

THE

Harbinger of Light.

A MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM,
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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said, an eye for an eye, a tooth for a tooth, but I say unto you that ye resist not evil."

Can a truly Christian community uphold a system of retaliation and revenge in the face of this explicit teaching of Christ? Nay, the Christianity that would sanction it is not genuine, it is to use an Americanism "Bunkum." But, says the superficial objector, how shall we suppress murders, and what shall we do with the murderers? We answer, crime is a disease; criminals the diseased members of society. We must treat the cause, not the effects, and not cut off the limbs every time they offend us. Educate, elevate, and harmonise by every possible means those born with unfavorable organisms; round off their angularities, and let them know their responsibilities to society, and realize that, in injuring it, they injure themselves.

If a murder is committed by a man or woman, society must prevent if possible a repetition of the offence. The perpetrator should be placed under restraint, and undergo a thorough medical and phrenological examination, which, with the circumstances connected with the act, would enable a judgment to be formed as to the advisability of permanent restraint. We venture to think that in a majority of cases the crime is due to ignorance or a want of realisation of the moral law, and that a few years incarceration under proper instruction would bring about such a change in the moral sentiments as to justify the return of the prisoners to society, without danger to themselves or the public. Criminals hate the law, and are at war with society because society fights them with their own weapons. They will not, and cannot, respect society while society shows them no sympathy, and persistently tries to crush rather than lift them. The most degraded and depraved nature is susceptible to true sympathy, and it is only through this, and a realisation that society desires their welfare, only imposing restraint upon them as a necessity for the public protection, and that this restraint will be removed as soon as reasonable grounds are given of their reform, that the antagonism between the criminal and society will cease, and true reform become practicable.

We would urge upon all True Christians the necessity of agitation both individually and collectively, for the abrogation of the death penalty and a reform in our present system of criminal discipline.

THE recent execution of Ah Kat brings again into prominence the subject of capital punishment, that baneful system of judicial murder, which is a disgrace to the civilisation of the nineteenth century. The particular case in question excited more than ordinary attention, from the fact that doubts were held by many as to the conclusiveness of the evidence on which the prisoner was convicted, and by others as to his sanity. It is not, however, with one case we have to deal, but with the principle. Is the old Mosaic law—"An eye for an eye, a tooth for a tooth," applicable to our more advanced civilization? We most emphatically answer in the negative. If the object to be attained by the execution of the criminal is punishment, the act is wrong, for punishment to be efficacious should be reformatory. The imposition of the death penalty is simply revenge, one of the worst passions, sanctioned by law! The idea is revolting to any humane mind.

If the object is the repression of crime, it is wrong, radically wrong, inhuman, and degrading, to adopt the Jesuitical policy of doing evil that good may come. But apart from the principle, and looking at the matter in a utilitarian point of view, it fails of this object. We do not find a longer period of immunity from crime after each execution; on the contrary, it is frequently observed that a sequence of murders will be committed in a short season, and in full view and cognisance of the death penalty involved in the act. Murderers are not as a rule philosophers; they do not deliberately gauge the pro's and con's, and calculate the probable consequences of the act, or they would be restrained from committing it by other causes than the fear of death.

Having disposed of the moral and utilitarian basis of the question, we will glance at it in a religious point of view. What says the gentle Nazarene?—"It has been

"HOW TO DEAL WITH OUR CRIMINALS."

[By a curious coincidence the following *communication*, *apropos* of our leading article, and containing about the same ideas, reached us a day or two after the latter was written.—Ed. H. L.]

THERE is but one principle on which this can be accomplished. The principle of pity for the weakness of others; for all crime is in one form or another weakness, defect, either in the capacity itself, or in its training.

To point out in what way this weakness, or defective training arises, would fill a volume; it is one of those sad facts which are indisputable among the human race. The object now, is, how to meet the difficulty which hence arises. There must be, first of all, individually, the practice of self-cultivation, wherein the individual does his part towards the remedying of the evil; for if all did this, crime would soon disappear from the earth. Evil qualities, as you call them, are propagated, and are then allowed to run their course: hence, crime, which is disorder under a variety of aspects: nothing more however, than the outburst of passions which are existing within the nature. The only way in which these passions can be eradicated is, by dealing with them in their origin, and the greater the extent of a true self-cultivation, the more certain will it be that good, and not evil qualities, will be imparted in the propagation of the race of man.

But there is an immediate necessity to deal with the evil as it exists in the state of active life; and that is the gist of the question. In the first place, crime will never be successfully dealt with, until the law of a common humanity is recognised; under which, the interests of the one are felt to be identical with the interests of all, even as the interests of all are identical with the interests of the many. But this is not the case at present; it is thought better, and indeed right, to sacrifice the unit to secure the well-being of the multitude; thereby violating the very first principle of a wise and loving action. To restore, and not to destroy is the rule which ought to be followed. There can be no *worst* in the sense that any individual should be destroyed, because he is below others. The fact that such is the case, that some individuals do appear far below others, is the result, as we have said, of a defective propagation; and thus the fault lies not with the individual suffering, but with him who imparts, and probably with many a succession of generations before him.

Again, it is also forgotten that these apparently defective qualities are connected with that aspect of man's nature, which has to do with the earth state more particularly, and may not in any way affect his true life, excepting to suppress it for a time. Consequently, these persons to whom you refer, who are so capable of crime as the result of defects in their system, should be aided to the greatest possible extent during their passage to a more favorable state of life. Imbeciles, if you please to call them, but fit objects for the exercise of the combined wisdom and love of their fellow-creatures whose faculties and development are of a higher order.

Hence, you see there is plenty of scope, not for the exercise of what is called self-defence, but rather of pity, which would operate in effecting the object in view, viz: to reduce the amount of crime by rendering its production less likely. There is not a human being on the face of the earth, however low his development may be, but is worthy of, and really claims the wise and loving consideration of his fellow men. When your laws are constructed on this principle, then there will be less crime, less human misery, and less dishonour attaching to the race of man during its progress through the earth state.

But there is another thing; before crime can be dealt with on its proper basis—I mean crime already committed—your law-makers must be men of a different stamp, and guided by very different considerations to what they are now. It is the boast of England that her laws are based on a divine revelation; but herein lies

the root of failure; too much stress is laid on this, consequently, the character, and non-successful operation of the law is lost sight of: that which is esteemed a divine basis, is not such, but merely a crude belief that at the time, such courses as these indicated in the Old Testament, were the best that could be adopted. The divine, alone can be manifested as we said, in the restoration and not in the destruction of man.

Consequently, it will only be in proportion as the leaders of the nations become more truly alive to the truth of things, receiving in themselves the divine afflatus; and, then, in view of redeeming their less fortunate fellow creatures, are bold enough to revise the laws as they at present exist, and introduce new ones, that the question of crime will be dealt with as it ought, and, in thus dealing with it on right principles, will crime become so lessened that in time it will disappear altogether.

There is nothing impracticable in this; indeed, in carrying out the object of restoring rather than of destroying the human character, men will find a source of happiness at present undreamt of. I say it with all boldness, that under the present method of dealing with crime, there are as many bad passions manifested and fostered in the part of the governing class, as there is on the part of those who are dealt with on the principle of a retribution alone. Alas! for the future of humanity in the world, were this state of things not to be altered; but it will be, and running through all the different aspects which characterize the present mode of dealing with what is called crime either in its limited or more serious character, there will be seen, not all at once, but gradually, the indications of a better purpose; and, in which, will be discovered more of the spirit of the Infinite Governor of the Universe, and less of that of His undeveloped creature man.

Crime, is a disease then, which requires the skill of the Healer: and in proportion as the remedies applied partake more of the spirit of a true humanity, will the treatment be successful in eradicating the disease. The present system will never do it, and the present laws are utterly insufficient to accomplish it. Crime would never have got the length it has, but from the neglect to build laws on a right foundation, and then, the failure to see how utterly ineffective they were in their operation.

ON THE PERSONALITY OF GOD.

Replies given, through trance mediums at a local circle, to a request for some definite idea of the nature of the Deity.

AMONG the many subjects which engross the mind in every shape, there is none that so completely interests and absorbs the advancing spirit as the contemplation of that principle of life, force, intelligence, which you on earth call God, Deity, Jehovah, and by other terms employed by Christians to indicate the great principle in whom all things live, move, and have their being. We speak of God as a principle, and can best explain what we mean, by leading you to enquire into the laws of nature which manifest themselves in physical form. When we speak of the earth, we speak of all and every part of it; we as much include the forces that control it as the substance that clothes the spirit form. The magnetism which finds its centre deep in the bowels of the earth manifests itself in every form of being; giving existence to and feeding those forms of life that lie in the bed of the ocean, it passes to the surface, and, changing in its quality, supplies all the requirements of vegetable life. Altered again, it enters into the roots of trees, and the trunk, bark, leaves, and every part are subject to the sap which rises, vivifies, and nourishes them. Tracing it on, we have the principle of life, again changed, manifesting itself in the higher forms of nature called animal life, and in various degrees, until it develops itself into the greatest and most perfect form of man. What then do we mean, if we speak of this principle of life, but that principle which sustains alike human, and animal, and vegetable life, the mineral, and all things on which the mind can rest, or which it can contemplate for an instant. If you leave the earth and

visit any of the distant planets, you will pass through other forms of life, to some extent resembling those of earth, and, though unseen by you, presenting to us the same principle clothed with matter in refined and more spiritual form; while on other planets, more advanced than earth, there are identically the same qualities and particles manifested in different forms of creation, both vegetable, animal, and mind. In all these things that live and move, there is one common life, that express intelligence that moves with some internal, pulsating power, having for its great object spiritual unfoldment and refinement. Leaving for the time being the external manifestations of Deity, or principle of life, we will turn to the mode in which the same principle operates in man, and, by means of our knowledge of him, endeavour to draw a line of analogy between this, the nearest representation of Deity, and Deity himself. There are three distinct portions in man; the gross form, which holds an important position while on earth, being the means by which the spirit, the great inner principle of life, expresses itself to the world. It is the medium or link which unites man with things of a temporal, material nature, character; it is his body, which subjects him to the physical laws of the world in which he, for the time, lives; without it, the natural growth of his soul is not to the earth, but away from it; like that condition or portion of water which is developed by a certain degree of heat, its gravity is changed. Then there is the soul principle, which bears the same relationship to the body as the body does to the earth; it is the medium between the two; it is represented by the lining which covers the nervous system, in form like the outer body, with the exception of deformities arising from accident or other secondary causes. The whole, or naturally formed soul, represents the external form; it is slightly smaller, and spiritually gross, or of a gross character when compared with the spirit or finer being; it is this which unites and controls the various organs, muscles, and body in general. The process of death is a withdrawal of this substance from the material form; the spirit becoming positive in its attractions—disease or some other physical reason having rendered the body no longer suitable to contain it. The immortal principle, spirit, is a part of what we call God, which manifests itself in earth, in other planets, near or distant, and in the spheres (in intelligence). There is a sympathy between souls, and there is a note of harmony in all spirits. There are strata in the spirit world, as in the geological formation of earth, represented in the different degrees of development of the soul, mind, or God principle, which terms all convey the same idea. Man's conceptions of the Great Principle have always been limited by his own imperfections, the Bibliolater has his own God Jehovah, the worldly wise have mammon, and each individual in subtler gradations his own fetish, which advances in a corresponding degree with himself. On first entering the spirit land we thought we fully comprehended the nature of God; but when we passed into the general spheres, we learned our very littleness, and had again to form new conceptions, grander, and more elevated.

