contribution to the literature of Australia and of social effort." Jessie Mackay, of New Zealand, herself a lyric poet of a high order, said in the Otago *Witness* review of "Dawnward?" that Bernard O'Dowd was "the thorn-crowned laureate of the new democracy. . . . He has seen his vision of the Legions of the Lost; he has sounded the depths of the Infernos back of civilization." Professor Tucker, of the Melbourne University, said of "Dawnward?" that "it was the best book of verses yet produced in Australia." Walter Murdoch, Lecturer in English at Melbourne University, said in his *Argus* column of rare excellence, with *nom de plume* of "Elzevir,"

"This utterance has an originality which makes the most hackneyed measure seem like a new poetic form; and his profound sincerity, the fervour of his belief in the capabilities of humanity, the intensity of his wrath and of his pity—these things emphatically set him with those who, in his own words,

Are cleansing for the Harmonist
The City of His Dreams."

HIS GROWING SPIRITUALITY.

When we come to his next published work, "The Silent Land," it is found to be one of special interest to Spiritualists, and all inquirers into things occult. It is a poetical treatise on the border country between the Seen and Unseen. When reviewing this work, and "Dawnward?" the London "Times" critic said, "The most arresting work of the younger generation is that of Mr. Bernard O'Dowd." "Dawnward?" may be styled the poems of Revolt — with much more active hate against the wronger than in his later books. About the time of its publication, Mr. O'Dowd tells me that he came under the influence of a friend who was able to lead his steps to platforms where softer horizons and fairer skies were visible, and that influence, strongest perhaps in "The Silent Land"—indeed inspiring that book—lasts until now. And he has had many psychic experiences, ranging from telepathic communications with friends as far away as Western Australia, and automatic writing, to what seemed the perception of strange beings participating, though unseen, in every detail in everyone's life; clairaudience and a heightening of the spiritual activities generally. These experiences occurred about seven years ago, and had considerable influence in making more real the author's theoretical idealism and acceptance of a spiritual theory of the Universe. So powerful was the influence that I involuntarily thought of William Blake's Visions and drawings of the spirits that gathered round him as Mr. O'Dowd told me how he had to give up his automatic writing, so powerful were the influences that controlled him—poets, and others, whose names we all reverence, surrounding and controlling him. Mr. O'Dowd was wise enough to exercise his own will power, and curb an influence that would have arrested his own development probably, and given no more poems to the world. He learnt what is the most difficult lesson of all for psychics to grasp, as set forth in a valuable article just to hand that "the influences about us are invaluable as guides, but not as directors"; do not give heed to these slavishly, but with discretion and judgment. The personal will must be supreme if any of us are to do a work in the world of any value. At this time, Mr. O'Dowd tells me, he was a member of the Theosophical Society, but dropped out, not finding anyone in Australasia able to give practical advice to explorers of occult regions.

DOMINIONS OF THE BOUNDARY.

Looking at this third volume of Bernard O'Dowd's one finds as mentioned at the beginning of this article that "Boundary" means "Borderland," and that it is really a poetical account of the Ancient Gods brought up to date. These are shown to be real influences still, under other names, and actually influencing human actions to-day. The author's treatment of Hermes as the God of Magic, Isis as the Goddess of Spiritual Wisdom, and of Bacchus as the God of Spiritual Exaltation or Enthusiasm, should be particularly interesting to Spiritualists. These spiritual thoughts permeate his latest volume, "The Seven Deadly Sins." One verse shows how nature and life are idealised by his pen—

"On every dream a Daniel rides,
On every fact a fairy,
In every child a Saviour hides,
In every mother, Mary."

HIS RELIGIOUS OUTLOOK.

"I hardly know," said Mr. O'Dowd, as we chatted on these great themes, "how you ought to describe me religiously. I am an eclectic, and do not care to

label myself anything definitely. Let me see, I have been a Lyceum Leader, a Secular Lyceum Leader, a Secular book writer, a member of a Theosophical Society, an attendant at Christian Science services, once a lost sheep returned to the fold of the Roman Catholic Church, and latterly a believer and practiser of New Thought; I am a regular attendant at Unitarian services, as well as a member of the English and local Rationalists' Associations—some-what of a mixture, perhaps, but genuine, I think, through it all." But these names, I said, so long as you are fighting the Materialism of the age, do not matter. But for the Rochester knockings and the rude awakening people seemed to need from their absolute disbelief in anything but what they could discern with their five senses, none of these societies would have come into existence. Some may learn from one society, and some from another, but, at best, none have but glimpses of truth, and my great desire is to get people out of the idea of "sects" which seems so hard to extirpate from the human mind. Ella Wheeler Wilcox, whose writings have always been a great source of inspiration to myself, is very strong upon this point. New Thought, she says, is just Old Thought brought back to our consciousness. Spiritual Healing is a universal gift; Theosophy or Divine Wisdom is not confined to the Theosophical Society. The great thing is for each one of us to get into touch with that great Ocean of Love and Life, to draw into our souls more and more of its inspiring force—that is, indeed, the end and aim of all religion of the vital kind. In a remarkable sermon, a notice of which appears elsewhere, the Rev. G. S. Brett, of the Congregational Church, Brighton, said lately, in speaking of the failure of the churches to attract the masses as set forth in the "Age" article, "The Message of the Church," "The truth is that the consciousness of God is just beginning to dawn in our national life. . . . The God of the old theology requires men to believe what they cannot, and then punishes them—out of all reason—for their unbelief. The God whom men are beginning to recognise to-day is the Eternal Reason, the Eternal Love, the Eternal Spirit of Goodness." This is the very heart of the teaching of Primitive Christianity, and of the Higher Spiritualism. Poets, like Bernard O'Dowd, as set forth in his Poetry Militant, are leading the way to this. Ibsen, Tolstoi, Walt Whitman, all our great leaders, preach the omnipotent power of Love. Myers says Love is the basis of the telepathic law, the potent force in all real communications with the Unseen World. And "All, all for Immortality." As Whitman says—

"Has anyone supposed it lucky to be born?"

I hasten to inform him or her it is just as lucky to die, and I know it."

Rev. Dr. Humphreys, late of the Cathedral of St. John, the Divine, contributes to the "New York Herald" a notice five columns long of three sittings he had with Eusapia Paladino, under strict test conditions. His testimony to the genuineness of the phenomena is most convincing. He says he went to the seances, which were attended by a few leading citizens, including on one occasion an Admiral, who has served his country with distinction (probably Admiral Sperry, who avowed himself a Spiritualist when in command of the American Fleet here), "as an open, fair-minded observer, avoiding both the prejudice of the sceptical materialist and the credulity of the gullible Spiritualist." The chief phenomena were the rising of the table about 14 inches from the floor, and remaining some seconds in the air without anyone touching it, materialised arms and the moulding of clay in a partial manner. Dr. Humphreys says he considers the phenomena due to some natural law, and "looks forward to the time when all this will not only be thoroughly understood, but when these forces will be controlled and used by everyone."

MR. T. W. STANFORD'S SEANCES WITH THE MEDIUM CHARLES BAILEY.

BY ANNIE BRIGHT.

To those who had the privilege of being present at the last meeting of Mr. Stanford's circle on December 9th, the evening before the medium left Melbourne en route to England, the following address by Dr. Robinson will be welcomed as a valuable memento of a unique gathering. It was a memorable occasion. The circle was an unusually long one, but so full of interest to the great crowd of sitters that it was with regret that the last word of farewell was spoken. In addition to Dr. Robinson, Professor Denton, Professor W. K. Clifford, and Dr. Witherow gave brief addresses, and Dr. Whitcomb, in his concluding remarks, said that quite a number of visitors from the other side of life were present, anxious also to speak and give greeting to their friends in the flesh. The meeting was opened by a hymn given out and led by a friend on the other side. Rev. Gilbert White, while, as if to mark the solemnity of the occasion, Rev. J. G. Wood, who has given addresses at these circles, offered the opening Invocation. So complete had been the state of trance, necessitated probably by the large number of controls, that it was with difficulty that Charles Bailey, the medium, could be recalled to his normal condition at the close of the circle. It was an exposition of spirit power throughout not often witnessed, and the impression left was ineffaceable. For this reason Dr. Robinson's address—which on the spiritual side is as remarkable as the scientific exposition of the wonders of the Universe by Dr. W. K. Clifford given in the February issue of this paper—has been selected as likely to be of exceptional interest to readers everywhere.

ADDRESS BY DR. EDWARD ROBINSON

"VALEDICTORY,"

Delivered on Thursday Evening, December 9th, 1909.

Specially reported by Miss M. Wilson, Shorthand Writer and Typist, Premier Buildings, Collins Street, Melbourne.

Before commencing my address, I would like to thank you for your courtesy and kindness to myself on all occasions that I have spoken to you in the past. I have been commissioned by a great spiritual conclave to teach you, and I have found most of you apt scholars.

I have taken for my subject to-night that little understood text, "Not my will, but Thine be done." Popular theology in the past, and even at the present time, teaches men that they should make known their desires unto God, and that if they wrestle with Him in prayer He will undoubtedly grant them the desires of their hearts. It is needless to say that such a conception of the Deity and His ways is a degrading one. The purposes of God are fixed—for He knoweth the end from the beginning—but they are fixed in love, from the highest spirit down to the most abandoned and degraded, in the human family. His purposes are unchangeable; although your prayers for help and guidance are assuredly answered.

CRUDE IDEAS OF GOD AND PRAYER.

In this little assembly, and everywhere, there are people who desire certain things. Some desire health, others desire wealth, reunion of friends, or, perchance, some knowledge; but remember that unless it is in accord with the divine will your desires are in vain. Can we know the will of our Divine Father? Perhaps not in everything; but a man who is truly spiritual will have a sure guiding inner voice, which speaks to the soul of man, and is a monitor to him and to himself alone, "For when He, the Spirit of truth shall come, He will guide you into all truth." No man has this abiding witness in his soul unless his life is consecrated to the service of humanity, unless he renders up his life and seeks not his own. As the great Teacher said, "Whosoever

will lose his life for My sake the same shall save it." It is for this reason that so many people professing to be upon a high spiritual plane, show by their daily lives that they have not attained unto that spiritual height to which they lay claim. The God of the Old Testament was a weak and vacillating deity. He was the creation of that ancient people who were said to have wandered through the wilderness, and no God can be better than the people who create Him. He had the weaknesses, the changefulness, to say nothing of the malignity of those Hebrew wanderers in the desert.

GOD IS A SPIRIT.

But the God of all spirits of whom my brother, Professor Clifford, spoke to you the other evening cannot be wayward or changeful or vindictive. To pray for temporal benefits only shows that he who prays has not made very much progress. I would say unto you people who have set your heart's desires upon the things of the earth to remember that riches and possessions are of no more real worth to you than the high-sounding titles often bestowed in flattery upon men who have never deserved them. What does it avail if you have the wealth of Croesus and are spiritually poor? What will it avail in the hour of dissolution, when you stand face to face with the verities of the life eternal and surrounded by that great host which no man can number? One good action placed to your credit in the bank of heaven will be worth far more than all the gold or precious stones delved out of mother earth. God's will towards His children upon the earth is that they shall be happy, and that happiness can only be gained through true spirituality. There is no lasting and abiding happiness in the heart of the man who is worldly. The things of the world are given to you as a steward that you may use them in the service of man. If there is anyone present, or in this city, who is acting unjustly, oppressing his servants, robbing them of their rights, or if a servant be robbing his master in any way, he is committing a sin not only against himself, but against the whole of humanity. Some people think that the result of their actions never spreads further than the place in which they dwell, but this is a mistake. No man liveth unto himself, and whatsoever a man does, the influence of it will be felt even in far-off lands, though he may not in his day realise it. When the Nazarene was upon the earth plane, he taught his disciples to pray—"Thy will be done upon earth as it is done in the heavens." The will of God in the heavens is that His children and the hosts ælic shall be truly happy. That happiness can only be attained by their being submissive to the will of the Father. "Know ye not that the Spirit of God dwelleth in you. The temple of God is holy, which temple ye are." Think you that there could be any discord in the Beulah Land and the inhabitants thereof perfectly happy at the same time? The spirits of the just who have attained unto that perfection, which is God, and have entered into the seventh sphere or holy place, are perfectly happy. No shadows fall across their souls; there are no thoughts which cause regrets, or anything that can offend—for they have entered into that blissful state of perfection, love, peace, and happiness.

