

THE

Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

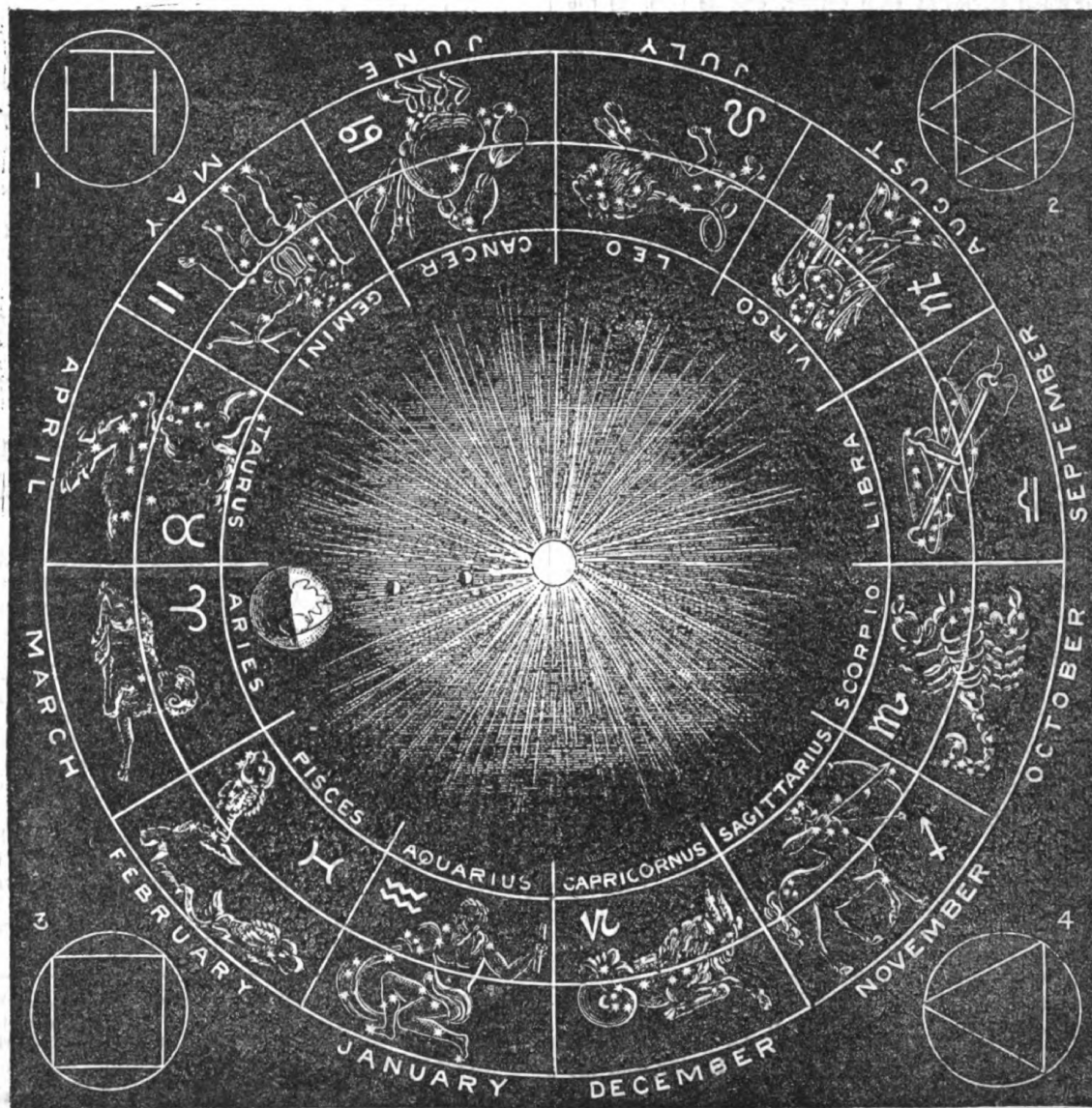
“IN ESSENTIALS—UNITY; IN NON-ESSENTIALS—LIBERTY; IN ALL THINGS—CHARITY.”

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 39.—Vol. II.

FRIDAY, APRIL 8, 1881.

One Penny.



THE BIBLE HISTORY OF CREATION,

AS INTERPRETED BY THE STARS.

BY W. OXLEY, ESQ.

THE Illustration represents the Sun in the centre, with the planets Mercury and Venus, and the Earth, which is supposed to be just crossing the line at the vernal equinox. The outer circle represents the Zodiac with its constellations, and marks the annual (apparent) path of the Sun in his annual passage. The centre line is the Ecliptic, and the inner and outer lines extend eight degrees on each side, and all within the limits of these two imaginary lines is called the Zodiac.

The circle is divided into 12 equal parts, corresponding to the 12 months of the year, with their names, signs, and constellations, with the principal Stars in each. The Ecliptic is divided into 360 equal parts or degrees (30 degrees to each sign). The first degree commencing in the sign *Aries*, and which forms the point for all astronomical calculations. R. A. (or Right Ascension) is the angular distance measured along the Equator from the first point of *Aries*. Declination is its perpendicular distance from the Equator, and these two terms are to a celestial globe what longitude and latitude are to a terrestrial globe.

The four small circles at each corner, enclose (No. 1) the Triple Tau, (No. 2) the Square, (No. 3) the Double Triangle, (No. 4) the Triangle, all of which, besides having a secret symbolic meaning, are Instruments used in Astro-masonry for deciphering the symbolism or hidden meaning of The Bible according to certain rules known as the law of the Medes and Persians.

With these things borne in mind, any ordinary reader will be able to understand, in a general sense, what follows.

Owing to our earth moving in an angular (*i.e.*, not vertical) position, the plane of the Equator (the centre line round the earth) does not coincide with the plane of the Ecliptic (the central line of the Zodiac), but for six months of the year, from March to September, the Sun is above the Equator, and these form the Summer Solstice; and the other six months, from September to March, the Sun is below the line, and these form the Winter Solstice. The two points—March 20th and September 22nd—are where the Ecliptic and Equator cross each other, and it is at one or other of these points where *crucifixion* takes place, and they are the Alpha and Omega spoken of in Sacred Writings. The point between December 25th and 26th is where all the world's Saviours have been born, as it is the lowest point in the Winter Solstice, and from which the Sun begins his upward path. He begins his descent into Hades or Hell at the autumnal equinoctial point, and dies in December, but rises again on the third day from the dead (the three months or signs therefrom) as "The Sun of Righteousness with healing in his wings."

Upon these simple natural phenomenal facts has been erected a supernatural edifice, which is found in all Sacred Writings, and which it is my object now to unfold.

By drawing a line from north to south, and from east and west, a veritable *cross* will be formed, which, in all religious systems, forms such an important figure. The part *above* the line from E. to W. is Heaven (or Summer), and the half *below* the line is Hell (or Winter). The half to the right of the line from North to South (or the hemisphere exposed to the Sun—(see illustration) is Day, and the other hemisphere turned from the Sun is Night.

To understand the symbolism aright, according to the astro-masonic system, it is needful to work round to the left, beginning at the point between December and January. This is the meaning of *Ehud*,* being described as a *Benjamite* and *left-handed* man; for *Benjamin* being the last-born son, corresponds to *Capricornus* (our December) the *twelfth* month or sign. *Ehud* means a rejoicer, hence our Christmas festivities, which commemorates the birth of a Saviour, or the commencement of a new year. Our word *January* is from the Roman *Janus*, whose gates had two leaves—one closing the old year, and the other opening the new year.

* See Judges III, 15.

The "History of Creation" is found in the Bible at the commencement of the Pentateuch or *Five Books of Moses* (the Freemasons have *five* points of fellowship). *Moses* means "drawn out of the water," and refers to the Sun ascending from the Winter Solstitial point.

As a result of forty years labour, the late Henry Melville* published a work styled "Veritas," unfolding the esoteric meaning of the Bible, illustrated by beautifully executed Star Charts, with Tables for the assistance of those who are sufficiently interested to study the system. But for this timely production, the real system whereby the esoteric meaning of the Bible is now made plain and unveiled, the probabilities are that such meaning would have remained what it has so long been—a mystery impenetrable.

We have now the knowledge of *three* facts connected with that wondrous book.

- 1st. It is constructed on a scientific basis, including the sciences of Astronomy and Astrology.
- 2nd. It unfolds a system of ethics and contains a philosophy.
- 3rd. It embraces a religious element, which to the good and wise is powerful to develop both the intellectual and spiritual nature, which is proved by the spell it exercises upon the most moral races of humanity.

In addition to the astrological or scientific application, which is now to be partially unfolded, the Bible possesses another and still more interior meaning, as demonstrable as the esoteric one, and subject to a law as undeviating as the law of the Medes and Persians. This interior or spiritual meaning is to the language employed what the symbols are to the scientific system. The *spiritual* meaning was revealed to and published by the Honourable Emmanuel Swedenborg, who, in his voluminous publications, gave the Rules whereby the Ethics of Spirit may be demonstrated, beyond all cavil, according to the Law of Correspondences, and by a system vastly more profound even than the one which I am about to notice, and which only includes the esoteric meaning.

The prelude to the Bible History of Creation, as translated in the text, does not convey the correct meaning, but whether from ignorance or design on the part of the translators, the readers must form their own judgment.

The word translated—God, in the original, is a noun of multitude, and, if the term is admissible, it should be Gods, but what is meant will be shown in what follows. The true rendering of the first verse of Genesis is—"By wisdom The Aleim formed the Planets and the Earth;" or, esoterically, "The Sun and Planets are the disposers (influencers) of men."

The word Al or El has reference to the Sun, and in some instances the word has been left untranslated, as *Beth-el*, which means House of the Sun; and wherever the word *Beth* is used, it means House; or, in plain English, the stations or positions of the Sun, which is simply and purely astrological.

The Elohim or Aleim are the supposed Tutelary Angels or presiding Genii of the Six Summer Months, and are consequently Angels of the Sun—or, Angels of Light. Hence, all their names end in *El*, as *Michael*, *Gabriel*, *Samuel*, *Raphael*, *Sachael*, *Cassael*, *Annael*.

The Tutelary Angels of the Six Winter Months have names ending with *On*, thus *Dragon*, *Dagon*, *Appolyon*, *Abaddon*, *Aaron*, *Gideon*. But as the influence of Winter was considered adverse, these Angels are the Angels of Darkness. *Moses* is a term applied to and means the Sun, and the esoteric meaning of *Moses* and *Aaron* is the Sun in Summer and Winter.

First Day—See Gen. I., 2—5.+

The formless earth, with darkness, upon which the Aleim moved, is the "New Year" not yet commenced, and the darkness is the Winter; and as the Sun traverses his upward path, he enters the regions of Light and Summer, he leaves Darkness and Winter behind, consequently, it is evening to morning; which, according to astrological rendering is correct, but if taken

* "Veritas," by H. Melville. Second edition published by Charing Cross Co. Limited, 1876. It is from this work I have culled all the astro-masonic or astrological references, and to which work, for full details, the reader is referred.

† To economise space, I merely give the references, and beg the reader to refer to the text, to make the subject intelligible.

literally is unmeaning, as all "work" is, so far as human beings are concerned, done in the day or light, and would be described as morning and evening. The division, separating the Day and Night, or Summer and Winter, is the Ecliptic, which cuts the sphere in twain, the six Summer Months are called—Day, and the six Winter Months—Night.

Second Day's Work (Gen. i., 6—8).—The *Firmament* means the arch described by the Sun from the vernal and autumnal equinoxes. All above these two points is called Heaven.

Third Day's Work (9—13).—To make this clear, it would be needful for the student to have pictorial charts, with the Zodiacal Circle before him for reference; but as this cannot be, I must request that the details be taken as granted.

The circle is divided into 360 degrees, as before named, the first degree commencing at what is called the 1st degree of Aries (March month), and at 281° is the winter solstitial point, corresponding to the point between our December 31st and January 1st.

At this point the Sun is in Aquarius, the *watery* sign (Aquarius means the water bearer). Here the *waters* are under the Heavens, while *opposite* is seen the Dry, or Earth. On the "chart," the "waters" refer to the Milky Way, which to the south of the line covers a large area, but at the opposite point, north of the line, it only appears as a thin streak. As the Sun progresses through the spring and summer months, the heat causes the earth to bring forth vegetables and fruits, and this is astrologically pictured by a certain tree—*Ramus Pomifer*, which appears on the charts at the given spot. At the conclusion of the *third* day, the Aleim saw that it was *good*. The *third* day is the *third* month, in which the vernal equinox is placed (thus January, February, *March*), and once beyond that point all is *good*, until the autumnal equinox is passed, and then we hear no more of good, as the winter represents darkness, cold, discomfort, &c.

Fourth Day's Work (14—19).—These two Lights are generally supposed to mean Sun and Moon, but as these are not fixed, and as the Moon does not constantly reflect her light at night, it will be seen there is another meaning. Ruling the Day and Night, and dividing the Light from the Darkness, *two* brilliants, —Stars—are seen on the Charts, and in the heavens, one is *Algenib* in Aries, which rules the solar night, and the other is *Chemali* in Libra, which rules the Stellar Day, and these stand as sentinels to guard the Sun in his entrance into and exit out of the Summer Solstice.

Fifth Day's Work (20—23).—This is the first appearance of animal life represented by winged fowl and fishes. By referring to the Chart at 281° (the divisional point between the old and new year) there will be seen a Dolphin and a Great Whale; also, Aquila, the Large Bird, with outstretched wing.

Sixth Day's Work (24—31).—Here we have the creation of Cattle, Serpents, and Man—male and female. At 281 R.A. 3 is seen the figure of a bull; (Taurus Minor) and at 4 a Serpent; at 5 a Scorpion; and at 6 the man—Antinous. But Antinous is interblended with Gemini, and when Antinous is mentioned it means the man, and when *Gemini* (the Twins) is referred to, it means the two—or, both male and female. Antinous, the man, is the human; Gemini is the angelic or the Aleim. This accounts for the "him and them." (ii., 1—2) concludes the account of the Creative energy, where the Aleim cease from their labour and rest. This means that the Sun has completed the circuit of the *six* months forming the Summer Solstice, and crossing the line in Libra (the seventh month), he enters the region of darkness, or the Winter Solstice. The "sanctification" of the *seventh* day, means the beneficial results that have accrued during the six months, for, by bringing forth and ripening the fruits of the earth, a store of food is provided to sustain the animal and human life upon its surface, while the earth is resting and preparing for a renewal of its fertility in the next annual precession: The sign of the seventh month is

Libra, which means "a balance," or a state of equipoise, and it is represented by a pair of scales, both being equal, thus indicating a state of rest.

