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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

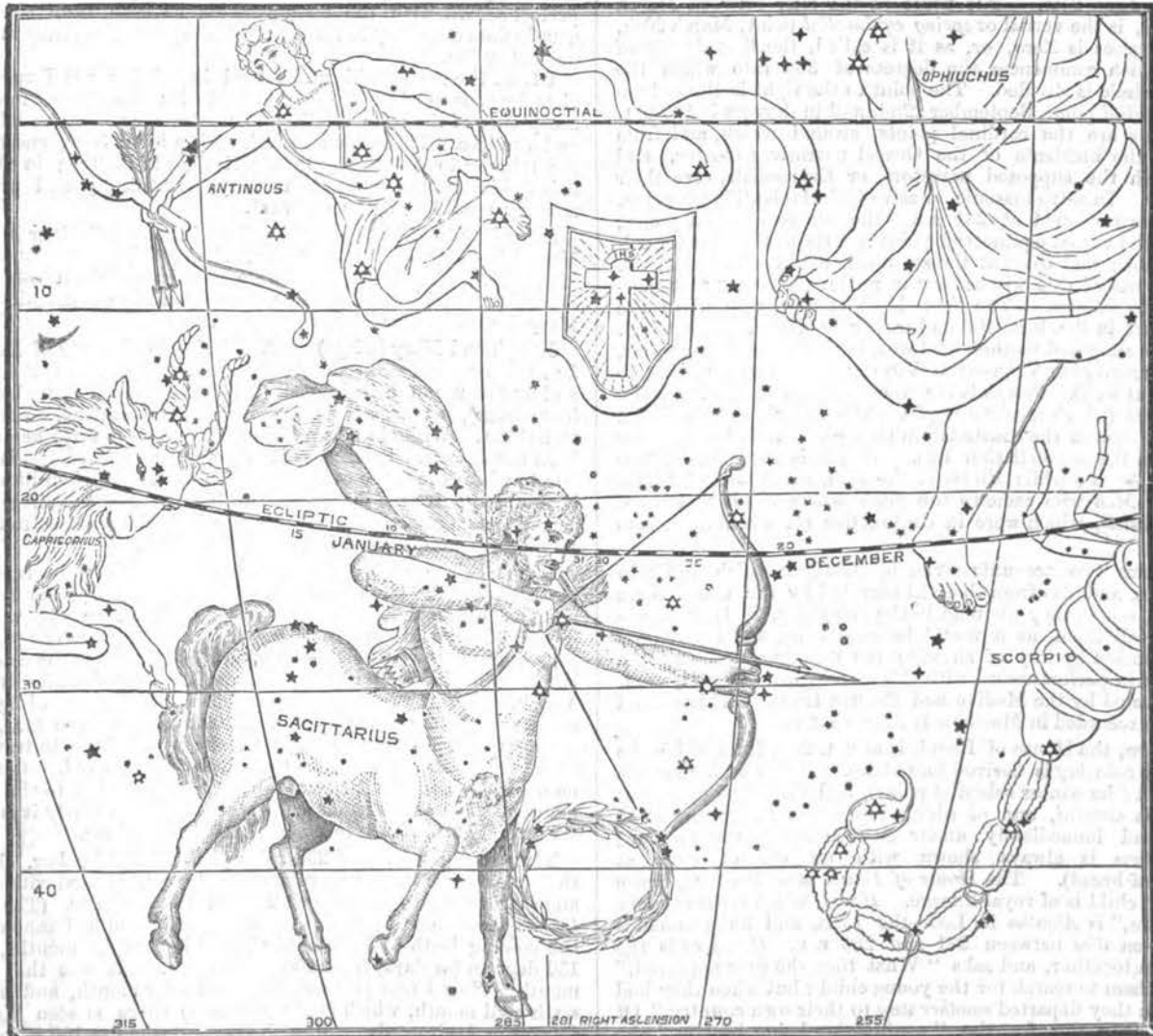
“IN ESSENTIALS—UNITY; IN NON-ESSENTIALS—LIBERTY; IN ALL THINGS—CHARITY.”

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One Penny.



FAC-SIMILE OF JAMIESON'S STAR CHART FOR DECEMBER, 1820.

HISTORY  
OF THE  
TRUE JESUS CHRIST--THE SUN GOD.  
BY W. OKLEY, ESQ.

The Illustration at the commencement of this chapter is a *fac-simile* of one of Jamieson's Charts. It pictures Sagittarius as the principal figure, the pictured (not astronomical) sign for December. The Cross above the Ecliptic occupies the space between 20th and 31st December, and shows a star just under the left arm of the cross, on a line with the 31st December. The Crown is in a corresponding position below the Ecliptic, with four stars. A line drawn from the star in the Cross and in the centre of Crown, cuts the Ecliptic in degree 281 R.A., one of the cardinal points, and at this point is stationed Matthew.—As see what follows.

This chapter is a continuation of the subject contained in the *Herald of Progress* of April 8th. On referring to the Illustration in that number, the reader will notice that by drawing a line in the centre from top to bottom, and another across the centre, a cross will be formed. The four points of this cross are, the one between the months of December and January, which is the *winter solstitial point*, December 25th, and in degrees it is 281 R.A. The point at the top between June and July is the *summer solstitial point*, and in degrees is 106 R.A., June 21st. The point on the left, between March and April, is the *vernal or spring equinoctial point*, March 20th, and in degrees is Zero, or, as it is called, the first degree of Aries, which commences the degrees of 360 into which the Zodiacal circle is divided. The point to the right is the *autumnal equinoctial point*, September 22nd, and in degrees is 190 R.A. These four are the cardinal points, around which, and from which all the incidents of the Gospel narratives cluster, and from which the supposed narrators, or Evangelists, give their testimony. In astro-masonic, or astro-logical scientific language, Matthew is stationed at 281 R.A.—the winter solstitial point; Mark at the vernal equinoctial point; Luke at the summer solstitial point; and John at the autumnal equinoctial point. A remembrance of this will assist the reader the better to understand what follows. The Jesus is—The Sun, who plays the central part in the beautiful and wondrous allegories described. Mary, the supposed mother of Jesus, is the brilliant star *Spica*, in the constellation Virgo—the Virgin; (at times referring to *Elizabeth* as well). Joseph is the star *Arcturus* in the constellation Bootes (which means Joseph). The Son of Mary is *Castor*, a brilliant star in the constellation Gemini. Herod is the star *Algotha* in the constellation Leo. Judah is the sign, or The House of Aries; while Judas is the sign, or House of Libra. The Wise Men who came to the place where Jesus was born, are the planets, which were in conjunction (of which more is to follow).

There are two accounts given by Matthew which differ in themselves, and also from those as narrated by the other three narrators, but as they all tend to the one thing, it is unnecessary to detail them, as it would be wearisome, and I give only one illustration by way of shewing the meaning, and that the account is in perfect accord with this astrological esoteric system, as interpreted by the Median and Persian Laws. This second account is recorded in Matthew II., from 1st verse.

Bethlehem, the House of Bread, is at R.A. 286, from which the old *twelfth cake day* is derived (old style). Judea is here at the same point (the winter solstitial point), and directly opposite at 106 R.A. is Gemini, one of which represents the young child *Castor*, and immediately under is seen *Spica*, the mother; (hence *Ceres* is always shewn with an ear of corn as symbolic of bread). The House of David is at 106 R.A., hence the young child is of royal lineage. Herod, which means "glory of the skin," is *Algotha* in Leo—the Lion, and he commands the five *non dies* between 281 and 286 R.A. Herod calls the Wise Men together, and asks "What time the Star appeared," and sent them to search for the young child; but when they had found him they departed another way to their own country." Of necessity they did, for the "conjunction being broken," the planets (wise men) went on their usual course, and could not return the same way they came.

Now, another Herod appears on the Scene; this Herod is one of the *Hiram's* of the Freemasons. *Hiram* means "a destroyer." And to save the young child from the threatened massacre ordered by this Herod, the angel *Elul* appears to Joseph in a dream (the Joseph of the Old Testament was a dreamer), and told him to go to Egypt with his mother. At 256 R.A. is Egypt, and there are "Joseph and his wife," on the 25th December. And at 251 R.A. is seen the young child *Antinous* (see drawing where the child is shewn as *Antinous*).