If you take a friend by the hand you touch only a part of him, yet it is himself, the man, the indwelling spirit, that you recognise and so, if I take a blade of grass from the earth, I take a part of that we call God; if I take you in my arms, I have a part of God; but, as you are best represented in your intelligence, and not in your physical form, so I see more of God, and his highest development, in the higher sympathies of man.

This God that all souls live to, as well as in, is unknown; it is like space, to which there is no end; it is like time, which no man can compass; it is infinite, and man is developing to it.

Through another medium was then said—The term God is of your own creation, and is the only one name by which we can signify to you what we mean; but, remember that our God is not as your God, that your God is not as other men's Gods, that each of you symbolises one power, but a different vision of it. As our brother has told you, each builds up within his own mind his best and highest image, whatever that may be, and names it God, for the sense of the Supreme Principle is

in every soul. Its presence and being are known to you, its attributes and nature unknown; these you create for yourselves.

Your conception of God is derived from two sources; external and internal. You look around you, upon the vastness of creation, when science steps to your aid, unfolding the wondrous mysteries of the universe—throughout myriads of worlds, in immeasurable space—in littleness, inconceivable; in greatness, inconceivable; in depth, breadth, in everything, inconceivable. Enclosed, as it were, in a small building with two or three little sense-windows, peering out upon the vast immensities, you give names to the bigger light, and to the less; and these are stars, and that is man, and this earth, but of the realities you do not find any trace. You know what you see, you know that something is, you live an infinitesimal tick of time, and this is your idea of the external. Proceeding to the depths of philosophy, and analysing, as best you can, with your ant-like powers, the little hill upon which you chance to be born, you, in a measure, discover the truths of the whole, and reduce all things, the innumerable varieties of sensations obtained in your contact with this external, to your lowest and final residuum of force. The one thing you are sure of here, is the existence of an Almighty, inexpressible, and unfathomable force. Then, turning to the internal, and forgetting for the time being the wonderful intricacies of the physical organism in which your spirit is enclosed, you step at once into an unknown sea, which you feel to be as stupendous and glorious as the one you have left. In thinking of external things, you have found your powers fail in calculating millions of miles, forces, and motions, which are but names to you, so truly are they inconceivable; but looking within, upon the mighty ocean waving to and fro in tempestuous passion, sobbing moanings of regret, blending grandly in the solemn chant, or reverent psalm, you find in this inner world of affections and intelligence a still wider arch and zenith, a still further horizon, a nobler problem than the external universe; as incomprehensible, yet grander. To these also you give names, and rightly, for you must name to know; and you call this love to your brother, that love for your parent, this wisdom, this knowledge. But you feel here, even more than before, your helplessness; these are but indications; you know you have a spirit, you know that in some indefinable way, these are the attributes of spirit, and its manifestations, but still feel them to be utterly inappreciable. This is a holier world, a purer, happier, and more beautiful world, and you are a fraction of it. All that you can at present examine of yourselves, as all you can contemplate of the external world is an infinitesimal particle; and yet you feel, in your higher moments, a transcendental uplifting, a consciousness of latent powers and affections, that tells you of a wider, a nobler life, and a sublime power above and different from external force. Finally, for we must be brief, you arrive at the two archetypal ideas; the Almighty Force without you, and the Infinite Spirit, or what you will, within you. Joining these together, with the conception of law, and order, and eternal harmony, born from the keener insight of the soul—combining the various manifestations of the outer and inner world, which are indeed but different sides of the same idea—you obtain somewhat of the skirts of that principle called God, the Supreme Power and Essence of life, matter, and spirit. This phantom-like reflex of the truth is vague and indefinite, and must necessarily be, and remain so; even your own ideas of the Incomprehensible must continue, as it were, incomprehensible; to define is to detract from the Infinite, and all you can gain by it is a lifeless clay image, instead of an Immortal and Almighty Deity. You must be content with your comparative ignorance, by no means admitting conscious error, but excluding all, though at the loss of personality, devote yourselves earnestly, through this and the brighter successive stages of existence, to the investigation of this, the soul of all truth; knowing the one thing needful for you, that, in your highest thoughts and deeds, you are nearest and likeliest it, and the understanding of it, though the majesty and wonder of it you can never fully know.

A second control through the same medium continued:—

As all that has been told you has been, not what God is, except in a limited way, but rather what he is not, what you must not make him, this is the grand lesson you have to learn: to keep the mind free and open to the messages of your own spirit upon this matter, and not to limit it by the instrument through which you are now forced to manifest yourselves. What God is you can feel sometimes in the word love, in the words wisdom, faithfulness, eternal helpfulness, father, and giver of all blessings. In these terms your better natures yearn upward to find something of Him; these are Him, but only parts or portions of Him. We feel, in attempting to speak of it, like moths flying at the sun; we gaze for an instant and then fall back, blinded by the wonderful rush of light that bursts upon us.

Poetry.

THE DAWN OF TRUTH.

Sound the Timbrel! strike the Harp,
Ring the merry bells;
Truth is dawning on the World,
Dispelling error's spells.
Despotic Priestcraft is unmasked,
Her sceptre's passed away;
Loudly blow the Trumpet's blast,
Hail! the happy day.
Come ye long deluded millions,
Cast off error's galling chain;
Learn the glad and happy tidings,
Spirits visit earth again.
Yes! those dear lamented loved ones,
From whom it grieved us sore to part;
Have returned with words of comfort,
Cheering many a drooping heart.
Rejoice! rejoice, for death is conquered,
The sting's extracted from the grave;
Fire and brimstone have exploded,
Burst like bubbles on the wave:
Therefore rejoice ye souls immortal,
Trust in God and cast out fear;
Let your lives be pure and upright,
You'll adorn a brighter sphere.
Rejoice, 'tis not a bare assertion,
Enforced by Priest or Monarch's power;
For broadcast o'er our golden land,
Fresh proofs upspringing every hour.
Go sail across the broad Atlantic,
Land on freedom's sunny shore;
There truth in gladness reigns triumphant,
Giving proofs.—Ten millions more!
Then shout aloud the proclamation,
There's happiness in store for all;
Make a mighty demonstration,
Loudly blow the Clarion call.
Rear high aloft Truth's royal banner,
Firmly nail it to the mast;
Let it proudly wave for ever,
She's fought and conquered now at last.

W. C. SMITH,

Barnawartha.
August 2nd., 1875.

THE MELBOURNE PROGRESSIVE LYCEUM.

SPIRITUALISTS, Free-thinkers, and friends of progress, are cordially invited to assist in the work of this institution, where the physical, moral, intellectual, and spiritual development of the rising generation is aided without the inculcation of creed or dogma. Friends! give us your assistance, either by personal help in the work, by sending your children, or by subscriptions towards the expenses. The sessions are held every Sunday morning, at 11, at Masonic Hall, Lonsdale-street. Come and see the school, and then, if you think the work a good one, help it!

W. H. TERRY, Conductor.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

A LETTER FROM ADELAIDE.

Adelaide, August 16th, 1875.

I do not suppose the Spiritists of Victoria are particularly interested in this colony, but I have thought that a few notes from this city might not be altogether out of place, and so take the liberty of sending a few lines to you.

I must first of all tell you that there are very few, if in fact any, who may be called spiritualists. We have no *Harbingers of Light* to cheer the desolate track, nor any *Spiritual Inquirers* to point out a safer road than the orthodox one; but we have many common-sense men in Adelaide who are exceedingly heterodox; who give great trouble to parsons and preachers; who choose to select a more suitable road than the beaten path; and who, in consequence, have to suffer the usual consequences of thinking for themselves. There is one congregation of advanced thinkers calling themselves "Unitarians," who meet in a beautiful church in Wakefield-street. The Rev. C. L. Whitham, B.A., is the minister, and you will be glad to hear that many of our most influential men belong to this body. I may name the Hons. Sir H. Ayers, W. Everard, and W. Sandover, M.L.C.'s; and Messrs. W. Kay, M.P., J. H. Clark (one of the proprietors of the *Register* newspaper), A. J. Baker, A. M. Simpson, and many other well-known citizens. Of course they have not yet reached the goal, but are on the right road. Many others are to be found scattered about here and there, and who are doing their best to benefit their fellow-man, and I wish them all success.

I suppose there is no city so thoroughly priest-ridden as Adelaide. Scores of preachers of almost every denomination flourish, dwell in palatial residences, live on the fat of the land, are clothed in purple and fine linen, and fare sumptuously every day. Their united salaries for the city and suburbs alone amounts to nearly £10,000 per annum. What an immense sum of money to be wasted every year! and what is there to show for it? Simply nothing at all. If the money was taken every year and thrown over the head of the Glenelg pier I am certain we should be better off. But while fanatics abound priests and parsons will flourish, and so it will be to the end.

The revival mania has spread to Adelaide, and a certain Evangelical Alliance are holding religious services and enquiry meetings (*à la* Moody and Sankey) every night. But I am told that the whole thing is a failure, and the Alliance are heavily in debt, and piteously appealing to the public for help. I must confess that I am surprised at this, for I thought to hear when the thing was announced that the Adelaide people would have gone heart and soul into the matter; but it don't take, and I hear that they intend to engage the Theatre Royal, and will hold service there every Sunday night. It remains to be seen if this will pay.

I wish some competent lecturer on Spiritism would pay us a visit, and try to enlighten the darkness in which we are enveloped. I can't say that it would be a paying speculation, but the lecturer would have the testimony of an approving conscience, and I believe he would do good. I throw out the hint to be taken up at pleasure.

The newspapers here have a great "down" on modern Spiritism. They can tolerate all kinds of religious humbug and hypocrisy, but they can't stand Spiritism, and rejoice to have an opportunity of making a laughing-stock of it. Well, I suppose it will not fall, even if all the newspapers of Australia aim their arrows at it. I think they have all had a fling, and yet there is such a thing as Spiritism in this world, and I am half-inclined to believe that it is rapidly increasing.

Next month Mr. Editor, you may hear from me again. Meanwhile, farewell.

J. H. R.

JOHN KING IN A SURPLICE.