The second chapter of Genesis contains another and altogether different account of the Creation of the Heavens and Earth. It is described as one day's work, and the Creator is Jehovah (or Jove, or Jupiter) Aleim. In the first account, the Aleim or Angels are the Creators, but in the second one, it is described as the work of "The Mighty One of all." The one day means the whole circle, *i.e.*, the circuit of the Sun—the *Mighty One*—through the whole of the twelve signs or twelve months of the year. This is the JAH-EL, or Jehovah God, whose throne is in the Heavens, and whose footstool is the Earth. As the myth passed on from age to age—from people to people,—the original name BRAH became changed, according to the language used by the various nations. Thus He became embodied in Krishna amongst the Hindus; in Mithrah amongst the Persians; in Osiris amongst the Egyptians; in Baal amongst the Phenicians; in Bacchus (Dionysius) amongst the Greeks; in Apollo and Jove amongst the Romans; and in Jesus the Christ amongst Christian nations; but all, without exception, are resolved into the Sun in one form or another.

The "Throne in the Heavens" is the Pole Star, and is the pivotal point in the Heavens which never appears to change its position, while all the other Stars appear in motion; and the footstool is the earth, which, in every position she is found, appears to be underneath. Thus, to our earth, the Pole Star appears immovable: and the allegory speaks of the "Rock of Ages," "The Rock that cannot be moved," "Mount Zion," "Cephas, or the Rock on which the Church is built," &c.; in all these, and many other instances, astrologically speaking, the Pole Star is meant.

It would occupy too much space, and, to the generality of readers, it would be uninteresting to go into all the details as specified in this second allegory, but I give one detail to shew that it is quite correct when read in the light of this esoteric system, and with the charts, tables, and instruments, used by the skilful hands of Astro-masons.

See Gen. ii., 10—14, concerning the River with its four branches and Garden:—

The Garden which the man had to cultivate is the five *non dies* between R.A. 281 and 286 (these five days are the difference between the 360 degrees of the Zodiacal circle and the 365 days in the year. These *five* (no day:) play a part in all astrological systems and church festivals). The River flowing out of Eden is Eridanus, which flows with four heads; and the names of these branches are symbolical of the conditions caused by the flow and variation of the Solar heat. The *first* is Pison, which means extension of the mouth, or doubling; it is seen on the Chart at 281 R.A. The Havilah is Elul of Memra, where there is gold dust shewn on the equator. The *second* branch is Gihon, which means valley of blessing or grace; it encompasses the whole land of Ethiopia, that is, covering six signs from the summer to the winter solstitial points on the right. The *third* branch is Hiddekel, which means a musical voice or sound; this sound comes from the Harp of Memnon, which is seen at R.A. III., opposite to 286 R.A. It goeth towards the east of Assyria, that is, it is seen covering 10 degrees east of Auriga, from 281 to 291 R.A. The *fourth* branch is Euphrates, which means—that makes fruitful; and this applies to the two trees which are seen near the two solstitial points referred to above—one is the fruit of Ramus and the other is the fruit of Ephraim. The River on the Chart is seen flowing from the Sun's mouth at R.A. 286. The tree Ramus (the tree of knowledge of good and evil) was the one which the man was forbidden to eat. It stands at the winter solstitial point where the old year ends, and consequently he could not eat of that, as the Sun began a new year, and the old year was dead, or passed away.

And so on, the whole allegory is continued; the narrative coinciding with the figures shewn on the Chart, and agreeing with the numbers, in degrees, when supplied; but, of course, as *this part* was only intended for the Neophyte and initiated, it does not appear in the text. The whole of this account of Creation is based upon the positions of the Sun and planets at various seasons of the year, the chief points being that which separates the old from the new year, and at the vernal and autumnal equinoxes. To Moderns, this esoteric and astrological system is valueless, and is not worth the time and labour needed

to be expended in mastering its details. But, as a standard of reference, and as a proof palpable of the origin of the Bible myths, these old Charts, Tables, and Laws are of the most precious value.

Here the Crucial question comes in: Was the dual Bible History of the Kosmos taken from the Star Charts? or were the Star Charts and Tables and Laws, with all their complexity, taken from the Bible?

The unknowing and self-satisfied Biblicist will at once reply, "If the Charts, Tables, and Laws are really in accord with the Bible, then they must have been taken from the Bible." But, unfortunately for such a statement, the whole Bible, from beginning to end—from Genesis to Revelations,—is found subject to the same system; and there is not a narrative, with its numbers, places, and personages, within its pages but that can be interpreted in precisely the same manner as the illustrations I have given; and in support of my statement, I refer the sceptic to Melville's work, where he will find abundant proof of its truth.

It were the height of credulity and irrationality to suppose that a system so complex and erudite, involving as it does astronomical calculations and knowledge of the highest order, should or could be made to exactly fit Bible History. With the master key, *i.e.*, a knowledge of the astrological system, all becomes clear and intelligible, even to the standing still of the Sun and Moon, and the backward movement of Hezekiah's dial for 10 degrees; but without it, much of the Bible remains mysterious and incomprehensible. For instance, where "Elijah is reported to have slain 300 prophets at the brook Cherith;" it is incredible that one man could kill 300 men at once; but when it is seen that Elijah is the Sun, and the 300 prophets are 300 degrees ending at the point where the brook Cherith is on the Charts, and these 300 degrees are those that the Sun has traversed, and thus vanquished all opposing forces, then the statement is clear, inasmuch as the numbers are masonic points and not literal men.

Having disposed of the first question, the next that follows is—Who was the author or authors? and When was the Bible written? for, if this can be answered, it will go far to modify many opinions which are now held concerning its authenticity.

Although this subject is involved in profound mystery (for, if known by a certain secret society, yet it is not divulged to the outer world), yet there are indications in the work itself, which strongly point to a historic period; at least when it was compiled in its present form, and as it appears in the Canonical text. That portions of it existed in times anterior to the one alluded to, there is little doubt; but, I opine, its present form is the work of a much more modern date than is generally supposed.

In dealing with Chronology, we are investigating a Science that rests upon a most uncertain and unsatisfactory basis, for the reader will please remember that, prior to the introduction of printing, all MSS. are *dateless*; and in reference to the subject in hand, much of the so-called contemporary history is resolvable by this very same astrological system.*

The first indication is the use of the words—Al, El, Aleim or Elohim, which the translators have rendered God; also the term Jehovah or Jove translated Lord.

The term Al or El is Arabic, and Jove is Roman. Excepting the New Testament, there is scarcely a Greek term in the older portion. This is all Arabic, Chaldean, or Roman in its terminology.

This fact proves that the authors, or compilers, were well versed in these languages. Al, as Allah, is used by the Arabs to this day, as expressive of the Great Supreme. As I have already stated, the Aleim, or Elohim, are the Tutelary Angels of the six summer months, and are only known in connection with astrology. In short, they are, pure and simple, personifications of the genial influences of the sun upon the earth during the summer solstice.

Another indication, and which in our present enquiry is of vast importance, is the astro-masonic rendering of the whole Bible, and which accords with the specific system through all its parts. This "plan," which is patent to the most superficial observer and student, cannot by any special pleading be accepted as a coincidence! Intention and design are unmistakably present on every page of the volume. The language and symbols

are in perfect accord with numbers and points, and pictured constellations of the charts.

By this system, and by this alone, on its own specific plane, the Bible is comprehensive; and the outcome shews that the work is an intellectual and spiritual adaptation of solar, sidereal, and planetary motions and positions; and which forms the base, scientifically true, of an allegory that has supplied the moral and spiritual life-force to hundreds and thousands of human beings. When this fact is remembered, *viz.*, that the magic spell of Bible records has been in the past, and continues in the present, so potent for good, it is easy to condone the simple, unquestioning belief that clings so tenaciously to the literal rendering and the acceptance of the same as actual historical facts.

We have seen that the present text is a translation from an original, with a mixture of Arabic, Hebrew, and Roman terms—and the question arises, Where was that original compiled?

As the Arabs only became a people with a known literature after the time of Mohammed, whose period is in the 7th century, here we have a landmark, and history tells us that their conquest of Spain was marked by a splendid literature and architecture, and it was the Moorish Arabs, aided by Jews, who gave the impetus to scientific research and artistic development. The Jews were supposed to be the people who used the Hebrew language, but there is no evidence of Hebrew ever having been a spoken language. It was from about 1000 to 1200 A.D. that Jewish literature was at its height; and the Spanish Jews in particular, were those who were foremost in the study and publishing of theology, law, and science, which comprehended grammar, poetry, astronomy, mathematics, philosophy, &c., &c.

The oldest known Talmud compends only dates from about 750 A.D., the oldest Prayer Book about 880 A.D., and the first Talmudic Dictionary about 900 A.D.

The most interesting historic fact bearing on our present enquiry is, that Saadia (who died 941 A.D.) translated the Scriptures into Arabic, and who, also, published a dictionary.* In this fact, I think, we have the secret unfolded, so far as regards the original of the present text of the Old Testament. Prior to this, I believe I am correct in stating that, there are no works written in the Hebrew characters; and if this is so, the whole question becomes narrowed down to historic periods.

At the outset we are confronted with a grave difficulty, for according to Bishop Marsh † (no mean authority), who, speaking of the Arabic language, says:—"Its importance, therefore, to the interpretation of Hebrew, is apparent. It serves, indeed, as a key to that language; for, it is not only allied to the Hebrew, but it is at the same time so copious, as to contain the roots of almost all the words in the Hebrew Bible." If this be so, and linguists will be able to challenge the statement if not correct, it must be the most ancient language of the two, and consequently proves that the Hebrews—if ever there was such a nation, are of later date than the Arabs, whose nationality was not developed until about 700 A.D. But who, and what were the Hebrews? Hebrews, a corruption of Heber, means the planets, and taken along with the rest of the Bible allegory, which is purely astro-masonic in its rendering, the phrase and application becomes intelligible. The modern Jews are supposed to be descendants of the ancient Hebrews, but who they were, and whence they came are questions still awaiting an answer. If the Jews claim a descent from a Progenitor called Abram, or Abraham, the same claim is also made by the Persians and Arabs. But Abraham, as a name, is equivalent to the still more ancient Indian Brahm or Brahma! There can be little doubt, but that the Chaldaic, Persian, Hebrew, and Arabic languages, are but variations from the parent Sanscrit, for ancient Indian "Sacred Writings" contain all the leading incidents to be found in the later Scriptures of other nations.

The terms A.D. and B.C. are only relative, and have been calculated from other sources, for, as I have shewn, they are only of modern use, and until a very recent period they were only known as masonic points, and not as chronological data; hence, dates are uncertain and unsatisfactory. No ancient MSS. contained dates; and the time of their composition can only be determined by other methods. But this much is unquestionable, all ancient Scriptures bear the same impress, which is at once astronomical and astrological. As an instance, the Cherubim

* See "Veritas." Chapter on Modern History.

* Chambers' Encyclopædia.—Art. Jews.

† See Higgins' *Anacalypsis*.

mentioned in the Book of Ezekiel, are simply the faces of the four Beings who were at the four cardinal points, beginning with the Sun in Taurus.

These facts prove that the author, or authors, were well versed in the sciences, and that they used their knowledge as a means whereby to unfold higher and more interior truths relating to the intellectual and spiritual nature of man. Granting this, it does not invalidate, *per se*, the claim to a supernatural revelation, or detract from their Spiritual value, which is, at once, the glory and strength of the Scriptures of all nations. On the other hand, it should enlarge the intellectual and spiritual knowledge of the reverent student, as it enables such to realise the wondrous fact that Nature, with all its phenomena, is the external form of a more interior somewhat called Spirit, of which the active motors are Force and Motion; these two being the manifestation of one ever living intelligence and power.

We are now in actual possession of the veritable system, on which the whole of the Bible is based. For, in accordance with the celestial charts, and with the figures thereon, and with the Tables accompanying them, first published to the world by Jamieson—whose tables are calculated for the year 1820, we find that its Records are in perfect harmony, and this celestial atlas, is the key that will unlock every mystery, as to numbers, places, and persons, contained therein.

How Jamieson came into possession of the originals, is unknown, and probably never will be known, but, that they were derived from some masonic source is tolerably certain; and, most probably from The Grand Master of France.*

The insertion of Ezekiel's Cherubim, in the Bible, proves that it was taken from a very ancient system;—as it speaks of a time when the Sun was in the Sign Taurus. Taurus, the Bull, or Apis, was the object of Egyptian and Assyrian worship, not as an idol, but as a symbol or representative.

In the British Museum, the visitor can see a Minotaur, that is, a colossal figure of a Bull with the face of a man, with wings. Similar figures are found in India, Assyria and Egypt, and sculptured on the ancient Temples. It represents the Sun, and the opening of the year, when the Sun crossed the vernal equinox. These wings, in the later system on the oldest known Charts, are shewn as Aquila, and later still, the youth, Antinous is always found with wings. (Here is the origin of the popular idea of Angels appearing with wings.)

This carries us back 6580 years ago, as that was the time when the Sun entered the Sign Taurus, and it is 4420 years since it left Taurus and entered Aries, the era of the Indian Christ—Krishna. It is in connection with this epoch that the Christian era is found, but, to explain which is beyond the bounds of our present enquiry.

I now revert to the ancient Compilation or Writings, which were translated into Arabic by Saadia, for, I think there can be little doubt but that Saadia's translation is the one from which our present text was compiled. This translation is said to be from the Septuagint, which, in its turn was supposed to be a Greek translation from the originals that were written in Hebrew and Chaldaic; but, as already noted, Hebrew and Chaldaic are closely allied to the Arabic, and which may be taken to be the parent language of the three. So far as I can gather, there does not appear any of these ancient original MSS. in existence, whose dates can be fixed with any certainty prior to the date alleged for the production of the Septuagint itself. The use of the words, Pleiades, Orion, and Arcturus, in the Book of Job prove its Greek translated origin for these are unquestionably Greek words.