Upon the earth plane there are, however, many things that are hard to be understood. It is a trial of our faith to understand how royal souled people are sometimes confined in dungeons, while the base are arrayed in regal robes, and fare sumptuously every day. It is very hard to understand how some are called upon to suffer, while the wayward and careless go singing on their way through life. If you look at it merely from the material standpoint it is certainly appalling and perplexing, but with your spiritual eyes open it is different. You realise that at last the will of God will be made manifest in you, and that in the Life Beyond you will receive justice, and that the blessed law of compensation

will work out to every suffering soul, giving him or her a just reward. This blessed thought ever compensates you in this life.

HOW TO PRAY.

How must we pray, then, as spiritual children of God? Let us at all times say, "Father I am Thy child, a child truly ignorant in spiritual matters, but I would be taught. Let Thy Spirit divinely illuminate my soul, and if I am tempted to pray to Thee, or desire that which is not in accordance with Thy purpose, and which would not be for my good or happiness, or for the good of my fellows, let it not come to pass. Let not my will, but Thine be done." Subject your will to the will of God, realising that Wisdom, though you cannot perhaps see it at the time, will bring about that which will be best, not only for yourself, but for others. Subjection to that Will, and the consciousness that whatsoever may happen to you is best, that "whatever is, is right," will bring you perfect peace and happiness. No one who realises that he is a child of God will doubt for a moment that all things happen for the best, that they work out for good to him who fears God and seeks to live in accordance with His will. You will, however, realise the truth of Paul's words, "When I would do good, evil is present with me," and there will be a continual war between the flesh and the spirit. If you can pray, "Thy will be done upon earth as it is done in heaven," even in the midst of trial and tribulation and bereavement, you will be able through your tears to say, "I know that my Redeemer liveth," and I know that which I have committed into His hands will at last work out for me "a far more exceeding and eternal weight of glory." Not until you get in tune with the Infinite, not until you get into that blessed restful and peaceful state, will you be able to exclaim with the Psalmist, "His mercy endureth for ever."

TRIALS AND TRIBULATIONS ARE MEANS OF GRACE.

People upon the earth plane make too much of the trials and tribulations of life. I think myself of the earth life and its bitter experiences, as of a painful toothache. Most of you have experienced this. Oh, the pain of it! The discomfort! Then you went to the dentist, and he extracted the tooth, and it became only a memory. Passing into the spirit side of life, the trials and the tribulations, perchance remembered, will cause you to be thankful that you had such experiences, because they strengthened your character, brought out all that was manly in your nature, and fitted you for the high and noble estate of the sons of God. We are, therefore, beloved, even now the sons of God. John says not at some future time after some fabled resurrection of the old flesh, but now are ye the sons of God, accepted in the Well Beloved. It is reported of a certain king of France, that when he was a young man he spent his days among dissolute companions, and once when in a drinking den with a number of these low associates a messenger opened the door, passed into the room, and whispered something in the young Prince's ear. Instantly he threw down his tankard, and said to his companions, "Stop your fooling, I'm a King." Oh, my friends, I would say to you to-night, if you do not regard your spiritual state and life seriously you should commence from this very moment and cease your fooling, for you are the sons of a King. Many people are content to grovel and crawl and wriggle like one of the lower orders of creation. But I say unto you stand upright on your feet, with your forehead to the stars, remembering that you are the sons of God. There is no grander sight under the sun than a true man showing all the virtues and the fruit of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith." Of such is the kingdom of heaven.

A VALEDICTION.

So, my friends, if before your medium should return, I may not have the pleasure of communicat-

ing with you, strive so that at the last you will be found worthy when the Divine Messenger shall come to you, as He will come—a solemn thought, for everyone sitting here must sooner or later hear the call, "Come up higher." It may be weeks, months or years for some of you, but it is coming with the onrush of time, seconds are ticking off into minutes, minutes into hours, hours into days, days into months, months into years, and years into eternity. A future life is opening out for you, and "what shall a man give in exchange for his soul?" It is reported that a queen when dying, being informed by the physician that she had but a few more hours to live, said, "I'll give the half of my kingdom if you can keep me alive for a single day." But the physician could not do it. Some of you are nigh unto the borders of the spirit land. Cease your fooling; it is getting serious: these are solemn moments. But when you can truly say in your soul that you desire the will of God to be done in you, you will be in that beatified condition to which many of the old seers attained, that which the great Nazarene desired for his disciples in his prayer to the Father, that "they may be one as we are." "I and My Father are one," one in purpose, one in desire, one in spirituality. Think not of your bereavements. Those who have passed within the veil are better off than you are, their spiritual eyes have been opened, no longer do they look as "through a glass darkly, but are face to face." We can all say, "Now I know in part; but then shall I know even as I am known." Thus solving the "mystery of godliness."

IN CONCLUSION.

We pray Thee, oh, our Father, this night that Thy wisdom shall be given to Thy children, and that they may be taught submission to Thy will as children of life. May each one from this night consecrate himself or herself to the service of man, realising that in serving their fellows they are serving Thee. We pray that they shall resolve to live for Thee and Thy truth, and that they may be sustained by Thyself until they are received up higher, and that Thy Spirit, which sustains the universe, will sanctify them for ever, and they shall grow to be holy immortals. Answer these our petitions, for the uplifting of Thy children, the progress of truth, and the glorification of Thyself now and ever. Amen.

REVIEWS.

JEANNE D'ARC, MEDIUM.*

Next to the Greatest of all Mediums in the estimation and affection of civilised manhood, so soon as it learns to understand and value its best and truest benefactors, which it is very far from doing at present, must be placed the peasant maiden of Domremy, the Virgin of Orleans, of whom Henri Martin, the famous French historian, has justly said that "nothing like her has been produced in the history of the world." France may be justly proud of having given birth to such a woman, who is one of the greatest glories of her sex. Up to the middle of the last century her life and character remained insoluble enigmas. The superstitious pronounced her to have been a supernatural being; the materialist could find no other explanation of the voices she heard, the visions she saw, and the premonitions she received than to describe them as the effect of mental hallucinations. Then came the gradual uplifting of the curtain which separates the world of sense from the world of spirit, and Jeanne d'Arc stood revealed as a supremely gifted medium, endowed with such faculties of clairvoyance and clairaudience as have been vouchsafed to no other human being. If she had been born in Hebrew times, she would have been ranked among the seeresses and prophetesses of the early dispensation, and we should have read in its records how "the word of the Lord came unto" this divinely inspired woman, as it

*"Jeanne d'Arc, Medium." Par Leon Denis, Paris. Libraire des Sciences Psychique, 42 Rue St. Jaques.

undoubtedly did. As it was, however, she was a riddle to the people of her own and of succeeding generations. By the first she was venerated in the beginning as something superhuman, and burnt alive in the end as an unholy sorceress.

In the introduction to his admirable biography of the Maid of Orleans, M. Leon Denis observes, "In order to comprehend the mystery of Jeanne d' Arc, it appears to us to be necessary to study and to have acquired by long practice a thorough knowledge of the psychic sciences; one must have fathomed the depths of that invisible world, of that ocean of life which envelops us, out of which we emerge at birth, and into which we are replunged at death. How," he asks, "can those writers possibly understand Jeanne d' Arc, who have never risen above the circle of terrestrial contingencies, never escaped from the narrow horizon of an inferior and material world, never obtained so much as a glimpse of the perspectives which open out to us in the Beyond?" But his qualifications for the task he has undertaken and has performed with so much fulness of knowledge and affectionate sympathy with the beautiful theme of his work, M. Leon Denis has proved by his "After Death," "Christianity and Spiritualism," "In the Invisible," the "Problem of Existence and of Destiny," and his "Wherefore Life?" Most of these have been sold by the thousand, the last-named having reached an issue of 95,000, and they are written with a grace and lucidity of style which are peculiarly French, while the first has been translated into ten languages.

M. Denis takes up the story of Jeanne's life when she was eighteen, and first heard the spirit voices speaking to her, and saw those beautiful visions by which she was inspired, instructed and guided during her short career. His heroine's first act on quitting her native village to commence the fulfilment of her mission, which the voices informed her was that of saving France, was to call on Robert de Baudricourt, Commandant of the neighbouring fortress of Vaucouleurs, who received her at first with brutality, but succumbed in the end to the force of her simple eloquence, and gave her a horse and an escort to furnish her with the means of reaching the camp of Charles the Seventh, which was then at Tours, 150 leagues distant. To him this illiterate country girl was presented with an introduction by the Chevalier de Metz, who was powerfully influenced by the spiritual forces around her. At that time the position of France was desperate. She had sustained four crushing defeats at the hands of England, on the fields of Poitiers, Crecy, Agincourt, and Vermeuil, and King and people had begun to despair of their country. Then Jeanne d' Arc presented herself, proclaimed that she had been commissioned by Heaven to save France, and to conduct the monarch after a series of victories, to be crowned at Reims. Clothed in a suit of armour, and mounted on horseback, Jeanne seemed to breathe a new spirit into the French army, and under the direction of her guide, the Siege of Orleans was raised; several important cities were recaptured from the English, and finally Jeanne's wonderful series of achievements was crowned by the magnificent ceremonial of the coronation of Charles the Seventh, in the beautiful cathedral of Reims, one of the most conspicuous figures in the brilliant assemblage being that of the Maid of Orleans.

Then came the dark hours of Jeanne's life. She fell into the hands of the enemy. She became an object of envy and calumny with some of the French military, and the ecclesiastics, jealous of her great spiritual powers, and unwilling to discern in them the land of Heaven, attributed them to diabolical agencies. She was a sorceress, they declared. The immense services she had rendered to France were forgotten, and the saviour of her country was arraigned before an ecclesiastical tribunal, by which she was subjected to the most cruel tortures. "You may tear me limb from limb," she exclaimed, "you may separate my soul from my body, but you cannot make me swerve from the truth." Nor did she.

In the cemetery of St. Owen, her judges, including a cardinal and four bishops, called upon her in the midst

of a great assemblage to declare her submission to the church. This she refused to do, and she was then conveyed to the Old Market Place, where a scaffold had been erected. Under stress of great mental sufferings, she was induced to sign a form of abjuration, but on the same night she declared to her judges, "The voice tells me that it was treason to abjure. The truth is that I was sent as an envoy from God, and that which I have done I have well done."

In the meanwhile what was that contemptible cur, Charles the Seventh, doing to prevent the judicial murder of the great Benefactress of France? Nothing. In the chateaux of the Loire, he was spending his nights in dancing to the lascivious tinklings of the lute, the viola and the rebeck, and in the pleasures of wine, wassail and licentiousness. "In the midst of such fetes," observes M. Denis, "he forgot her who had given him his crown."

At 8 o'clock in the morning of the 30th of May, 1431, in the Old Market Place at Rouen, Jeanne d' Arc was led forth to be burnt to death alive, in the presence of the Cardinal of Winchester, and of two French bishops. Kneeling down, she prayed with a loud voice, and declared that she pardoned her enemies and her executioners. Ten thousand spectators broke into sobs, and even her judges wept. The torch was applied to her pyre, at the foot of which stood the Bishop of Beauvais, who cried out "Abjure!" but Jeanne, although enveloped in flames, replied by calling upon him to meet her before the Judgment Seat of God, and the last words she appears to have uttered were these: "Yes, my voices came to me from on high. They have not deceived me. My revelations were from God. All that I have done I have done by order of God."

The martyr appears to have escaped physical suffering, for as she has since told M. Denis, she was enveloped in "a rain of powerful fluids," which shielded her body from pain. Others who have undergone a similar martyrdom have from time to time assured him that in the hour of what the bystanders looked upon as their supreme agony, they were protected from the flames by a cloud of spiritual magnetism, which will explain how such persons have been able to sing and to converse calmly at the stake. Speaking as recently as the 15th of August last, someone giving the name of Jeanne d' Arc expressed herself to the following effect:—"The voices I had first heard at Domremy remained faithful with me to the last. I heard them distinctly above the din and clamour of the populace, bidding me be of good cheer, and to fear nothing, for the fire could neither injure my soul nor torture my frail body. Hence I could bear the ribaldry of the fanatical soldiery, who forgot all I had done to liberate France from her enemies. Our earth life of pain is soon over, and is indeed to an ascended spirit but as a fitful sleep filled with troubled dreams—for such they really are—from which there is a joyful awakening, when all the terrors of the night are speedily forgotten, or, if remembered, it is only with a feeling of regret that we should have permitted them to grieve and annoy us so much." J.S.