As Herod of 256 R.A. advances, the sword and dagger which he holds are sent at the children—Gemini—the Twins, which Sign is directly opposite (see drawing), and the children are slain. *Rachael* "weeps for her children because they are not." *Rachael*, means a shepherdess, and there is *Cassopicea* in Aries, the Sign of the Ram or Lamb. Of necessity, as the Sun having arisen in his strength, the Sign of "The Twins" had passed from view at that particular point. Another instrument of death is the Bow and Arrow, in the Sign of Sagittarius—the Archer, and he is directly under "The Twins," his arrow is supposed to be shot to the opposite point, and slays the young children; and this is the Massacre of the Infants.

As Matthew gives the account as to what occurred at the winter solstice, so Luke, whose position is directly opposite, narrates, as an eye-witness, what is occurring at the same time at the Summer Solstice. Consequently, his account varies from the other. Luke speaks of the "City of David," of there being no room in the Inn,—the birth in the manger,—of the appearance of Gabriel, the Shepherds, &c.; none of which are named by Matthew, for the reason specified; and which is in perfect accord with the circumstances as seen from the two standpoints according to the astrological system delineated in this ancient system.

I trust the reader will understand in what sense I speak of *Astrology*; it must not be confounded with the general modern acceptance of the term relating to necromancy, fortune-telling, and the like. That which I speak of is a *lost Science*, and bears the relation to Astronomy that spirit does to matter; in short, it is the internal of what Astronomy, scientifically and phenomenally speaking, is the external.

According to Luke, the conception of the Sun-Saviour is with Mary (the Lady of the Sea), i.e., *Andromeda*. Consequently, March 25th, is Lady-Day, and nine months after, on the 25th December, the birth takes place, but beyond the conception this Mary has no further lot in the matter.

Joseph and Mary (Virgo) went to Judea to the City of David, i.e., these constellations advance towards the Summer Solstice, and by the use of instruments (which only the initiated know how to use), *Arcturus* and *Spica* are seen just under the Ecliptic at 106 R.A. While in this position, Virgo brings forth her first-born son *Hiram*. Strange as it may appear, this *Hiram* is the one to whom the name of *Jesus* is given, and, if taken literally, it would appear as if there were two births. But the allegory is correct, astro-masonically speaking, as it is the same astronomical phenomenon, viewed from opposite points.

Luke, before giving particulars of the birth of Jesus, gives particulars of the birth of John. The father of John is *Zacharias*, an old man; the mother was *Elizabeth*, an old woman (*Spica*) of whom John was born. She was 60 years of age, and consequently "well stricken in years;" *Zacharias* is the constellation *Ophiuchus*, or The Serpent, and *Elizabeth* is *Spica* in The Virgin. Now, by referring to the charts, these stars and figures are seen at the specific points. *Elizabeth* is at 196 R.A., and coming to her husband to 256 R.A., she would have to traverse 60 degrees, hence she is represented as 60 years old. Coming on another Sign, it would add 30 degrees, equivalent to the nine months. The altar at this point appears, consequently it is said "it was his lot to burn incense in the Temple," &c.

This child (offspring of 256 referred to above) by law, claims the opposite point, and there is seen *Auriga*, dressed with skin, and (as described by Mark) clothed with camels' hair. (The Sign *Camelopard* is next to *Auriga*). After the angel had announced the coming birth to *Elizabeth*, she hid herself five months, i.e., 150 degrees (or days) from 106 to 256 R.A. It was the sixth month. Now *Virgo* is the sixth sacred solar month, and in the sixth civil month, which is *Adar* (Pisces) there is seen *Mirach* (Mary) in *Andromeda*. Joseph (Bootes) when at 106 is in and of the House of David, but as he goes to 286, he is seen with *Mirach* (Mary) of *Virgo*.

Following the account of Luke; his child, or Sun-Saviour, is born, at 106. This virgin brings forth her first-born, which is Hiram, here pictured as Castor, one of the Twins, and lays him in a manger, because there was no room for them in the Inn.

This "Manger" is a cluster of stars, nebula, close to the hand of the right figure in the Twins. The name of the Inn was Castor and Pollux, *alias* the sign Gemini or The Twins, and the reason of the Inn being so full, was on account of the great assembly of planets when they were in conjunction there. Of this great conjunction I shall speak further on.

Another version is given in the Acts of the Apostles, see Acts xxviii. 11 to 15 v. It is said that Paul (whose name was Saul—or Sol, meaning the Sun) embarked in a ship called *Castor* and *Pollux*, which had wintered in the Isle *three months*: landing at Syracuse, he tarried there *three days*, from whence he *fetches a compass*, and after one day came to Rhegium—and at Puteoli, he stayed *seven days*. In reading this account, ordinary simple-minded people think they are reading veritable history; but, with charts in hand, and points and degrees marked, the whole is resolvable into precisely the same history, with another version. Surely, the Translators never dreamed, that by keeping the names untranslated, they unwittingly left the key by which the whole was to be unlocked, and which key, in the hands of the Initiate, opens all and every door, and discloses the secret of every narrative in the Bible: *yet such is the fact*.

It would be tedious and uninteresting to the mass of readers were I to go into technicalities, and by this system, *prove* that the history of Jesus, between his birth and death, is nothing more than the Sun, in his relative position to the stars and planets in his annual journey. But, leaving out the points, figures, &c. (which are most clearly delineated in the charts, &c.) I give one illustration.

The parents of Jesus,—Joseph and Mary, *alias* *Bootes* and *Virgo*, went to Jerusalem *every year* at the feast of the Passover, just as they go *now*, and will continue to go as long as our Solar system continues to exist: they went from *Nazareth*, *i. e.*, the winter solstice, to *Jerusalem*, which is the summer solstice, and of necessity they must keep the feast of the Passover, which means, that they must pass the Ecliptic at the vernal equinox, which is the point where the Sun crosses the line. They went when Jesus was *twelve years old*, *i. e.*, the Sun having completed his annual or *twelve months'* journey through the twelve signs of the Zodiac, then he must go up to Jerusalem.

The story of the parents going a day's journey, and after three days finding him in the Temple, is simply an astronomical fact, as the *three days* are the three signs from the autumnal equinox to the winter solstice. Jesus himself began to be about *thirty years* of age; which means, a sign *thirty degrees*, and then he commenced his ministry, which means the *ascent* towards the vernal equinox. He is led into the *wilderness* to be tempted of the devil *forty days*. The wilderness is the forty degrees from 256 to 296 B.A., twenty degrees each side of the 31st of December.

These *forty days* in the *Wilderness* play an important part in the Old as well as New Testaments. Moses was *forty years* in the wilderness, during which he ascended a mountain. *Elijah* was the same, and he also went up to the top of a mountain; and now Jesus does the same. (The Deluge continued forty days also.) The *mountain* is the opposite point at the top of the pictorial Zodiac, and from that point he would see all the kingdoms of the world, or the whole of the twelve signs. The Wilderness and the Deluge are in the same locality, as it is precisely at that point that the Sun enters the *watery sign* Aquarius.

*John*, whose station is at the *autumnal* equinox, true to his position, speaks of the first miracle at Cana of Galilee, where a marriage takes place, and at which there are *six water pots*. This simply refers to the *six months* between the vernal and autumnal equinoxes, and where the feast is kept is in *Libra*, to commemorate the action of the Sun in ripening the fruits of the earth, from which wine is made; a feast, which formed the crowning festivities of religious systems ages before either Judaism or Christianity was known, and which were held exactly at the same period of the year.

Luke introduces on the Scene (the only one who mentions it) one *Anna*, a prophetess, daughter of *Phenuel*, of the tribe of *Aser*, of great age, who had lived with a husband seven years from her virginity: she was a widow of about four score and four years, and departed not from the Temple. (Luke II. 36 v.)

The introduction of the term *Phenu-el*, proves either that it is an interpolation, or, that the work is like the Old Testament, an Arab translation, as *Phenuel* is not Greek, but Arabian, or Hebrew, which, in this case, I take to be synonymous; *Anna*, is *Anno*, the Latin word for year, and the *Phenu*, is equivalent to the Phoenix; and when esoterically interpreted, it means a cycle of 608 solar years, of which I shall treat further on. *Asor*, or *Ashur*, is the name of the sign *Scorpio*: and *Anna*, living with her husband *seven years* from her virginity, is the *seven months* from the vernal equinox, which brings her to the pictured sign of *Scorpio*, and from thence to 281 B.A. or December 25th, and January 1st is exactly 84 degrees, and she is there in the Temple; (the Temple always commenced to be built from this point.)