The Septuagint, whose real origin is involved in the most profound mystery, is supposed to have been the work of Ptolemy Philadelphus, who reigned in Egypt from 284 to 247 B.C. He employed 72 learned men on the Isle of Pharos, who were 72 days engaged in the work of translating into Greek from the Hebrew and Chaldaic MSS., hence it was called the Septuagint.

It was about this time, that Hipparchus, generally called the Father of Astronomy, published several works on Astronomy and amongst them a "Catalogue of 1000 Stars;" afterwards improved by Ptolemy, who republished them about 140 A.D. After these come the celebrated Alphonsine Star Catalogues and

Tables. Alphonso X., King of Castile, in Spain, by the aid of the most learned Astronomers of his time, whom he employed for the purpose, compiled and published a New Catalogue of Stars and Tables in 1252 A.D.

Making allowance for the uncertainty of dates, I think that the publication of Star "Charts and Tables," and the editions of the Bible texts will be found to be about the same time, and that the texts are based upon these tables and charts known at the time. I merely give the thought for what it is worth; but, to my mind at least, the evidence seems to point in that direction; and to show that the age which produced the one, also produced the other.

The lapse of time and the improvements in the methods of astronomical observation, brought out the imperfections of prior observations, and resulted in the publication of new charts and tables. To an astute observer, these are seen in the Bible narratives, especially in the genealogical lists, and which are delineated for the purpose of bringing in certain occult and esoteric formula, the meaning of which would be known to the initiated.

Philo Judæus, an Alexandrian Jew, who flourished about the commencement of the Christian era, published a work, showing that the then known Scriptures were pure allegories, and his commentary is to shew that the "Heaven and the Earth" of the Mosaic account, relate to the creation or development of mind and sense, and not to terrestrial phenomena. His system is what is now known as Neo-Platonism.

Maimónides, a Spanish Jew, who died 1204, was the most profound and brilliant scholar and philosopher of his times. He also, like Philo, was Neo-Platonist, and the chief object of his works was to unfold the Spiritual philosophy of the Bible and Talmud, &c. In plain words, he was the great Spiritualist of his times, and it was his doctrine "that the Bible must be explained metaphorically by established rules, in accordance with rational conclusions." So bitter did the contest wage between the adherents of the spiritual rendering on the one hand, and the Talmudic literalists on the other, amongst the Jewish people, that it finally resulted (if history is to be trusted), in the interference of the Christian authorities in Spain, who not only burnt all the Hebrew works they could lay hold of, but seizing this as an opportunity of satisfying their bigotry and hatred, they slaughtered thousands upon thousands of Jews, men, women, and children, indiscriminately. This afterwards resulted in the union of the two parties, and gradually Maimónides became to be recognised amongst the Jews as barely second even to Moses, their ancient law-giver. It was this Maimónides, who wrote, "Whoever discovers the real meaning of the Scriptures *must not divulge it.*"

The sum of the whole appears to me to be thus:—That the Bible, Old Testament, was compiled about the same time as the Star Tables of Hipparchus—probably about 150 years B.C., and that this work was re-edited and translated into Hebrew about the 11th century. The New Testament has been kept in its original Greek for reasons that we may well understand. It was the Spanish Jews who translated the Septuagint into Arabic (*q.v.* Hebrew!) from the Greek; but, the New Testament being the production of another, and perhaps rival Brotherhood or Society, they (the Jews) would not countenance it. Hence the present rivalry, not to say worse, between the Jews and Christians. For, until Hebrew text of a more ancient date than the Greek Septuagint can be produced, we must hold that the Septuagint is the original.

It is clear that the Bible is a pure and simple system of ethics, philosophical, yet based upon astronomical science, and that its presentation is in an astrological or astro-masonic form, and which, doubtless, was never intended for general use, but only for the initiated into secret and occult cabolic mysteries. As it was, in its known early history, the system propounded resulted in the formation of two warring and conflicting elements, the one spiritual and the other literal; and which will again, probably, be renewed, though, let us hope, not in the same form. The literalists, now as then, have on their side popular ignorance and vested interests, closely allied with ecclesiastical systems, which can only be maintained by caste distinctions; and it remains to be seen whether the modern effort to de-cloak the pure spiritual truth, will, once more, be quenched by the hostility of the natural fluid, to what is pure, holy, and spiritual.

It is only the natural mind that creates a distinction between

* See Melville's "Veritas," where is given what can be discovered.

that which is really one; matter and spirit, man and God are one; hence, when ignorance, selfishness, vanity, and egotism, are removed, the mind is prepared to view Truth as one grand harmonious whole, and whether presented in its most majestic and wondrous form, as phenomenally witnessed in solar, sidereal, or planetary motions, or in language, or intellectual perception of intellectual and mental phenomena, resting, for its exposition on external phenomena; or, still again, in a metaphysical form, which is only perceptible to spiritual sense itself, yet, one and all are only variations of the one truth, that variety of expression is the only method by which the beauty, harmony, and use of conscious life can be manifested.

In Bible History, speaking of its *external* application and rendering, the Zodiac is the theatre of its manifestations, and the constellations, and pictured signs, and degrees of declination and ascension, with its points, &c., are the persons, places, and incidents referred to. Speaking of the same *internally*, all this, and these, are representative of states and conditions of human mentality, both in embodied and disembodied consciousness of being, which accords with the esoteric external; and, speaking, of the subject in its inmost and highest application, the whole is symbolic of the descent of the human atomic spirit into outer natural conditions, its continuance for a time therein, and thence of its ascent into more glorious conditions, where Past, Present, and Future, become as one.

In conclusion, the Zodiac, of which 5 are known, viz: the Buddhist, Egyptian, Hebrew, Latin, and English, (all of which are in accordance with each, divided into 12 signs,) is the Cardinal base of all Sacred Scriptures, seen in the Indian Works—the most ancient of all; and, from this, as the minds of men were developed, the ancient myths, or allegories, were presented in newer forms, forming the commencement of new eras of thoughts, or epochs in human history. And, unless human mentality has reached its culmination, which no sane mind can conceive of,) it follows that still newer, and more appropriate Revelations will be given to the world, better suited to the intellectual and spiritual requirements of the age.

The application of these general truths of specific individuals, will form the theme of my next paper, in which, I shall attempt to shew "Who and What" is The Lord Jesus Christ.

I shall have a new illustration, being a *fac simile* of one of the ancient charts, but, I advise those who have an interest in the subject to preserve the present number, as the illustration at the commencement of this paper, will be very useful for reference.

The restless state and mental disquietude of the thoughtful minds in all countries, is a sure sign that the old is passing away; and that the present is a transitional stage, in which new ideas are being formed in every department of science, philosophy, and theology.

Amongst the mental phenomena, nothing is more marked than the appearance of what is called Spiritualism, with its train of physical and intellectual phenomena; and, there can be little doubt, but that the future historians will tabulate the present, as the commencement of a new era, or epoch, in human history.

LECTURE ON SPIRITUALISM.

At the ordinary weekly meeting of the South Shields Literary and Debating Society, held at the Marine School, Ocean Road, South Shields, on March 31st, Mr T. P. Barkas delivered a lecture upon "The Phenomena of Modern Spiritualism, genuine and not accounted for by known and natural laws." The chair was occupied by Mr Bell, and there was a good attendance of members and friends, the large room being crowded to excess. The lecturer purposely abstained from giving any historical account of the development of Spiritualism, because he wished to give particulars of his own experiences upon which he might be questioned and cross-questioned. He proceeded to give particulars of Spiritualistic phenomena that had come under his own observation, and that he had inquired into. He referred to instances of table-rapping. In one case he asked a gentleman who was with him at a seance to request the medium to do a certain thing, without letting the medium know what it was (his request really was to put out a candle that was upon a second table in the room). This message was conveyed and the table upon which the hands of the company were moved to another table

upon which the candle was, rose over it, and extinguished the candle. Proceeding from this Mr Barkas gave particulars of various matters connected with the development of spiritualistic phenomena. He had seen slate-writing, the development of spiritualistic forms, and he had had questions answered of a technical character by a medium who had no scientific knowledge. After giving these instances from his own experience the lecturer said he would scarcely expect men to believe in Spiritualism from what was stated in its behalf, because if he had been told by a hundred persons what could occur he would have doubted unless the matter in question had come under his own observation.

Mr Barkas said that the phenomena of Spiritualism were not denied by scientific men—the question really was how are the phenomena brought about? During his remarks Mr Barkas was frequently applauded, and at the close of the lecture several questions were asked. In reply Mr Barkas gave it as his opinion that there were frivolous foolish spirits as there were silly persons in this world. He admitted that it would be awkward if certain acts could be done by spirits which in a court of law might be attributed to a person. He further admitted that there were difficulties in the way of belief in Spiritualism and certain that matters could not be explained. He simply took the phenomena as he found them. As to any good object that might be served by Spiritualism, he explained that if proved it would be of service to scientific men. He further thought that Spiritualism tended to counteract the materialistic tendencies of modern science. It should be studied before it was condemned. Huxley had attended one seance, and Tyndal two, but he did not call that investigation. During the questions considerable amusement was caused by the gas going out. This occurred while an unbeliever (Mr Elliott) was speaking, and was laughingly attributed by many present as a manifestation for his special benefit. A hearty vote of thanks was accorded to the lecturer upon the motion of Mr Alexander Scott.

GOSWELL HALL CELEBRATION OF THE THIRTY-THIRD ANNIVERSARY OF MODERN SPIRITUALISM.

Taking into consideration that about this time is the anniversary of what is known as Modern Spiritualism, the Sunday Service Committee of the above hall resolved to celebrate it by a grand soiree, the proceeds of which should be devoted to the funds for carrying on these meetings, which, we are sorry to say, have very considerably fallen off lately. On the evening of Thursday, 31st March, a large and representative company assembled to participate in the evening's enjoyment. Among the most prominent were Mr, Mrs, and Miss Morse, Mr and Mrs Frank Herne, Joseph Freeman, Esq., Mr J. W. Haxby, Mr F. O. Matthews, Miss Samuels, &c., &c. Each visitor was presented with a programme, and the items thereon were given in proper rotation as they appeared on the sheet. The first of which was a piano-forte solo by Miss Gillam, which received well merited applause. Miss Sparey then gave "The Gipsy Girl" in a most effective style, and was warmly applauded, also, in her second song, "Good Bye, Charlie." Mr Louis Freeman followed, and sang "Madoline" in good style. Miss Gautier then sang "Nobil Signor," in a first-class and finished style, and was well received in two other songs—"A Romance by Rothschild," and "Scenes that are brightest." Mr Paul was quite at home with the "Blue Alsatian Mountains," while Mr Ming was loudly applauded on singing "Come into the Garden Maud," also, on reciting a piece entitled "Elihu." Mrs A. Danvers rendered very sweetly, "Let us Speak Gently, her Spirit has gone," and later on "Nobody's Darling but Mine." Miss Florence Hassell sang "Thady O'Flynn," and, further on, "In the Gloaming," both pieces been well received and applauded. Mr Frederick Guy infused a good deal of spirit in his two songs, "The Midshipmite" and "The King's Champion." Mr A. E. Hunter rendered a pianoforte solo in a brilliant manner, and Miss Keeves was loudly applauded on reciting "The Life of Man," also "The Bridge of Sighs," which were most feelingly rendered. Mr Presley sang "The Silver Cup" in good style. Messrs Ming, Freeman, and Presley brought the programme to close with a trio, "Mynheer Van Dunk," which they had to repeat in response to the unanimous and repeated calls of the audience. Mr Towns in a short but telling speech, proposed a hearty vote of thanks to the ladies and gentlemen who had all so kindly given their services gratuitous,

and the chairman, which was seconded by Mr Wortley and enthusiastically carried. Mr Joseph N. Greenwell acted as chairman, and opened the proceedings of the evening in a brief speech, explaining the object in view. Dancing commenced at 9.30 and was vigorously kept up until midnight. Great praise is due to Mr Sandheim for the efficient manner in which he discharged the duties of M.C.

General News.

An excellent discourse by Mrs Richmond on "The Sphere of Wisdom," by "Judge Edmonds," will appear in our next.

MOBLEY.—A tea and entertainment will be held on Saturday, April 9th, in the Mission Room, Church Street. Tea on the tables at 4.30. Tickets 9d each.

WEST PELTON.—Mr Geo. Turnbull of Washington, will deliver two trance addresses in the Co-operative Hall, on Sunday next, at 2 and 5.30.

The Board of Consultation in connection with *The Herald of Progress* will meet in the office at 29 Blackett Street, on Monday next at 8 p.m. The attendance of members is solicited.

The Quarterly Meeting of the Newcastle-upon-Tyne Spiritual Evidence Society will be held on Wednesday the 20th inst., at 7.30 p.m., when all members are desired to attend, as important matters will be brought before the meeting.

HALIFAX.—On Sunday last, Mr J. Lamont delivered two addresses in the society's rooms, Union Street, and collections were made towards the harmonium fund. The results have placed the instrument clear of debt, and the committee return thanks to Mr Lamont for his services.

Mr T. M. Brown is at present holding private seances and public meetings at Macclesfield. He expects to be in Manchester by Friday or Saturday. Address up to Thursday next, care of Mr E. Rhodes, 42, Fremerey Street, Everton Road, C. on M., Manchester.

BRADFORD.—The friends at Manchester Road intend holding their annual tea and entertainment on Easter Monday, April 18th. Tea on the tables at 4.30. Tickets 9d each. Mr Armitage, of Batley Carr, will preside. Friends from the district are cordially invited.

NEWCASTLE-ON-TYNE.—The Sunday morning service was fairly attended, and addresses were delivered by Messrs Gibson and Pickup, both interesting and instructive. In the evening an experience meeting was held when several speakers testified to the effect Spiritualism had had both upon their ideas and actions.