DEAR HARBINGER—On the 1st of August, there being ten members present at the Sunday sitting of the Energetic Circle, the manifestations were of a very powerful and convincing character. All hands being joined except those of the medium—who sits betwixt the two chairmen at the top of the circle, and has a few feet reserved on each side of his chair for the purpose of gathering together the forces by which the spirits produce the phenomena—King's beautiful light appeared, the circle singing his hymn meanwhile. As the light became more luminous, there was seen by all a very small figure draped in white reclining on the medium's right, with a small black beard on the chin, and a turban on its head, but no features were seen. This figure and the medium were both seen quite plainly by the circle at the same moment, the medium seated in his chair entranced, and made, by his control, to pass King's light over his own head and body, and also over that of the spirit-form. The light then became obscure, but in a minute or two shone out bright again, and making visible to all a short figure standing on the right of the medium, he also being seen. This figure, however, was but dimly seen. The light was then drawn towards the body of the medium, and, like a dark halo or cloud, covered it, leaving only a small round star visible to us. Whilst the circle were singing "I will Arise," the light suddenly burst out more luminous than before, and, to our astonishment, all present saw King in full form standing a foot or two from the medium's right side, and he appeared to us for the minute and a half he was visible, about seven feet in height. We all thought he must have been floating. He wore a white robe, and had a conical-shaped hat on his head, and a large flowing black beard which extended on to his breast. His chest was broad and brawny—that of a powerfully-built man. Several of us got a glimpse of his features, which appeared regular, and his complexion sallow. One of the most observant members, who was bending forward to get a good sight of King without the knowledge of the circle, said it was the most convincing manifestation of the kind he had ever witnessed since he had been a member of the Energetic. During this extraordinary manifestation, I repeatedly saw the medium partly standing and partly seated, holding the light and passing it up and down King's tall form to enable all of us to see well. One or two expressed their regret at not having seen King's features more plainly, when he replied, per the medium, in a gruff voice—"Punctuality and harmony, and then you will all see plainly enough." The seances of last Friday and Sunday were of a similar character to the one aforesaid, though King was not so tall nor so fully formed. Yet he was seen by all, and his head was seen to move about. One feature in connection with Sunday's seance was this: I noticed that while, the medium was seated in his chair, the light passed over his face for a brief moment or two, and I saw his head hanging over the back of his chair, and his face the colour of a corpse. The spirit-form was still visible, and from out the white drapery there appeared an arm with a black-sleeved coat precisely similar to that of the medium. This hand and arm holding the light was passed across the bust of the spirit, and up and down the other portions of the draped figure, but only the front part of the features was seen. On Friday the small figure usually seen was different. Several saw a small female figure instead, with hair parted in the middle of the forehead. King, on being asked, replied—per the medium—that it was his daughter Katie. Several friends of the circle have urged upon us the propriety of getting a cabinet, but we have all been averse to it, as we thought it looked too much like what D. D. Home once described as a "Judy Box." However, being aware that darkness was essential to the production of these materialisations, that the forces used for them were partly gathered from the atmosphere as well as from the circle and the medium, the latter being the condenser from which the spirits drew their power, we resolved to consult King on the subject, and abide by his instructions. He, after a silent consultation with the rest of our spirit-band, replied:—"Your present method is more convincing to your minds, though

the materialisation of our forms is longer being perfected, and the power necessary to enable us to show you ourselves and our medium at the same moment. It is, therefore, inadvisable to get a cabinet for the present; but we shall require one for about two months for a purpose we have in view, but after that the circle themselves will see it will not be required. We will tell you when to get it." I asked King to draw a pattern of a suitable cabinet, so that it might be got ready for him. He said in reply:—"I will do so shortly." Such are the most interesting items in connection with our bi-weekly meetings which have occurred since my last letter to you, and I trust they may prove encouraging to all those of your readers who take a deep interest in the phenomena of Spiritualism. In reply to numerous inquiries, I am forced to say no visitors can be admitted. If you are in earnest, why don't you form circles for yourselves?

Sandhurst,
19th August, 1875.

THE CHAIRMAN.

REVELATION.

A LECTURE DELIVERED AT THE TEMPERANCE HALL, MELBOURNE, ON SUNDAY, JULY 11TH. 1875. BY MR. E. F. HUGHES.

It is my desire to approach this subject with all due reverence, and with all becoming respect for the opinions, and even the prejudices of those whose views may differ from my own. I am well aware of the importance of the question involved, under any aspect of its solution.

In its secular and ordinary signification, the word revelation means to unveil, to discover, to make known; as, when we would express our being admitted into the confidence of any one, in any particular matter, we say, he revealed to me the whole affair. When employed in a supernatural sense, it means any communication made to man by any supernatural agency. When made use of in a religious sense, the word has reference to intelligence communicated by, or from, God. In its special sense it has reference to the Bible; and it is in this connection that it invites, and will more particularly receive, our consideration.

The Bible claims for itself, and the orthodox religious claim for it, a Divine origin; hence its commonly accepted designation is that of the Word of God. Other books, authorities in the religions to which they belong, have also claimed to be of Divine origin; prominently the Vedas of the Hindoos, and the Koran of Mohammed; but those who accept the Bible as the basis of their religion, claiming for it a Divine origin, do so to the exclusion of all other similar books, and all other similar claims. As we are all well aware, there are those who dispute these claims of the Bible, and of the churches in behalf of the Bible; and I doubt not there are such present here this evening; how many, it is not for me to say; but few or many, I hope I shall be enabled to say what I have to say just in the same manner, speaking, as an incentive to thought in my fellow-men, what I believe to be the truth, and speaking it in all kindness, and with a predominant desire, amounting to a most earnest prayer, that they, and you, and I, that all of us, might be led into the true and right in all things.

We are thus once more brought face to face; Heterodoxy versus Orthodoxy; for I do not scruple to affirm that my purpose is to oppose the claim made by the Orthodox churches in support of the Bible as a revelation from Heaven.

It will first of all be necessary that we should seek to obtain a concise, correct view of what the Bible itself and the churches teach with reference to our subject. The claim made by the Bible to be the Word of God is by no means uniform, or definite; some of the writers making no such claim, and some of those who have made it, making it in such a form as to leave it extremely doubtful in what precise sense they were to be understood as speaking from God, and clearly evident that they laid no such claim to speak in the name and place of God as that which those who accept their writings as Divine

have done for them. We may however briefly remark here, that whatever the claims of the Bible authors, however uniform, or however strong, to the character of revealers of the will of God, such claims cannot be admitted on the mere declaration of the claimants, any more than we can admit the truth of their Bible averments on their mere declaration.

The teaching of the churches on this subject is also far from uniform. There is nevertheless correspondence in one particular; they all accept the Bible as the Word of God, as a revelation from God, of his mind and will towards man. They demand belief in its infallibility, that it is truth, and truth only. They also affirm that it is all the truth, all man needs, and all he will receive, to instruct him in the way, and guide him, to Heaven.

The manner in which this Bible revelation purports to have been communicated demands observation. This is by inspiration, direct, and indirect, and by the intervention of media. By direct inspiration is meant the immediate action of the mind of God upon the mind of man, by which man receives ideas from God which he would not, and he could not, otherwise receive. Sometimes this direct inspiration is represented as coming upon the souls of the inspired during their waking hours; and sometimes as taking possession of them while buried in slumber, and in the form of dreams. By indirect inspiration we mean that declaration of the Divine intelligence purporting to have been communicated in the form of visions. Revelation by the intervention of media embraces all those instances in which God is said to have spoken; more especially those in which he is said to have been seen when speaking by those who have recorded his words. Revelation by media also includes those cases in which God is represented as having employed angels, and spirits, and men, as his messengers; as also all such cases as mention or imply the use of any agency and instrumentality subordinate to the Divine. In the 2 Samuel, xliii. 2, David thus claims to have been the subject of direct Divine inspiration: "The Spirit of the Lord spake by me, and his word was in my tongue." In Luke's gospel, ii. 25, 26, we have the following:—"And, behold, there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ." In Genesis, xxviii. 12, 13, it is recorded of Jacob:—"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." This revelation of God to Jacob is of apparent complex character, partly direct, by his voice, and partly indirect, by vision, and the intervention of angels; but it is in reality direct, being, as we are taught to regard it, the result of the action of the Spirit of God on the spirit of Jacob in a dream. We have examples of indirect revelation, by vision, and the employment of angelic agency, in connection with the births of John the Baptist, and Jesus, in the first chapter of the Gospel by Luke. In both cases the messenger was the same, the angel Gabriel. In the book of Numbers, xii. 5, 6, we learn that visions and dreams were ordinary modes of Divine revelation, and wholly compatible with the Mosaic system. The words are:—"And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." The deeply-marked human tinge in these professedly Divine utterances will scarcely escape notice. We shall make one other reference, and with that close these quotations. It is contained in the prophecies of Joel, ii. 28, 29, and from it our orthodox friends should have perceived that they have been

somewhat too narrow and rigid in their restriction of the gifts of Divine inspiration and revelation. The passage reads as follows:—"And it shall come to pass, afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the hand-maids in those days will I pour out my spirit." This, one would think, should have suggested to the Orthodox the propriety of giving, at least, respectful consideration to modern Spiritism.

There is diversity of opinion among the orthodox as to the measure of Divine guidance afforded by inspiration as the means of furnishing to us an infallible Divine revelation. Some claim for the writers of the Sacred Scriptures an inspiration extending to all the thoughts and the words which they contain; this is theologically termed plenary, or verbal, inspiration. Others claim inspiration for the thoughts only expressed in the Bible, admitting that the form in which the thoughts were clothed was left to the choice and control of the inspired penmen themselves; this is denominated in the language of divines, the inspiration of suggestion. Others satisfy themselves with demanding for the authors of the Bible such a measure of Divine direction and guidance in relation to both the ideas conveyed, and the words employed, as was requisite to preserve from error, and no more, leaving the writers a wide degree of personal freedom and discretion. This is called the inspiration of superintendence. As, however, will be seen, all these aspects of inspiration place the Bible before us as a heaven-sent book, one which contains a full, final, infallible, and the sole, revelation of the divine will made by God to man.

The orthodox, while resting their claim on behalf of the Bible being the Word of God mainly on the assertion of the Bible itself, plead, in support of their claim, a number of arguments which are classed as internal and external evidences. The chief of these arguments are, the character of the contents of the book, especially its representations of the nature and character of the divine being: the purity and reasonableness of its morality: the harmony of its several parts: the miracles wrought by those claiming to be the messengers of God in corroboration of their mission: the fulfilment of Bible prophecies: and the wide acceptance, and astonishing influence and effects, which have attended the book. Into the whole of these it would be impracticable for us now to enter particularly. Some of them, indeed, are mere assumptions, as the miracles, and the fulfilment of prophecy; while the others, the excellency of the divine character, and the purity of morality, as portrayed in the Scriptures, with the harmony of their contents, and their extraordinary success, are at best disputed, and very doubtful points. It is certainly a most unsatisfactory mode of proof, to adduce the miracles and prophecies of the Bible as evidences of its inspiration, when those miracles and prophecies themselves are dependant on the Bible for their validity. This is to assume two things, and then adduce each of such assumptions as a witness to the truth of the other. You must believe the Bible to have been inspired, it is said, because of the miracles worked, and the prophecies fulfilled, in its behalf. But what proof have I that the miracles were performed, and the prophecies accomplished, as you plead they were? Oh, replies the same authority, the Bible says they were, and you must believe the Bible because it is the inspired Word of God. And thus the orthodox argue in a circle, proving, or professing to prove, one uncertainty by means of another. Then the argument drawn from the success of the Bible is so palpably deficient, that one might well express surprise at its use, did we not know how the assurance of the clergy presumes on the credulity of the laity.