THE SOCIAL CHRISTIAN FORMULA.

By Col. Ubaldo Romero Quiñones, Guadalajara, Spain.

The inexhaustible fertility of the teeming mind of our veteran brother in the faith, Col. Quiñones, is attested by the publication of a volume of upwards of 610 pages, in which he expounds those principles of religion, morality, social and political reform, and personal conduct, which he believes to be essential to the regeneration of mankind, and to extricate it from that pit of materialism which threatens to engulf modern civilisation; destined, moreover, to overthrow a social system in which the deification of self has become the universal religion, and every one of the eternal truths proclaimed in the Sermon on the Mount is ostentatiously trampled upon or treated with neglect and contempt. The Colonel writes always with an energy and eloquence which are the offspring of deep and earnest convictions of an intense feeling of reverence for God, of a fervent

love for humanity, and of a zeal for its service which nothing can abate; and if Spain possesses many Spiritualists so able and ardent as himself, she must be fortunate indeed. The fact that a voluminous work like this has already reached a second edition proves that he addresses himself to a large circle of cultured readers in a country where priestcraft was once so predominant. He is like a beacon light set upon a hill, and we hope he will long continue to irradiate the minds of his compatriots with increasing power and influence. He is gifted with the pen of a ready writer, is animated by the spirit of a courageous crusader in the cause of truth, and can now look with satisfaction on a period of forty-two years spent in its unwearied propaganda. J.S.

THE SURVIVAL OF MAN.

THE ENGLISH PRESS ON SIR OLIVER LODGE'S NEW BOOK.

Perhaps the most favourable notice of Sir Oliver Lodge's new book, "The Survival of Man," is in the London "Daily Chronicle." It was this paper which submitted the questions to Gladstone at Julia's Bureau relative to political affairs, the answers to which have caused so much controversy, but have also drawn attention to the fact of trance-speaking in our midst, as perhaps nothing else could have done. It also drew from the interviewer of that paper an acknowledgment of the apparent truth of Mr. Stead's contention, that these messages were above the capacity of an ordinary writer on the press for the lucidity and rapidity in which nearly three columns of the "Daily Chronicle" were produced.

So it is interesting to read in the following review of Sir Oliver Lodge's book the clear testimony of the writer's belief in the truth of spirit communication. It is quoted here for the special notice of our readers:—"Our own faith," says the "Daily Chronicle," "is that the world will one day discover, without the smallest shock of excitement, that communication with other states of existence is one of the established facts of human life."

London "Light," to whom we are indebted for valuable criticism on the book, says:—"The reviewer of the 'Daily Chronicle' thinks that such a title as 'The Survival of Man' 'deserves work of the most impressive kind,' and he thinks that Sir Oliver Lodge's book might seem to a careless reader only the somewhat hurried assemblage of a busy man's notes and speeches, but for all that, he says, 'it is in very truth a volume of no little importance,' and is 'the bold and unfrightened announcement of a very eminent man of science that evidence exists for a belief in the immortality of the soul.' He congratulates the author on his courage, for while 'it is not easy for a physicist to declare his faith in a spiritual interpretation of the universe, it is infinitely more difficult for him, and more dangerous to his career as a man of science, to announce that he bases his faith on such proofs as automatic writing, telegraphy, and trance utterance,' yet this is what Sir Oliver Lodge does. The 'Chronicle' writer feels an 'honest admiration' for Sir Oliver's 'patient industry in a hazardous field of inquiry'—an industry which has led him to the belief, based on evidence, that 'intelligent co-operation between other than embodied minds and our own . . . has become possible'! That this knowledge, immense and revolutionary in its character, should come quietly and gradually into the thoughts of men, is in unison with human experience, says the reviewer, and it is equally in unison with what we already know of the physical universe—'not only that the life of the consciousness after death should be a slow and difficult advance towards greater truth, but that communication with the earth should be a laborious and patient process. Our own faith is that the world will one day discover without the smallest shock of excitement that communication with other states of existence is one of the established facts of human life, a fact little more difficult and little more

wonderful than communication between England and America without electric wires. Religious minds need feel no alarm at this prospect. The God revealing Himself to the intellect in Nature is a God of law, and the God constantly revealing Himself to the heart in religion is a God of progress. We may be quite certain that every fresh discovery in psychical science will make more manifest the truth and realism of Christ."

As to the importance to practical men of a demonstration of survival after death, the reviewer says that it cannot be exaggerated:—

"It would certainly revolutionise politics. War would absolutely cease, and democracies in every country would set themselves with loftier ambition and intenser energy to make human existence a just and reasonable preparation for the soul's progress. At present existence is based on an unequivocal materialism. As societies, we do not believe in the soul."

Mr. Sidney Low, whose volume on Shakespeare ranks as the highest for authentic and comprehensive historical research in the great dramatist's life, writes in the London "Standard" as follows:—

"'The Survival of Man,' by Sir Oliver Lodge, and the absorption 'of one eminent man of science after another in the problems of psychical research,' indicate that 'it points to that feeling of the unsatisfactoriness of mere physical science when brought into relation with ethical, spiritual, and ontological questions.' He says: 'We are in the rebound against the mechanical theory of the universe, and scientists are pushing their inquiries into the psychic realm. Science has to postulate something in the nature of mind—something which is not matter nor force, and yet can act on both, and so it reluctantly suggests that there may be such a thing as spiritual power.' So far, Mr. Low is clear, but when he talks of Sir Oliver Lodge's 'guesses' and 'looseness of thought,' he gets into a fog. He says:—

"I rise from Sir Oliver's book, as I do from most other books of the kind, with the strong impression that there is 'something in it,' but that the author has not been able to tell me what that something is, and that his own guesses at it do not go far to solve the mystery. Of course, that is no reason why he should not go on guessing. Scientific progress depends upon imagination as much as research. The discoverer has to start with a hypothesis of some kind, quite aware that it is provisional, but hoping that it may be confirmed by a patient examination of all available facts and phenomena.

"The probability is that Sir Oliver cannot tell Mr. Low 'what that something is,' owing to Mr. Low's inability to realise the value of the evidence. Sir Oliver Lodge, Sir William Crookes, Dr. A. R. Wallace, Mr. F. W. H. Myers, Dr. Hodgson, and many others, did not start with the spirit hypothesis, 'hoping that it might be confirmed,' but they were compelled, 'after a patient examination of all available facts and phenomena,' to admit the Spiritualist explanation. This is a fact which Mr. Low does not realise, and he discloses his animus when he says:—

"My own opinion is that the medium, even when consciously anxious to avoid fraud, develops a kind of madman's cunning, that amazing quickness of observation and rapid inference, which sometimes goes with abnormal mental states. . . It would be a narrow dogmatism to assert that the world of spirit does not exist. But I do not see that its existence gains any more support from the feats of Mrs. Piper than it does from the achievements of Paderewski or of Sandow, or of any other person who is able to do more than most of us, either with the mind or the muscles.

"Mr. Low says 'Mrs. Piper is a dreamer of singular force and persistency,' but if he imagines that he understands the phenomena connected with Mrs. Piper's mediumship, we can only say that, judging from what he writes, he, too, is a dreamer, but one who lacks both force and perception."

"J. B.," the able contributor to "The Christian World," remarks that "we are witnessing a curious reaction from the materialism of the later Victorian period," and that "this counter movement has come—not so much from theology, as from science. It is from the study of facts and occurrences, on which science bases its conclusions, that a new theory of personality has been established." Continuing, he says:—

"Psychology is upsetting the old materialism. The researches of a Lombroso, a Myers, a Richet, a Crookes, a Flammarion, a Lodge, a Wallace—names that stand foremost amongst modern scientists—have produced a mass of evidence which it is impossible to ignore, on the soul's hitherto undreamed-of capacities. . . . If human testimony is to be regarded as of any account at all, then we shall have to admit the evidence of eye-witnesses who speak of persons in the trance state as writing and speaking languages of which they had no previous knowledge, exhibiting qualities and dispositions quite foreign to their nature, revealing secrets unknown to any but the person implicated, and predicting events which afterwards came to pass.

"Our universe is clearly not so simple an affair as naturalism has painted it. Why may not our earth, and all the cosmic realm around it, be sphered and insphered with invisible being? Who are we, to claim that we see all there is to see? Modern psychological discovery has made science turn with a new attention to the testimony of the past. The evidence on these themes of primitive peoples the world over—its unbroken continuity and its marvellous unanimity—are facts to which competent observation is every day giving more weight."

[This is just what has been persistently shown in "Harbinger" for the last five years. Truly the world is coming our way.—Ed. "H. of L."]

SPIRITUALISM IN THE CHURCHES.

It is not often that a minister of an orthodox church speaks as plainly of the causes that lead to the "empty churches" of the present day as the Rev. Mr. Brett, of the Congregational Church, Brighton. Mr. Brett is evidently a man of clear vision, and it is with pleasure we direct our readers' attention to the report of his sermon on Sunday, Feb. 13th, as reported in the "Age" of the day following:—

The article on "The Message of the Church," which appeared in the "Age" of Saturday, 5th February, was taken by the Rev. G. S. Brett as the subject of his morning sermon in the Congregational Church, Black-street, Brighton, yesterday.

"The 'Age' article calls attention," he said, "to the complaint that the church is losing its hold on the people; that men decline to attend its services, or pursue a course of conduct which is the negation of all spiritual advance; and concludes that the complaint of the church is an admission of weakness. The writer says, 'If the age requires a message, and the church has one to deliver, what power of evil can eventually prevent its lodgment in the minds of men? Truth, however baffled in its intention, must eventually win its way.' All this is true. Truth must eventually win its way. But we must put a great stress on that 'eventually.' The church is weak; her teaching is antiquated; her preachers are for the most part without vision. The old creeds are out of date, and no longer satisfy the cravings of modern people. The truth is that the consciousness of God is just beginning to dawn in our national life. It is the old pagan notion of God that is dying. And because the ministers of the church are too blind to see this, or too cowardly to admit it, they are losing their hold of the people. The God of the old theology requires men to believe what they cannot, and then punishes them—out of all reason—for their unbelief. The God whom men are beginning to recognise to-day is the Eternal Reason, the Eternal Love, the Eternal Spirit of Goodness. I

dare this morning to give you a new creed—not a scientific statement, but a working statement. We believe in the fatherhood of God and the brotherhood of man; in Christ as the exponent of the eternal justice and love; in the eternal spirit of love; in the golden rule as the fundamental law of the moral universe, and that the function of the church is to emancipate the world from ignorance, superstition, and selfishness to labour for the establishment of justice and good will in the earth. This creed, if accepted and lived up to, would change the old world into a paradise."

ROBERT OWEN.

PHILANTHROPIST AND SPIRITUALIST.

Those who have read Robert Owen's Autobiography are aware that about eight years before his death in 1858, he became a Spiritualist. This has generally been ignored in notices of his work or misrepresented, as in the "Glasgow Herald" of January 4th. By the last mail came a reply to this in the same paper by our valiant Spiritualist, Mr. James Robertson, a leading merchant of Glasgow. It will be read with interest by all admirers of Robert Owen's life-work.

ROBERT OWEN.

5 Granby Terrace, Glasgow,

January 4.

Sir,—Your very fine leading article in to-day's "Herald" on the lifework of Robert Owen is somewhat marred by the statement—"A descent into the dull fatuities of table-rapping was the last stage in the evolution of the visionary." Owen was no doubt somewhat of an enthusiast, and put his whole soul into all that appeared to him as likely to bring about a condition of blessedness for the race; but he was as clear-headed as large-hearted to the very close of his long and benevolent life. His acceptance of Spiritualism was quite in line with his whole life's course. He met with certain facts which appealed to his faculties as establishing beyond the shadow of a doubt that it is possible for the living to hold communication with the so-called dead. His acceptance of Spiritualism was not made quite at the close of his life, for long after his change of belief, which took place in 1850, he laboured on in his old vigorous manner, writing and speaking and issuing his autobiography (two volumes), which appeared in 1857. It was not till November 17, 1858, that he passed away, he having a few months previous to this attended the Social Science Congress in Liverpool, where he was heartily welcomed by his old friend Lord Brougham.