These introductions of the various personages upon the scene, are supposed to be corroborative evidences, but, to the neophyte and student of astro-logical science, they are the keys or problems for him to decipher.

I now pass on to the crowning scene in the tragedy, viz.:—the Death of Christ.

As there is a birth and death to every state and condition of life, or a beginning and ending, even so, it is with the allegory of the Sun-Saviour, inasmuch as the birth and death takes place in the same state, *i. e.*, in the southern arch or winter solstice. He is born at the lowest point, and dies to that state, at the vernal equinox, by crucifixion: from whence, He ascends into Heaven, and manifests His glory during the six summer months.

The Word, in several instances, speaks of *two births* and *two deaths*; *i. e.*, the first and second birth; and the first and second death, which, to the simple natural mind, is so mysterious. But, in this astro-masonic system, it is quite plain.

The first death takes place where the first birth is experienced, viz., at the winter solstitial point; for there the Sun *dies* to the old year, and is born again to the new year. The second birth and death takes place at the vernal equinox, where the Sun dies to the gloom and discomfort of winter, and is born again to the light and glory of the summer. This is the *esoteric* meaning phenomenally expressed in nature by the Sun's passage in his course.

For certain reasons, and mystically expressed, these two points are one and the same, masonically understood as the closing of the three signs between the two points of winter and spring.

The Death is recorded as taking place at Jerusalem. But there are *two* Jerusalems, the one, *i. e.*, the Old Jerusalem, being at the winter solstitial point: and the other, the New Jerusalem, being directly opposite, which is the Heavenly Jerusalem, (see Hebrew XII. 18 v.) and, of course, no death could ever enter there.

Luke, true to his position at the summer solstitial point, introduces the Dramatical Scene, as viewed from his position. "Then came the days of unleavened bread, when the Passover must be killed." The Sun-Saviour sends two of his disciples to prepare and make ready. This Passover, is at the autumnal equinox, and after that, it must be killed, *i. e.*, the first death must be consummated at the (old) City of Jerusalem. The two disciples find, as had been foretold, a man who meets them with a pitcher of water. If the reader turns to the picture of the Zodiac, he will see to the left of the winter solstitial point, a man with a pitcher of water under his arm, from which is issuing an apparently inexhaustible stream: hence, the sign of the Waterman. This man was to show them "a large room furnished," which means the northern hemisphere filled with constellations. The Saviour sat down on the Ecliptic at 111 B.A. with his disciples, otherwise the 12 signs around on either side, to whom he said "I will not eat any more thereof until all be fulfilled in the kingdom of God," which means, the consummation of the annual cycle at December 25th to 31st.

Another scene is depicted. At the feast referred to, the *Cup* forms the chief element, but at this the *Bread* is broken, and the *Cup* comes after the supper. This loaf is supposed to be broken on January 6th, and is the *twelfth cake* of the old church festivals. From this supper the traitor, Judas, goes out and betrays his Master for *thirty pieces* of silver. This scene is the product of a Zodiac of *eleven signs*; the traitor is *Libra*, and the *thirty pieces* of silver are the thirty degrees of the missing sign, but as these must be restored to make the next annual journey complete, he throws them down at the porch of the Temple, *i. e.*, the entrance

to the new year. The field commences at 251 and ends at 281 R. A., just thirty degrees corresponding to the missing sign. The "traitor" is *Genubi*, a brilliant star in the sign Libra, and he "goes out and hangs himself." By referring to the pictured sign of Libra, or the scales, this very star is seen suspended on one of the ropes which connect the beam with the scales.

Matthew gives a somewhat different version. He says, "The chief priests and elders," i. e., the planets and stars, "took counsel against Jesus to put him to death, and when they had bound him they led him away." The cord with which he was bound is the bow string of Sagittarius, the Archer, the pictured sign for January, preceding the one in which the actual death takes place.

This very cord, *alias* "cable tow," forms a part of the initiation rites of the Freemasons—to which I need not further refer, but they will know, or should know, what is meant thereby. If this Order were to cultivate the intellectual and spiritual rather than the "operative" degree, in which so many of them excel, they would be able to trace out the origin and meaning of the whole of their mystic rites and ceremonies. They will quite understand what I mean by the "operative" degree.

It is related by Matthew, Mark, and John, in connection with the tragely, that "they platted a crown of thorns and put it upon his head." Luke, could not speak of this, as (if the reader will turn to the picture of this chapter, he will see) the Crown is below the ecliptic, and therefore could not be visible from his standpoint. The chorus, "Hail King of the Jews," is from the rabble or multitude, who speak of the crucifixion, i. e., the passing of the Equator in Aries, and arrived there at that point, he is crucified between two thieves (why *thieves* it is difficult to understand).

Jesus is crucified, and one on either side of him. The two who are crucified are the two brilliants *Chemali* in Libra, and *Algenib* in Perseus, for precisely at the time when the Sun is crucified, i. e., crossing over the line, *Chemali* is at 106 R. A., the Summer Solstitial point, and *Algenib* is at 285 R. A., the opposite point, so that it follows that Jesus (or the Sun) was crucified in the midst, or midway between the two points. To *Chemali* was said, "This day thou shalt be with me in Paradise." And there he is immediately the Sun has crossed the line.

Next follows the burial, and the two Marys are introduced as coming to the Sepulchre. The Sepulchre is the Winter Solstice, and just at the time of crossing, or immediately after, Cassiopeia and Andromeda come in view, but, as the Angel rolls away the stone, he tells them "He is not here, but is risen." Which means that the Sun had crossed the line, and was ascending the Summer Solstice.

I have merely given a running, easy comment on the main incidents of this wondrous drama, and have purposely omitted the numbers, points, and degrees, to prevent weariness to the reader, but enough has been said to show and *prove* that all relates to the astronomical phenomena of the Sun's passage through the Constellated Zodiac.

Can any unprejudiced mind, unswayed by self-interested motives, and unbiassed by preconceived opinion, in face of all that has been advanced, which is not a tittle of what could be said, doubt for one moment that the secret of the origin of all sacred writings is now laid bare, and that *this part* of the mystery is solved, viz., that the Scriptures narrate, not what was, at particular periods in human history, a series of literal historical events, but a dramatised form in the language of symbols, of what has been, is, and will continue to be, as long as the universe itself shall last.

The very State Church appointed fasts and feasts, which we in Christian Countries are commemorating, are evidences of this fact, and so-called Christians are perpetuating Pagan or Heathen rites and ceremonies that were enacted ages before Christianity as a system was known. They are kept and practised on precisely the same dates and times that all nations, from time immemorial, have kept and practised them, thus unmistakably pointing to a common origin. The form has changed and different names are introduced, suited to the language of the peoples, but the objects are the same; and whether that "object" be recognised under the various names or appellatives, such as Vishnu, Krishna, Buddha, Ahirman, Osiris, Bacchus, Jove, Appollo, Adonis, or Christ, the whole are resolvable into one object in nature, and that is the Sun of our own system, the Orb from whence the Light and Life-giving and sustaining proper-

ties, proceeding without which planetary worlds and life-forms could not be.

[To be continued.]

## Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

The Recorder of those controls is the same A.T.T.P. whose writings appeared from time to time in the *Medium and Daybreak*. The sensitive, out of whose mouth the words recorded are uttered, is a working man, possessing the scanty education of his class. The words are taken down as uttered almost verbatim. The sensitive being in a state of thorough trance throughout.

### A CLAIRAUDIENT SCENE.

#### TOM PAINE ADDRESSES ALI PACHA AND AFTERWARDS CONTROLS.

March 19th, 1881.