Let us now put under review some of the objections to be brought against this view of the Bible as an exclusive and infallible revelation of the Divine will. It is not my purpose, neither is it necessary, to entertain the question whether a revelation, such as the Bible purports to be, is at all possible. There are those who maintain it is not, and with more reason in their

arguments than is to be found in some of the arguments to which we have already referred as supports of the orthodox view. We shall consider this branch of our subject from a broader standpoint, as though the Bible might, or might not, be all it claims to be. The first difficulty that besets the simple unprejudiced inquirer in connection with this question of revelation and inspiration is this:—How am I to know that anything is a revelation from God, or that anything has been inspired by Him? That the one conveying the revelation, and claiming inspiration, should declare this, cannot be sufficient. How is such one to be convinced himself that he is inspired; that what he would regard as inspiration is not the result of the working of his own mind, it may be in a morbid, or in an enthusiastic state? And if convinced he is inspired, how is he to be assured his inspiration is of God, and not that of some other, inferior, and it may be wicked, being? How, too, is he to know that what is communicated is truth? that it is not error in place of truth? or that it is not an admixture of both error and truth? Then should the claimant to divine inspiration arrive at a satisfactory conviction himself that he is so inspired, and that what he communicates as from God is a divine revelation, and true, how is he to convince me of all this? How is he to make it certain to me that God has spoken to him, that the Spirit of God is in him; and how is he to assure me that what he says is truth, and truth from God? To work a miracle is insufficient, since his miracle needs corroboration as being a part of the inspired message. It is true I might believe his testimony; but so I might if he spoke in error, and declared falsely, just the same as when he uttered the truth. In addition to which, testimony is not proof; it may serve as evidence in determining a circumstantial dispute, but it cannot fix, infallibly, and for ever, a matter of moral truth. Neither does the argument from testimony become any more convincing to me, though millions may believe, if their faith rest on the same narrow basis, that of the man whose testimony they have believed.

Another difficulty besetting the inquirer on this subject, and involving a most potent objection to the claims of orthodoxy, is that of the canon. Being prepared to accept a divinely-inspired revelation from Heaven, and having before me the claimants to inspiration, and their writings, whom am I to believe? and what am I to believe? All are well aware that there have been other writers, and other books, purporting to be inspired, besides the writers and the books of the Old and New Testaments. There are apocryphal histories, and apocryphal gospels, and of the former, several, until within the past few years, were printed in the Protestant version of the Bible, with the books which are regarded as constituting the Bible proper. The Douay Romanist version of the Scriptures still contains those histories thus abandoned by the Protestants. Now what question can have in it more relevancy, or more force, than the question, on what authority, and by what rule, were the proceedings taken which issued in the acceptance of some books as inspired, and the rejection of others as uninspired? Was there any claim on the part of those who fixed the canon to the guidance of divine inspiration and revelation? And if there was not, and no such claim is made, unless it be by a portion only of the church, how am I to know, how is any one to know, how do the orthodox know, that they have not omitted from the Bible some books that ought to be there; and placed some there that ought not to be there, thus giving to us, as from God, that which is purely human, if it have not indeed some lower origin, and withholding from us what is divine? We thus perceive how futile all attempts must be to maintain the infallible inspiration of the Bible, in the absence of an infallible guide in selecting what books should constitute the Bible; and the unfairness of denying to others the same liberty of selection and rejection which those who fixed the canon arrogated to themselves as their special and exclusive right.

Supposing the canon to be satisfactorily settled, other difficulties, but little, if any, less perplexing, present themselves. Who is to be the interpreter of the Bible;

such interpreter as that he himself, and others, shall be assured the interpretation is correct? Is not inspiration as much needed here as in the original revelation of the teaching of the Bible? Without an infallible interpreter of the Bible, of what advantage is it to us that the Bible itself is infallible? Apart from an inspired infallible interpreter, Scripture interpretation is left in human, and therefore fallible hands, and each one has equal right to be his own interpreter; and to see what results from this, we have only to cast our mental vision round upon the various communities of professed believers in the Bible, and observe their varied interpretations, and contending faiths as built thereon. Some adopt one interpretation, and making it orthodox, reject all others as heterodox; and if we were to mould into one concrete unbelief all the unbeliefs of all so-called orthodox interpreters, we should arrive at a sum total of negations embracing the rejection of the whole Bible in respect of what are esteemed its vital doctrines, and have placed before us a negative creed, as dark, and as surprising, as that of the sceptic himself. Even were there uniformity of scripture interpretation among the churches, this would be no satisfactory proof that such interpretation was correct. The main question under discussion supplies an illustration. The churches, as a whole, accept the Bible as from God; but so far is this unanimity on their part from carrying conviction to others, that the question at issue has long been, and is still, one of the severest controversy between themselves and a large number of the most learned, intelligent, and honest thinkers. Then further; we all know what a very imperfect medium language is for the communication of thought; how words vary, and even change their meaning; so that what the literal text of the Bible means in one age it does not mean in another. In the Psalms it is said, addressing God, "Let thy tender mercies speedily prevent us;" and a similar prayer has been incorporated in the English Church Service. Literally, the word "prevent" signifies to go before, and this is what it means as put into the mouth of the Psalmist; and it implies going before in a good sense, so as to guide, and guard, and bless; but we all know that the word means now to interrupt, to hinder, and implies an evil rather than a good, or an evil as well as a good, issue.

We are thus led to the questions of translation, and revision. In translating the Bible from the languages in which it was originally written into other languages, in order to its continuing to be God's Word, an infallible revelation of His will, inspiration, or some sort of equivalent guidance, is necessary. Translators do not claim, and we know that they do not realise, such guidance; so that all translations of the Holy Book must, in the very nature of things, be fallible, and imperfect. The same remarks will apply, and with similar force, to all revisions of the text of scripture.

We now have our subject before us as a whole; the orthodox view of the Bible, that it is a full, exclusive, all sufficient, and infallibly-inspired revelation of the will of God to man; and the heterodox view, that there is no sufficient evidence that the Bible is an infallibly-inspired revelation from God; and that even if it were, it is inadequate to assure to us an infallible apprehension of its meaning, and that no provision has been made to supply this deficiency. The claim of the Bible itself to be an inspired revelation is simply the claim of the authors of the Bible, and that cannot be accepted as proof, since, though they may have believed they were inspired, they may have been mistaken. The working of miracles, attributed to Scripture penmen, and the recorded fulfilment of prophecy, are not proof of inspiration, since they rest for their own proof upon Bible statement; and the Bible cannot rest on them for proof, at the same time they rest for proof upon the Bible. The assertion that the knowledge conveyed in the Bible is such as it would be impossible for man in any way to acquire without the aid of a divine revelation is a pure assumption; as it is also to affirm that the morality of the Bible and the character of God, as delineated therein, are altogether above the unaided capacity of man to conceive. If I am not greatly in error on this point, the character of God as shown forth

in Scripture, especially in the Old Testament, furnishes a powerful, an almost irresistible argument that the Book is of human origin, and that the character is drawn from man himself, by the transference to God of human characteristics, even human passions, and these not always the most amiable ones. Again, the testimony of numbers in support of the tenet of inspiration is no proof of its truth; and the more so when such testimony has become cumulative on the original testimony of one, or a few, only.

I have been thus particular to keep the orthodox side of the question clearly before you, as a matter of fairness, and because I consider the orthodox arguments strengthen, rather than weaken, the arguments on the opposite side, as do all defences of a lame cause in the estimation of the unprejudiced and thoughtful. One thing, I think, must by this time be evident to all, that whatever the argument, or the evidence, adduced in defence of the Bible as a divine revelation, it is all reducible to the same basis, mere human assertion and human testimony. Indeed, in the orthodox theory of inspiration, it cannot be otherwise.

If it has been satisfactorily shown that the Bible, and the churches in its behalf, have failed to make it evident that the claim to its being a divinely-inspired revelation is valid, that ought to be sufficient; with that the book falls from its sphere as the only sun of this world, and from its throne as its only god. It should be observed, that the primary question with regard to the book is not one of excellence, or truthfulness, but of origin. Had it really been divinely-inspired, and had all its contents been absolute truth originally, I think it has been shown that for us to be certain we have the truth as it was first given, inspiration should have gone further, and furnished us with an infallible canon, infallible translations, and an infallible interpretation, seeing that without them a so-called infallible revelation is the source of endless differences of opinion, and of ceaseless and bitter feuds, rather than of unanimity.

Now it will be asked, I know: Well, if you take from us the Bible, you take from us religion; and what do you mean to give us in its place? It is not my wish to take away religion, and it only evidences that the Bible has been too exclusively made the basis of religion, if with its loss, the loss of religion necessarily follows. But it does not. Religion, the religion of the Bible, existed before the Bible, and millions are religious, in their way, who know nothing at all of the Bible. It is not the Bible therefore that has made religion, but religion that has made the Bible. It is the product of the religious sentiment in action, which sentiment, and the religion resting on it, must have existed prior to the book to which they gave birth, and would have continued to exist, as they long had done, without a Bible. Some have even questioned whether true religion has been more aided or retarded by the Bible. It is not my desire to injure, but to aid, the cause of genuine religion by what I say about the Bible. In disowning Bible supremacy, therefore, we do not disown and seek to do away with religion. We do not seek to abolish all the old by the introduction of what is new. We only seek to separate the essential from the non-essential parts of it; it is my object to put the Bible in its proper place, and to restrict the reverence paid to it within due and reasonable bounds, devout regard for it as a religious book, and a religious aid, the best perhaps of all religious books, and of all religious aids; but not on that account to be made a god, and revered as an infallible revelation of God, and from God, which we are bound to accept with unquestioning assurance of its absolute truth, and to make the rule of our faith, on pain of the forfeiture of heaven, and eternal banishment to hell. Who can wonder at the existence and spread of infidelity, (so-called) when men are thus required to believe? In this way I would place the books of the Bible, as I would all other books on religion, or on subjects in any way related to religion, and all means adapted to assist in religious development, in the position of teachers, helps, servants, in the formation of faith, but not its authoritative dictators, its despotic rulers, against whom there is no appeal.

And how will you do this? It may be asked. How will you do this so as to be assured your conclusions,

the final result of your process of religious culture, is a correct one, and one that will answer the end for which all who embrace religion trust in it? How, if you reject the Bible as an infallible guide to truth, will you get at truth? There would be some show of force and propriety in this question if it were seen that those who profess to accept the Bible as an infallible guide to truth were infallibly guided into it, but they are not; for truth is one, while their representations of truth are multiform, and contradictory. I have no plan to propose by which men shall be led to see alike in their views of truth, and of religion; but I desire to submit for consideration that view of truth, and that basis of religious opinion, on which alone diversity can be maintained with consistency.

There is such a thing as truth, absolute truth, perfect truth.

The knowledge of this truth by man is possible, and attainable.