Robert Owen was only a little ahead of his day. Some of his more materialistic followers attributed his change of views to dotage and decay. His own son, as his granddaughter, Rosamund Dale Owen, wife of Laurence Oliphant, once told me, was deeply grieved when he heard that his beloved father had taken up with Spiritualism. However, this same son, the veritable high priest of materialism, had his own eyes opened a few years later to the facts of Spiritualism, showing him an aspect of nature hitherto hidden from him.—I am, etc., JAS. ROBERTSON.

Mr. Robert A. Bournsnel, whose name was prominently mentioned in January "Harbinger," in connection with spirit photographs, received through his wonderful mediumship by Mr. F. C. Barnes, of Brisbane, passed to the Higher Life on December 21st, 1909, at the age of 77 years. In Mr. H. Blackwell's memorial notice in "Light" of January 1, he says that for the past 15 years Mr. Bournsnel was the only medium in Europe through whom those on the other side could, with any degree of certainty, manifest themselves on the photographic sensitive plate, and probably "over 10,000 spirit portraits have been obtained through his mediumship." In Mr. Stead's article, "How I Know the Dead Return," he gives a striking instance of one received by him of Piet Botha.

SPIRIT PHOTOGRAPHY.

That the subject of Spirit Photography, which has been in abeyance for some time past, is coming to the front again is evidenced by the appearance in the February number of "The London Magazine" of an interesting article contributed by Mr. Henry Blackwell, a gentleman of large experience in the subject. Simultaneously a series of articles appeared in "The Two Worlds" in relation to a number of test seances held at the residence of Mr. James Coates, of Rothesay, with the medium, Edward Wyllie. Mr. Blackwell's article, after referring to the testimony of some eminent scientific men who have had satisfactory demonstration of the fact, goes into the rationale of the phenomena simplifying it to the comprehension of the average reader. This relates especially to the office of the medium, who is necessarily the possessor of an "aura, or emanation, which enables the spirit people to envelope themselves in such a way that though invisible to normal sight, they reflect certain rays which affect the sensitised plate." This is a very important point; it is well-known that the camera will photograph rays that are invisible to the normal vision and stars that are invisible through the most powerful telescope. The ethereal body of the spirit is still matter, and probably as dense, or in some instances, denser than the "radiant matter" of Professor Crookes. The article is illustrated with nine plates, six of which are copies of spirit photographs which have been recognised by friends or relatives. Most of these have been received through the mediumship of Mr. Bournell, an elderly photographer, who, though always diffident in the exercise of his gift, at the same time insistent on the following conditions, viz.:—"The investigator must bring his own plates, 3 or 4, distinctly marked with his initials. If a photographer or amateur, he must go into the dark room to put plates in slide, and afterwards develop them," the medium only taking at the camera the photograph of the client. Under these conditions there would certainly be little opening for fraud or imposition on his part. In the experiments with Mr. Wyllie at Rothesay, the most crucial test on which Mr. Coates relies is the sworn testimony of Mr. Robert Whiteford, a member of an old-established firm of photographers (John Adamson and Sons, Rothesay), an utter skeptic as to Spiritualism, and specially of the possibility of photographing spirits. This gentleman was induced to test the matter, stipulating that he was to have a free hand to make his own conditions. This was agreed to, and he brought his own plates, distinctly marked with his initials and the date; examined the camera and lens twice, posed Mr. Wyllie, never allowed the dark slide out of his hands or sight, and made everything ready for exposure and ready for taking the subject. Mr. Wyllie then rose and Mr. Whiteford took his place for the subject. The former exposed the plate for about sixteen seconds; Mr. Whiteford rose, closed the slide, took it out of the camera and posed Professor Coates. "When finished," he says, "I took away the dark slide to our studio at Rothesay. Upon

developing the plates, I found, to my astonishment, what is called 'a psychic extra' on my own plate, apparently that of an old woman. On that of Mr. Coates there was nothing save himself as subject." Mr. Whiteford further states that he entered into the matter with an open mind, with neither knowledge of the subject or the slightest faith in it. "The test picture taken by me is not, and could not be a double exposure. I went into this test as a photographer, with my eyes open and thoroughly on the alert to detect fraud. I found none. Nothing would have given me greater pleasure if I had found fraud than to expose it. I claim this photograph of myself to be 'a genuine psychic photograph.'" The foregoing is not an isolated case; several as conclusive have been recorded in this journal for many years past. John Anthony's letter in "The Harbinger" is as conclusive and evidential (November, 1892); the psychic picture there received was recognised by four relatives, three of whom were not Spiritualists. Mr. Traill Taylor, late editor of the "British Journal of Photography," obtained several psychic pictures in his own room and appliances, the medium (Duguid) merely sitting by the camera and removing and replacing the cap. There is a vast amount of evidence of the fact. In Miss Houghton's "Spirit Photography" are over fifty illustrations of recognised spirit forms, and Mr. Glendenning's "Beyond the Veil" furnishes equal testimony to the fact from an expert photographer.

This form of mediumship is a most valuable one, and should be cultivated; any good physical medium, preferably with a knowledge of photography, could by earnest application and the assistance of competent co-operators on the other side utilise his gift in this direction. We would not, however, advise this course to be adopted for purely business considerations. The class of spiritual intelligences whose co-operation is needed for success are usually on a philanthropic plane, and would only be likely to give their services for the good of mankind. W.H.T.

AUTOMATIC WRITING.

The London "Daily Telegraph" of January 4th has in its review of the January issue of the "Contemporary" some interesting remarks concerning Mr. Arthur Hill's contribution on automatic writing. The first part of the article treats in rather a flippant manner of planchette writing, but the concluding portion given below bears striking testimony to the genuineness of this mode of communication. I am indebted for the following cutting from the "Daily Telegraph" and the article also from the "Contemporary" to a most valued helper in London, who enables me to keep Australian readers *au courant* with passing events in the great metropolis.

"Mr. Arthur Hill has some curious notes on automatic 'spirit' writing. He accepts the phenomena indicated as an actual fact, and deplors that it has only lately received any scientific attention. Now there is reason to believe that we are about to gain knowledge of extreme importance—knowledge which will explode the materialism of nineteenth-century science, and will perhaps usher in a new philosophical era. We are standing on the threshold (in Professor Barrett's significant phrase) of a new world of thought. What the imminent revelation will be we can hardly as yet do more than guess. But it does

at least seem certain that a revelation is veritably at hand. He gives several interesting, if not conclusive, instances of two or more people receiving lucid communications through the aid of the planchette, and then turns to the subject of writings through the hand of a single individual.

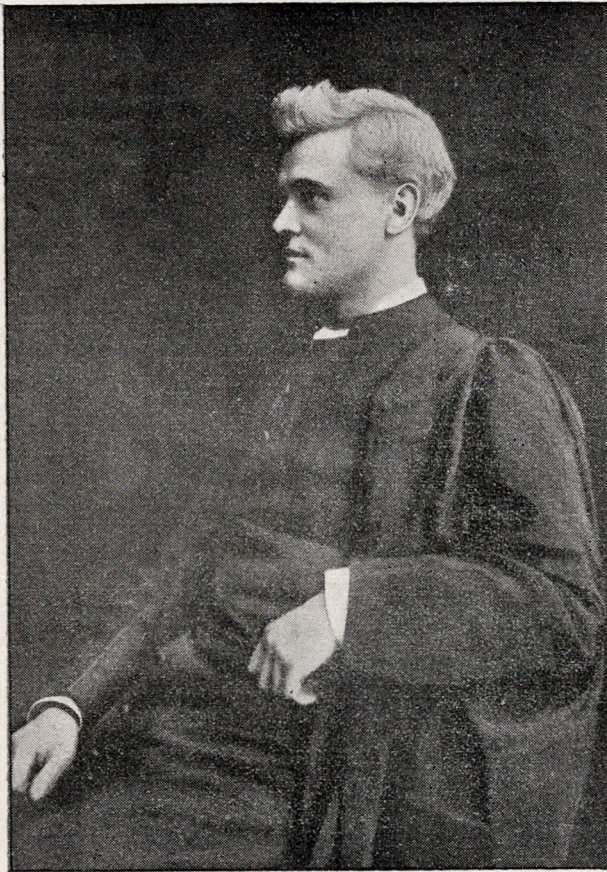
"The phenomenon, however, reaches its highest power—so to speak—in those individuals who do not need a collaborator or even a planchette, being able to write equally automatically with a pencil held in the ordinary way. Several people of position, both in the educational and social worlds, have lately developed this power, and are investigating the results in conjunction with the officials of the Society for Psychical Research, of which the present writer is a member. One of these automatists is a Newnham Classical Lecturer, known to scholars as a translator of Pausanias. Through this lady, and through three others, some interesting results have been obtained; results, indeed, which stretch the telepathic hypothesis almost to breaking-point, and which seem to point to the occasional agency of disembodied minds. But it is too early yet to form definite conclusions; though it is abundantly clear, to those who are studying the evidence, that we are on the eve of great things in this department of science.

"A word of warning in conclusion. Automatic writing is neither dangerous nor harmful for well-balanced minds, but it is best left alone by the physically weak, and by the very emotional, credulous, and impressionable."

FAITH AND THE CHURCHES.

REV. R. J. CAMPBELL,

CITY TEMPLE, LONDON.



In Melbourne, where the "Age," by its article "The Message of the Church" a few weeks ago, has called renewed attention to the waning influence of orthodox churches—an example of which ministers of the Congregational Churches here and elsewhere are seizing, as shown in the report of Rev. G. T. Brett's sermon given in another column, and Rev. R. J. Campbell's statements concerning the necessity of religion, will be read with interest. Mr. Campbell's address, "Faith and the Churches," from

which the concluding portion is quoted below, was written for T.P.'s Christmas number. Through the kindness of friends, copies of the "Harbinger" are sent broadcast to every part of the world. A letter from a prominent clergyman in Scotland was received by the editor a short time ago. It is such an apt illustration of the way our cherished truths are gradually permeating the thought of the time that I insert it here for general perusal, omitting name and locality.

Dear Madam,—I wish to thank you for your newspaper, "The Harbinger of Light." I regard it as the best of all our Spiritualistic newspapers. This is Sabbath evening, and after four services to-day I have been spending an hour reading its pages. An impulse came over me to write to you and tell you that you are influencing minds far away in "Bonnie Scotland." I had been a Spiritualist for thirty years. I have read "Oahspe," and I have it now in my library. It is a wonderful book. I must make a study of it again. I wonder when the light will really break. The ignorance of the press writers and the backwardness of the clergy are almost past praying for. I have been too silent on this matter—may God forgive me. In a large congregation of twelve hundred members I have only one family of avowed Spiritualists. They recognise the note in my teaching. But the cause is not making much headway here. We need a voice—a leader. May God bless you in all your work.—Yours, with gratitude."

Such letters speak for themselves, and show that what has been so persistently set forth in these columns is really what the world is waiting for. The following excerpt from Rev. R. J. Campbell's article could find place in any Spiritualistic journal. Mr. Campbell, my correspondent in Scotland, and all others throughout the world who persistently follow the highest in their souls are really "Faithists," i.e., those who recognise the spiritual origin of man and his unlimited power of spiritual development.

THE NECESSITY FOR RELIGION.

Rev. R. J. Campbell says:—"Is it reasonable to believe that the civilisation of the future will have nothing to do with religion?"

Could it be so, and civilisation survive? The thing seems to me incredible; no one can entirely foresee what is coming, but one thing is certain, and that is that humanity can no more do without religion than it can do without breathing, for religion is the voice of the One in the soul of the many; it is "the music of the infinite echoed from the hearts of men." A day or two ago I went to see the remarkable play, "False Gods," which Sir Herbert Beerbohm Tree has placed on the stage. There are different opinions as to the purpose of the play, which, indeed, ends on a note of pessimism; but it makes one thing very clear and distinct, and that is the panting hunger of the soul of man for intercourse with the eternal. The playwright seems to associate this craving mainly with human weaknesses, but he might have illustrated it no less truly from the sublimest manifestations of human strength; perhaps he does so in the closing words in which he tells us that the instinct of self-sacrifice is in us all. It is, then, not only because we want help that we seek for a God, but because somehow we want to give ourselves grandly, completely, to the Universal life.