On the previous evening, I had been reading Carlyle's "Hero Worship," and the thought passed through my mind what earnest men those Russian Nihilists must be, who could devote themselves to a certain death in the vain hope of remedying an evil by the destruction of the head of their country; and that much as assassination in every shape, whether by the explosive bomb of the Nihilist, or by death in its different shapes inflicted by the hand of Power, was to be deprecated, and that although pity might fall on the assassinated, there was room for pity also to the wretched assassin, who, owing to a system of evil, too hard to be borne, had sacrificed himself and his Monarch at the same time; and that much to be pitied as the Monarch may be, the condition of the millions, who by wrong heaped on wrong, were driven to the sacrifice of a life as dear to them as that of the Monarch to him, should be taken into account. I am neither advocating, directly nor indirectly, assassination in any shape or under any circumstances; I am simply deploring the state of things that can induce such a dreadful crime. I was, when the Sensitive entered the room, just thinking whether my surroundings had impressed those ideas on me on the previous evening. The Sensitive at once went into trance, and said: "Yes, we will refer to them: there are a great many assembled here this morning; they are all the spirits of Greece's heroes, and your guide is pointing out to them all, one who stands guarded in their midst, and whom he designates "as the false deceiver, the Turkish rebel whom he calls by name, Ali Pacha." How pityingly yet severely he speaks to him. "Ali Pacha what brings thee back to earth again? Why art thou mingling in the Councils of those whose minds are meditating a fierce and bloody war with the Porte. Have all the horrors of Janina passed from your memory, thou bold and crafty spirit. Tepeleni is not proud of having giving birth to such as thou art; robber, liar, and deceiver. Why is thy bloody spirit amidst the councils of the living, urging them to bloodshed and violence? Is not the memory of thy murdered victims enough to satisfy thy craving lust of cruelty? Is not the memory of the death of thy mother a sufficient retribution? Is not the thought of the fate of thy sons, Veli, and Mooktar Pachas enough for thee? Is not the presence at all times of those female monks, those females forcibly wrested from their homes, sufficient punishment for thee, thou suspicious, implacable, and blood-thirsty one? Is not the memory of thy passing away check sufficient to prevent thee meditating new crimes? Hast thou no memory of that day when thy head graced Constantinople's walls, thou sceptic? But, worst of all, thou hypocrite on earth? It is well for all that thou art guarded, but more especially for the peace of the soul whom thou governs\*; asoul that has surrendered itself to thee because of crimes similar to thine own; but neither he nor you shall direct the stern and hard necessity of war against the Will of your God. It is well that you consider eternity as a long sleep; but awakening will nearly kill your spirit, and you will pray to be released from the house of eternity's memories, for your after waking shall be the best expression of death, in which

\* I cannot make out who it is; it is evidently some Greek taking a leading part in the threatened war.

you shall realise that you are far removed from all colloquy with your God. At present your spirit is still bound to earth's views, to earth's aims, and on cruel war; but beware thou bold and wicked soul, beware of the awakening fostering in the mind of him thou governest. He now holds the thought, that there is no responsibility hereafter, and his highest boast amongst his countrymen and co-patriots is, that there is no immortality; no eternity of responsibility. You will lose him, for his freedom is to be given to him; and from our hands he shall realise, through our instrumentality, how vastly he excels the brutes with which he now puts himself on a level. He shall recognise an eternal soul, full of wonderful power, guided by worthy intentions and devices, which intentions far excel the keenest sagacity of the brute creation. Yes, Ali Pacha, you have made him a brute; we will make him a man; and from the level of a brute we will instil his soul with the thought of the strength which was his; we will instruct him regarding his resolute Will and his own superiority, and we will instruct him also that it is better to build cities than to destroy them; that it is better to make laws than to defy them; that it is better to study the works of God's hands than to stain them with the blood of human beings. Yes, Ali Pacha, we intend to reverse all thy teaching, for we will lead that soul to acknowledge that of which his soul is at present ignorant,—a knowledge of God. We will instruct him in the form of prayer, so that he may enter into that, which thou hast most to dread, a colloquy with his God, and in his soul shall dawn that, which thou hast not realised, the hope of immortality, and the earnest desire that after the responsibilities of earth-life, they may be met so that they may be conquered. He has struggled against some of thy dark scheming; a latent feeling of the wish for freedom has made him ours, Ali Pacha; has released him from thy cruel bondage. We have answered that prayer of his heart, that silent unuttered prayer. We have heard his reflections as to Why there is in every action that I take a feeling of a second presence, as if some one was always near to me, and when I hear the lips of others utter the word hereafter, why is it that my attention seems directed at once to some living, passing, scornful jest? Is there an hereafter? and those four words give him liberty. Janina's Governor, Ali Pacha, this impression, with all thy teaching, could not be stifled, pressed down, imprisoned, and nearly extinguished by the weight of thy infernal counsels, and by the extravagant love of earthly enjoyment, which thou hast inculcated. From under the pressure of thy too stern rule his thoughts have at last burst free. Is there an hereafter? and we will take care that, although through thy means he has long been exiled from, yet he shall again earnestly wish, and struggle hard to gain the favour of his God. Soon, soon, his soul shall realise that he shall be taken from earth into another life. The body shall pass into bodily corruption, and the soul into eternal purification.

Souls, when liberated for the first time, see their actions in the pure light of eternity. Thou wouldst have made him the most miserable of spirits; because thou art of that grade thyself. Thou wouldst have taken from him that hope of happiness hereafter, which, if taken from the best of men, would make them hopeless; but if taken from what thou hadst made him, would have placed him in the position which is thine—a position of defiance against God, and against the servants of the living God. Free will, you say. What free will is left under the system of thy accursed guidance? None—none; subservient to the lustful pleasures that, by your teaching here, were certainly laid before him; even God's highest gift to his creatures—reason—was taken from him. Free will; do you urge it? Do you accept that as a plea for your position now? Do you acknowledge the responsibility that it lays on the soul? Have you calculated that it is this gift from God that has placed his soul in this condition. Your sophistry has but seeming truth with it. There was no necessity for his obedience. There was no fated necessity that he should give up his soul, his free will, into your keeping; neither will you be condemned; neither will you expiate; neither will you be called on to answer for his following your counsel; for according to the use of his free will, so shall he answer for himself in the hereafter; but it is because of the intentions you have cherished, and are still cherishing, that you shall be condemned and judged; for, disbelieve or fail to give credit to this assertion, if you like, that the hereafter is a world either of rewards or punishments, according to the work of the soul on earth. You may ask, Ali Pacha, why this punishment has not met you? Why your soul is not now agonised by regret?

and why your spirit-form does not feel the cruelties you inflicted on others? I can only answer, that yours is not an isolated position, in which the judgment of the living God has been deferred; but this, I realise as truth, that God's judgments, if inscrutable, are always in wisdom, and if the sword of His justice has not fallen, your soul will realise that it is held but in suspense for a wise cause. Thou fatalist, thy theory and thy belief is one of *hard necessity*. It is but a coward's reason at the best; it is an effort to deceive yourself, and to act the hypocrite to others. There is never any *hard necessity* to do any wrongful act against love to man, or honour to God; it is a plea that has been used by tyrants in all ages; not alone belonging to ancient days on earth alone, but the lying excuses have found utterance in every succeeding generation. It is the excuse of despots, whose despotism has gained for them the hatred of those they ruled; whose memories are with them always of tyrannical deeds, of tyrannical acts; of men, who have taken their loved ones and condemned them without hearing; without trial—to work as slaves for earth-life in the dark and dismal mines. Those members of the family that are left refuse to acknowledge the despot's plea of *hard necessity*. They will accept any other excuse than this fatalistic hypocrisy. This irresistible necessity (they say with a sneer) places nothing in the power of the free will of our reigning tyrant; we refuse to accept the plea, and every generation has had its tale of horror, wherever *hard necessity* has been offered as an excuse; and the latest retaliative act of modern days now lies in a form mutilated and shattered. Already his successor is strongly warned, that if the same excuse be urged by him as by his father before him, they will place him in the same position irrespective of consequences. It is, Ali Pacha, a coward's excuse—that of *hard necessity*; by will, evil can be avoided. If it were not so, then human beings would not be responsible for any of their actions; but eternity will prove for you and time will prove for many on earth, that the soul stands approved of or condemned by the action of its own will. Why do men change, if *hard necessity* directed all their actions? To-day they are filled with good intentions, and on the morrow the good intentions have fled, and stern resolve to do wrong entered upon; sometimes resolving for good, and sometimes resolving for evil. Why, if the *hard necessity* is a rule, does the individual action change or vary for good or for bad, if there were not some given governor or guide to make the soul responsible? and that guide and governor is the soul's free will; and is governing nations; not alone the force of free will individually; but free will in assembly; it was by its expression of free will, Ali Pacha, that the Porte determined to destroy you and your power; by its expression will the nation's present difficulties, under which it is at present, free itself; difficulties from which for a longer time than other nations she has been exempted, and which former difficulties of the past were caused by your ally, that great believer in your fatality "what will be, will be," or the doctrine of *hard necessity*. (I am referring to the first Napoleon); and derisively you are wondering when we shall commence our labours on him, over whom you have hitherto ruled, and in what way shall we benefit him; I tell you, we shall give to his soul a knowledge that your soul has not possessed; we shall give to him what soon will be universal amongst men—the seeds of spiritual joy and a rapture, which once implanted in the soul's will, must rise up and flourish to all eternity; planting them, as we are ordered to plant them, in the hearts of all. That which thou lackest Ali Pacha. We shall plant this seed in the soil whilst under earth probation, changing the accepted belief and pointing out that heaven must not be looked on as the reward, but as the natural effect of a progressive soul; as you on earth of your own free will consented to the planting of far different seeds; seeds that gave wicked bloom; the bitter weeds forming habits of lust; love of sensuality filling your soul with malice and surcharging your heart with revenge, hating all that was good, everything that was just or praiseworthy; and so we shall prepare him, whom thou didst govern, for the progressive state, as didst thou prepare thyself during earth-life, seasoning thy soul for the pain and misery of an unhappy immortality. I heard the word eternity, but the word was immortality, and as the word eternity fell from my lips a look of warning came from your guide's sweet and loving face, and he said no angel's lips so bold as to say that there is an eternity for misery or darkness, and the worm that never dies must be, according to the mercy of the living God, a misnomer.