The extent to which man attains to this knowledge depends on natural capacity, opportunity, and devotedness in its pursuit.

Though there is absolute, perfect truth, and acquaintance with it is within the power of man, no man, whatever his capacity, his opportunity, or his devotedness, can ever be certain, infallibly certain, that he has acquired the perfect truth, that his opinions concerning it are infallible. His own fallibility, notwithstanding the infallibility of truth, in itself considered, must render his apprehension of it fallible.

Man, as a religious being, is the subject of a dual monarchy, that of truth and conscience. Truth, objectively regarded, is supreme; conscience, subjectively regarded, is supreme, as the ultimate interpreter of truth.

Man's intuitions, his consciousness, his reason, employed in the use of all means of knowledge, are the sources by which he becomes acquainted with truth.

To what extent God himself, or any supernatural agency, may aid us in our pursuit of truth, or whether, indeed, we are so aided, it is impossible for us to affirm. One thing we may reasonably venture to assert, that God would not, that he does not, grant to one, or a few, only, influences which, if essential to our well-doing, and well-being, are not available by all. To do this would be to make our moral relationship to himself an unequal, or a mere proxy, relationship, which has been the radical and cardinal mischief of priestcraft in all time. Direct and equal relationship to God must be the sole equitable rule of his moral government. For our knowledge and our enjoyment of God to depend on our belief of the word and testimony of a fellow-creature could not be equitable, and would not be godlike. Yet this is what is involved in the acceptance of the Bible as the infallible word of God on the authority of man.

What therefore is called inspiration, should rather be called aspiration. In it the divine does not descend to the human, but the human ascends to the divine. It is not God who comes to us; we rather go out after him, and seek the continuance of our spiritual life by having recourse to the fountain whence it flowed.

Between truth and man's nature there is an affinity, notwithstanding all that theologians would teach to the contrary. Theology made me a believer; the love of truth made me an apostate.

This affinity for truth is man's incentive to its pursuit, and the basis of his knowledge and enjoyment of God. Its cultured development, by means of all available information and agency, is religion. In virtue also of this affinity man aspires to the perfect apprehension of absolute truth. This is the highest destiny of his being, and opens before him endless stages of intellectual and moral progress, and delights far surpassing all other conceivable pleasures.

These are the relations in which men stand to truth and to God individually, and human association cannot affect our individual obligation. Each must stand or fall by his own conscience. Conscience is our final appeal, our supreme authority, in the interpretation of truth and duty.

How much this view of the question of revelation, inspiration, and the Bible, will enable us to understand, and in a measure to account for, and even to reconcile many of the difficulties which are insuperable on the

theory that the Bible is a divinely-inspired revelation from heaven. The strong human element that pervades it; its doubles; its contradictory assertions; its false science; all can be accounted for on the view we have advocated; but try to reconcile them by recourse to the orthodox dogma of infallibility, and you undertake a task you cannot perform, and the attempted performance of which is bewildering to man, and dishonoring to God. By the position we maintain another advantage also is gained; we are thereby enabled to waive revelation as a creedal test, and a stage for controversy.

Regarding our subject, then, as a whole, truth, religious truth, our apprehension of it, is a thing of growth, of development from within, not a bestowment; and we thus see before us, on the basis of our individuality, provision, not only for religion, personal and associative, but for unity with our diversity, and unbounded progress, in place of a circumscribed finality.

THE RELATIONS OF THE HUMAN BRAIN TO SPIRITUAL PHENOMENA.

BY PROF. JOSEPH R. BUCHANAN.

(FROM THE "SPIRITUAL SCIENTIST.")

COL. H. S. OLCOTT,—

DEAR SIR: I have learned with great pleasure that your investigation of the materializations at the Eddy house are to be published in a permanent form, and I envy your recent opportunity. After spending months upon dry verbosity and fruitless dialectics of Plato, Kant, Hamilton and other members of the Metaphysical Adoleschion looking through a barnfull of chaff for a handfull of wheat—it is delightful to see what new and wonderful additions to our practical psychology are being made.

You are working along that charming borderland where the spiritual and physical come together, where the physical rises into the poetic, and the supernal comes down to meet it in beauty and benevolence, as the sunset sky blends with the vapory horizon in the west.

But we must not let enthusiasm for a scene of the marvellous and beautiful divert us from a strict and accurate scientific examination. In such an investigation I should have been happy to co-operate, but as this was not possible, I proffer a few suggestions as to the Scientific basis of psychic phenomena in the constitution of man and the aspect which the matter assumes viewed at a distance from the standpoint of science and literal philosophy.

ANATOMY, PHYSIOLOGY, SARCOGNOMY.

Psychometry and nervanic experiments establish clearly and positively the following propositions:

1. The faculties of our conscious existence, soul, or spirit are not vaguely diffused through the body, but are concentrated to a definite organic connection in the brain, from which centre alone, the spiritual controls the materials, or to express it anatomically, the psychic ganglia of the cerebrum, acting through the psycho-physiological ganglia of its base and the cerebellum, control all the voluntary motions, while they influence the involuntary motions, the circulation, and secretions, as was shown in my experiments upon Dr. Lane of Boston, reported by a committee of physicians.

2. The base of the brain is in more intimate connection with the body and all the processes of physiological life than its upper portion; and a dividing line might be drawn between that portion; which is chiefly physiological and that which is chiefly psychic or spiritual (Psyche, soul and spirit, being nearly synonymous terms). The psychic and physiological hemispheres, however, are not separated by any definite line, but blend insensibly everywhere.

3. In the psychic half of the brain the faculties are not all equally psychic, as those adjacent to the boundary mentioned (which may be rudely illustrated by a line drawn from the lower margin of the orbit of the eye backward and upward to the crown, at which the hair turns out from a centre) are much more physiological while those farther from that line are much more psychic;

the maximum psychicality being on the medial line, adjacent to the falx, on the internal, aspect of each hemisphere.

4. In the comprehensive view of the human constitution which belongs to Sarcognomy, we ascertain that the superior portions of the body are in more intimate relations with the psychic element than the inferior. The brain is the psychic organ *par excellence*, and next to the brain the bronchial region of the thorax has the greatest amount of psychic relation.

From these anatomical and physiological data, it follows that all the transcendental or supernal relations of man, belong to the anterior-superior region of his brain and that the highest manifestations of spiritual capacity will be found where the inner portion of the front lobe as well as the *gynis fornicatus* and other convolutions adjacent to the *corpus callosum* have the largest development. This portion of the brain is also intimately connected with religion, practical benevolence, and universal love. Hence the cultivation of pure religion has always developed a large amount of true spirituality, and given rise to spiritual phenomena, as we see in the lives of Wesley, Fox, Swedenborg, and hundreds of saints, mystics, and ecstasies in the Catholic Church.

The development of the front lobe gives prominence and breadth to the forehead, and the development of the inter-hemispherical region may be recognized not only by the general breadth of the upper portion of the head, but by the special prominence, along the median line, of the centre of the forehead and upper surface of the brain. As these developments predominate over the animal region of the brain, we have an increasing sensibility, delicacy, refinement, and spirituality in the constitution, which shows itself in many ways—in a delicate sensibility to the weather and ability to predict its changes; in extreme sympathy with the sick and ability to appreciate their condition; in a quick sensibility to the character or emotions of others, feeling their presence and their character before they have given any indications; in mysterious impressions and presentiments of good or evil; in dreams that seem prophetic, and in sudden reminiscences, as though the subject had heard this conversation or been in this place before, for it seems strangely familiar; in dreams of the departed, holding conversations with them which sometimes appear real and natural; in waking visions, when they seem to be near us, seem to speak to us or become actually visible; in the frequent presence and conversation of our departed friends, who come to us to sympathize, counsel, or warn, sometimes invisibly, sometimes visibly; in ability to commune with absent friends by their manuscript, by the psychometric method, and know their true character; in a realizing sense of the present condition of our departed friends as they come near us.

In all these results of predominant psychic constitution of the brain, there is an inexpressible degree of intellectual delicacy and refinement. The more spiritual faculties are all poetical and bright. Hence, those who have the finer spiritual endowments are generally delicate, sensitive, modest and poetical in their nature. A large number of them in this country are capable of improvisation, and I have often heard improvised poetry from persons of moderate intellectual culture, which would be creditable to our best known authors. Few have any idea of the transcendent beauty, the delicacy and flashing intellectuality of the higher psychic powers, because, in the present condition of prevalent ignorance on such subjects of persons of superior capacity and social position are generally careful to conceal their spiritual endowments.

Intercourse with departed friends—with the loved and lost of the family circle—is not so rare as generally supposed, and is not at all confined to public mediums. It is common with thousands, perhaps hundreds of thousands, who keep such experience as something sacred in their own bosoms, or confide it only to their nearest friends.

The first scientific determination of the *modus operandi* of this intercourse was in the winter of 1841-42, when by exciting the most spiritual region of the front lobe (on the temporal arch, just in front of its intersection with the coronal suture) in the head of a young lady of great

brilliance and intellectuality (Miss K.), I made her see the spirit of her mother in the midst of a circle of friends, in the brilliant parlors of Mr. S. in Louisville. At first, I deemed the vision entirely subjective, or imaginary, but in prosecuting my researches I found the results too rational and consistent to be simply imaginary. The most resolutely sceptical materialist who possessed the psychic constitution could see and describe the spirits which appeared, as positively as those who had previously believed in the existence of the soul.

After determining the objective reality of the spirits of the departed as seen and heard by those of finer psychic endowments, the question arose as to the extent to which these objective spirits, visible only to the psychic faculty, could influence a sympathizing human being. It soon appeared that the spirit was capable of influencing their minds by suggestions and that if the subject was of the impressible or mesmerizable temperament, the spirit power could operate upon and control him as human operators do, making him a passive subject of its will, through which it could speak and act as if still living in the body; the intelligence of the subject being kept in abeyance while under control and ideas or language being used by the spirit which the subject would not have been capable of originating.

This was still higher evidence of the objective reality of the spirits, to those who, not having the psychic vision could only rely upon facts and testimony. But there has been so much of this kind of evidence from the days of Socrates and of Paul, to the nineteenth century, which has not been entirely satisfactory to those who were sceptical, that it was extremely desirable to have tangible, ponderable, material evidence from spirits capable of affecting matter and moving heavy bodies, as well as controlling mind.

Since 1848, these phenomena, beginning in the Fox family, have appeared all over the globe, and the "psychic force," as some please to call it, has displayed mechanical power greater than that of any human being, accompanied by an intelligence of every conceivable degree, from blundering verbiage and falsehood, to the profoundest and most elevated utterances, according to the real character of the responding spirits.

Psychic force, or will-power, accompanied by intelligence and individuality of character, has no other expression in the English language than by the words *spirit* and *soul*. Those who, after witnessing displays of intelligence, and talking with the invisible agent as a human being still hesitate to use the word *spirit* betray great weakness in manifesting such an aversion to the use of the only word by which they can properly express their idea.