The Spiritualists of Wrekenton, Portobello, Washington, and surrounding districts, have formed a society, and it is intended to hold public meetings at each of the above places. The first meeting will be held at Mr L. Ridley's, Portobello, on Sunday next, when Mr J. Livingstone will give two trance addresses at 2.30 and 5.30. Mr J. A. Davidson, 66, New Rows, Washington Colliery, is the secretary.

A Spiritual Brotherhood has been formed and meets at 15 Red Lion Street, Clerkenwell, London, E.C. Public meetings are held as above, Sunday mornings at 11, consisting of trance addresses and healing; and on Wednesday evenings at 8.30, a developing circle is held for trance and clairvoyance. Voluntary contributions. Mr Hawkins is healing medium, Mrs Hawkins, clairvoyant, and Mr Walker, trance medium.

QUEBEC HALL.—On Sunday, April 10th, at 7 p.m. prompt, Mr Veitch will discourse on the "New Testament." On Monday, 11th, at 8.30, the monthly meeting of Comprehensionists. Wednesday, Mr F. O. Mathews at 8.30. An entertainment will shortly be held in the hall, consisting of vocal music, readings, and recitations, at which "Little Salvini," the child elocutionist, has kindly promised, with the consent of his parents, to be present, and give three recitations. Admission will be 6d and 1s.

OLDHAM.—The annual tea party and entertainment will be held on Saturday, April 16th, to celebrate the 7th anniversary of the society in this town. Tea on the tables at 4.30; tickets, 9d each; children under 12, 4d. The entertainment will consist of songs, glees, readings, and short addresses. On Sunday, 17th inst., the choir will render a service of song, and choice selections from the *Spiritual Harp* and addresses will also be delivered by friends of the cause. A cordial invitation to all.

CARDIFF.—At the weekly meeting of this society, held on Sunday, April 3rd, the Hon. Sec. read a paper on "Re-incarnation." He showed the difference between this doctrine and that of metempsychosis as taught by the ancient philosophers; at the same time saying he thought that metempsychosis was ridiculed through its underlying principle of perfect justice being completely misunderstood. The basis of re-incarnation was the infinite perfection of infinite intelligence; its object was, while waiting for more light, to banish the idea of disorder, by opening the gates of time beyond our birth, as we have banished the idea of injustice by opening other gates beyond the tomb.

LADBROKE HALL.—On Sunday evening last, the platform at this hall was occupied by Miss Samuels who delivered an instructive address on "Man Physically and Spiritually." Mr Matthews followed with clairvoyant tests, all of which were recognised. Mr MacDonnell will speak on Sunday evening next on "The Death of the Czar." Service at 7. On Good Friday a grand tea and meeting will be held, tickets 1s. each, may be had from Mr Matthews. On the Sunday following Mr J. Holmes of Leicester will speak morning and evening.

GOSWELL HALL.—On Sunday evening last, Miss M. A. Keeves occupied the platform of the above hall, and delivered one of the most earnest and impressive orations that we have listened to. Her subject consisted of an analysis of Jesus' words to Nicodemus. "Ye must be born again." Several questions were asked and satisfactorily answered. At the close of the lecture Mr Peterson read a very interesting control which was highly appreciated by the audience. On Sunday evening next, April 10th, Miss Samuels will occupy the platform. Services commence at 7 o'clock, 290 Goswell Road, near the Angel, Islington.

It is intended to hold a spiritual festival on Good Friday, in Quebec Hall, 25, Great Quebec Street, London, W. The proceedings of the day will commence with a breakfast, conducted on vegetarian principles, except broiled fish, to be followed by an address by Mr MacDonnell, on "The Origin of the Day." This ended, a materialization seance will be held under the mediumship of a powerful medium. The charge will be 2/6 each, and applications for tickets should be made to the Hon. Sec., Mr J. M. Dale, 50, Crawford Street, W., before April 11th. Intending visitors must guarantee their subscription. A gathering of this kind in London ought to be well and largely attended.

GLASGOW.—On Sunday last, we visited the Association of this city, and met with a most enthusiastic reception. Our Scotch brethren, brimful of kindness and sympathy, displayed more than the usual courtesies, and the kindly cheer of Mr and Mrs Robertson, our host and hostess, and Mr and Mrs Bowman, fully deserve the encomiums that others have paid them. The Association flourishes, though like the rest of our Societies, feels the pressure of the times. There is a noble band of workers, and from the enthusiasm manifested, and the qualities of head and heart possessed by them, we predict a steady success for the Association. We brought away many sunny memories, and we trust left behind a token of earnestness in the cause we serve. Our thanks are due to our Glasgow friends, for their kindness towards us, and are hereby gratefully tendered.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—On Sunday, April 3rd, the guides of Mr J. C. Wright delivered two addresses in the Concert Hall. In the afternoon on the "True end of life," and in the evening "Spiritualism and Atheism, their respective influences on Human Progress." The control on the latter subject said that the religious faith of a man had a most important effect upon his social, material, and ethical progress. With a low and undeveloped philosophy, man lived a correspondingly low and animal life, the more pure and ethical became the ideal of his effort, the more just, liberal, and spiritual became the aim of his life. While Atheism would become a curse, Spiritualism would be a universal blessing to humanity, as it meets all the innate yearnings of the soul after purity, and community of affection with those who have left this scene of anxious toil for the higher and better land. On Sunday, April 10th, Mr J. C. Wright will deliver two addresses in the same place. In the afternoon at 2.30, and in the evening at 7.0 o'clock, Mr John Lamont will preside. The subject of the evening lecture will be "Is man immortal?" a reply to Mrs Annie Besant. Discussion invited. It is hoped that as many of the friends of the fair lecturers will be present as can make it convenient to attend.

TERMS OF SUBSCRIPTION

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1½d. post free.

ANNUAL SUBSCRIPTION 6s 6d IN ADVANCE

RATES FOR ADVERTISING.

Advertisements will be inserted at the rate of 2s. per inch of five lines per insertion. For a series of insertions, considerable reduction will be made.

Short Advertisements for situations wanted or vacant, or miscellaneous wants, will be inserted at the rate of twenty words for 1s. per insertion—three insertions 2s.

Remittances must accompany all orders for advertisements for one or three insertions. Monthly settlements for larger and consecutive advertisements.

SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

Secretaries of Societies and others are requested to furnish full particulars of meetings, plans of speakers, and arrangements. Records of scenes, phenomena, and general news, are respectfully solicited for insertion in THE HERALD OF PROGRESS. To ensure insertion, reports must reach us not later than Tuesday Evening's post, and be properly authenticated.

Post Office Orders, Cheques, and all business communications to be made payable; and addressed, Mr W. C. ROBSON, 29, Blackett Street, Newcastle-on-Tyne.

All literary communications to be addressed "The Editor," 29, Blackett Street, Newcastle-on-Tyne.

PUBLISHING OFFICES—

Newcastle-on-Tyne: 29, Blackett Street. London: E. W. ALLEN, 11, Ave Maria Lane, E.C. Manchester: J. HEYWOOD, John Dalton Street.

The Herald of Progress.

FRIDAY, APRIL 8, 1881.

JOTTINGS.

One of the strongest objections that have been raised against the Bible as an inspired book has been its apparent contradiction to well established laws, and its want of harmony and agreement with the deductions of science. But this, in nine cases out of every ten, lies in the fact that our interpretations and constructions have been too literal, and we have grasped at the husk or covering, while the thing typified has remained hidden from our view.

It is agreed by all men of research and close thought that ancient writers employed figures of speech in their writings in order that the principles embodied might be hid from the ignorant or uninitiated in their various systems. This allegorical mode of expression seems to have been common in all the centres of learning, and is as marked in the poems and writings of India, China, Persia, Greece, and Rome, as in the writings of the Old and New Testaments.

The ablest commentators and writers on the Scriptures have long since relinquished the idea of the world being created in six days, and now regard the six days as meaning distinct epochs or eras, indefinite in duration, during which lapse of time the world of conscious and unconscious existences were evolved by the Divine Will.

In extension of this idea, the reader will find much scope for the exercise of thought in the interesting article on "The Bible History of Creation," by Mr Oxley, in our present issue. The position taken by Mr Oxley is quite original, and whether the theory advanced be true or not, it is certainly much more reasonable than the literal rendering so common in the past.

The marks of Progress are daily becoming more visible. We are making great strides in all directions. One of the hopeful "signs of the times" is the liberty to inter the remains of our friends after our own manner, and with our own peculiar ceremonies. The account of a Spiritualist funeral on the opposite page, shows that at least there are some few of our clergymen of sufficient liberality of mind to accord to others the right of private judgment.

The record of "Clairaudient Scenes," furnished by A. T. T. P., is startling in character, and will no doubt be read with considerable interest by those to whom it is more particularly addressed. From the concluding sentence by the Recorder, it is evident that he is in possession of more facts than he cares to divulge at present. These Records are exciting great interest, especially in certain learned circles, and, when viewed apart from all personal feelings, they carry a force with them almost amounting to the conviction of their genuine character.

The Conference of the Yorkshire District Committee will be held on Sunday next, in the rooms of the Halifax Spiritual Society, Union Street, Halifax. It is hoped that a large and representative gathering of Spiritualists will take place, and the future of this hitherto successful Committee be guaranteed even greater success.

A PRAYER.

Around us, all is dark and drear,
And Nature seems convulsed with woe;
And tremblingly with grief and fear,
I contemplate this scene below:
For jealousy, and hate, and pride,
Find entrance to each human breast,
And swift approaches War's fell tide:
The dove can find no place of rest.

O! God; in mercy o'er us bend
And roll aside the gloomy veil:
O! angels as ye earthward wend,
Dispel the mists which now prevail.
And let the glorious arch of gold—
The emblem sweet of hope—of life,
Shine out to-day, as when of old
Had ceased the elemental strife.

AMEN.

A QUIANT ANTI-VACCINATOR.—At a recent meeting of the Ulverston Board of Guardians, a letter was read from the Rev. John Postlethwaite, a clergyman of the Church of England, in reply to a communication threatening him with legal proceedings for the non-vaccination of his child. The rev. gentleman stated that his eldest-born had nearly died in consequence of his complying with the law, and that henceforth he would not expose any more of his family to a similar risk. As to paying fines, he had steadfastly resolved to make no such compromise with a human law so at variance with the Divine; but he should be quite ready on his return to go to prison if the guardians thought it would tend to the benefit of the community. He concluded as follows: "As it is a rule amongst gentlemen having business together, to make a time of meeting, as convenient as possible to both parties, may I ask when the guardians arrange for me to visit Lancaster Castle, that they will give me as long notice as possible, that I may arrange my work accordingly." It was resolved to go on with the case after the lapse of a certain time.

A SPIRITUALIST'S FUNERAL.

The angel "death" has been in our midst and taken from our side of action a noble youth of sixteen years. Andrew, the son of John and Mary Wake, Ashington Colliery. This youth might have been seen a few years ago when circle holding was quite novel in this North country, wending his way with his father to the circle of Scotland Gate, a distance of three miles, inquiring into the new gospel. He has attended circles since he was 11 or 12 years of age until the very last, and he seemed always to enjoy the richest blessings to be found therein. He was always of an aspiring nature, and seemed to be in his glory when reading anything of the Spiritual Philosophy. Even on his dying bed, when his eyes were dim, and almost every bone in his body quivering, he would hold the paper to his eyes to try and read. His illness overtook him about three months ago, and being confined to his bed almost the whole time, many friends were drawn to see him, and he always expressed the greatest confidence in the blessed reality of "Angel guardianship"—expressing himself sometimes thus:—Father, mother the room is filled with friends! bringing to our mind the words, of the hymn often sung, "There in my bed, there in my room, they wait to waft my spirit home—all is well." His sufferings were very severe, but he seemed to bear all in a meek and patient spirit. If death-bed scenes or dying testimonies are of any value to a cause (and they have been greatly used), we surely, as a body of Spiritualists so widespread, are not wanting in this matter; the knowledge of Spiritual realities are good to live with and better to change with. It has been said that knowledge is power; and if it is not really power, it gives a power that all the beliefs in the world could not give, which has been clearly shewn to us in the case in hand. Death to him had no terrors; it had no power over him, and hell to him was an old woman's tale told thread-bare; the fear of these things being gone, he could lie and watch the angels beckoning and waving their hands to him from the other side, as he many a time expressed himself. Thus he passed away quietly on Wednesday morning, March 16th, 1881. The interment took place at Bothal on the Saturday following, when a great number of friends gathered together to pay the last token of respect to his material remains. His parents took advantage of the "New Act," and secured the assistance of Mr W. Westgarth (Sheriff Hill) to preside on the occasion. Before proceeding to church we sung that beautiful hymn in the Lyre (111), "To the world of spirit gladness, &c.," after which the guides of Mr Westgarth spoke in a very impressive and telling manner. We again sung, whilst the corpse was being removed "From Realms supernal fair and bright," &c. to the beautiful chorus "Welcome Home." We arrived at Church which is about 2½ miles from Ashington, and I am happy to state that the church doors were thrown open to us, for which we are very grateful to Rev. Ellis (Rector of Bothal). We opened the services by singing, "There is a Land of pure delight," &c. To the good old tune "French," which to my ear went very well under the roof of a building of eight centuries standing; after which the guides of Mr Westgarth read the usual lesson 1st Corinthians, 15th Chapter, and spoke therefrom, throwing much light and information on the subject. To those who never heard a trance address (and there were many) it would perhaps seem rather against the grain, however they spoke with great force what they held to be true in this matter, and it is to be hoped the resurrection will have a better meaning to many after attending this service. We proceeded from the Church to the grave, and the guides of Mr Westgarth spoke words of a very cheering and comforting kind, after which we sung the 42 Hymn, "We do not die," &c. This is, as far as our knowledge goes, the first burial this side of the Tyne (amongst Spiritualists), strictly in accordance with the New Act, and what I want to remark again is—the charitableness of Rev. Mr Ellis in allowing us the use of the church, because not far from us here there was a great disturbance in regard to this matter, however it was not so in our case, and I hope that many more will follow the example laid down by Mr Ellis, and not be so intolerant and narrow hearted as they sometimes express themselves.