Dark as thy soul is, Ali Pacha; filled as it is with all that is evil in intention and device, having no virtue in itself, and sneering at virtue in others, pouncing on those who have still any good resolves left, but who are still in your power through vicious acts. Full as thou art with envy, still thy darkness must, according to a fixed law, be penetrated by the aura of progressive love. Thou art experiencing an immortality of misery, but thou art surely not the heir of eternal misery. "Beloved one," it was indeed a mistake of the soul of the Sensitive, and fully merited a warning glance. They are taking him away, I am speaking of him that is guarded. He is covering his dark face with his mantle; fierce scorn and fear agitate his form as they are bearing him from our presence. Your guide comes up to me, and placing his hands on my forehead breathes on the crown of my head, and his breathing is like the gentle wind that gives peace to the mind by the ease it gives to the flushed brow; weak-breathing, palpable spirit breath; yes, and the breathing brings with it an influence of indescribable peace. Here he went under the control of my loved guide, who said, "You have asked me, 'beloved one,' what I think of the commotions now prevailing around us, and whether from this turmoil of petty quarrels our country will escape unscratched. As true as the starry heavens; above this land; as true as the Highest, that rules in the highest heavens; as true as the servants who serve Him, and obey His Will; as true as the reverence and worship of his children on earth; so true is it, that our country will rise brighter, purer, and freer, ere the end of this century, than she has ever been in the past. Germany's great potentate is lost in awe and amazement at the fate of the Second Alexander of Russia—a relative and friend; nay, more than this, 'beloved one,' he has lost one who was a friend when the hour of danger and trial assailed the safety of his newly consolidated dominions. He has lost, in the Czar, one who would have been not only a friend, but a ready and willing ally. It has been a source of great uneasiness to the legislators of this our country to see the undeniable friendship existing between the two Emperors. But he has been called from earth-life into eternity, and friendship, and relationship, and inclination have gone with his spirit, and ere many months have passed, the isolation between France and Germany will have passed away; for it will not do now for Germany to persist in the relationship which has existed, that of stern and unyielding defiance, for France. Unless ties of interest are made by Germany, France may find an ally and friend in the successor of their Emperor's friend and relative whose opinions, or many of them, are directly antagonistic to his departed father. A balance of power, and more co-equal interests, will allow Rulers on the Continent time to look more after themselves and keep them free from interfering with the politics of other nations. It has been said that our once potential word is held but in slight regard; but these Continental changes will prove still that her Empire will rely on her wealth and the courage of her soldiers to make her word respected and her Will known; and not alone known, but obeyed. By all the sacred things then mentioned by me, I prophesy a bright, a brilliant and glorious change in the future of my country. There is not a doubt that there is in this country a greater freedom from barbarous and cruel resolves; a freedom from barbarous judgment, of judgment sanctioned by law; for in our country, 'beloved one,' Scientists mean those who with their advanced scientific thoughts have not given up God, and are recognised and acknowledged as authorities; not authorities alone in opinion, but authorities to follow. Authorities that the soul can follow, relying on a peaceful and blessed issue. The former member for the borough, your beloved grandfather, is now speaking with Herschel. He remarked to him he had more followers than his mind conceived, and he was answered by Herschel. That I concede, said Herschel, and pray that my studies may be made, by Higher Will, rich in glorious results. I realised, said Herschel, that like your grandson, who records our utterances, that my works would not alone live after me, but will exert a vast influence on the lives of my fellow beings on earth; for in all my studies I was but educating my soul to the knowledge of God; the same as does the Recorder in his labour; for who can view the grand spectacle of the heavens, but must discover the wonders of his God and the evidence of the wisdom of his works. Well may the Psalmist sing, the 'Heavens declare his glory and the firmament the work of his hands, uttering speech during the day and sowing knowledge during the night,' educating my soul, he continued in the ideas of the living God, following God in the

very spring and fountain of his works; following him through the immense regions of his mighty empire; searching deeply all his secret causes, and then cheered by the voices of departed souls saying, it is not given for thee alone; it is given that thou may render essential service to humanity by helping to dissipate the superstitious creeds and dogmas; by helping to banish men's vain fears of hell and eternal pain; by proving the regularity, the invariability of all God's works; and in his conversation with your grandfather he proved, that he did do this by every means within his power during his life on earth; and whilst England has many sons like these, 'beloved one,' then may her empire be found worthy of a happy and brilliant future, and the soundness of your opinion be realised to the full that of all the nations now existing proudly pre-eminent for the deep spiritual feeling, for the consistency of hope and the absence of barbaric customs in this own native land. 'Beloved one,' may God hold you in his hands, sanctifying your every day work for the benefit of your own soul."

There are one or two points on which I wish to make remarks. The fact of my ruling thought at the time being taken up, and the curious way in which some of the most prominent topics of thought being handled as they have been throughout the seance reported above. The death of the Czar, the then threatened disturbances between Greece and Turkey, and the altered relations caused by that death as between Germany, France, and Russia, are well shadowed forth. Shortly after the seance was over I happened to cast my eye over a morning paper, the *Daily Telegraph*, I think, and to my surprise I find that there was a direct reflection in the control to the article on the subject of "hard necessity." I can read the meaning of all this, and trust that the plea so often urged as an excuse for doing wrong will soon fall into disuse. I ask you, Mr Editor, to put it either at the end or by way of foot note, as you may think best.

[The following is the article referred to by the Recorder.—*Ed. H. of P.*]

I have before me a Nihilist pamphlet entitled, "Alexander, the Liberator; a Biographical Essay," and the author adds, at the bottom of the title page, that the right of reproduction and translation is not reserved. The following are amongst the least abusive passages: "What excuse have the Czar and his Government for sacrificing so many thousand human lives? Their answer is, *hard necessity*. The earth is soaked with blood to its very centre in consequence of this *hard necessity*. Throw a glance on the history of the past. Look at the infernal regions of Dante, look at Caligula, Nero, Heliogabalus, Richard III., Henry VIII., Philippe II., the Duc of Alva, the Borgias, the Shah Nadir, Ivan the Terrible, Paul I., &c.—all of them were the slaves of *hard necessity*. If I had to represent figuratively that *hard necessity*, I should take the Indian goddess Kali. Her body is violet blue, the palms of her hands are the colour of blood, showing her sanguinary instincts. Her four hands do not suffice to seize all her victims. Her tongue, horribly swollen, hangs down to her stomach; she has devoured too much human flesh. Her neck is ornamented with a string of human skulls. The humble servants of absolute necessity pretend that secret societies are dangerous for the unity of the Empire. But if a secret society, however powerful it may be, can upset the Empire, it is a proof that the Empire is dreadfully unsound. It is a mere toy, a Chinese Mandarin. Can the high dignitaries of State be simple enough to suppose for one moment that their ferocious tyranny will postpone the revolution for a single second? No; our wise administrators are not so simple as that. It suits them to break open suspicious houses in the night, to tear up floors, and knock down walls. They feel bound to strike, to punish, to tyrannise, to transport, and to intrude upon people's privacy, as if they were going to a cabaret. They seek to raise a new Tower of Babel with their falsehoods, their butcheries, their dastardly cruelties; and, to crown all, they expect gratitude. Poor country, what misery! Neither the love of freedom, the conscience of right, nor the sentiment of human dignity will wake up in thy large breast. Thou hast no other feeling than the servile and stupid submission of a miserable valet. True and independent historians will pronounce a severe sentence on Alexander II."