Since the wide prevalence of physical manifestations from spiritual sources, there has been a very general demand to know what is the decision of science on this subject. The demand, however, is not very intelligently made—it presumes a mysterious power in science and scientists which does not exist. Science is nothing but established, systematized, and comprehended facts. The facts of spiritual communication, carefully collected and described in a systematic manner by Alfred R. Wallace, Robert Dale Owen, Epes Sargent, and yourself, even if there were no other competent and able writers in the fields, constitute an impregnable body of science, of permanent and surpassing value to mankind, unequalled by any other contributions from scientists in the present century.

It is idle cavilling to say that it is not of the systematic and rationalized character of science. Compare it with the slightly analogous discovery of America by Columbus, and the narratives of its exploration during the first thirty years, which is certainly a valuable contribution to geographical science, and we must admit that the discovery and exploration of the spirit world has been far more copious in its facts, and satisfactory in its investigations. Compare it with medical science, rich as it is in the labors of many thousand co-thinkers, and we must confess that its huge mass of clinical, pathological, and therapeutic facts and doctrines, leading to conflicting systems of practice, as the system of Psychology which has been built up by the Baconian method of

induction more faithfully than any science now known, when its whole history is considered.

The voice of science, then, is the voice of fact—it is expressed for Psychology in the volumes which record the facts and experiments already too numerous to be mastered by any common reader.

But perhaps the *opinion* of scientists is what the public desire, or the reports of scientific investigators. If so, let them read the publications of the London Dialectical Society, and they will find all that reason can demand.

But it must not be forgotten that modern Psychology is virtually a new science. There were some glimmerings of the science in Greece, in the schools of Socrates and Plato, and among the Egyptians—but the modern developments are essentially new and foreign to all other sciences. To ask a professor of Physics familiar with levers and steam engines, or a professor of chemistry, whose researches relate entirely to atomic combinations of matter, or a learned Physiologist, who knows nothing professionally of the Psychic element of the human constitution, but studies the body as a chemical laboratory, working with protoplasm—for an opinion on the new psychology, is simply asking them to leave their own field and pronounce upon matters more foreign to their knowledge and modes of thought than Egyptian hieroglyphics or the trapping of beaver in the American wilderness. Upon such a subject any intelligent citizen is as competent to form and express a rational opinion, as the most learned, physical scientist—often better qualified, indeed, from not being exclusively occupied with subjects of so different a nature. I would not exchange your opinion, trained as you are in the practical study of mankind and examination of evidence, for that of the entire British National Association of Scientists, whose President, Prof. Tyndall, is as shallow in philosophy as he is profound in science.

Among the cherished and cultivated sciences, there are none coterminous with the new Psychology—none that include it even in the limits of their penumbra—and we look in vain among professional scientists for those whose familiarity with such subjects has been acquired by their usual professional pursuits.

The psychic world and the physical world come into contact only in the highest condition of organized matter—the brain—which is so organized as to give the readiest access of the psychic to the control of physical forces.

The science of the brain is, therefore, the coterminous science of Psychology, and, indeed, cerebral science in its fullest sense embraces Psychology—for the science of the brain is the science of Man, since all his conscious life is in the brain, and all his unconscious life is subordinate to the powers located in the brain. Cerebral science, therefore, is nearly synonymous with Anthropology; and as the science of man—of his conscious or true life—cannot be limited to its physiological career, if there be also a higher career, it follows that cerebral science, or Anthropology in its full development includes Psychology.

But this is a department of knowledge which scientists (biologists) have studiously neglected to cultivate, and is not embraced in the scope of any scientific association. The great majority of physiologists to-day know little or nothing of the brain as a psychic organ, but hold its psychic functions as matters of little interest, while they look only for physical operations and physical causes, as if this world were but an evolution of matter, and force; the conscious existence, for which all this mechanism exists, being the very thing which they have almost excluded from science. The masterly revelation of cerebral anatomy, by Gall, compelled the more liberal and enlightened portion of the profession to take an interest in his psychic discoveries; but that interest has been almost lost in the rage for pathology, chemistry, and the microscope. Medical investigations are thus confined to laying a foundation for the science of man, leaving posterity to erect the science.

With this humble conception of medical and physiological science I have never been satisfied. It seemed too much like the labors of the humble creature that

builds coral reefs in the ocean for future centuries to cover with vegetation, life, and beauty.

You know that for nearly forty years I have been acting upon a different theory of the junction of the physiologist—that I have carried out the experimental demonstration of the psychic functions of the brain and organised a system of Anthropology, which includes all the higher phenomena of life. As a professor of physiology, I did not deem it my duty to withhold from my pupils the exposition of the conscious and emotional life of man, or to conceal my discovery that there were organs in the brain which were the source of all the wonders of the human soul, its singular manifestations in animal magnetism, trance, ecstasy, clairvoyance, somnambulism, spiritualism, dreaming, vision, suspended animation, &c. With this experimental knowledge of the brain I was fully prepared with the physiological rationale of all the historic marvels and the still greater marvels of the last thirty years. Your letters testify to the wonderful fact—the grandest fact in all the progress of science—that spiritual beings have not yet lost their hold on earth, and control over the invisible atoms of matter, but can summon them from the invisible and organize such bodies as they desire, hold them together, for such time as they choose, and then dissolve the weird vision of ponderable substance into its original invisibility.

Absorbed as you have been with the question of ignorant skepticism and the critical inspection of details, I doubt whether you have yet fully realised the majestic grandeur of the facts which you announce! Do you not see that in these facts is contained the grand secret of Creation, for which the wise men of all ages, from the rapt seers of India and Egypt, to the materialistic scientists of to-day, have been searching in vain from the Zenith to the Nadir of Speculation? From the mystic notions of the elements; the Pythagorean theories of the potency of numbers; the Platonic conception of absolute and eternal Ideas; the Hegelian conception of Being, Non-Being, and the Immanent Absolute; the reveries of the Alchemist, and the dogmas of the theologian; to the cosmic scheme of nebulous matter organising in fiery orbs cooling down to the possibility of seas and continents, and, beginning, in the invisible organizations of protoplasm, the germs of animal life which millions of years of development have brought to our present zoological and human perfection—from all this and much more of restless, aspiring thought, grasping ambitiously at the secrets of the Infinite and Divine, humanity turns, as restless and as eager as ever, for an answer to the *problem of the Infinite*.

Vainly have we sought the answer in physical science! Matter or spirit is the paramount and primal cause. If matter, then the presence of intelligence, design, and benevolence is utterly inexplicable—for by no possible legerdemain of thought can we rise from matter to mind. If spirit be the paramount and primal cause, then all is explained, and the benevolent purpose of the universe shines out again, while all the deep intuitions of humanity, which tell of a God and a Heaven, are vindicated as profound and true! To this vindication of religion, this verification of hope, this elucidation of Infinite mystery is requisite but one thing—the plain and positive demonstration of the ability of the spirit power not only to control matter, but to *create and destroy*. When this great result is attained we may well say "Eureka," and rejoice that we have lived to witness the grandest scientific revelation of the ages.

From the accumulated testimony of many in Europe and America, we can draw no other conclusion than that *the mystery is solved*, and that legions of spiritual beings possess the power of creating at will substantial forms, not only of human beings, but of flowers, plants, minerals—animal and vegetable life! Not only of creating but of destroying—for ponderable bodies utterly disappear—and not only of disorganising their own productions, but of dissipating for ever the substances of which they take hold—substances composed of elements as ancient as the globe.

I will not speculate upon the mighty consequences in practical life which this discovery promises—consequen-

ces which tax imagination, and elevate hope to the zenith as the true prophet of humanity. I look simply at its intellectual grandeur, which reminds us of the Biblical sublimity "God said let there be light: and there was light." The sudden light which bursts upon us in this demonstration of creative power, dissipates infinite darkness and falsehood. The boasted doctrine of Spencer, the high priest of materialistic development, that both the creation and the destruction of matter are utterly "*unthinkable*" propositions, is swept into the abyss of primitive delusions, along with the polytheisms of Asia and Africa.

We are living in the presence, not of an "Unknown" alone, nor of dead matter alone, but of an infinite realm of light, intelligence, and love, which continually surround us—a realm that is peopled by our own beloved and the good and wise of all ages, who dwell in the midst of that benevolent and unbounded Power which governs all and cherishes all with an infinite benignity.

Grand as the conceptions are, their humble beginning now is in harmony with their magnificent destiny in the future. Ephemeral life is as perfect in the hour of its birth as it ever becomes, but the highest organism (man) is born in the most pitiable weakness, and the grandest system of religion dates from a Jewish stable.

It is not necessary that the world should rush in to surround the cradle which bears the commencement of an era. Let the world travel on its highway, while wise heads and loving hearts cherish and develop the promise of the great future.

The service you have rendered mankind by your recent investigation is greatly enhanced in its value by the fact that it was made under the discouragement and annoyance of the occasional fraud and imposture in spiritual seances which mingle with genuine phenomena, so as to disgust and repel superficial and prejudiced inquirers. In the only instance in which I have personally tested a materialising seance, about twenty years ago, at Cincinnati, I found it to be an unmistakable imposture, although the parties concerned were a branch of the same family which had produced many unquestionable materializations in Meigs County, Ohio. These impostures, I believe, will produce a good effect in checking blind credulity, and in repelling from the spiritual sphere a class of dogmatic, stubborn and superficial people, whose co-operation in any good cause is by no means desirable. They who cannot recognise diamonds when they are mingled with common earth, will not be successful as explorers, or do much to enlarge the area of philosophy.

Trusting that your book may serve to attract the wise and good alone.

I remain yours cordially,

J. R. BUCHANAN.

THE SUNDAY RECITALS.

THE Mayor of Melbourne deserves the thanks of the community for the bold stand he made against the meddling Sabbatarians. The result must have been as gratifying to him as it was alarming to the bigots, whose object appears to be to make men religious by act of parliament. Their efforts now-a-days are fortunately futile, yet they do not appear to have the wisdom to see that an aggressive policy is a suicidal one for them in the present state of public opinion, and that their attempts to tighten the bonds leads to a resistance which loosens them still more. Up to the present time there has been a very general impression that it was illegal to charge for admission to lectures, readings, &c., on Sundays. By the action of the Sabbath Observance Society this difficulty has been cleared away, and a field is open for the introduction of services of a semi-religious character in unconsecrated buildings, more congenial to the public requirements, and more edifying in their nature, than the majority of those held in orthodox churches.

Erratum.—In communication from B. S. Naylor in last month's issue for "Spiritualism" read "*Spiritism*."

ITEMS OF NEWS BY THE MAIL.

THE Spiritual Scientists of June 3rd, 10th, and 17th, contain a translation from the Russian, of Professor Wagner's report on recent seances attended by him at St. Petersburg, the publication of which has led to the formation of a scientific commission for the investigation of spiritual phenomena, by the University of St. Petersburg. The phenomena evolved at M. Wagner's seances included raps, levitations, partial materialisations, and intelligent messages.

VICTOR HUGO, in his recent work on "Shakespeare," criticises the scientists who affect to laugh at spiritual phenomena. The mission of science, he says, is to study and probe everything.