GEORGE SCOTT, Miner.

Ashington.

Persons desiring receipts for sums under 10s. are requested to enclose stamp for return.

Open Council.

Full scope is given in this column for the discussion of all questions conducive to the welfare and happiness of humanity. The Editor does not hold himself responsible for the opinions herein expressed.

AN APPEAL FROM THE DALTON-IN-FURNESS SPIRITUALISTIC INVESTIGATION SOCIETY.

To the Editor of the Herald of Progress.

DEAR SIR,—Kindly permit me through your valuable paper to plead for assistance on behalf of a medium, who, for about seven years has done a very large amount of work as a trance medium. Perhaps it would not be out of place if we laid a brief sketch of his work before the Spiritualistic world, but before doing so it is my painful duty to state that he has for many years been blind. Yet, notwithstanding his affliction he has been able to earn his bread, until about nine months ago, when the work he was engaged in was stopped, and since that time he has not earned anything, and has been obliged to live upon the kind support given him by his parents. Circumstances have in a certain measure so altered the worldly prospects of his parents that he is likely to become a burden to them, and we, with our medium's guides, have thought it our duty to appeal to the Spiritualists of England to prevent, if possible, his being so far reduced as to be obliged to appeal to the parish for support. We feel confident that our cry for help in this matter will be heard, and that we shall receive a sum of money that will place our friend in some kind of business, or provide the things necessary for this life until he can get something to do, and thus free his mind from such cares, and enable him to do more for Spiritualism than he has already done. About eight years ago I first knew our blind friend, Mr William Proctor, as a Primitive Methodist Local Preacher; shortly afterwards he became acquainted with an old lady and gentleman who were Spiritualists. They sat at the table and received manifestations, which made him thirst for something more. After a time they sat for the development of our medium, and now, Sir, as the fruits of that small circle's sittings, and the work of our blind medium, we can look upon the Barrow-in-Furness and Dalton Societies. For a long time he was our only local medium, and he has walked hundreds of miles, and taken hundreds of appointments as a trance medium, formed circles and done a great deal for the cause for which he has not received one penny. He is known to most of the leading mediums of the day who will, no doubt, be glad to testify to the truthfulness of my statements. Should our appeal not be successful it will be a great loss to us, as we shall be obliged to lose our medium and a loss to the cause. Allow me to thank you for publishing this and to say that subscriptions will be most thankfully received by our Treasurer Mr Robt. Towers, Ulverston Road, Dalton-in-Furness, Lancashire.—Yours truly,

JOHN ROGERS, Hon. Sec.

23, Butts Beck, Dalton-in-Furness.

"CHRIST A REALITY."

To the Editor of the Herald of Progress.

SIR,—With all due deference to Dr Hitchman, who, I understand, is a very learned man, I would respectfully ask him what proofs there are that "the so-called fourth Gospel" was written "anonymously" by some "Platonic Jew of Alexandria;" that said Jew "evolved from his consciousness, or comparative Thaumaturgy;" the character of Christ as given in the fourth gospel; that Jesus was a rebel against the authority of Rome; and that "the Gospel attributed to Matthew was written in the Hebrew tongue—and not in Greek at all?" Can Dr Hitchman furnish me with the name of any "contemporary historian, of acknowledged reputation," who has disproved the testimony to "the life and labours of such a Jesus as recorded in our three synoptics?" As long as any historic testimony is not disproved by competent authority, it is generally believed to be true, I think. Nor is it generally considered necessary to have "such an exalted privilege" as either to have seen, or to be told by "glorified controls" that they have seen any historic person in order to believe that such a personage is a reality, both as regards life and character.—Yours truly,

ARMINTUS.

Sunderland, March 26.

THE ORIGIN OF MAN.

To the Editor of the Herald of Progress.

DEAR SIR,—Referring to Mr Oxley's article of the 4th of March, "The Microcosm," I have been waiting in the anticipation that some one more competent than myself would undertake to reply to it; for it seems to me that the mode propounded by Mr Oxley is not so rational, does not seem so much in harmony with the outworking of Nature's laws, is much more difficult to realise, and brings up greater difficulties than the beautiful system of evolution as propounded by Hæckel. Of course, in taking Hæckel's system, instead of mechanical motion, which according to him is the motor power of organised forms. I substitute spirit, life principle, or whatever term people may choose to apply to the inner principle working through and unfolding all things. Now, it seems to me when organised forms are endowed with this intelligent principle, which is omnipresent in nature, the principle being the same whether manifesting through the universe regulating its laws and motions through the primal monad, or working up through the various forms of vegetable life, manifesting through the lion or tiger, the man or archangel, it is still the same divine principle, bounded or limited by the organisation through which it manifests.

Hæckel points out two laws which are operating by which the gradual evolution of species takes place—the Law of Heredity, by which each species has a tendency to inherit its original type, and the Law of Adaptation by which the surrounding conditions tend to vary the species from the original type. These two processes in immense time produce all the divergences necessary from the monad up to man, and I see no objection to this mode especially when the indwelling, intelligent spirit is ever acting, and endeavouring when conditions are ripe to raise the type. This factor alone, "involution," as termed by Mr Oxley, is quite capable of affecting in time all the necessary changes; the higher the form, the more powerful becomes the inner operating force for altering the condition, and when the conditions were ripe, the indwelling spirit would ever raise the faculties of the ape, or animal of this kind, until the spiritual faculties began to gradually develope. On this being accomplished, the animating principle at death, instead of returning to the ocean of surrounding spirit, would be a permanently individualised spiritual body. This way is much easier to accept than a creation of new species beginning with the egg, that would take care of the young; and if they began as stated by Mr Oxley, of a spiritual body being first found before being incorporated in a physical body, how do they get their earth experience to enable them to live on this planet, and contend against the more numerous animals then in existence? How would they know what to eat, or how to kill their prey? Whilst by the former mode, they would not be much different from the animals then in existence, they would be protected by them, would gradually grow in numbers, and get more and more experience, until they would be able by greater cunning to protect themselves and master the other species. This mode of evolution is more in consonance with the facts of geology than that propounded by Mr Oxley, for in France and elsewhere remains of man of a much ruder type are being found than are the men of the present day; were the spirit body the first to be evolved, it would not be necessary that the first types of mankind should be rude.

Mrs Mould makes a remark very much to the purpose, which I will here repeat. "And, if man existed interiorly before the human form was assumed, of what use were the existence with an entombment?"

Hoping that some one with more scientific knowledge than I possess will take up the subject from this standpoint.—I remain, dear sir, yours truly.

W. L. T.

March 24, 1881.

ANSWERS TO CORRESPONDENTS.

T. M. (Haydon Bridge).—The selection in question was printed without comment. We do not endorse the opinions advanced therein, and certainly claim the right to think and act independently. While agreeing that the publication of certain thoughts may weigh upon the fears of a particular class of mind, we do not think it wise to suppress

those thoughts on that account. A true knowledge of Spiritualism by teaching us how to live in harmony with the laws of our superior nature, and demonstrating the continued existence of the man *proper* after the destruction of the outer body, would render us impregnable to disease or pestilence, and drive the silly and unreasonable fear of the change called death from our minds. If such a knowledge be possessed why fear the effect of the "Perihelia" even suppose the worst come to pass?

CLAIRAUDIANT SCENES.—ALL ABOUT LAWYERS.

March 23rd, 1881.

THE conditions this morning were excellent: I saw this the very moment the sensitive showed himself in the room; I have sometimes confusion confounded both in lucid trance or a controlled seance. The seance of the previous morning was entirely about himself and his early days; and when he first commenced his communications with the so-called dead; in his normal state he knows virtually nothing; but there are certain salient points in his earth history, upon which I question him, and in which I get earthly information; the story told on the preceding day was such an extraordinary one, that I put to him many questions on which I got answers. As soon as he went into trance, he at once referred glibly to one of the scenes in which he was an automatic actor, although apparently to the world, a conscious and active agent; and he said, yes, the sensitive did not like him; he was in direct opposition to the sensitive. I mean that he was all head and no heart, and the sensitive was all heart and no head. His was one of those natures that would have made an excellent anatomist; he would have taken a great delight in the utmost legality of absolute experiment. [Here was a break.] Who is that? how quickly he comes; see, he has joined the others; they are all Lawyers, Sir, great Lawyers, not those small fry who make use of their legal knowledge to bag the guineas of their poor and necessitous clients. Oh, these are of a far different stamp; souls that we have seen before, men who loved their calling; men who were rulers and examples, each after their own manner. There is one word which I have caught up in which they are speaking of some witty sketching of one of their learned companions, and the word is "Bruciana." Why this word should have reached me more distinctly than any other I do not know, but by the power I feel, and also by the many, that are here, I deem this sitting to be another of those required test sittings for the purpose of close investigation and scrutiny on the part of those, who are sparing neither time nor money in their enquiry. Therefore, these tests in this sitting are amongst the things not generally known; this being desired on their part, or rather on the part of one who has returned to this investigation, praying in his heart that they are within the realm of proof and are really true. Softened by sorrow—the sorrow of bereavement—he returns again to take his place amongst those who are determined to sift the matter to its very core. Then, may God give me strength, that not the slightest word of any importance may escape my ears and understanding; may Self be absent so that my own soul may not pass judgment on what I hear respecting its utility, for now is a primal chance of rivetting one soul's earnest attention, which, if done well, will remain unchangeable during his earth-life. Those that are around us are aware of the thoroughness of the occasion, and refrain from directly addressing us; they are talking among themselves, their talk consisting of keen intellectual witty utterances, and anecdotal remembrances, and I will listen to them. I hear one addressed as Francis Egerton, Earl of Ellesmere, who is being spoken of and is speaker too. It was in reference to the time when Yarmouth, in returning her members to Parliament, failed to hide from the close scrutiny of the election committee, (of which Lord Francis Egerton was chairman—that was before he was Earl of Ellesmere) and they are speaking of the large brewer interest being greatly to blame, and I hear the name "Lacon;" and I hear one making this remark, "that the portraits that he sketched whilst occupying that position on the rough note book always at hand, would even for the sake alone of the portraits therein contained, be a right down good gift to any deserving soul; that its realisable market value could not be less than £250, for there

appeared there likenesses of the solicitors, the counsel, the witnesses, the agents, and all done in a manner far exceeding anything he had ever completed or that he had ever accomplished before. The fidelity was so exceedingly admirable, that even then an excessively round sum was offered for its possession. There is this peculiarity that the letter F. is on all of them, and this was consciously put at the foot of each, but for what reason was never determined in his (Lord Francis') mind; and on two of the best of the portraits sketched appears a full name, that of "Freeholder." That this book will be searched for after this communication has been read, they are all laughingly remarking, and on account of the failure of finding it, the circumstance of these sketches may be doubted for a time; but every one of these portraits shall be once more produced in *fac simile*, and afterwards compared with the sketch-book in which these sketches still remain intact. The great possibility that this book exists will be admitted by all who read this message. They are now speaking of the struggle of talent, Sir, and of that perseverance and of the ultimate success that perseverance always brings with it; and they are now standing round you, they, the brightest of those that have shed a brilliant light on the English Bar, and as they stand there, some of them I remember to have seen before, some of those great and intellectual giants amongst men, who like many others had their beginning perhaps friendless and unhelped, and only their self-reliance during their "*apprenticia ad legem*." Those are words I have just heard from one, who has drawn closer, and who is smiling at me, and informs me that their position is due alone to their own self-reliance, and that by properly apportioning time, making a rule that every occasion should have a fixed time for its performance, and which resolution was made even in their beginning; and that success can only be arrived at by strictly adhering to such a rule. Now, then, there is a lot of salutation going on, as several have come into our presence. They are all members of the Bar. Listen to the greetings, for my sake, and for your sake, and for the sake of those enquiring; they are duly announced as ex-Judges. First, comes Scott, Earl of Eldon of the Chancery Court, we bid you welcome; Sir James Mansfield and Sir Soulden Lawrence, of the Court of Common Pleas. Ex-Barons Hobart, Wood, and Thompson and Gentleman Graham of the Court of Exchequer, and a smart comment is being kept up since the word Exchequer was used. I catch these names, *Tinderbox*, *Bandbox*, *Chatterbox*, and *Snuffbox*, these are the names of the four Barons. Lord Ellenborough is announced; the Chief-Justice of the Court of King's Bench. There are many others arriving, who are unannounced, but they are all talking together; another one enters and places himself nearly in the centre of all these. Three names have been given and the special courts over which they presided have been named; occurrences and facts relating to their practice have been referred to before; but the real subject matter for those who form the band of enquirers is this fact, that if it is true that these souls that have entered this room and have been announced, were named on earth as they have been named now, it must then point conclusively that there is a return of conscious souls, unless the idle and unprofitable thought is still entertained that the sensitive can and does "cram" these matters before sitting with you; and, therefore, we consider it best that there shall be no seeming connection, no individualised earth career minutely detailed, strictly and biographically correct, not communicating more than was ever biographically known; for a thousand such sittings, so individually characteristic, would not charm these men from their reliance on their own opinion; and such sittings will not charm away their belief in their ancient doctrine; and their cry after reading has been, and would continue to be "Cram and no hard cram either, connected with incidental and anecdotal form, and therefore easily within the reach of a retentive memory." So we are following out the intention of departing for a time from the individual characteristics and altered hopes of those returning souls, and boldly commence to face this difficulty, which is the only stumbling block to belief. It is kind of them to allow unanimously that it is either Spirits returning or a most accomplished and clever imposture. Four of the five have been with the sensitive both in his conscious and his unconscious state, and during this state they have watched his many expressions and changes of countenance; they have been surprised and startled and shaken in their theory of *cramming* by reason of the sensitive's easy and natural, and unaffected