MANCHESTER ASSOCIATION.—Mr J. Lamont of Liverpool delivered a most powerful address in the Temperance Hall, Grosvenor Street, on Sunday afternoon last, on "Spirit and Body, or the Temple and its Tenant." The matter was so clearly and forcibly put before his hearers that they were thoroughly satisfied. The earnestness of our friend we ought at least to imitate. He refused to accept his travelling expenses (4/6) desiring that we should forward it to you for the benefit of *The Herald of Progress*. Please find stamps to the amount.—FREEDOM.

## General News.

Several reports of Seances are unavoidably held over.

We have, very reluctantly, been obliged to divide Mr Oxley's article. The remaining part will appear next week.

Mr T. M. Brown will reach Consett to-day (May 6th) and will hold public and private meetings. Address till Thursday next care of Mr Jas. Hardy, Engine Shed, Consett, Co. Durham.

On Sunday, May 8, at 11 a.m., Mr Wilson—subject, "Comprehension." Evening, 7 prompt., Mr J. J. Morse, trance address. Goswell Hall, 290, Goswell Road, London.

MANCHESTER.—"Home Circles." The next meeting will be held at Mr Greenwood's Auctioneer, Windsor Bridge, Salford, on Wednesday, May 11th, at 8 prompt.

WREKENTON.—Mr Charles Campbell, of Perkinsville, will deliver two trance addresses in the Mechanics' Institute, on Sunday next, at 2:30 and 5:30.

WEST PELTON.—Mr W. Westgarth, will deliver two trance addresses in the Co-operative Hall, on Sunday next, at 2 and 5:30 p.m.

SALFORD.—We are progressing very favourably here. One of the largest audiences we have had met on Sunday last, to listen to an address from the guide of Mr B. T. Brown, Manchester, on the subject "Spiritualism, the Saviour of the Nineteenth Century."

The Walsall Society, at its quarterly meeting decided to hold the Bazaar in September. Friends who intend to assist with any useful article will please take notice that the new Secretary is Mr Tibbitts, Junction Street, Walsall, to whom all articles should be addressed. Mr Blinkhorn and family have resolved to go to America in August, so that their services will be lost.

BATLEY CARR.—A public tea, concert and entertainment will be held at the Spiritualists Meeting Room, Batley Carr, on Saturday the 14th inst. Mr Howell, Mrs Dobson, and others will be present. The whole is given by the choir. All are invited. It is intended to be the best they have had. Tea at five o'clock. Tickets 9d each.

SOUTH DURHAM DISTRICT ASSOCIATION.—The following are speaker's arrangements for Sunday next.—Gurney Villa, Temperance Hall, Mr J. Dunn, at 6 p.m.; West Auckland, at Mr J. Lupton's, Messrs. W. Hopwood, and C. Lupton; Land's Bank, Cockfield, Mr W. Hills; Spennymoor at Mr Thomas Fox's, Villa Street, Mr J. Eales.

GURNEY VILLA.—On Sunday last, Mr W. Westgarth delivered two addresses in the Temperance Hall of the above place, to argue and intelligent audiences. After the evening's discourse, several questions were asked and ably responded to. The Sunday School commenced last Sunday under the auspices of South Durham District Association was a complete success.—JOSHUA GILL, SEC.

GOSWELL HALL.—Mr W. Wallace, "The Pioneer Medium," occupied the platform of the above hall on Sunday evening last. There was a goodly number of Secularist friends present, who popounded a few questions, and I think this practice is adding quite a new and interesting feature to the Goswell Hall meetings, and a most cordial invitation is held out to our Secular friends and the public generally to favour us with their presence and support.—J. N. G.

LEWCASTLE SPIRITUAL EVIDENCE SOCIETY.—Mr J. G. Grey gave addresses both morning and evening, followed by poems on subjects selected by the audience. Mr Grey has improved very much of late in his addresses, his voice is good and powerful, though there is a little hesitation now and then due to his being conscious during the addresses. More practice and a little more passivity will make a good lecturer of this gentleman who has so willingly given his services to the Society.

HAKNEY PRIMITIVE CHRISTIAN MISSION, 7, Ellingfort Road, Mare street, Hackney.—Tea Meeting on Sunday, May 8th, at five o'clock; tickets ninepence each; after which the following subject will be taken into consideration:—"Spiritualism: what is it, and has it any relation to Religious Belief?" It is also hoped that during the evening some of our young friends who possess vocal abilities will give their assistance, especially as a collection will be made for a Spiritualist, who is daily expecting, with great joy, to join the innumerable company "over there."

GLASGOW.—Mr E. W. Wallis has been in our midst again, and has done "yeoman service" as usual. His visits to the North are always looked forward to with pleasure; and the ministrations of his guides afford much enjoyment to those who frequent the meeting-place of the Spiritualists of Glasgow. On Sunday, 1st inst., at both morning and evening meetings, the controls of Mr Wallis spoke at considerable length. Both discourses were characterised by remarkable force of thought and earnestness of expression. A meeting was held on Monday night also,—as is usual when Mr Wallis visits Glasgow—whereat his guides gave forth some choice and forcible utterances. In referring to the prospective visit of Mr Wallis to the United States, the chairman (Mr Robertson,) paid a graceful and fitting tribute to the loyalty and zeal of Mr Wallis as a servant of the Spirit World; and remarked that although his absence from this Country would be comparatively short, he would, nevertheless, be missed much by his Glasgow friends, who on the present occasion, the chairman felt sure, accorded him their heartiest and best wishes. Mr Wallis suitably acknowledged the remarks thus made in his favour. Mr Wallis intends returning to his family and old sphere of labour within twelve months from date of sailing. This latter remark may relieve the minds of those who may have been led to suppose from an intimation recently made in the columns of one of the Spiritualist papers, that his stay in America will be permanent.

## SPIRITUALIST FUNERAL.

On Sunday last the mortal remains of the infant son of Mr W. Tewart, Sunnyside, were interred at Crook. Taking advantage of the provisions of the New Burials' Bill, the funeral ceremony was rendered in accordance with the Spiritualist philosophy, Mr Oyston officiating at the service. Hymn No. 111 in the *Spiritual Lyre* was sung when the body was removed from the house, the last verse being sung at the grave side. A noteworthy incident occurred when the cortege arrived at the cemetery. It appears that it is customary for dissenters to be shown into a spacious reception room, where a chapter from the Bible is usually read. On this occasion, however, the reading desk was divested of the necessary Scriptures, and enquiry having been instituted, the clerk handed in a rather dilapidated looking copy of the Church of England Burial Service. Of course objection was made to this proceeding, and the body was removed to the grave forthwith, where, after singing one verse, Mr Oyston delivered an appropriate address, which was listened to with eager attention. He commenced by quoting Job xiv., 7-14, and maintained that the query which perplexed the mind of the Eastern sage thousands of years ago was as eagerly propounded, and was as difficult of elucidation by the materialistic world now as in the dark ages of the past. Physical science was totally incompetent to solve the enigma, although marvellous had been her contributions to the knowledge of the world. Referring to the prevailing materialistic thought, he cited the expressions used by the most eminent of its devotees, who dilated upon the gloomy prospects of their system of negation; and then, having contrasted the beautiful and eloquent utterances of spiritual consolation embodied in the matter delivered by trance mediums, he proceeded to descant upon the destiny of the material casket consigned to the earth, showing conclusively the improbability of an ultimate reunion of the spirit with the physical clay deposited in the earth. He contended that were it possible for the grosser form to be conveyed into the immediate presence of angels, the fire and fervour of their advanced intelligence would instantly disperse the material atoms, and compel them to seek their equilibrium in conditions assimilable with their grosser being. The pure gem of spiritual individuality having vacated the mortal form, it was doubtless tended by spiritual beings, who would bear it up in the light of the spirit; and he concluded by a fervent appeal to the Deity that He would commission His messengers to minister to the spiritual necessities of the departed child; that the holy balm of love divine might be infused into his youthful being, and instead of remaining inactive in peaceful repose, that he might develop and unfold his latent powers, and eventually return to scatter the roses of spiritual love upon the pathway of the humanity of earth.