"False Gods" shows us how this noble yearning may be degraded into base superstition, and how institutional religion is ever tending to fetter it to outworn forms from which the soul has departed; the play is obviously a picture of the state of Christendom to-day, though disguised by the laying of the scene in ancient Egypt; and the hero exactly represents—in his vehement denial that there are any gods whatever to help or hinder men—the type of mind of which I have been speaking. Out of sheer pity for the suffering, toiling multitudes he wavers for a moment in his atheistic testimony and gives the people back their gods; but in the end he feels it to be more cruel to conceal what he holds to be the

truth, that there is no mind in the universe but man's own, and that he can only look for help to his own efforts. It was a sad gospel, but that is the gospel to which the world will be driven unless faith breaks forth anew in the heart of the mighty international democracy which has turned away from the Church.

EXISTENCE OF THE SOUL.

Let me state in a few words what is my own deep and firmly held conviction about the future. I believe that the spirituality and eternity of man will be re-affirmed. The scientific world will accept as satisfactory the accumulating proofs of the continued existence of the soul after the change that we call death; already in its investigation into the nature of the cosmos it is finding that matter more and more tends to disappear into a mode of mind; psychologists are telling us that mind itself is more mysterious and complex than we have imagined, and that our present individual self-consciousness is but a fragment of the true man. The next step will be to show us that the whole universe, visible and invisible, is not less than what we commonly term self-conscious, but probably a myriadfold more; that spirit is all, and is at least what the Christian means by God; that we are all included in it, and that our self-awareness is not of time but of eternity. Then we shall begin to see more plainly than we see now how it is that the individual ever desires to sacrifice himself to the whole; how it is that we ever try to get together and help and succour one another; how it is that there is such a thing as love in any form, high or low—the love of parent for child, man for woman, friend for friend, the individual for the race. It is because we are one with all. Then religious enthusiasm will be re-born. The world will understand what underlies its various strivings after the good and true. Religion will be seen to be the getting-together impulse which is the sanction of all moral, intellectual, and æsthetic achievement. We shall despise material good as an end in itself, and value it only as a necessary means to the development of the soul on its present plane of existence. Civilisation will find God again by discovering that it has never lost Him; men will recognise God as the mysterious Somewhat which is at once the life of every man and the life that pulses and agonises in the world of worlds. No one believes that that life has ever died in anything or ever can; it is sacred and eternal, shot with gleams of glory even to our limited vision now; what must it be in reality!

THE FUTURE OF CHRISTIANITY.

How far Christianity will be able to play a leading part in this spiritual resurrection it is impossible to foretell. We may get a rejuvenated reunited Church, witnessing in deed and truth for the spiritual unity of mankind. We may live to see a modernist Pope holding out the hand of Christian fellowship to all the Churches outside the Roman communion, and frankly abandoning both the temporal power and the rigid authoritative body of dogma which has placed the Church in antagonism to the modern mind. On the other hand, organised Christianity may fail to rise to the occasion, as has been the case with the ecclesiastical systems of past ages; the present tendencies may become accentuated; the Church may be left stranded and finally perish of inanition. Whether Christianity as a name and influence could survive the dissolution of the Church no one knows; many would think it impossible; but I believe it could and would. Church or no Church, the spiritual force identified with Christianity will go on to fresh triumphs and reclothe itself in larger and more lasting forms. Besides, it is not the name that greatly matters; we are entering upon a new era, in which all that is beautiful and true in the religions of the world will be poured into the common treasury of the religion of the race. Call it by what name you will, this will be the consummation of Christianity, the goal towards which its Founder looked when He

said, "I came not to destroy, but to fulfil." And lastly, we may be sure that the real Church, the living Church, will be human society itself, purged from all its elements of injustice, strife, and dread. The new religious synthesis, whatever form it may ultimately take, will be the outcome of the reawakening or intensification of the spiritual consciousness in the corporate life of humanity. Sometimes a glorious vision unfolds itself before my gaze. I can see the Parliament of Man, the federation of the world, caring not only for material prosperity, but for the eternal destiny of all its members. I can hear statesmen, judges, preachers, and teachers taking for granted the divinity, eternity, and essential oneness of all the human beings who live and die on earth, to pass on to greater things in worlds unseen. I can see them as sure of this as now they are sure of the practical advantages of open markets and tariff walls. Yes, this will come, and when it comes we shall have the City of God on earth as it is in heaven, "and sorrow and sighing shall flee away."

OAH SPE.

As the following letter from Mr. Nelson Jones shows, his "Open Letter to Spiritualists" in the February issue of "Harbinger" has met with a gratifying response. In addition to writing to Mr. Jones direct, one local correspondent, Mr. E. W. Nicol, has forwarded a letter for insertion in the "Harbinger," and in a personal visit told me how greatly he is indebted for his present enlightenment to the "Scioahspe" articles by Edgar Lucien Larkin, and the chapters from "Oahspe," selected from time to time by a profound student of the book and published in the "Harbinger." These induced him to buy a copy of the book, and for six months he has studied it morning and evening, with the result as shown in his letter—given below. A few extracts are also taken from letters sent by friends at a distance, but without names or addresses, as permission to publish them, has not yet been obtained. Mr. J. Nelson Jones' letter takes precedence, followed by the others.

Ararat, 12th February, 1910.

To the Editor of "Harbinger of Light,"
Melbourne.

Dear Madam,—It is with pleasure that I report the fact that we have already received several most interesting letters in reply to my appeal to all Spiritualists and others who are trying to grope their way into truth, to endeavour to band themselves into a society for the special purpose of studying the Book named "Oahspe" and its sublime teachings. This gives hope that many more yet will have the courage of their opinions and announce themselves.

I am glad, also, to inform you that I have ordered a dozen copies of this book, with the view of letting others have them at cost price, or of lending them out under the supervision of any society that we may form.

As the book is hardly known in Victoria, perhaps you will allow me to set before your readers its own claim. This is it:—"Not infallible is this Book, Oahspe; but to teach mortals how to attain to hear the Creator's Voice, and to see His Heavens, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death."

Worthy objects, indeed, which none should cavil at.

Yours very truly,

J. NELSON JONES.

Essendon, 18th February, 1910.

The Editor, "Harbinger of Light."

Dear Madam,—The initiative taken by Mr. Nelson Jones to seek out Faithists, and in so ably addressing readers of the "Harbinger of Light" through your last issue on the subject of Oahspe, is to be commended. He probably voices the keen desire of many, who, so regarding themselves, are usually exercised in their minds as to getting in touch with "brothers" and

"sisters." Mr. Jones' action, therefore, will be appreciated by those Faithists who may fortunately be thus reached.

The power for good of a Faithist Community is inestimable. Oahspe proves such to be the case.

Might I suggest that there are assuredly numberless Faithists, who, though wanting in a knowledge of the book, Oahspe, are yet acting an upright part, and a few, in all probability, tenaciously following the precepts; so that the proposed step of banding ourselves together will prove a means of attracting the right-minded man and woman, maiden and youth, to the community so formed. Such a community would be the means (surpassing all conception) of providing for their unsatisfied yearnings, to accomplish which readily they must else need strive almost in vain.

We would not, however, cry "A Faithist, or nothing," for though its tenets form the only highroad, and whilst the belief might be deemed sectless, still, to my thinking, it has probably almost as many sub-phases as individual adherents, because "Truth is many-sided," and Faithism essentially represents truth.

There is one thing I wish to refer to, and this relates to an idea now obtaining currency that Oahspe presents something beyond the comprehension of the ordinary individual. This is not all the truth. Whilst one may spend even a life time in fathoming its delights, yet these are to be found spread broadcast with a lavish hand on every page in such simplicity that the most ordinary intelligence may revel in the happiness they dispense, skimming, as it were, the delightful cream and leaving the minutiae of the germinal and molecular composition, whence it is yielded to such minds as please to explore these depths or heights.

Who desires to read Oahspe? Who can lend? Copies are not numerous in Melbourne, but the utility of each one may be much extended. It forms delightful reading. It constitutes, if desired, an engrossing study. Besides, and before all, it is a book of the most practical utility to each and everyone.

I trust that the present effort through the "Harbinger" in instituting this search will be crowned with that success which the high object desired to be attained, should assure its achieving.

Sincerely,
E. W. NICOL.

Mr. J. Nelson Jones,

Dear Sir,—I read your letter in the "Harbinger" on "Oahspe" with pleasure, I may say that I have the privilege of possessing one of these remarkable books, and I feel the great want of being able to meet any one who can discuss the matter brought forward. I find so few in the country who have any knowledge of Spiritualism.

I think your suggestion to try and establish an Oahspian Society a good one. Of course I recognise the difficulties for country members to attend, but that may be got over to some extent by publishing papers from the Society.

Yours very sincerely,

J. Nelson Jones, Esq.

Dear Sir,—I read with great pleasure and interest your "Open Letter" in this month's "Harbinger." Some little time ago I purchased a copy of "Oahspe," and I may say it has been a revelation to me. I have been interested in Spiritualism and a reader of Spiritualistic literature for a number of years, and I can honestly say that I have received more light from "Oahspe" than from all the others. Previous to reading this most remarkable book, I placed the works of Andrew Jackson Davis as the highest teachings of Spiritualism, but now I place "Oahspe" at the top. At the same time I do not wish to belittle the great good done by A. J. Davis, but I think that "Oahspe" is a continuation of the revelations begun through A. J. Davis.
Etc., etc.

"OPEN SPACES."

By "Irven."

From time to time have come under my notice verses and sonnets by "Irven," who is well-known to many of us here, and in Adelaide, as Mrs. Mackenzie. To talk with her is to get glimpses of "Open Spaces," where away from the madding crowd the deeper things of life become a reality, and no one can achieve this better than by taking up the little booklet, "Open Spaces," just published by Mrs. Mackenzie. Both Mr. and Mrs. Mackenzie are earnest Spiritualists of the spiritual order, that is soon, it is hoped, to be in the ascendant among us. It is due to these workers that the Spiritualistic Society has been resuscitated in Adelaide, and Charles Bailey, the medium, was invited for the opening meeting, and to remain in Adelaide for an exposition of the "passage of matter through matter" before starting for England in the German mail boat on January 3rd. Three sittings were held, with excellent results.



"IRVEN,"
Author of "Open Spaces."

One poem, "The Ever Open Door," is selected from "Open Spaces" as appealing to all classes of readers, and friends wishing to possess copies of the booklet can send to Miss Hinge, the "Harbinger of Light" office, or to Mrs. Mackenzie direct, 8 Palm Place, Hackney, South Australia, price 1s.

THE EVER OPEN DOOR.

Through the door, and through the door,
They march and march for evermore,
And God's great Angels stand before.

Athrough this portal of the "dead"
A vast procession, bent of head,
Pass ever on with silent tread:

Pass ever bare and nakedly,
Their earthly garments failingly
Fall'n from forms no more we see:

The babe, with glad hands stretching back
For butterfly in sunbeam's track,
Who held earth-life with fingers slack:

The tender maid, with deep regret
For lover's kiss so lately met—
Her cheek with streaming tear-drops wet:

The lordly bishop—reft of all
His gorgeous robes—must e'en let fall
His crucifix of gold so tall;

The wailing wanton, in despair,
Who knows naught else—bereftly bare—
Save pleasures she no more may share:

The weary pilgrim, fainting o'er
The threshold of that Silent Door,
From many wounds, and stresses sore :

The humble beggar, and the proud
Vain noble who doth shriek aloud
In dearth for lost gold-woven shroud :

The 'righteous,' and the wan-faced 'saint,'
With meek demeanour and mild plaint,
Who eye with fear each hidden taint.

But—here an one and there an one
Who push with eager ardour on :
Knowing the great Goal to be won.

See ! all upon the space Within
Crowd eager Friends to welcome in
Each coming Soul that Death doth win ;

And gently from his opening eyes
They wind the veil of Death's disguise,
To show him he has gained Life's Prize :

To show him, stretching on and on,
The Whole Perfection All shall don
Who walk God's path with Love at One !