discourse during his conscious state, bearing out the fact of being barely of the average mind of working men; and these conscious intervals have been prolonged for their edification, so that they might the more correctly judge when he is of us, or controlled by us, or when he is self-controlled; and their remark has been, "if this is studied, if the Scholar and Orator can hide these talents under this well-sustained character of a working-man, then is the Recorder right in his judgment, for no possible obstacle exists in his taking a high place amongst the actors of the day; in fact, success would be nearly certain in any profession that he might follow." But still the espionage continues: it is friendly and permitted, because they are helping themselves to the truth by every available means. Did you hear him how well he spoke, as he stood in the midst of them? and I was impelled to repeat after him the name, and I have to repeat after him. There are many amongst us listeners; my soul is held by secret emotions, Sir, which I cannot explain. I feel as if I could love and serve these spirits. I do not know why; it is because they are earnest, and that two out of the five should be prepared for a conscious immortality, prepared for an eternal habitation; that they should not look on life as a sorrowful business with a sorrowful end, but as a winter that has passed, and as a summer that is coming. The antidote that they are seeking, and which is fully within the reach of their acceptance, will banish for ever this misanthropy, which doubts a soul dwelling in matter unknown. But these things are for the strong soul, and for the frail one also; for the demi-gods, as well as for the common clay. They are for all those that are good, as for those that are evil; and for those that are good and evil mingled, and it is springing up in the same class as other great truths of the past have, and is begging acceptance in exchange for its hard and reasonable fact. It is as if the one thing denied was thrust before their attention, that they might become and form a triumvirate of Saviours of their fellow men. It is a direction to the way of everlasting life. It is a direction enabling the soul of man to avoid the pitfalls of ignorance hereafter, which pitfalls are marked; for there are many that have communicated, and will again communicate, who are self-willed denizens of these pitfalls, dwelling in the darkness of ignorance, who, in their lust of argument, have reasoned away their own individuality in earth life; who could talk more ably of their Atheistic reasoning in antagonism to the supernatural; hammering and squeezing and muddling with what they call atoms, and which have resulted in the exclamation, "There is no God!" I never knew an atheistical wit; and, as a rule, it is admitted that infidels are the most credulous in other matters on earth. Atoms, according to their astute reasoning, have invented Arts and Sciences, formed Societies and Governments; have formed and defined peace, and concluded war, and they are asking, in contradiction to the returning soul, the people to believe these truths. For such souls as these are spiritual messages given directly to inform all that believe, that there are pitfalls prepared for souls such as these; but the love with which my soul is agitated has been caused more by the presence of our surroundings now, Sir, than by their sublime thoughts; for their thoughts I cannot enter on. They belong to another Aeon or era. It is a mountain, and my soul is but at the base. Sublime! What is sublimity? One of the great minds has asked that question of my soul; but I cannot answer him. I have used the word during earth life, and cannot give an interpretation that it deserves. A coward cannot reach the Sublime, for it dwells not in the intense thought of self-preservation. The idea of greatness of suffering, or the extent of destruction is sublime. If the soul could reach a sphere beyond the possibility of peril or pain, the very perception of the power that formed the surrounding would be sublime. Beauty is not Sublimity, for its chief element, that makes it little amidst the great things, is its decay. There is no beauty without this flaw, this inevitable and unchangable destruction. We are speaking of the Sublime of earth. There is the Sublime in ideality; the Sublime in thought must have for its object form—not ideal conception. That was my namesake. He was announced by that name who came into our presence whom you recognised as Gentleman Graham. I hear one speaking, dwelling in thought on the earnestness that would be given to their remaining years on acceptance; that when they first began this investigation they resolved to live, and I am bidden to tell them to dwell on this truth—an employment in life after acceptance instead of the old one; other hopes, other ambitions, a change

of every outward form from previous thoughts, other actions, judging themselves, and the retiring thought of old age, and ease and comfort, with the wealth secured when disengaged from them ties of office and business, they will have pointed out that there is folly in this retirement, that even to the last remainder and dregs of earth life the soul can advance. Let them consider that even amongst earth's highest ones, there will be those asserting that another year will be allowed them; and yet what a feeling to look forward to a long and well-deserved ease. It is not natural to be continually dwelling on change, but it is also unnatural to be inactive. It is well to strew the path of life with worthy deeds, that shall form strong consolation in eternity; only in *doing* can the soul strengthen itself, enlarging its capacity and strengthening its power, and it is this spiritual truth of the soul's return and consciousness that shall turn these men from little and low considerations to the greatest and noblest objects; employing them in the discovery and admiration of the several perfections with which they can adorn the soul, ere it be called away. I tell them as acute and correct thinkers, that the soul is proved by the vast and mighty difference existing between man and man, as much, or nearly as much, as between man and beast; and it is the neglect of the education of the soul that makes the difference; the souls of all enter on the race of life fairly balanced, and equivalent in the race. The king, the prince, the peer, the peasant, have that same eternal soul; but the surroundings of life are different for each class. One is engaged in mean affairs, in the study of atoms, for instance. This darkens the soul, when it leads to the denial of God; other classes of souls are engaged in matters of weight and of importance, which expand and enlarge the soul, and reveal the common duty of one soul towards another, in helping others, and in so doing, the reward is Self-help. Now, I hear words referring to duty, and they are praying that a time may come that they will choose the path that you have chosen, and so steadfastly have trodden a path for which your soul shall be gladdened in its choice, a path in which neither the power of sarcasm, accident, nor friendship can diminish; a duty which can and does neglect the appeals of many; a duty, which in itself is an enjoyment, independent of the want of a more universal acceptance. They pray that like you they may enter on the same arduous task, on a duty in which their souls can glory, as the highest step their souls could take on earth; it is well in the ambition of the soul to receive the triumph, to hear the joyous acclamations and applause of your fellow-men; but it is better to be enabled to receive commendation from your own soul, to have your inner conscience say, "You have done well," and in such a task, although the unthinking may desert them, and the theologian may neither consider it fashionable to recognise them, they shall live to be held in reverence amongst their fellow-men, and in eternity shall hear their names revered by souls yet unborn; for there are many that are struggling, and their investigations have commenced, that they may become liberators. They may not, at present, be able to recognise that they are within the vortex of change, and are getting nearer and nearer to the goal, and it will certainly rest on their will to become staunch workers, so that the pitfalls of ignorance may become uninhabited, that those dark and terrible worlds or spheres may become enlightened, and that vestiges of the past deplorable ignorance may cease to exist. Oh, listen! He is praying, Sir. He says—"A change, O Heavenly Father, is coming on the world; a greater era than the changing era of the past; the paths trodden by the footsteps of ages are to be broken up. The old things are to pass away; and, O Father, the false belief of 1,800 years of earth time is to be swept aside for ever. O God, I pray that men's minds may be prepared, and their souls not affrighted. Raise up, on every hand, those that are willing to obey Thy will, that they may proclaim that life is only an earnest preparation for eternity. Restore, O Father, the pristine condition of confidence between man and man; calm the opinions of these enquirers. Let them look to another reason than that the sensitive is a rogue and a liar, with a powerful memory and a brisk imagination; and let them realise that between heaven and earth are uncounted millions willing, prayerfully, that they may make themselves known for their own sake, and for the sake of those they love. Teach Thy children, Almighty God, to dwell on this, so that the power and capacity of their souls may be enlarged. Turn them from little and low things to the greatest and noblest objects—to their divine birth. The thoughts of Thy excellence,

O Father, God, are as the sunbeams to the flower, opening and unfolding the soul, exhorting it, and spreading it every way, putting the soul to its fullest stretch, giving it on earth its most perfect idea of excellence." See, they are bowing to us. They are going, and they are satisfied with this sitting; they are satisfied with the result. At the next sitting, they are resolved to give a broader and a higher proof of their presence. It is requested by one that this varied matter, consistent in itself, capable of proof, be presented to their consideration in answer to the wish of one, and "Now, may God hold you in His keeping," is said by the last speaker, to which they all pronounce, Amen.

The plot thickens with every sitting. The unseen are determined that the different sets of investigators who are going into the matter of Spiritualism earnestly and honestly, and who are determined either to adopt it in full-heartedness, or to shatter its pretensions shall have material on which they can work, and reasonably announce, after due patient and earnest enquiry that they accept Spiritualism and the fact of the communion of the souls of the departed with the living. So far they have shown their earnestness by patient investigation; they have not, like these self-pinnacled scientists, pronounced their fiat because it was beyond their that ken, it was trick, fraud and delusion; the Sensitive a rogue at one end of the line and the Recorder a fool at the other. If I chose, I could name the most of these different bands of investigators on earth, the descriptions I get and several other trifling matters, like straws point which way the wind comes from, but I am bidden not to try and find out or mention whom I suspect to be the investigators dogging the steps of the sensitive. All will come in good time. They will seek me before I seek them. My surroundings are taking up the idle suggestion of "cram," and giving the suggesters a pill which they will not easily swallow.

If there be a latent possibility of the sensitive being able to get at the matter of this control, the improbability is a million to one in his favour. I do not know why the anti-Spiritualist is to take the long odds always in his own favour. Now, let us take the first test of Lord Francis Egerton's caricature sketches, whiling away the time whilst the election committee was sitting so long on the case of the Yarmouth Petition, which if memory serves me right, was in respect of the election of 1837. That the book exists with the portraits in it, I believe, and also the fact that it will not be forthcoming just at present, but I still believe that not only will it be forthcoming, but *fac similes* through the hands of my sensitive, guided by the same spirit hands, that guided the hands of Lord Francis Egerton, when he was sitting as chairman of the Yarmouth election committee will be given. *Nous verrons.*

With regard to the legal luminaries who figured early in this century, there names are well known in England's legal history, but I doubt whether the nick-names of Bandbox, Chatterbox, Tinder-Box, and Snuff-Box are known or will be recognised in this present generation. Tinder-Box, I believe, refers to Baron Wood, who left a part of Yorkshire near to which I was born, a poor lad, and became one of the Barons of Exchequer, and a high legal luminary. Snuff-Box, I believe, refers to Mr Baron Graham, who had the name of Gentleman Graham. If not a great Lawyer, he was the politest of the polite, I have heard an anecdote that he had the name of "Gentleman" Graham given to him because on one occasion, when a couple of unfortunate prisoners had been found guilty before him of some capital offence, and he forgot to pass sentence, and when reminded of his mistake, and the prisoners were brought back he said in the politest manner possible, to the wretched prisoners, "Gentlemen, I really beg your pardon, I quite forgot to pass sentence of death on you." These are melancholy jokes. Let us be thankful that we live in times when God's gift—life—is better appreciated, and "Thou shalt not kill" either by process of law or impulse of passion has more hold over men's minds than it had a century ago. This seance and its sayings have been levelled at one of our high legal dignitaries, who is well known to me, but whose name I suppress for many reasons, and whose conduct through life, whether he adopts the belief that I have adopted or not, will ensure a happy progressive state in eternity, for his conduct has ever been that of a good man, an upright and conscientious Judge, and one who can, in the words of Dido in the *Æneid*, say, *Heul ignora mali miseris succurrere disco.*

LIST OF SOCIETIES.

Newcastle-on-Tyne Spiritual Evidence Society,

3, WEIR'S COURT, NEWGATE STREET.

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec.: MR. W. C. ROBSON, 8, Brandling Place, Newcastle-on-Tyne.

LECTURES.

Sunday, April 10.....Mr. W. Westgarth.....at 10-30 and 6-30
 " " 17.....J. G. Grey at 10-30 a.m.; W. H. Lambelle at 6-30 p.m.
 Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 2 p.m...."Form Manifestations," Miss C. E. Wood
 Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
 Thursday, Seance, 8 p.m...."Form Manifestations," ...Miss C. E. Wood
 Saturday, 8 p.m....Developing Circles for Members and Friends (free)

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members. [Advt.]

Gateshead Spiritual Society.

Sec., Mrs Brewis, 27, Greensfeld Terrace, Gateshead.

Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6-30.

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr G. Hall, Choppington Colliery.

West Pelton Spiritualists' Association.

President, Mr F. Walker. Vice-President, Mr W. Dodds.

Secretary, Mr T. Alderson, 20, Edward-street, West Pelton.

Cardiff Spiritualist Society.

No. 3, Angel Street, Cardiff. Sec., Mr W. Paynter, 10, Bute Crescent. Sundays, Public meetings, at 6-30 p.m. Wednesdays, Developing Circle and Physical Manifestations (For Members only) 7-30 p.m.

Birmingham Society of Spiritualists.

Pres., Mr R. Harper. Sec., Mr R. Groom. 200, St. Vincent Ladywood. Meetings every Sunday evening at 6-30 in the Board Schools, Oozells St.

Birmingham Christian Spiritualist Society.

312, Bridge-street West. Sec. Mr John Colley.

Leicester Spiritualists' Society.

Spiritualists' Lecture Hall, Silver Street. Thursday, 8 p.m.. Members only. Pres., Mr. E. Larrad, 10, Edwyn Street. Sec., Mr. R. Wightman, 56, Cranbourne Street.

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford. Sunday evening at 6-30. President, Mr J. Campion, 33, Downing Street. Secretary, Mr Croft, 26, Roach Street, Queen's Road, Miles Platting.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6-30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m.

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson. Public Circle, Thursdays, at 8-15 p.m. prompt. Other evenings members only, except country visitors with recommendations from secretaries.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr R. Fitton, 44, Walnut-st., Cheetham, Manchester.

April 10.....Mr W. Johnson | April 17.....Mr. J. C. Wright
 April 24.....Mr. J. B. Tetlow.

Glasgow Association of Spiritualists.

Rooms, 164, Trongate. Pres., J. Walker, Esq. Hon. Sec., Mr. J. McG. Munro, 38, Daisy Street, Govanhill. Meetings are held every Sunday at 11-30 a.m. and 6-30 p.m. The evening platform will be occupied as follows:—

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 161, Manor Place, Walworth Road, S.E. Sundays—Conferences, 11 a.m.; Lectures, 6-30 p.m.

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39 Lower Talbot Street, Nottingham On Sunday morning at 10-45 a Circle for Development. Sunday evening at 6-30, Public Trance and Normal Addresses are given A Seance is also held on Thursday evening at 8 o'clock.

British National Association of Spiritualists.

38, Great Russell Street, London, W.C. Sec., Mr T. Blyton.

Yorkshire District Committee.

Secretary: Mr. C. Poole, 28, Park Street, Barkerend Road, Bradford.