This concluded the service, and the friends dispersed and retired to their homes.

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Secretaries of Societies and others are requested to furnish full particulars of meetings, plans of speakers, and arrangements. Records of seances, 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. BOBSON, 29, Blackett Street, Newcastle-on-Tyne.

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# The Herald of Progress.

FRIDAY, MAY 6, 1881.

## JOTTINGS.

Mr Oxley's article in our present issue will be sure to provoke much criticism and discussion from all shades of religious belief.

The object of this journal is the elucidation and the diffusion of Truth. Being endowed with the faculty of Reason, we claim the right to exercise it in all matters and subjects that come within the capacity of our minds. Belief is not a matter of will; we cannot force ourselves to believe this or that. Belief is the result of conviction, and conviction of infallible evidence. With these things in view we remind our readers of the sacred responsibility resting upon them to weigh carefully each and every proposition, and counsel them against the acceptance of any conclusion until conviction renders it unreasonable to withhold assent.

On all matters presented in these pages, readers must form their own conclusions. As stated on former occasions, we do not in every case share the opinions advanced. Every man claims the right to ventilate his opinions and the liberty to think and act for himself. Every article stands on its own merits and may be accepted or rejected according to the evidence they present. The same must be said respecting Mr Oxley's article.

Some years ago, Mr Enmore Jones took a very active part in the discussion of the question he represents in this issue of the *Herald of Progress* on "Orthodox Spiritualism, What is it?" We hope our readers in the South as well as the North will endeavour to answer the question propounded by this veteran Spiritualist

In consequence of extreme pressure on our space the communication from W. Y. on "Ancient Religions," has been held over for several weeks past. Read it.

One of the most unjust and tyrannical laws on our Statute Books is Compulsory Vaccination. As it has been repeatedly shown that there is no virtue in this practice, that it, in nine cases out of ten, engenders disease, and is repugnant to a large and important part of every community we call upon our friends to use their best effort to secure the repeal of this unreasonable measure. Mr T. Burt, M.P. was last week summoned for non-compliance with the requirements of this Act, and has been ordered to have his child vaccinated within one month. Is this the boasted land of liberty? Let every day's doings answer.

It has been suggested that a word of explanation would considerably assist readers in understanding the Clairaudient Scenes and Controls Recorded by A.T.T.P. To this suggestion we gladly comply.

The medium is in a state of unconsciousness throughout the seance, and while in that state he hears and sees, and repeats and describes what is then revealed to him. The unconsciousness only extends to his outward faculties, that is, he has no recollection of anything that may have transpired during his unconscious interval. And yet during his trance he perfectly remembers the occurrences of his waking hours; and this is evidence that the trance condition is superior to the "normal" state.

If we may take the description given in the record this week in its literal sense, that "Ali Pacha" was really guarded, we can then only conclude that there is something like Police Regulations or active supervision in the next state of being. And why should there not be some mode of government and plan in operation to control the will of men with characters like Ali Pacha? If death worketh no change in the individual, and men leave their bodies, or are hastened out of them by assassination or legalized murder—capital punishment—full of revenge and cruelty, what is there to restrain them? The Spiritual side of existence, we are told, gives increased facilities for the exercise of every thought and desire, and to think that the thousands who are ushered into that state, morally imperfect, with passion allied to the brute, are under no restraint is sufficient to strike terror to every sensitive soul. But there must be some system to regulate such men and to bring them into a more harmonious kind of life, and that system will be, we opine, the greater Will controlling the lesser.

It would be interesting to know whether "Tom Paine" really addressed "Ali Pacha" in the chamber of the Recorder or whether this scene took place at some distance from the place where the medium was located; for it does not follow that they were locally present because they were described, since time and space are as nothing to the Spiritual Senses.

For our own part we incline to think that this scene so vividly described is but one of the many occurrences that take place on the other side of life. And there can be little question but that means similar to those described by A.T.T.P.'s medium constitutes the purging and reforming process from which progress must date.



## EXPLAIN WHO CAN.

"Mr Search, the slate-writing medium, was, at last accounts, at Moberly, Mo., where most conclusive evidence is being given of the continued existence of man beyond this life, and of his ability to commune with those he leaves on earth. Of one of the seances the *Headlight* says:—

"Mr Wm. McNinch received a communication from his brother who was killed in the Confederate service, and one also from Charley Farris, who formerly belonged to the Moberly Band, and who died in Florida. The handwriting of each was recognized. Major Metindley received a communication from his brother. He claims that the handwriting and phraseology were the same used by his brother when in the flesh. Will those who sneer at such things please explain?"—*Banner of Light*.

## CAN READ WITHOUT EVER HAVING LEARNED.

"Amos Wood, a coloured man, nearly white, well advanced in life, and an industrious field labourer, has always lived about Linden and Rahway, and is now working for Frank Stimson. Recently he seems to have received a gift of a wonderful nature. It is believed by those who have always known him that he never learned to read; that he seldom attended divine service, and, until within a short time, never expressed an interest in religious matters. Now he reads fluently from the Bible, quotes passage after passage with perfect accuracy, and reads and repeats hymns quite as readily. Like Johnny Applesed he preaches by the wayside to all who will listen, and it is said that he is concise and uses good language in imparting to his hearers the truths of the Bible."—*R. P. Journal*. Reprint from the *Elizabeth (N.J.) Journal*.

## A WONDERFUL WARNING.

A reporter of the *Globe-Democrat* interviewed Mr. William Woolridge, one of the unfortunate men who were blown up on the tow-boat John Means. Mr. Woolridge made the following statement in regard to the accident while being conveyed to his home at Cairo, Ill., upon the steamer City of Helena: About five minutes before the boat blew up, he felt a peculiar chill creep over him, and his frame shook as if with an attack of the ague, and at the same time a voice whispered to him in a distinct manner the words "Danger! danger! danger!" He was just debating in his mind whether to relate the occurrence or regard it as a vague hallucination of the brain, when the boat was blown to atoms, and he found himself in the river floating on a portion of the wreck, from which he was taken by some men in a skiff. Mr. Woolridge made his statement in a whisper scarcely audible, being almost speechless, and completely prostrated from the terrible scaldings and bruises he received at the time of the explosion. He makes no claim of being a Spiritualist, and can only attribute the strange warning he received of the coming accident to some cause or mystery in nature that time has never solved.—*R. P. Journal*.

## ORTHODOX SPIRITUALISM: WHAT IS IT?

As I cannot get an answer to my question in the South I turn to the North.

The weekly reading of the Spiritualistic newspapers of America and England reveal so many diverse teachings, enunciated by platform speakers and press writers, that the common reasoning energies I possess lead me to the conviction that "Spiritualism" is apparently a hodge-podge of theological beliefs, a free platform for any-thing-ism; the existing machinery being used as convenient, and ready for weaving any pattern of theology the imaginative powers Mr Lo Here! and Mrs Lo There! may create, no matter how adverse to history or to facts; and, as an evident result, the existence among Spiritualists of more sects or sections of belief than there are in the churches connected with Christianity; with this notable fact before us that the sectarianism of the workers in Spiritualistic matters are publicly without a creed, whilst the sectarianism of the churches is in church forms of worship and in minor beliefs, but one in essence of faith of divine personal intelligent guidance; thus acknowledging the individual unseen during physical life, and of divine personal guidance after physical death.

Songs of joyful praise to the Lord, the giver of life, are sung by hundreds of thousands of individualised men and women on Sabbaths. Those songs are of joyful belief that there is a locality

called Heaven, where they will enjoy more of God and his human ministering messengers than they can in this physical body; and enjoy in that heaven the companionship of the noble and the pure. Those songs give voice to prayer to that divine person, because He is their "Father which art in heaven." They give the settled expression of the mind on the theological questions of God and of a future; and that mind, that spirit, that man, feels rest and enjoyment on Sabbath to enable him to fulfil his mission as earth pupil, so as to be ready, after the rough and terrible experiences of physical pupilage, to enter into the duties of the future state of life, which he and every one of his kith and kin has to move into, whether he will or no. The industrious apprentice will ascend to honour; the idle apprentice will descend to dishonour.