Alas ! Outside they crowd around
The eager Friends, with wailing sound—
Their bitter tears bedew the ground.

Amid the futile wealth—swift shed
By those the Angel Death has led
Onward—they wail their wanted 'dead.'

Hard, wild rebellion—pleading hands
Stretched out, that ache like iron bands
About the hearts which break earth-strands.

So, there it Open stands, that Door
Through which earth's naked humans pour,
But—pitying Angels stand before
And whisper :

“ 'Tis Life's Open Door ! ”

PERSONALS.

W. T. Stead writes of his great delight in reading the December "Harbinger" with what he terms "the magnificent tribute paid to me and Julia's Bureau" in that issue. He was just leaving for Berlin. "In my absence," he says, "the Bureau will go on with its regular work, but I think it is probable that the remarkable series of communications from distinguished persons may stop, as I find there is a great difference in the messages received when I am at the circle, and when I am not." This is very noticeable in the case of Charles Bailey. When away from the unique surroundings and excellent conditions provided at Mr. Stanford's circles, none of the leading controls—Dr. Robinson, Signor Valetti, Dr. Clifford, and others—have hitherto given addresses. In another column is a communication from Mr. Stead intended to be read at Mr. Stanford's circle in answer to a letter received from one of the sitters. It is given for the benefit of the writer, and other inexperienced inquirers.

Cavalier James Smith contributes to this issue of the "Harbinger" a magnificent review of Leon Denis' just published volume, "Jeanne D'Arc, Medium." It is an important book, of about 400 pages, and was translated and reviewed in a few days from the time it was placed in Mr. Smith's hands, and is remarkable testimony to his undiminished intellectual powers, although he is in his ninetieth year. It is added with deep regret that he is suffering from extreme weakness, and a malady that has deprived him for many months of a consecutive night's rest. "There were giants in those days," our posterity will say when his great work in the cause of Spiritualism is more fully known.

E. Wake Cook gave an admirable address on "The Purpose of Existence," before the members and associates of the London Spiritualist Alliance on Thursday, December 16th. The meeting took place in the Salon of the Royal Society of British Artists, and was presided over by Mr. Henry Withell, vice-president of the Society. Mr. Cook points out the "essentially scientific" basis of Spiritualism and its advantage over science by its facts being accompanied

by intelligence which explains them. The address runs through "Light" for January 1 and 8, copies of which are on the table of the reading room of this office.

Mr. H. Blackwell has a most interesting article fully illustrated in the February number of the "London Review" on Mr. Bournell and spirit photography. It is followed by one on "Faked Spirit Photography," by another writer. Mr. W. H. Terry writes interestingly in another column on Spirit Photography generally.

Mr. F. C. Barnes, of Brisbane, sent a valuable letter to the "Brisbane Courier" of February 2nd, on "Automatic Writing."

Rev. Joseph Deane, speaking at the Centenary of the Swedenborg Society early in December, said that it was founded 150 years ago, shortly after Swedenborg's death, for the purpose of translating, printing and publishing the great Seer's works. Later they adopted the title of the Theosophical Society, which must not be confounded, the speaker said, with present-day Theosophists. After 150 years Swedenborg was now accorded his rightful place in the scientific world, and last year his remains were taken to Sweden from their first resting place in London, as of one whom his fellow countrymen delighted to honour.

Councillor Appleyard, of Hillsborough, Yorkshire, whose vicar, Rev. Frank Swainson, has created a great stir in England by his attacks on Spiritualism, took the chair at the opening of a new Spiritualistic Church at Attercliffe, in that county. Mr. Appleyard said he was not a member of the Association, but had made up his mind to help the Spiritualist Movement. He warned his hearers "against seeking after manifestations. They only tended to bring the cause into ridicule and contempt." The opening ceremony was performed by Mrs. Appleyard, and our old friend Mr. J. J. Morse was among the speakers.

Dr. John S. King has been elected president of the Canadian Society for Psychical Research. Its headquarters are Toronto, and the Toronto "Herald" says:—Dr. King, who has been elected president, has been well known in Toronto for twenty years past as a student of hypnotic phenomena. The other gentlemen on the directorate by their business standing or scholarship lend weight to the new organisation.

Mr. T. A. Button, who is the owner of the estate advertised in another column for sale in Tasmania, kindly says that it is his intention, in the event of a sale, for the "Harbinger" to benefit substantially, and in other ways to relieve me of some of the great pressure of work and financial responsibility. Even if this should prove to be a "castle in the air," grateful thanks are tendered to this faithful friend and earnest Spiritualist.

Mrs. Harris-Roberts writes from Auckland of a nervous breakdown, which has necessitated the cancelling of all her southern engagements, and sends warmest greeting to her friends here, and most precious helpful thoughts for myself. A discourse, "God, Man, Woman, and the Child," by Mrs. Harris-Roberts, has been received, but when present issue was more than filled. Our sincere united wishes are sent for her complete recovery.

Mrs. Ellen Green has sent two letters from ports on her way homeward in the "Otway." Her voyage had been so far pleasant, and she sends cordial greeting to her Melbourne and Australian friends.

Mr. Burns Macdonald gave an address on "Spiritual Healing," at Mrs. Bright's "At Home," on February 9th, the result of 31 years' study and 15 years' public practice, which gave valuable advice to those who will practise it for themselves. He has commenced practice at 398 Albert-street, East Melbourne.

Mrs. Benham also gave at Mrs. Bright's "At Home" on February 9, a brief but most eloquent address on "Engenics," a society for the study of which has been formed in Melbourne by her efforts, and already numbers many earnest women. More particulars will be given in a future issue.

Miss Lambrick delivered in the ball-room of Gladstone House, North Melbourne, by the courtesy of Mrs. Tozer, proprietress, an address on Tuesday evening, February 15th, on behalf of Miss Vida Goldstein's candidature for the Senate at the forthcoming elections. Miss Lambrick's subject was "Why Women Should Vote," and it was an able exposition of how legislation for women can only be effectively carried out by themselves.

Mr. J. Isherwood was presented before leaving for Ballarat with a gold watch and sovereign case, by Mr. C. A. Brown, a member of Mr. Isherwood's classes. This was presented to Mr. Isherwood at a gathering of a few friends on February 2nd, and also a gold Albert chain by other members. Mr. Isherwood is having a successful season in Ballarat, and his engagement has been extended to April.

Mr. Charles Bailey arrived in Southampton by the German mail boat "Friederich der Grosse," on February 11th. In a few weeks it is expected that Professor Willy Reichel will forward an account of his seances for "Harbinger," which are eagerly looked for.

Mr. W. McLean forwards a letter, printed elsewhere, on the successful lectures given in Wellington, N.Z., by Madame Patey.

Mrs. S. E. Morrison will be the guest at Mrs. Bright's "At Home" on March 9th, and will say farewell prior to her return to New Zealand.

At Mrs. Bright's "At Home" on February 9th, a great surprise awaited the hostess by a presentation of a beautiful silver-backed brush and comb in case, and an exquisite hand-bag and card-case in leather. It was the outcome of the kind thought of visitors at these monthly gatherings, and an acknowledgment of the spiritual help and direction given them by the various speakers and of Mrs. Bright's desire to uplift the thought of the time at these meetings and in the *Harbinger*. Mrs. Knight McLellan made the presentation in a sympathetic speech, followed by a few words of grateful acknowledgment by the recipient, who said how greatly she valued this mark of appreciation, although she never sought any public recognition of her work, which bore in itself its own exceeding great reward.

Mrs. W. J. McLennan desires friends and inquirers to know that she may be seen by appointment at "Arcadia," 4 Davis Street, East Brunswick. Take Brunswick tram.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, March 9th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Miss Fullerton and Mrs. Singleton have kindly consented to speak on behalf of Miss Vida Goldstein's candidature for Senate. "Why Women Should Vote." Farewell to Mrs. S. E. Morrison. Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

So great has been the interest taken in Mrs. S. E. Morrison's short series of lectures before returning to New Zealand, that the Guild Hall has been unable to hold the crowds waiting every Sunday night. There is, of course, a large majority of "test" seekers, and Mrs. Morrison's gifts in this direction are of the highest order. Her lectures have also been listened to with absorbing interest, and it is evident that Mrs. Morrison is rapidly developing as a platform speaker.

On Wednesday evenings special meetings have been held each week by Mrs. Morrison at the V.A.S. Rooms,

Austral Buildings, and, although admission has been by ticket only, it has not been possible to accommodate all who wish to get some proof of the Life Beyond.

At the monthly *Conversazione* held on Monday, Feb. 21st, Dr. O. L. M. Abramowski was the speaker. He took "Health" for his subject, and showed how, in his own case and that of others, perfect health may be secured by a return to nature's laws in the matter of diet. It may be mentioned that some who have considered themselves in perfect health have assured the editor of this paper that they have gained remarkable elasticity of spirits and capacity for work by a diet recommended by the doctor.

Mrs. Waschatz has resumed her valuable work for the Association after the Summer recess. Classes for development, open free to V.A.S. members, and an Occult Class are both under her guidance, particulars of which may be obtained from Mr. M. J. Bloomfield, Hon. Secretary. The Lyceum has been held each Sunday morning in the Temperance Hall.

SPIRITUALISTIC CHURCH OF VICTORIA.

During the month Mrs. Knight McLellan has been the speaker at the evening meetings, giving trance addresses which have been greatly appreciated. After the addresses Mrs. McLellan answers questions on spiritual subjects, and the evening is closed with messages from spirit friends to those present which are always correct, and the means of directing attention to the truth of spirit return.

On Sunday, January 16th, the first Anniversary Service of the Victorian Spiritual Union was held in the church hall, Mr. Drohan, Mr. Drake, and Mr. Miller were the principal speakers, followed by Mrs. Knight McLellan and Mrs. Redfern. An interesting part of the proceedings was the presence of the Lyceum children from the churches represented who each gave an item.

The Lyceum meetings have been well attended, and on one occasion Mr. Ford gave an excellent address to both young and old present. The Lyceum sessions are held in the afternoon and children are cordially invited as well as adults. Miss J. Brafield, Press Correspondent, desires for this church cordial greeting to all co-workers.

THE SPIRITUAL CHURCH OF JESUS.

I am very pleased to be able to report that we have Mrs. McLellan again with us. She lectured in Ballarat for two Sundays and great enthusiasm was shown by the packed audiences in the A.N.A. Hall, and tempting offers have been made to her for future visits. We have had three very fine inspirational addresses since her return, especially "Life and Death," which was the means of showing conclusively to some who were in doubt the continuity of Life. Mr. McLeod-Craig gave us two addresses, "Healing from the Spiritual Spheres" and "Mediumship: its Development on the Higher Plane," which were most interesting and appreciated by all present.

Our classes are formed for the year though there are a few vacancies in the Occult Class conducted by Mr. R. B. Arthur.

A Spiritual Séance, followed by clairvoyant messages, is held by Mrs. McLennan every Wednesday evening at "Arcadia" 4 Davis Street, Brunswick, commencing at 8 o'clock.

BALLARAT SOCIETY FOR SPIRITUAL PROGRESS.

Mrs. W. J. McLENNAN.

From the Hon. Sec., Mr. T. H. G. Pearson, a report of increasing interest in spiritualism at Ballarat has been received. In the early part of January Mrs. W. J. McLennan lectured for two Sundays. Her first address was "Spiritualism in conformity with all Religious

Belief"; the second being "Life After Death"; both appealing to the highest spiritual thought of her hearers, and causing great enthusiasm. On Wednesday evening a meeting was held for answers to questions and clairvoyant descriptions. These are always of a spontaneous character, and are true and uplifting visions given to a wonderful seer. A return visit is greatly anticipated.

MR. J. ISHERWOOD.

On February 6th Mr. Isherwood began a series of lectures for the above Society, and all his meetings have been attended by large and appreciative audiences. Two lectures, "King Saul's Interview with the Woman of Endor" and "Christ the Teacher," were greatly appreciated, and on Sunday, February 20th, he was to lecture at the A.N.A. Hall, the subject announced being "Belshazzar's Feast and the Writing on the Wall." Some remarkable "tests" have been given of the presence of deceased friends and relatives at the close of these meetings. Mr. Isherwood's engagement has been extended to April.