WE are glad to observe that Mrs. E. H. Britten is again fairly in the field. A number of advanced Spiritualists have associated together at Boston, under the title of the Spiritual Institute, and Mrs. Britten gave the first inspirational lecture from its platform. The subject (selected by the audience) was—"The Teaching of Spiritual Intelligences concerning Organisation, and the Duty of Spiritualists in the light of the same." The address was an interesting and able one.

COLONEL CROSS, of Montreal, Canada, gives a series of articles on seances with Mrs. Compton, of Havana, N.Y. The manifestations described are truly wonderful.

THE GRADUAL SUBMERGENCE OF TITULAR CHRISTIANITY BENEATH THE WAVES OF SPIRITUAL TRUTH.

"By this time, like one who had set out on his way by night, and travelled through a region of smooth and idle dreams, our history now arrives on the confines, where daylight and truth meet us with a clear dawn, representing to our view, though at far distance, true colors and shapes."—MILTON.

THE circumstances of the world at present bear a remarkable resemblance to the state of society among the leading races of mankind when Jesus was born in Bethlehem of Judea, in the days of Herod the King.

Theodore Parker describes the state of semi-civilized mankind, in that age of the world, in his peculiarly terse and vigorous language,—

"The world was full of riches. Wealth flowed into the cities, a Pactolian tide. Fleets swam the ocean. The fields were full of cattle and corn. The high piled warehouses at Alexandria and Corinth groaned with the munitions of luxury, the product of skilful hands. Delicate women, the corrupted and the corrupters of the world's metropolis, scarce veiled their limbs in garments of gossamer, fine as woven wind. Metals and precious stones vied with each other to render loveliness more lovely, and beauty more attractive, or oftener to stimulate a jaded taste, and whip the senses to their work. The very marble seemed animate to bud and blossom into palace and temple."

The Romans were then, as the Anglo-Saxons are now, the social and political embodiment of successful materialism. Rome had a population, swarming round the site of St Peter's, very nearly as numerous as the population now swarming round Saint Paul's. Rome was then, as London is now, given over to the lustful and debasing influence of external wealth. Both cities mockingly professed a lip faith that failed to produce the fruits of conviction.

And both cities suffered from a spiritual famine that urged the masses to feed upon unwholesome garbage; among the Romans swallowing the sensational revivalism dealt out to the people from the Temple of Soracte, described by Varro, while among the Londoners the masses quench their spiritual thirst in the muddy stream flowing from two illiterate Americans, popular because orthodox, and—for that reason—shallow panderers to the ignorant prejudices and religious idolatry of a gross and carnal population.

As Rome in the time of Christ was beginning to feel the surging influence of democratic Republicanism, which, at the expulsion of Tarquin, sounded the death knell of a system that had prevailed for ages, so England, and Europe generally, is sensibly feeling the powerful ground swell of French and American ideas in politics, and the radical and aggressive policy in religion of Ger-

man thought, which is slowly but surely abrading or rubbing away the deep stain which ecclesiasticism has left on European history.

The questions that appeal to the intelligence of thinkers in the present age are infinitely more complex and wide reaching than those presented to them at the commencement of the Christian era, when the nations that sat in darkness saw a great light,—a light which having served its purpose, now begins to grow dim, paling its ineffectual fires before the exceeding brightness of the spiritual glory about to be revealed, of which the former was but a foretaste and a prophecy.

The astounding strides made in modern days in the knowledge and application of the natural sciences; the development of the means of locomotion, of the art of expressing and conveying ideas by the endless resources of iconography, typography, lithography, and photography; the all but universal abolition of personal slavery, the softening of national jealousies, and of the prejudices born of exclusiveness, softened by the amazing development of the principles of freedom,—in thought, in expression, and in trade.

To such an age the gleaming light of the spiritual world is submitted for test and for examination. It is the ushering in of the New Jerusalem, as an angel has described it; the time earnestly looked for in every generation; the glad tidings of great joy come to bless the world in its spring time of social and moral elevation. To such an age, so educated, stimulated, and refined by a variety of influences which are rapidly changing the face of society, Spiritualism appeals, and demands a hearing.

Commencing, as all great movements have commenced, with physical manifestations of the humblest and most vulgar character, Spiritualism rises into a region of philosophic sublimity that must inevitably attract to its light the finest intellects of the human race.

How many times must the world be taught that Truth is a ladder, with its feet in the mire, and its head among the stars? Is Christianity any the worse because he who is foolishly considered to be its founder, was born in a manger?

Spiritualism is now, as Christianity was then, a new branch sprouting from the same old stem,—the religious element in human nature.

Christ was not the cause of Christianity, but one of its first fruits; and, moreover, unless the hearts of men had been roughly prepared for the reception of Christianity, the seeds which Christ sowed would never have struck. But as the ground was prepared by antecedent causes, the seed did strike, the tree grew, until all manner of foul and noisome birds of prey can roost in its branches, until the stench from it has become a nuisance before God and Man, and the order has been issued to lay it low, and set up the sapling Spiritualism in its place.

To an unbiassed mind, endowed with capacity for clear thinking, no thesis can be more rational than this: That the religious sentiment in all God's children finds various modes of expression, among different races, in different ways. The operation of the religious sentiment was the cause of Christianity, of Mahometanism, of Brahminism, and of Spiritualism,—and whereas the first three of these concentrated each their highest idealization on a single man, the last finds its highest idealization in the ultimate glorification of each individual member of the wide spread family of Almighty God.

Christ, Mahomet, Brahma, were merely the highest ideal types which the development of the religious sentiment, in the various races to whom each appealed, enabled those races to comprehend.

For unless a spiritual platform had been erected by the Christians who were before Christ, by the Mahometans who were before Mahomet, and by the Brahmins who were before Brahma, these great reformers, when they appeared, would have found no resting place, or field of lodgment, in the hearts and minds of the great races to whom their example and their character formed a new point of spiritual departure.

The veneration with which the three reformers we have named are regarded, by those whose names they distinguish, is unquestionably idolatry—a weakness to

which the human mind is prone—but it is idolatry of a refined and ennobling type, and will surely pass away, as, with the further development of the religious sentiment, a higher ideal becomes necessary to supply the religious needs of Mankind.

Most people are too indolent, or too stupid, to examine for themselves the faith of their fathers; and, for the same reason, when the pendulum of heresy swings over the heads of a willing majority, it then becomes the symbol of orthodoxy, and remains so, even after that has become corrupt.

This has been the course of Truth in all ages. The leaders of a people adopt what has convinced themselves, speak their thought, suffer for it, and vanish, to leave behind, a voice that in the distance far away, wakens the slumbering ages.

The orthodox views of the fixity of religious convictions will be undermined and ploughed up by a quiet persistence in urging the views we have recommended, and in this way the ground will be prepared for the seed now being sown by the hands of angels, to grow up in the immediate future into the great tree, which shall be for the healing of the nations.

SCIENTIFIC RELIGION.

THE ATONEMENT.

(Continued.)

SCIENCE holds that violations of reason, truth, justice, and the law of nature, are opposed to the will of God. It studies God's works and laws, that it may learn to know and to obey God; and uses reason to apply its discoveries for its own, and for the advantage of mankind.

It holds truth to be of God; accuracy to be truth; inaccuracy to be falsehood, fraud, crime; to be opposed to truth; dangerous and hurtful.

It places evidence before men to enable them to believe; does not hold out to them inducements, promises, and threats, to influence their judgment; or tell them to pray God for faith; knowing belief to be the result of evidence.

The orthodox on the other hand neglect the works and laws of nature, believing that these may be altered through the influence of their prayers. They accept the Bible as a perfect rule for their conduct and faith; do not place evidence before men to enable them to believe, but substitute traditions and assertions for evidence, and show a decided disregard for accuracy. Their usual method of teaching is to "assume" that they are "Ambassadors of God," and that the Bible is "His infallible Word;" these they never attempt to prove, and if anyone asks for evidence he is treated as a heretic and sceptic; while they possessed the power he was imprisoned, tortured, or put to death.

In their preaching the orthodox depreciate reason, experiment, and the laws of nature; and seek after conversions, not by stating and proving facts, but by working upon the feelings of the people, by means of eloquent and exciting discourses, prayers, and hymns, by promises, threats and denunciations; instead of convincing by evidence, enlightening the understanding, or proving the truth of what they preach by experiment. Their conduct in this respect forms a marked contrast with that of scientific men; the cause of this is, that they really possess no genuine evidence for the truth of their commission, or for the truth of the Scriptures; this will be seen to be conspicuous in the quotations made by Paul in support of the doctrine of atonement, which I am about to expose.

It was death by the law, for a layman like Jesus to approach the altar. To get rid of this difficulty Paul teaches that there was at his death, a change in the priesthood and in the law, quoting as his authority (nothing that Jesus taught, but) the ex. Psalm. This change was certainly unknown to the Church at Jerusalem, long after the ascension of Jesus, they continued "all zealous in the law,"* consequently still acknowledged the Levitical Priesthood.

* Acts xxi. 20.

In the abovementioned Psalm, Messiah is represented as "a Priest for ever, after the order of Melchisedeck." This, Paul assumes, does not refer to the earth, but to some place above the earth, where the personal God of the Jews dwells, with his saint and angels.

Paul's words are—"If he, Jesus, were on earth he should not be a Priest, seeing that there are Priests that offer gifts according to the law. *who serve as an example and shadow of heavenly things*"† (a doctrine nowhere else taught in the Scriptures). Now Melchisedeck was on earth and not in heaven the king and priest of Salem, Jerusalem; a priest of God as the sons of Levi were after him, in the same place; he did not remain for ever, although Messiah is said to do so.—Psalm lxxii. 5.

It was not with the goodwill of the priests that they were not kings, did not judge Israel, as did Eli. The Levitical priesthood is declared to be an everlasting† priesthood, it therefore could not be changed. Besides, Jesus died on the cross, not in heaven; and then we are told "he descended into hell,"§ "into the lower parts of the earth;"|| "went and preached to the spirits in prison."**

But the connection in which Melchisedeck is spoken of in the exth Psalm, shows not only that he was to be on earth, but also that the translations connected with that personage, were altogether incompatible with the teaching and character of Jesus.

"The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thy enemies;" "the Lord at thy right hand shall strike through kings in the day of his wrath, he shall judge among the heathen; he shall fill the places with dead bodies; he shall wound the heads over many countries. *He shall drink of the brook in the way, and therefore shall he lift up the head* †† Such is the passage applied by Paul to Jesus, teaching us to believe that it refers to heaven.†† But the Jewish Messiah was to reign on earth,§§ to be a king and a priest,||| and a warrior;* was to gather Israel^a to "build the temple of the Lord,"^b "to sit and rule upon his throne;" as king of Salem," according to the Jewish mythology and reign "from the river to the ends of the earth." Paul evidently did not believe in these passages; while the ex. Psalm, which he represents as referring to heaven, shows that this warrior priest of the order of Melchisedeck is to be on earth; consequently according to Paul's showing, *Jesus not being of the house of Levi cannot be a Priest after the order of Melchisedeck the Messiah of the Jews.*—Hebrews vii. 14, viii. 4.