Plan of Speakers for April.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2-30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
 10...Mrs Illingworth, Bradford | 17...Miss Harrison, Shipley

(Wade's Meeting Room, Bowling, at 2-30 and 6 p.m.)

Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.

10...Mr Dent, Heckmondwike | 17...Mr Wright, Keighley

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2-30 & 6 p.m.

Sec., O. Poole, 28, Park Street

10...Local | 17...Mr Morrell, Keighley

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2-30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

10...Mr Lambelle, Newcastle | 17...Miss Hance, Shipley

SOEWERY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, a 6-30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

10...Mr J. Armitage, Batley Carr | 17...Mr A. D. Wilson, Halifax

BATLEY CARR.—Batley Carr Association, Town Street, at 6-30 p.m.

Sec., Mr. J. Armitage.

10...Mrs Dobson, Batley Carr | 17...Mr Armitage, Batley Carr

MORLEY.—Spiritual Mission Room, Church Street, at 6 p.m.

Sec., Mr John Hinchliff, Providence Buildings, Britannia Road, Morley, near Leeds.

10...Miss Hance, Shipley | 17...Mr Olliffe, Ossett.

BINGLEY.—Intelligence Hall, Russell Street, at 2-30 and 6 p.m.

Sec., Mr Amos Howgate, Crossflats, near Bingley.

11...Miss Harrison, Shipley | 17...Mrs Butler, Bingley

OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.

10...Mr A. D. Wilson, Halifax | 17...Mrs Dobson, Batley Carr

KEIGHLEY.

10...Mr Holmes, Lidoester | 17...Mrs Illingworth, Bradford

Liverpool.

Services are held every Sunday in the Concert Hall, Lord Nelson Street, at 2-30 and 7 p.m.; and Monday evenings at 11, Towerlands Street, at 8 p.m. H. Morris, 35, Cobden Street, Hon. Sec.

Heywood Spiritualists' Society.

Sec. Enos Ellis, 139, Manchester Road, Heywood. Sunday, 2-30 and 6. Private meetings during the week; particulars from Secretary.

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham. President, Mr James Kinnersley Lewis. Meetings, Wednesdays, 8 p.m.; Sundays, 11 a.m. (for inquirers), 7 p.m. (select). For admission, &c., address Secretary, as above.

Maylebone Progressive Institute and Spiritual Evidence Society.

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale. Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell Tuesday, Lecture at 8 p.m Wednesday, Members' Seance, at 8-30 Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d

South Durham District Association.

Secretary: Mr. J. Dunn, 8, Co-operative Street, Old Shildon.

Rodworth Road, New Shildon.

William Street, Auckland Park.

124, Gurney Villas.

Mr. J. Lupton's, West Auckland.

Church Street, Byers Green.

Villa Street, Spennymoor.

38, Prince's Street, Bishop Auckland. [Advt.]

Ladbroke Hall, Notting Hill, London, W.

Services every Sunday. General Meeting at 11-30 am. Public Service at 7, conducted by Mr F. O. Matthews. Musical arrangements by Mr F. Knight Smith.

Oldham Spiritualists' Society.

176, Union Street. Meetings every Sunday at 2-30 and 6 p.m.

Secretary, Mr A. Farrar, 7, Dawson Street, Lees.

North Seaton Spiritualists' Society.

Secretary: Mr W. Koenlyside, North Seaton Colliery, Northumberland. Circles meet regular for Trance and Physical Manifestations.

Darlington Lyceum of Psychology.

Hodge's Rooms, Northgate, Darlington. A. C. Clark, President.

Howden-le-Wear Spiritual Society.

Mr. Adamson's Long Room, every Sunday evening at 6 o'clock. Sec., O. G. Oyston, Hawwick, Willington, Durham.

MAGNETIC APPLIANCES.

NATURE'S UNIVERSAL AGENT FOR THE RELIEF AND CURE OF THE FOLLOWING DISORDERS:—

Nervous Diseases of all kinds, Asthma, Bronchitis, Palpitation of the Heart, General Debility, Dyspepsia, Constipation, Lumbago, Gout, Stomach Complaints, Rheumatism, &c., &c., &c.

MAGNETIC APPLIANCES.

Are of the following descriptions:—Magnetic Belts, Lung Invigorators, Chest Protectors, Spine Bands, Cork Soles, Knee Caps and different other appliances at different prices, according to order.

These appliances are light, durable, comfortable to wear, steady in action, powerfully magnetised, of great strength, and are one of the marvels of the age for their great curative virtues.

No internal drugging or outward application is necessary with these appliances and medical men are now ordering these life-giving appliances for their patients.

AS A GENERAL TONIC FOR ALL COMPLAINTS

nothing can equal Magnetic Appliances. The blood supplies the waste that is continually going on in the system. If the nervous system and circulating system are in perfect harmony health will be the result, but let them be thrown out of balance and disease will ensue. The blood contains iron which is rendered magnetic by breathing the electricity contained in the air. If the lungs cannot supply sufficient electro-nervous fluid,

MAGNETIC APPLIANCES

will stimulate their action to feed the brain, and from the brain to all parts of the body and health will follow.

MAGNETIC APPLIANCES

will be found invaluable to sensitives to insulate them from influences of various kinds. In ordering Belts, the measure round the waist must be given.

Appliances not approved of can be returned and the cash will be promptly remitted. Magnetic Appliances will be re-magnetized if desired, *free of charge*, at the end of nine months.

All goods forwarded post free.

Any information on the application of Magnetism to the cure of diseases will be gratuitously supplied by writing to the maker of the above appliances.

WILLIAM ROBERTSON,

LOSSIE HOTEL,

LOSSIEMOUTH, BY ELGIN, N.B.

Agents for the above —

MR. E. W. WALLIS, 13, Lake St., Forest Side, Nottingham.

MR. GEO. WALLACE, 68, Clayton Street, Newcastle-on-Tyne.

MR. J. J. MORSE'S APPOINTMENTS.

CARDIFF, April 17th.

LONDON, April 24th & May 15th

LIVERPOOL, May

BELPER, May 1st.

NORTHAMPTON, May 20th

(Dates not yet fixed.) STAMFORD, July

MR. E. W. WALLIS'S APPOINTMENTS.

NOTTINGHAM, Shakespeare Street, April 10th, at 10.45 a.m.—Subject, "The Redemptive Power of Spiritualism;" at 6.30, "The Physiology of Sin." April 11th, at 8 p.m., "England's Present Greatness and Future in the Light of Spiritualism."

BIRMINGHAM, April 17

NEWCASTLE, April 24 and 24

GLASGOW, May 1 and 2

Mr. Wallis is open to engagements in all parts of the kingdom. For terms and dates address at 13, Lake-street, Forest Side, Nottingham.

MR. W. H. LAMBELLE'S APPOINTMENTS.

HALIFAX (Yorkshire District Conference), April 10th.

NEWCASTLE, April 17th.

ASHINGTON and NORTH SEATON, April 24th.

CHOPPINGTON, May 1st.

SEOHILL, May 15th.

ADSHEAD'S DERBY CEMENT,

For Repairing Glass, China, Parian Marble, Papier Mache, Leather Ornaments, Cue Tips, Fancy Cabinet work, and for Setting Precious Stones.

The Derby Cement is the best ever offered to the Public for repairing Meerschaum Pipes. The Strongest and Quickest Setting Cement in the World, beautifully Transparent, and defies separation.

MEERSCHAUM PIPE TESTIMONIAL.

45, CANDLERIGGS, GLASGOW, November 19, 1870.

Mr. ADSHEAD.

Dear Sir,—I had the misfortune some time ago to break my meerschaum pipe close to the bowl, and not being able to get it hooped, I was induced to try your Derby Cement. I am very happy to inform you that it made a very neat joint, and has stood the test of heat and moisture for six months, and is now, for all useful purposes, as good as ever.

I am, yours truly, ROBERT WHYTE.

Important Testimonial from Mr. Haggitt, Photographic Artist, Market Place, South Shields.

October 5th, 1873.

I have put Adshead's Derby Cement to a most severe test. I had a negative picture on a sheet of glass, 12 inches by 10 inches, broken across which I mended with the Cement; and I am glad to say that, notwithstanding constant use and heavy pressure in the printing frame, the glass remains as strong as ever.

To Mr. JOHN NOBLE, Chemist, South Shields.

The Derby Cement is now Exported in large quantities to all parts of the World, and is everywhere pronounced the best article of the kind in use.

ADSHEAD'S DERBY PASTE,

For Cleansing Brass, Copper, Tin, and Britannia Metal, In Tins at 1d., 2d., 3d., 6d., and 1s. each.

This article is the servants' true friend, enabling them with very little trouble to keep their Dish Covers, Metal Tea and Coffee Pots, Candlesticks, Door Plates and Handles in the most perfect condition. It will make Britannia Metal as bright as Silver, and Brass as bright as burnished Gold. It is free from objections which are sometimes urged against Polishing Articles, inasmuch as it is very clean in its application, and will retain its excellent qualities in any climate for any length of time. If the directions are attended to it will be found most economical in use.

THE DERBY PASTE

Is supplied in large quantities to the principal Railway and other companies in the kingdom; it is also extensively used by the Police, Military, and Volunteer Forces, while, according to a report from the Proprietor's Agent in Cape Town, the Derby Paste has been chosen for cleaning and keeping in a state of brilliancy the Reflectors in the Lighthouses on the African Coast.

ADSHEAD'S DERBY CREAM.

For Cleansing and Polishing all kinds of Cabinet Furniture, Oil Cloths, Papier Mache, and Varished Goods.

In Bottles, at 1d., 2d., 3d., 4d., 6d., 1s., and 2s. each.

There is nothing more characteristic of the Englishwoman than the desire to see everything about her put on its best appearance. Thanks to chemistry, in every department of her household this may be accomplished with very little trouble and at a very small cost, for while by the aid of the Derby Paste she may make every article of metal as bright as a mirror, by using the Derby Cream she may likewise make the furniture of the drawing-room, parlour, and bed-room as beautiful as when it left the upholsterer's show-room. By gentle application it produces a hard, brilliant, and lasting polish, which exhibits to great advantage the rich grain of walnut, rosewood, and finer kinds of mahogany—while by frequent use it imparts to hard woods that have not been French polished a surprisingly bright surface. A trial will prove its excellence.

ADSHEAD'S SILVER SOAP.

For Cleansing Gold, Silver, and Electro-Plate.

A splendid preparation. A single trial will unquestionably secure for it precedence over every other article of the kind in use. In tablets 3d. and 6d. each.

PREPARED ONLY BY

W. P. ADSHEAD,
MANUFACTURING CHEMIST, BELPER,

London Warehouse:—

1 & 2, AUSTRALIAN AVENUE, JEWIN CRESCENT, E.C.

PROGRESSIVE LITERATURE AGENCY,
AND
EUROPEAN DEPOT OF MESSRS. COLBY & RICH,
BOSTON, U.S.A.,
J. J. MORSE,
53, SIGDON ROAD, DALSTON, LONDON, E.
Established 1878.

AMERICAN DEPARTMENT.

All works published by COLBY and RICH supplied, and each new work added to stock as soon as published. Any book not in stock procured for order without extra charge.

ALL BOOKS SENT POST FREE.

ABRIDGED LIST OF AMERICAN WORKS ISSUED BY COLBY & RICH on sale at the Agency. Complete Lists Post Free.

WORKS BY A. J. DAVIS.

Complete Sets, 29 vols.	152	6
Nature's Divine Revelations	15	0
Great Harmonia, 5 vols., per vol.	6	6
Death and the After Life	3	6
Views of our Heavenly Home—(Last New Work)	4	0

WORKS OF DR. J. M. PEEBLES.

Buddhism and Christianity	1	0
Christ, the Corner-stone of Spiritualism	0	6
Jesus: Myth, Man, or God	2	6
Parker Memorial Hall Lectures	1	0
Spiritual Harp—(Words and Music)	8	0
Our Immortal Homes—(last new work)	7	6

WORKS OF WILLIAM DENTON.

Soul of Things, vols. 1, 2, and 3—(per vol.)	6	6
Geology: The Past and Future of our Planet.	6	6
What was He? or, Jesus in the Light of the 19th Century	5	6
Common-sense Thoughts on the Bible	0	6
The Irreconcilable Records; or, Genesis and Geology	1	0
Life of William Denton	1	0
Is Spiritualism True?	0	6

POEMS BY LIZZIE DOTEN.

Poems of Progress	6	6
Poems of the Inner Life	6	6

MISCELLANEOUS WRITERS.

The Bible of Bibles.—KERSEY GREAVES	8	6
The World's Sixteen Crucified Saviours	8	6
After Dogmatic Theology, What?—STEBBINS	3	6
Ghost Land	4	0

NEW WORKS FROM THE PRESS OF COLBY & RICH, BOSTON, U.S.

Religion of Spiritualism.—DR. S. WATSON	6	0
The Scientific Basis of Spiritualism.—EPES SARGENT	7	0
The Witchcraft of New England.—ALLEN PUTMAN	7	0

ENGLISH AGENT OF THE RELIGIO-PHILOSOPHICAL JOURNAL AND PUBLISHING HOUSE, CHICAGO, U.S.

All works issued by the above House sold or procured to order.

FOREIGN PERIODICALS DEPARTMENT.

Subscriptions received for

THE BANNER OF LIGHT,

The oldest Spiritual Journal in the world. Post free 15/ per year.

THE RELIGIO-PHILOSOPHICAL JOURNAL,

A wide-awake Radical Spiritual Paper. Post free, 15/ per year.

LIGHT FOR ALL,

Published in California. Eight pages. 6/ per year, post free.

MILLER'S PSYCHOMETRIC CIRCULAR,

Published in Brooklyn, New York, and devoted to the exposition of the wonderful science of Psychometry. 6/ per year, post free.

HARBINGER OF LIGHT,

Published in Melbourne, Australia. 7/ per year, post free.

This Journal delineates the progress of Spiritualism at the Antipodes.

Subscriptions received for all the Periodicals published in England

AGENT FOR THE HERALD OF PROGRESS.

Address all orders and communications to J. J. MORSE, Progressive Literature Agency, 53, SIGDON ROAD, DALSTON, LONDON, E. TERMS CASH. P.O.O.—LONDON, E.C.