SPIRITUALISM IN NEW SOUTH WALES, CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes:—

I have to report fair attendances at our meetings. The afternoon platform has been occupied by Mr. Wilson Fritch, subject "How we know God"; Sister Estelle, "Astral Experiences"; Madam Levorna, Mr. Sullivan, Miss Mitchell and Mr. Glover. The night platform by Dr. Bell on "The Problem of Life Solved" and "Thomas Paine"; Mr. Fritch, "R. W. Emerson"; Professor Bell, B.A., "Man and his Prison"; and Mrs. Annie Turner (Vic.) Cordial greetings to all co-workers, and best wishes for self and paper.

THE SPIRITUALISTS' CHURCH OF N.S.W.

An excellent record of progress is sent of above by Mr. R. Towns, Hon. Sec. Among the list of speakers, Madame Malu must be specially mentioned, as she gave what is the first probably of some great inspirational poems. This was called "The Dawning Light," and requests are made for it to be given before other Societies, and for repetition at above Church. Madame Malu is a new medium who, in a personal letter to the Editor, told of Mrs. G. G. Cooley's prediction that she would deliver inspirational poems this year. Other speakers were Mesdames Laceta, Banks, Hayes, Mitchell and Griffiths, and Messrs. Fatherly, Towns and Mugglestone. Great success has attended the other branches of work, and Mr. Towns says they look forward to greater achievements still. Through the columns of this paper these earnest workers send cordial good wishes to all Societies.

PSYCHICAL RESEARCH SOCIETY, ADELAIDE.

Mrs. McEgan, Hon. Sec., writes of continued progress under the able management of their medium and leader, Mrs. Miller. New members have been enrolled, and two classes formed. Friends passing through Adelaide are cordially invited to attend meetings at 138 Flinders Street, Adelaide.

CHURCH OF WEST AUSTRALIA.

REGISTERED.

Mr. Randall, Hon. Sec., writes that the above church is going on very steadily under the guidance of Mrs. Edwards, who has been giving helpful and powerful addresses every Sunday evening, and has endeared herself to all. The work of uplifting is difficult here as elsewhere where people are ever seeking phenomena, but gradually the soul awakening comes. Mrs. Edwards desires cordial greeting to all friends in Melbourne and to the editor of this paper.

SPIRITUALISM IN QUEENSLAND.

From Mr. W. J. Kerlin, Chairman of the Ipswich Spiritualist Society, comes an account of satisfactory progress since the resumption of services after the Christmas recess. Madame Alrene has been the speaker, and on one occasion Mr. T. Blakely, of Brisbane, an excellent trance medium, gave an address. Mr. Kerlin concludes with greeting to co-workers, and wishing every success to the *Harbinger*. This is a new Society of earnest workers, and their good wishes are cordially reciprocated.

SPIRITUALISM IN NEW ZEALAND. WELLINGTON.

In another column appears a letter from Mr. McLean, President of the Wellington Spiritual Society, relative to the successful services of Madame Pahtey, lately from England.

CHRISTCHURCH SPIRITUALIST SOCIETY.

Mr. Chas. Champness sends a detailed report of Mrs. Morrison's work in Christchurch, from which the following items will be found interesting. All through New Zealand Mrs. Morrison's lectures have been attended with success, but at Christchurch Mr. Champness says all previous records have been eclipsed. It was necessary to engage a larger room, and the Alexandra Hall, holding 500 persons, was secured. This, however, proved inadequate, and it became necessary to open the doors at 6 for the meeting, which began at 7, to prevent the crowd blocking the footpaths. In all the work of the Church Mrs. Morrison took the greatest interest, including the Lyceum.

Mrs. Morrison is to be the delegate from the V.A.S. at the Annual Convention to be held at Christchurch at Easter of the National Association of Spiritualists in N.Z., and her friends are anxiously looking for her return.

SPIRITUAL SCIENTISTS' SOCIETY, DUNEDIN.

Mr. H. Broadbent, Hon. Sec., writes that Mr. Howard Taylor, Lecturer and Clairvoyant, is occupying the platform for three months with great success. He will be followed in May by Mr. J. M. Moorey, now lecturing in Christchurch for three months. Mr. Broadbent sends good wishes to all fellow-workers, and for the continued progress of the *Harbinger*.

At time of going to press no other reports had been received doubtless through the early printing of the paper as February is a short month. Secretaries are therefore again reminded that to ensure inclusion reports must be in by the 20th of the month. These must be confined solely to facts, and be as condensed as possible. This is necessitated by the limited space at disposal.

TO CORRESPONDENTS.

W. F. Aplin, Queensland.—Thanks for letters and kind interest in the work.

Will correspondents forwarding M.S.S. kindly enclose stamps if return is desired.

DR. FITCHETT, JOHN WESLEY AND
MR. STEAD.

To EDITOR "HARBINGER OF LIGHT."

Dear Madam,

I notice in the February *Harbinger* that Dr. Fitchett is writing about the "Barred Door." Now this is very funny. I think Dr. Fitchett is a great light in the Methodist body, if this is so, then "a greater than he," John Wesley, the founder of his *own Church*, contended the "Door" is not Barred, also the Bible supports Rev. Wesley.

Yours truly,
TASY.

WELLINGTON ASSOCIATION OF SPIRITUALISTS (Registered).

11th February, 1910.

My dear Mrs. Bright,—

Just a few lines for the "Harbinger" respecting our present Speaker, Madame Patey, the English Medium, who is now occupying our platform with marked success. She is an earnest lecturer, and as a platform speaker she is very acceptable. Her lectures are very earnest, and full of good thoughts. As a psychometrist she is especially good, and her answers to mental questions are always recognised and seem to give great satisfaction. Madame is what might be termed a whole-souled worker for the cause of Spiritualism, full of life and imparting her influence to the audience. She is also an excellent singer, and frequently gives solos with great success.

We shall be sorry when her season terminates, and I am sure she will succeed wherever she goes, as she is deserving of success.

I have great pleasure in recommending her to Societies who may be in want of a good all-round worker.

Yours faithfully,

WILLIAM McLEAN, President.

MR. STEAD ON THE CONTROL OF CIRCLES.

Dear Mrs. Bright,—

I have received a letter from one of the members of Mr. Stanford's circle, asking me if I can give any directions as to how to secure such messages. I can only say that they come as a great surprise to us. The first essential is that a small circle of absolutely harmonious persons, half men and half women, should meet regularly every day at a certain time. The meeting is always preceded by music to adjust the vibrations. It is opened by prayer, followed by a short reading; then messages received by automatic writing are read, and then our clairvoyant and clairaudient see and hear what is invisible and inaudible to the rest of the circle. I have been intensely interested in affairs in the world movement for the last 40 years, hence many of these visitors are persons whom I had either combatted or defended, and when they find the door open it is not surprising that they should come in, especially as they take the keenest interest in the affairs of the world they have left behind. As a rule an intense interest on the part of any sitter in any subject is apt to attract persons on the other side who are also interested in that subject. It is the magnetic influence of mind on mind, and an unintelligent circle, or one which was not actively in touch with the movements with which these departed worthies were identified would not attract them. That is all I can say, and I would be very glad if you could communicate this message to Mr. Stanford's circle.

W. T. STEAD.

SPECIAL NOTICE TO SUBSCRIBERS.

In response to the suggestion of many friends who desire to be reminded when their subscriptions fall due, it has been decided to send marked copies each month when this is the case. If this paragraph is marked thus X in blue pencil, it denotes that the subscription has expired, and we shall be pleased to receive a renewal, when the following number will be posted.

The greatly increased circulation of the paper makes it impossible to communicate directly with each subscriber, and it will strengthen the hands of the Editor to be thus relieved of much financial anxiety.

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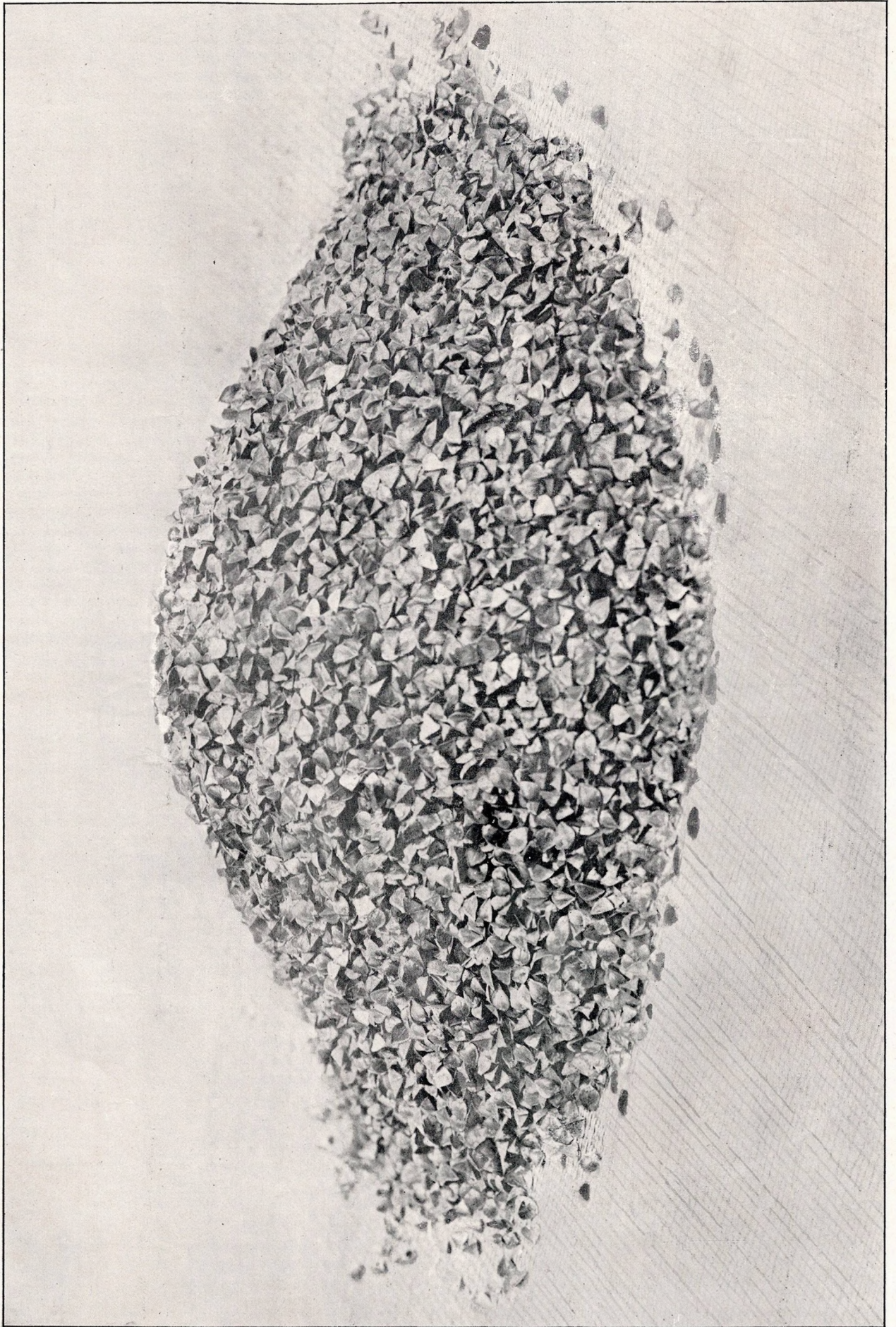
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Photo. reproduction of Quantity of Buckwheat brought to Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



Among the most surprising of "apports" that for sceptics even are quite incapable of explanation, are large quantities of seed, sand, sacred earth, and similar things in bulk that could not possibly be concealed about the medium's person. It has often been suggested to have some of these photographed, but the difficulty of presenting a picture that would give some idea of how it looked on the table at the séance has always ended in putting it aside. At the engraver's suggestion, however, the whole of the buckwheat brought on one occasion was turned out in a heap from the box in which it is kept at Mr. Stanford's museum of "apports" on to a table in the photographic studio,

with the above result. All the seeds brought are true to name, and some of them are sown from time to time in Mr. Stanford's garden. At the present moment some of the millet broom plants, from which American brooms are made, are several feet high, and the product of seeds brought to the circle. It is the variety in the size of apports, from a complete Mandarin's costume to the large quantity of small seeds, as shown above, which makes the circle unique in its results, and so remarkable a factor in dispelling prevalent ignorance concerning matter, its potencies and transformations. We are surely on the eve of a great spiritual awakening.