Let us examine another of his arguments by which in a similar deceptive manner he attempts to show the genuineness of an atonement and "new covenant" made by Jesus; in support of this view Paul quotes the xxxi. chapter of Jeremiah where a new covenant is referred to, but the language, as well as the connection in which it stands, shows clearly that it is not applicable either to the period of, or any thing that was done by Jesus; nor does it imply any change of the law; but was obviously intended to refer to the covenant under Nehemiah, and entered into by the Jews on their return from Babylon. The words of the prophecy are "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man and beast, and it shall come to pass like as I watched over them to pluck up, and to break down, and to destroy, and to afflict, so will I watch over them to build, to plant, saith the Lord." "Behold the days come, saith the Lord, I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they broke, but this is the covenant I will make with the house of Israel after these, saith the Lord, I will put my law into their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Does this im-

† Heb. vii. 14, viii. 4.
‡ Exodus xl. 15. § Acts ii. 27. || Eph. iv. 9.

** 1 Peter iii. 19, Ezekiel xxxi. 14-18.

†† Psalm x. 4-7. ‡‡ Heb. viii. 4, 5. §§ Psalm lxxii. Dan. vii. 14-27
|| Zach. vi. 12, 13. * Micah vi. 4-9. ^a Isaiah lxii. 11, 12.
^b Isaiah lxiii. 1-6. ^c Jeremiah xxxi. 27-34.

ply a change of law? From the beginning as well as from the end of the chapter, as also from the reference made to the covenant in the next chapter, with its connection, it is clear that at the time this covenant was to be made with *Israel* and *Judah* (there is no mention made of Gentiles) they were to be gathered out of *Babylon*, and out of all the countries whether they had been driven, into their own land, "and shall build again the wall of the city of *Jerusalem*" from the tower of *Hananeel* to the gate of the corner," and it is added "*it shall not be plucked up nor thrown down for ever.*"

It could not therefore possibly refer to the period at which *Jesus* lived! time has exposed the falsehood; for the city was destroyed. Most of the circumstances spoken of in connection with the covenant referred in *Nehemiah* are strictly applicable to the covenant foretold by *Jeremiah*. *Israel* and *Judah* had just returned from *Babylon*, and entered into a covenant "to obey the commandments of the Lord their God, and his judgments and his statutes," (as they had done when they came out of *Egypt*) which they never since broke, by "following after other Gods," they were rebuilding the city of *Jerusalem*, at the very place referred to in *Jeremiah's* prophecy the tower of *Hananeel*.*

But *Israel* and *Judah* entered into no covenant with *Jesus*, nor he with them, for "he was despised and rejected" and crucified by them, according to the law for making himself equal with God. The Jews still remain faithful to the everlasting covenant.

Besides the city then to be built we are told "shall not be plucked up nor thrown down any more for ever."† but as *Jerusalem* soon after *Paul* wrote his statement, was desolate! this also has proved his teaching to be false.

The following is from the next chapter "Behold I will gather them out of all countries, whether I have driven them in mine anger, and my fury, and great wrath, and will bring them again into this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God, and I will give them one heart and one way that they may fear me for ever; for the good of them and of their children after them, and I will make an everlasting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their heart, and they shall not depart from me." *Jeremiah* xxxii. 37-40. *Paul* says this covenant has been made! but like all the orthodox, presents us with no proof! rests his statements on a bare assertion, which is an abomination to a truthseeker, though swallowed greedily by bigots, because it suits their ease and indifference. "Ephraim is joined to his idols, let him alone." In conclusion let me remind my readers of the words of *Jeremiah* whom *Paul* has so mis-applied.

"A wonderful and horrible thing is committed in the land. The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"—*Jeremiah* v. 30, 31.

(To be continued.)

SPIRITUALISM EXTRAORDINARY.

From the *Birmingham Morning News*, June 18, 1875.

The following letters have been forwarded to us by *Mrs. Tyndall*, of *Edgbaston*. They were sent to her in reply to inquiries with respect to the spiritualistic manifestations of *Dr. Monck*, at *Saltash*, *Cornwall*:—

"*Culver Park, Saltash*, June 12th, 1875.

"My Dear Madam,—I have never attended a public seance, and know nothing of the jewellery mentioned in your letter, although it has been freely talked about and commented on in the *Devonport Independent*. What I do know is this—one afternoon last summer, *Charles Bydder*, Chief Engineer R.N., H.M.S. 'Valiant,' called on me and introduced *Dr. Monck*, just as we were sitting down to dinner. I invited them to join us, which they did. After dinner, *Dr. Monck* sat down in an easy-chair, gave a gasp, and appeared to become insensible; loud rapa and blows sounded from the dining-table,

as if some one was trying to smash it with a hammer; the room shook as if an earthquake was in operation. *Dr. Monck* rose up, let down the venetian blinds and drew the curtains, making the room nearly dark. A sailor came through the curtain gave me a hard blow on the back, grasped my hand, shook it, and in a gruff voice said he was glad to see me. I, rather astonished, said, 'Who the — are you?' He blew a boatswain's call, and piped 'grog' in a voice which I heard every day for four months at sea, and I said 'Why, this is *Robinson*, the bosun of the old 'Bolton.' We then talked together for about five minutes about various incidents that occurred on the voyage, and the figure vanished. Another came, who, in a very loud voice, told me that he was an engineer and architect before the *Pyramids* were built, and that they turned out better work in those days than we did now. We saw various lights resembling moonlight floating about the room.

"I have never seen *Dr. Monck* since, but if you fall in with him give him my compliments, and say I should be glad to see a little more of this if he should come West. I will give your letter to *Mr. Bydder* and *Mr. Innes*, and ask them to write to you and say what they know.

"You may make any use of this letter you please. I was from 1843 to 1849 Assistant-manager of the *Swindon Locomotive Department*, *Great Western Railway*. *Charles Sacré*, Engineer of the *Manchester, Sheffield, and Lincolnshire* line, was my pupil. I constructed the *Geelong* and *Melbourne* line in *Victoria*, and if you publish this my old friends will know that I am not easily deceived. I only state what I know to be truth, and am, yours very truly,

EDWARD SNELL, C.E., M.V.P.I.

"P.S.—Several other figures appeared, but they talked to *Bydder*, and I will ask him to tell you what they said.

"*Dr. Monck* woke up after being about two hours in an unconscious state, asked one of us to blow in his eyes, and then said he knew nothing of what had occurred while he was asleep. I never saw him before this, and have not seen him since; he is a stranger to me.

[*Mr. Bydder's* letter corroborative of the above, and describing other phenomena is too long for insertion.—*Ed. H. L.*]

THE BUGUET AND LEYMARIE PROSECUTION.

THE trial of *Buguet*, *Leymarie*, and *Firman*, for conspiracy to defraud, took place at *Paris* before the *Tribunal of Correctional Police* on *June 16th*, and resulted in the conviction of the whole of the prisoners. There appears to be no doubt of *Buguet's* guilt, as he openly confessed the imposition he had practiced; but from all accounts *M. Leymarie* and *Mr. Firman* are the victims of religious bigotry and popular prejudice. *Mr. J. L. O'Sullivan* (formerly U.S. Consul at *Madrid*) took an active part on behalf of them, but his efforts were unavailing. We extract a portion of one of that gentleman's letters to the Editor of the *Spiritualist*:—

THE PROSECUTION OF SPIRITUALISTS IN PARIS.

To the Editor of "The Spiritualist."

SIR,—My previous letters will have prepared your readers for a very mockery of justice in the trial of our friends *Leymarie* and *Firman* before the *Seventh Chamber of Correctional Police*, but not for the length to which it has been carried. In my last I wrote—"I do not regard *Leymarie* as being in serious danger; he is accused only on the word of *Buguet*, and in view of the abundant proofs of the mendacity of the latter, I cannot conceive how *Leymarie* can possibly be convicted on the statements of such a patent liar." And yet *Leymarie*, that devoted and conscientious Spiritualist, successor of *Allen Kardec* as editor of *La Revue Spirite*, and managing director of the *Société des Spirites*, has been sentenced to a year's imprisonment, and *Buguet* himself to no more; *Firman* to six months' imprisonment. *Leymarie's* crime is the prominence of his position in Spiritualism, his zeal and activity, and the usefulness of his labours, editorial and other, to the cause to which his soul is devoted—off with his head! I have no doubt but that his enemies would have been glad to off

|| *Neh.* x. 28, 29, lii. 1. * *Jeremiah* xxxi. 38.

† *Deut.* xiii. 1-5.

with it in a more literal sense if it had been in their power. Happily, imprisonment for opinion and its propagation is too common in France, and has been the penalty paid by too many honourable men for the social crime of having a conscience and a fearless spirit, to involve any real disgrace.

Lachaud's speech in his defence was one of the most brilliant, powerful, and convincing efforts of forensic pleading I have ever listened to. His thesis was simple. Leymarie was a sincere zealot, deceived by Buguet, and honestly parading in his Review, as proofs of his doctrine and cause, the spirit photographs produced by the latter, in hundreds of which the resemblance was recognised and attested by the sitters. He had no complicity with Buguet, and it is impossible to condemn him on the authority of such a manifest liar saying that he had. This, I repeat, was a simple thing, and it was developed in a most masterly manner by Lachaud, and with a certain dramatic action whose only fault is that of being a little *too* theatrical. He exhibited the man living an honest and honourable life, labouring from rise of sun till the hours of sleep on the mere pittance of income; blameless in all domestic relations as husband and father, working off a balance of debt resting on him from an old failure in business which had grown solely out of a too confiding character, and having, with aid from his family, nearly accomplished it, and allowing himself no personal indulgence till he should have fully done so. He then showed how he had not accepted Buguet's spirit photographs until he had put them and him through a series of test investigations with the aid of persons the most competent to detect fraud or error; and, long after having thus become himself satisfied, continuing to pester Buguet for further testing trials to satisfy other friends, photographers and others. He referred to the hundreds of letters of attestation of resemblances from sovereign princes down to the humbler strata of society, all of which continued to confirm Leymarie in his sincere conviction of the genuineness of Buguet's pictures. And finally he produced a series of letters from Buguet himself to him, from January, 1874, down to April 21, 1875, the very day before his arrest, on the face of which stood manifest, as though in large print, Leymarie's perfect good faith and total absence of any sort of complicity in deception. He showed Buguet's mendacity in regard to the mediumship, which he now repudiated his having ever even asserted, and this on the face of his own letters. And yet with all this, and after all this, Buguet and Leymarie are sentenced in common for *escroquerie* (swindling), and each to the penalty of a year's imprisonment! It is enough to take one's breath away in the telling of it. I have never known anything more monstrous in the worst courts of injustice.

The prosecution was initiated by the police, and none of Buguet's customers or dupes appeared in support of it. M. Leymarie has recently written some severe criticisms on the Archbishop of Toulouse, and many think this has something to do with his persecution. The general opinion amongst Spiritualists is, that some of the earlier photographs produced by Buguet were genuine, but a desire to make money prompted him to commence the manufacture of fictitious ones.

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