THE TRADE SUPPLIED.—CATALOGUES POST FREE.

T. D. URWIN,
COMMERCIAL AND GENERAL PRINTER,
38, BOTTLE BANK, GATESHEAD.

N.B.—M.S.S. appearing in THE HERALD OF PROGRESS can be reproduced in pamphlet form on the most reasonable terms. Full particulars will be supplied by the Editor of this Paper, to whom all enquiries should be addressed.

THIRD AND CHEAPER EDITION!

Just published, 592 pp., demy 8vo. Price 6s. Free by Post, 7s.

HAFED PRINCE OF PERSIA:

HIS EXPERIENCES IN EARTH LIFE AND SPIRIT LIFE

COMMUNICATED THROUGH THE MEDIUMSHIP OF

MR. DAVID DUGUID, THE GLASGOW TRANCE-PAINTING MEDIUM.
LONDON.—E. W. ALLEN, 11, Ave Maria Lane; J. BURNS, 15, Southampton Row, W.C.; J. J. MORSE, 53, Sigdon Road, Dalston, E.; T. BLYTON 38, Great Russell, W.C.; and of E. W. WALLIS, 338, Ann's Well Road Nottingham; Hay Nisbet, Stockwell Street; J. Bowman, 65, Jamaica Street, Glasgow; and all Booksellers.

Now Ready. New and Improved Edition.

THE GOSPEL OF SPIRITUALISM.

By REV. W. STODDART, B.A.

Price 2d.; by post, 2½d. One dozen sent post free.

Can be had of

H. A. KERSEY, 4, Eslington Terrace, Newcastle-on-Tyne.
J. J. MORSE, 53, Sigdon Road, Dalston, E. London.
E. W. WALLIS, 338, St. Ann's Well Road, Nottingham.
N.B.—Some second-hand copies of A. J. Davis' works on offer at half-price; postage extra.—Apply to Mr Kersey, as above.

Just Published, Price 7s. 6d. Post Free.

THE RELIGION OF JESUS COMPARED WITH THE CHRISTIANITY OF TO-DAY. BY FREDERICK A. BINNEY.

OPINIONS OF THE PRESS.

"Well worthy of the attentive consideration of the clergy of all denominations, as showing in what direction a strong current of opinion is unmistakably setting in among a large class of earnest and thoughtful men. The author must be credited with a more than average share of candour, reasonableness, and love of truth."—"The 'Reformator,' May 26, 1877.

"He thanks Mr. Greg for a large portion of his iconoclasm, but when that perverted opponent of orthodoxy seeks to shatter the long-cherished hopes of immortality, Mr. Binney gives him a powerful thrashing."—"Newcastle Daily Chronicle."

To be had at the office of this Paper.

THE BANNER OF LIGHT.

The oldest paper in the world devoted to the Spiritual Philosophy.

Issued weekly at 9, Montgomery Place, Boston, Mass.

COLBY and RICH, Publishers and Proprietors.

Terms of subscription, in advance, 15/ per year. Specimen copies free.

The Banner is a first-class Eight-Page Family Newspaper, containing 48 columns of interesting and instructive reading, embracing a Literary department, reports of Spiritual Lectures, Original Essays upon Spiritual, Philosophical, and Scientific subjects, Editorial department, Spirit-message department, Contributions by the most talented writers in the world, etc., etc.

Subscriptions received at the Herald of Progress office.

REVUE SPIRITE: Journal d'Etudes Psychologiques.

Monthly. Price per annum, France and Algiers, 10 francs; Foreign, 14 francs.—Rue Neuves des Petits-Champs, PARIS.

LIFE BEYOND THE GRAVE.

DESCRIBED BY A SPIRIT THROUGH A WRITING MEDIUM.

This is an intensely interesting explanation of the immediate experiences after death of those persons (including the majority of mankind) who are not spiritually advanced enough to be qualified for the higher spirit spheres. It explains in a practical and intelligent manner many abstruse and mysterious questions touching the relationship between man and his spirit. Among other topics, it explains the process of death; the condition of the spirit during sleep; the influence and origin of good and evil thoughts; first experiences after death of good men, of bad men, drunkards, &c.; the true day of judgment; forgiveness of sins; how prayer is answered; happiness, and how to attain it; the physical aspect of the spirit world; spirit possession; the occupations of bad spirits; the spiritual value of scientific, theological, or political pursuits; the sufferings of the unhappily married in the next life; how to secure marital happiness; the doctrine of marital affinities; marriages in heaven; the future of married people; the power of will; chance, luck, and destiny; inspiration and genius explained. The "Newcastle Daily Chronicle" says of this book: "It is altogether a more creditably written book, and more likely to stimulate research on the subject, than many that have appeared." "There are many portions of the book that would interest anyone, whether a believer or an unbeliever."

Handsomely bound in Cloth, price 3s., post free; paper covers, 2s.; to be had at the office of this Paper.

MR. E. W. WALLIS,

TRANCE MEDIUM AND LECTURER,

For Terms and Dates address—

13, LAKE STREET, FOREST SIDE, NOTTINGHAM.

MR. F. O. MATTHEWS,
CLAIRVOYANT,

126, KENSINGTON PARK ROAD, LONDON, W.
(Five minutes' walk from Notting Hill or Notting Hill Gate Stations).

Public Seance every Tuesday and Thursday, at 8.30, for
Spiritualists and Friends. Other Seances by arrangement.
At Ladbroke Hall every Sunday Evening, at 7 o'clock.

REMOVAL.

D. YOUNGER,

MESMERIST AND MESMERIC HEALER,

Has removed from Moscow House to 23, LEBBURY ROAD, Bayswater, W., four minutes' from Notting Hill Gate Station, where he continues to treat the most complicated diseases with marvellous success. He also gives Private Lessons in Mesmerism, and develops all kinds of Spiritual Gifts in Mediums.

At Home Daily, except Wednesdays and Saturdays, from
2 till 6 p.m., or by appointment.

Stamped directed envelope for reply.

J. COATES,
PRACTICAL PHRENOLOGIST,

(Lecturer on Anthropology, Hygiene, &c.),

65, JAMAICA STREET, GLASGOW.

Consultations Daily, from 10 to 8.

Depot of Standard Works on Phrenology, Physiology, Psychology,
Spiritualism, Mesmerism, Temperance, Hygiene, &c.

EDWIN CLAFTON,

MAGNETIC HEALER AND MEDICAL BOTANIST,
BELLE Vue TERRACE, HORNBURY LANE, NEAR WAKEFIELD.

Mr CLAFTON is a powerful Trance Healing Medium, and may
be consulted on all cases.

CAROLINE PAWLEY,
WRITING AND SPEAKING MEDIUM.

Appointments (free of charge) to be made by letter only.
Address, with stamped directed envelope for reply, to 43, EARL'S
COURT ROAD, KENSINGTON, LONDON, W.

TEA, COFFEE, AND REFRESHMENT ROOM,
218, NEW MARKET, NEWCASTLE-ON-TYNE.

J. HAYDOCK, Proprietor.

J. H. contracts for Pic-Nic Parties, Good Templars' Teas
and Coffee Suppers on the most reasonable terms.

EVERYTHING OF THE BEST QUALITY.

FOSTER AND WOOD'S
GREAT BOTANIC BEVERAGE!

A Sparkling Palatable, Non-intoxicating Drink,
Suitable for Temperance Hotels, Shops, and private families.
Sold in cask.

Terms and particulars on application to
THOMAS DAWSON, AGENT, 2, HUTT ST., GATESHEAD.

TEA! TEA!! TEA!!!

COMMONWEALTH TEA STORES,

PROVINCIAL AGENT,

E. W. WALLIS,

13, LAKE ST., FOREST SIDE, NOTTINGHAM.

THE COMMONWEALTH TEA, BLACK, 2/8 PER LB.

Superior Quality at 3/4 per lb.

10 lb. Packages sent carriage free for.....27/-
5 lb.14/-

Address—**E. W. WALLIS, Commonwealth Tea Stores,**
13, LAKE STREET, FOREST SIDE, NOTTINGHAM.
P.O.O. on St. Ann's Well Road Post Office. Terms Cash.

Purchasers in Newcastle and District can be supplied at "HERALD OF
PROGRESS" Office



**"NO EFFORT HOWEVER SMALL
PUT FORTH FOR THE RIGHT
CAUSE, FAILS OF ITS EFFECT
NO VOICE HOWEVER FEBBLE
LIGHTED UP FOR TRUTH, EVER
DIES AMIDST CONFUSED NOISES
OF TIME.** Through discords of sin,
sorrow, pain, and wrong, it raises a
deathless melody, whose notes of wail-
ing are hereafter to be changed to those
of triumph, as they blend with the great
Harmony of Reconciled Universes.

With each bottle of **ENO'S FRUIT
SALT** is given a large illustrated
Sheet, showing how to stamp out disease
and premature death by natural means.

IN the race of this life **ENO'S FRUIT SALT** is an imperative hygienic need, or
necessary adjunct; it keeps the blood pure, prevents fevers and acute inflam-
matory diseases, and removes the injurious effects arising from stimulants and nar-
cotics, such as alcohol, tobacco, tea, and coffee. By natural means it thus restores
the nervous system to its normal condition, by preventing the great danger of pal-
soned blood and over cerebral activity, nervousness, irritability, worry, &c.

TO all LEAVING HOME FOR A CHANGE.—Bilious Attacks and Sea Sick-
ness.—"I can seldom go to sea without being sick, and I can safely say **ENO'S
FRUIT SALT** is the only thing that ever gave me relief, and I shall ever recom-
mend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signal-
man, H.M.S. Industry, May 24, 1880."

HOW TO AVOID the INJURIOUS EFFECTS OF STIMULANTS.—The process
of living, partaking of too rich foods, as pastry, saccharine and fatty
substances, alcoholic drinks, and an insufficient amount of exercise, frequently
derange the liver. I would advise all bilious people, unless they are careful to keep
the liver acting freely, to exercise great care in the use of alcoholic drinks, and
sugar, and always dilute largely with water. Experience shows that porter, mild
ales, port wine, dark sherris, sweet champagne, liqueurs, and brandies are all very
apt to disagree; while light white wines, and gin or old whisky largely diluted with
soda water, will be found the least objectionable.

PALPITATION OF the HEART, caused by liver derangement and indigestion,
frequently called (or mistaken for) heart disease.—"On the 14th April I pur-
chased a bottle of your **FRUIT SALT**, not feeling very well at the time, and it had
an effect that I never anticipated when I bought it. I have suffered more or less
since the year 1841 from palpitation of the heart, but very badly during the last few
years. The least thing would produce it during the day, and at night my sleep was
very much disturbed. Strange to say, after the first dose of Fruit Salt, palpitation
entirely ceased and has not since returned. Out of gratitude for the benefit which
I have received, I have recommended it to all my friends, both in London and Vir-
mouth; at the same time, I feel it a duty to state the above facts, of which you can
make whatever use you please.—I am, dear Sir, yours respectfully, Truth."

ENO'S FRUIT SALT is peculiarly adapted for any constitutional weakness of the
liver. It possesses the power of reparation when digestion has been disturbed
or lost, and places the invalid on the right track to health. A world of woes is
avoided by those who keep and use **ENO'S Fruit Salt**; therefore no family should
ever be without it.

AMERICA, INDIA, EGYPT, and on the CONTINENT.—IMPORTANT to all
TRAVELLERS.—"Please send me half-a-dozen bottles of **ENO'S FRUIT
SALT**. I have tried **ENO'S FRUIT SALT** in America, India, Egypt, and on the
Continent, for almost every complaint, fever included, with the most satisfactory
results. I can strongly recommend it to all travellers; in fact, I am never without
it.—Yours faithfully, an Anglo-Indian Official."

NEW GUINEA.—"How I wish I had a dozen bottles of **ENO'S FRUIT SALT**!
It is the best medicine I have ever had, and the most refreshing drink I have
yet tried."—Explorations by Rev. J. Chalmers, London Missionary Society.

ST. LEONARD'S, Exeter, 27, 6, '80.—Dear Sir,—Gratitude for benefits derived
has suggested the following tribute to the merits of your saline:—I'm of great
more phytic, fresh powders, new pills, From north and from south, west and east,
I take only one, whatever my ills, For **ENO'S** as good as a feast.—I am, Sir, yours
gratefully, a Constant User.

DRAWING AN OVERDRAFT on the BANK of LIFE.—Late hours, fagged, un-
natural excitement, breathing impure air, too rich food, alcoholic drink, gout,
rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pap-
ples on the face, want of appetite, sourness of stomach, &c.

"Yes; when I suffer from a brain overwrought—
Excited, feverish, worn from laboured thought—
Harassed by anxious care or sudden grief,
I run to 'Eno' and obtain relief."

A Barrister-at-Law, whose years now number above fourscore.

USE **ENO'S FRUIT SALT.**

IT is pleasant, cooling, health-giving, refreshing, and invigorating. You cannot
overstate its great value in keeping the blood pure and free from disease.

ANY EMERGENCY.

IT ought to be kept in every house and in every travelling trunk, in readiness for
any emergency; for under any circumstances its use is beneficial, and never
can do harm.

SUCCESS IN LIFE.—"A new invention is brought before the public and sur-
munda success. A score of abominable imitations are immediately introduced by
the unscrupulous, who, in copying the original closely enough to deceive the pub-
lic, and yet not so exactly as to infringe upon the legal rights, exercise an ingenuity
that, employed in an original channel, could not fail to secure reputation and
profit."—Adams.

CAUTION.—Examine each bottle, and see the Capsule is marked **ENO'S FRUIT
SALT.**

WITHOUT it you have been imposed upon by a worthless imitation.

SOLD by all **CHEMISTS.** Price 2s. 9d. and 4s. 6d.

PREPARED at **ENO'S FRUIT SALT WORKS, Hatcham, London, S.E.1** by

J. C. ENO'S PATENT.

Printed for the Proprietors by **THOMAS DAWSON URWIN, 38, Bottle Bank, Gateshead,**
and Published by **W. H. LAMBELL, 29, Blackett Street, Newcastle-on-Tyne.**