Supplement to the Harbinger of Light.

MELBOURNE, MARCH 1, 1910.

The New Religion.

ELBERT HUBBARD, Editor of "The Philistine," "Little Journeys," and "The Fra," sums up Dr. Eliot's address to Harvard Divinity Students on "The New Religion"

There was put forth on July 21st, at Cambridge, Massachusetts, the most important announcement made since Lincoln issued his Emancipation Proclamation. I refer to the address of Dr. Charles W. Eliot, given before the Harvard Summer School of Divinity. The importance of Lincoln's Emancipation Proclamation was, on account of the man who put it forth, and the time at which it was issued. John Brown issued a like Proclamation, and got himself quickly hanged for his pains. Brown's act was inopportune, and his name did not have sufficient gravity, anyway. The value of a thing depends quite as much upon who says it, as on the words themselves. Henry Ward Beecher proclaimed the divine right of negroes to freedom, again and again. The business of Wendell Phillips was to do the same, and although he sounded his tocsin, only a few heard him on account of the noise. Theodore Parker proclaimed freedom to the men in bonds. His voice carried clear to Virginia, where he was indicted and a price was placed upon his head. He fled to Italy and died there in 1860. Lincoln listened not to Greeley's advice, but waited many weary months for the psychologic moment to arrive before he gave forth his Proclamation. He waited until the North had achieved a victory. After the reek and riot after the tumult and the shouting, there came a calm, and then it was that he spoke. He spoke like the practised orator that he was: he did not speak until his audience had exhausted itself and was ready to listen.

DR. ELIOT'S PROCLAMATION.

Dr. Eliot, President Emeritus of Harvard, is the most conspicuous intellectual figure before the American people to-day. His position is one of singular dignity. He resigned his office as active president of Harvard, not on suggestion, request or demand, but of his own free will. No word of reproach has ever been brought against him. In his presence the quibbler has been quiet and the carper dumb. Dr. Eliot has ever been alive and alert to the best interests of society, but in expression he is the prince of diplomats. He has never laid himself open to the charge of being a crank. He is not erratic nor verbose. His appearances are as studied and as carefully timed as were those of Pericles. His utterances are thought out before they are delivered, not afterward. Dr. Eliot represents high and sane conservatism in pedagogy, finance and the whole social order. He, of all men, knows that organisation should precede dissolution. Upon his official toga is no smirch nor stain, nor upon his personal and private scutcheon is there a blot. A million intellectuals in America look to him for guidance. For them he keys the Cosmic Symphony.

Dr. Eliot has always been a conservative in the sense that he has conserved everything which is valuable, never tearing down the scaffolding as long as it was needed. He represents the established order. He keeps step with the procession—in the front rank—but never ahead of it. He is a mouthpiece, not for the bourgeois or the proletariat, but for the many thousand who are teaching the young bourgeois close marksmanship. He is a teacher of teachers. His social and intellectual position is secure and unassailable. The trustees of Harvard University refused to accept Dr. Eliot's resignation, excepting as work-

ing manager, so he is now President Emeritus by official appointment.

HE REFUSES AMBASSADORSHIP.

The President of the United States desired to send Dr. Eliot to the Court of St. James, feeling that no man in America could so well honour the position, but Dr. Eliot declined, giving his poverty as one of the reasons why he could not accept. Then come forward alumni of Harvard and make up a purse of five hundred thousand dollars, and present this money to their beloved president. Dr. Eliot is 75 years old, and declares he has no use for so much money. Finally, however, he is prevailed upon to accept it in order that he may be free to teach as the spirit moves, without thought of food, clothing and shelter. And this is the man that now speaks. Dr. Eliot has always had a "genius for conduct," to use the phrase of Phillips Brooks. He has loyalty, devotion, personal disinterestedness, high emprise and a conscience as true as the magnetic needle. He has had the handling of millions for two score of years, yet you find him in his old age practically without funds, and living in a house to which he does not hold the deed. That such unflinching purity of purpose is a paying policy is shown by the gift of half a million dollars made to Dr. Eliot within a few weeks. I admit that the argument could be made that virtue is not sure to bring its own reward, since no one in America but Dr. Eliot has ever tried it on so high a plane, and his case might prove exceptional. This much, though, can be said: his experience need not discourage us. The position of Dr. Eliot is commanding. He is popular—he is respected—and by those who have the good fortune to know him closely, he is beloved. So much for the man. As for the audience to whom he delivered his pronunciamento, it was, please bear in mind, a Divinity School made up of preachers, old and young, representing various Protestant denominations—that is, a school conducted for the study of theology. This school was founded in 1636, and its business and intent has always been to prepare men to go out into the world and explain the supernatural.

DIVINITY SCHOLARS AND FREE THOUGHT.

The students of a Divinity School are supposed to know the plans and purposes of Deity, and to make these plans and purposes plain to the people is their profession. To this end they have "a call." And now comes a man who has been at the head of Harvard College for just forty years, and explains to the students of this Divinity School that its teaching of the supernatural has been founded on a fallacy, and that God is the Great Unconscious, working toward the Conscious, with man as His chiefest instrument. Moreover, man should be the highest object of man's solicitude, and not God; since, if anything is divine, it is man. God does not so much need man, as man needs man. The value of Dr. Eliot's proclamation means this, that from now on you can be intellectually free if you choose to be, and yet be acceptable in the best society. Heretofore, the free-thinker has been tabu. He has been pigeon-holed with the Hebrew Jew, as one who deliberately rejected "the Saviour." Charles Bradlaugh fought the House of Commons for nine years, and was forcibly ejected from that body, because he refused to

take the prescribed oath of office and swear by things which have no existence outside of the brain of one who believes in witches and the benign influence of black cats. Now, however, the affirmation of a man who does not believe in the "Holy Evangel" is just as valuable as the oath of one who does. Also, since Dr. Eliot's edict, we can invite such a one to our four-o'clock without being socially smirched. So here then is printed the principal points in the proclamation by Dr. Eliot.

"THE NEW RELIGION."

The new religion will not be based upon authority. The future generation is ready to be led, not driven. In the New Religion there will be no personification of natural objects, there will be no deification of remarkable human beings, and the faith will not be racial or tribal. The New Religion will not teach that character can be changed quickly; it will admit neither a sudden conversion in this world nor a sudden paradise in the next. The Christian Church has substituted for human sacrifices the burning of incense. The New Religion will get rid of these things, for they give a wrong conception of God. The New Religion will not think of God as a large and glorified man, or a king, or a patriarch. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no malignant powers. God will be so imminent that no intermediary will be needed. For every man, God will be a multiplication of infinities. This religion rejects the idea that man is an alien or fallen being who is hopelessly wicked. It will be a religion of "All Saints." It will respect all lovely human beings. It will have no place for obscure dogmas or mystery. It will include and comprehend all persons of good will, for, after all, they alone are civilised.

FATHERHOOD OF GOD—BROTHERHOOD OF MAN.

In past times, to the sick and downtrodden, death has been held out as compensation. The New Religion will not make such promises. In the New Religion there will be no supernatural element; it will place no reliance on anything but the laws of Nature. It will admit no sacraments, except natural, hallowed customs, and it will deal with natural interpretations of such rites. Its priests will strive to improve social and industrial conditions. The New Religion will not attempt to reconcile people to present ills by the promise of future compensations. The advent of just freedom for mankind has been delayed for centuries by such promises. Prevention will be the watchword of the New Religion. It can not supply consolation as offered by old religions, but it will reduce the need of consolation. Pain formerly was considered a just punishment, but now human suffering will be attacked surely and quickly. The New Religion will not even imagine the justice of God. Based on the two great commandments of loving God and one's neighbour, the New Religion will teach that he is best who loves best and serves best, and the greatest service will be to increase the stock of good will. One of the greatest evils of today is that people work with hearts full of ill will to the work and the employer. The New Religion will foster the new virtue—the love of truth. The true end of all religions and philosophy is to teach man to serve his fellow man, and this religion will do this increasingly. It will not be bound by dogmas or creeds; its workings will be simple, but its field limitless. Its discipline will be the training in the development of co-operation, kindness and good will.

EMERSON SEVENTY YEARS AGO.

In 1840, Ralph Waldo Emerson, an alumnus of Harvard Divinity School, gave an address before this same institution, in which he very mildly expressed a few of the thoughts now so frankly put forth by Dr. Eliot. For his temerity, all Harvard visited upon Emerson its indignation. Twenty-eight years went by before the author of Self-Reliance was again invited to enter Harvard Yard. The thoughts

expressed by President Eliot are those of avowed and open Rationalism. And his prophecy that the religion of the future must be a religion of this world is fast coming true. Dr. Eliot is not a prophet, he merely announces that which is at hand. He issues to his student body, to his teachers and professors, and to the vast Harvard Alumni, a proclamation to the effect that henceforth they may be mentally free. This does not make them free, because freedom is not a gift, it is an achievement. Dr. Eliot merely supplies the opportunity to be rational and yet be respectable. Robert Ingersoll once said to the Rev. Minot Savage, "You should be grateful to me, for my radicalism has made yours respectable." Every item in the creed of what Dr. Eliot calls "The New Religion" I have been proclaiming for twenty-five years. Many of the people who now accept Dr. Eliot's New Religion have dented my shield, and on my corduroys are the stains of their rheum. Across my nose is the mark of Torrigiano's hammer. I have been a scout of civilisation—and I have been on the picket-line. The main army has often mistaken me for the enemy. But now the main column has come up, Dr. Eliot riding ten paces to the front. And at the head of his Legion he reads the address which I have been twenty-five years in preparing. Do I then say that Dr. Eliot has been taught at the feet of a farmer in East Aurora? Not at all, although he reads the Warm Stuff. He probably believed twenty years ago all that he now states.

OLD TRUTHS RE-STATEd.

The truths that Dr. Eliot now expresses, and which I have been trying to express by my pen, on the public platform, and in my life, were first uttered by Pythagoras six hundred years before Christ; by Socrates; by Jesus of Nazareth; by Seneca the Aristocrat; by Epictetus the Slave; by Marcus Aurelius the Roman Emperor; by Hypatia, the first Martyr to the New Thought—torn limb from limb in a Christian Church; in degree by Cassiodorus, by St. Benedict, and Francis of Assisi; by Bruno and Galileo; by David Hume; by Thomas Paine, Benjamin Franklin and Thomas Jefferson; by Voltaire and Jean Jacques Rousseau; by that courier of civilisation, Robert G. Ingersoll. All these stood for the grandeur of the human intellect, and the sweet reasonableness of allowing men to use their brains. And against them, the Church, the Army and the State were in league. For them the hemlock was brewed, the cross erected, the scaffold built; dungeons, fetters, gyves, hunger, disgrace, were their portion, and for them the fagot-fires lighted the heavens. The few who escaped torture did so only by veiling their thoughts and saying things in a language which the many could not understand. All this down to the days of Robert Ingersoll, who sacrificed nothing but the Governorship of Illinois.

IN CONCLUSION.

The marvel is not in what Dr. Eliot says, but in the fact that he says it, and that the people listen without resentment—millions of them having themselves come to the same conclusions. As for the rest, if they still hug to their hearts a savage fetish, a legacy from the brutal and bloody past, they have the privilege, but they can not longer apply to us the cheerful thumbscrew if we fail to do goose-step when their theological bagpipe plays. When Lincoln issued his Emancipation Proclamation, only 1 per cent. of the coloured population could read or write. Now, fifty-eight per cent. can read and write. But not all coloured people are yet free. Many are in bonds to ignorance, superstition, laziness, brute appetites and incompetence. In these respects the coloured contingent is just like the white population. In other words, the coloured brother is a black, yellow or liver-coloured imitation of a white man. Dr. Eliot's proclamation is a right brave and manly document. The time was ripe for its issuance; for freedom stands a-tiptoe, like jocund day, upon the mountain-top. Will we as a people receive her?