The ever-continuing assaults of many Spiritualists in the *Herald of Progress* on the beliefs of Christians, and on those persons and principles they revere and desire to copy; and as those opponents seriously differ the one from the other, making Spiritualism a mere hack to ride each his theological belief. The epoch 1881 requires that Spiritualists publicly declare to their families, their friends, and the nation the creed that governs their union. Therefore it is that I call on the men of the North to answer the question which heads this appeal—Orthodox Spiritualism: What is it? J. ENMORE JONES.  
Enmore Park, S.E.

DARK SEANCE AT THE ROOMS OF THE NEWCASTLE-  
ON-TYNE SPIRITUAL EVIDENCE  
SOCIETY, TUESDAY EVENING, APRIL 26th, 1881.

MISS WOOD, MEDIUM.

The instruments had pieces of cardboard covered with luminous paint attached to them. There was also a piece attached to the medium's knee, which proved to me that during the whole seance, as I was sitting in front of her, she never moved. There were ten sitters arranged in a circle round the medium, who sat in an arm chair in the centre. I secured her with twine to the chair, so that she could not possibly free herself, and the fastenings were intact at the end of the sitting. After singing awhile, the guitar was seen to move, and it moved right around the circle, at the back as well as the front, beyond the reach of the medium. The guitar was then placed on the knees of a few of the sitters, and then kept tune with the singing. I then asked that the guitar should be placed upon my knees, which was done, and also the strings were played upon, which I could observe by the light on guitar and medium's knee that it could not be the medium. At request, fingers were placed over the strip of light on the guitar; it was also reached up to the gasalier, on which was attached a piece of luminous card, this also beyond the reach of medium without moving.

W. C. ROBSON.

PROFESSOR F. W. NEWMAN ON COMPULSORY  
MEDICINE.

It does not rest with Parliament to enact how a disease shall be treated. If a bill were proposed to enforce that every one who is seized with apoplexy shall be bled, the *Lancet* would probably be foremost in outcry. I should expect it to propound that Parliament is no authority in medicine; that to protect us from *dangerous* treatment by ignorant pretenders, Parliament enacts medical degrees as mere tests of knowledge, but it must not dictate to those who have displayed their knowledge by gaining the degree.

Nor is it to the purpose to say that Parliament took advice of physicians before it legislated. Some thirty or forty years ago, when homeopaths first disused bleeding for apoplexy and fever, the disapproval of their conduct by the orthodox medical faculty was so universal and vehement, that Parliament might easily have got medical warrant to enforce bleeding. Nay, a Londoner years ago, physicians were zealous for inoculation. My father was with difficulty saved from it by the sturdy refusal of his mother, who said (as she told me)—"If God sends small-pox on my child, I must bear it; but never will I consent to give it to him on purpose; how can anyone know what would come of it?"

At that time Parliament might have been advised by educated and learned physicians to make inoculation compulsory; and I make no doubt those physicians spoke as dogmatically to my grandmother in favour of it, as they can now speak of vaccination: yet, by the advice of physicians, inoculation is now made penal! It is certainly possible that by the advice of physicians vaccination will also be made penal. Medicine is a changing and (let us hope) progressive art: it has no pretension to be science, or to have any fixedness at all.—*Letter to H. Pitman.*

#### PLYMOUTH.

I am glad to be able to report progress in connection with our work here. We have, as we think, done a good stroke of business during the past week. The steps we have taken afford the best promise of success in our new movement.

We have been fortunate enough to secure a capital place for our meetings in the very heart of Plymouth. Hitherto we have had to put up with much inconvenience in our public work. We have been obliged on Sundays to occupy different rooms alternately with other parties, thus causing much confusion and annoyance. Still we are thankful to have been able, under any circumstances, to secure a footing for ourselves, and we have no cause to complain of the results thus far. Now, however, we have a home of our own, a place in every way suitable for us at the present time. It was but recently fitted up by the proprietor as a Mission Hall in connection with the Sherwill Congregational Chapel, so that the seating, fittings, &c., are nearly new, and it will accommodate, I think, about 200 people.

Being situated in Richmond Street, we are having it newly named "Richmond Hall," and notices of services, &c., will be painted on the tablets outside.

We shall commence our work next Sunday with three services; hope we shall have a good rallying of friends and supporters; and, by advertising, to secure good audiences. We have taken the place for a year, and hope at the end of that time to give a good account of ourselves.

The writer will preach three sermons on Sunday next, May 8, morning at 10.45, afternoon at 3, and evening at 6.30; we hope also that the spirit-guides of our mediums will be able to take part. I will let you know how we get on. C. WARE.

12, Stanley Terrace, Albert Road, Plymouth.

#### CARDIFF.

On the 28th ult, the Rev. G. Kennedy, Wesleyan Preacher, (having previously announced his intention) delivered a lecture against Spiritualism, to some of the employes of the Taff Vale Railway, during their dinner hour. The stock superficial objections were gone through, but the lecturer confessed there was some truth in mesmerism, clairvoyance and even in Spiritualism, explaining it by saying it was simply mind acting upon mind &c. While admitting there were some honest Spiritualists, he vigorously and impartially fulminated a torrent of abuse against all mediums without exception.

He read some very good extracts from current Spiritual literature, which most probably will produce a very different effect from that intended by the lecturer; he said he objected to Spiritualism, for one thing because it gave him nothing new; he found in the Bible all the truths taught by it and he quite believed the air was full of spirits and that we were surrounded by a cloud of witnesses. It was, in fact, an agreeable surprise, to the few Spiritualists among the audience, to hear such news propounded so unexpectedly, the only persons attacked being the unfortunate mediums, who must have done something very irritating to the speaker, to have so roused his ire against them. He alleged that Spiritualism taught communism, the abolition of governments and the doctrine that the outer world should be ruled from a spirit centre. He classed this as being as abominable as the objects of the Irish Land League. Among the most amusing phases of the address, were, first, the admission that Spiritualistic truths were found in the Bible, and as, of course, the lecturer believes implicitly the whole of the Bible it naturally follows that he admits the truth of that part of Spiritualism, at all events, thus digging a pit and falling into it himself.

Secondly, without giving statistics, he attributed the increase of lunacy in England and Wales, to the spread of Spiritualism forgetting to say anything about the increase of the population,

which has more than doubled itself in this neighbourhood since the census of 1871.

A large number of *Herald of Progress*, kindly sent as a gift from the office of that paper were distributed among the listeners. A few such occurrences will strengthen the cause, as the weakness of the case of the would be opposer was clearly shown by his employment of the weapon of abuse as an argument.

### 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.

#### MORE ABOUT MR COHEN.

To the Editor of the *Herald of Progress*.

Dear Sir,—Certainly the audacity of Herr Gustavus Cohen is wonderful. He first became acquainted with Spiritualism when residing at Wisbech, through Mr Allwood the phrenologist. For a time he expressed great interest in the phenomena and on removing to Cambridge in the spring of 1878 was loud in his profession of implicit belief in spirit-communication. Later on, finding that the fraudulent mediumship of one of his company (at that time a sister and brother lived with him) was apparent, he still protested the truthfulness of the medium and the genuineness of her manifestations. This man after involving several devoted local Spiritualists in loss, left the town, not however before he had confessed to many of his acquaintance that the said mediumship had been a fraud and utterly disavowed any belief in Spiritualism. Mr Allwood, who is well known to be a Spiritualist as well as a phrenologist, had given up many intended lectures on phrenology in this district to Mr Cohen. I need not say that Mr Allwood much regrets having made Mr C.'s acquaintance. Since the summer of 1878 this person has been travelling the country having abandoned his original trade of tailor now phrenologising, now lecturing against Spiritualism, even so near Cambridge as St. Ives, and again sitting on the platform at public meetings in connection with Good Templary. It is right that your readers should be acquainted with these facts in order to bring them under his notice; they are safe to non-plus him. To the Walsall Society great credit is due for their promptitude in withstanding this travelling impostor.—Yours, A. E. HUNTER.

#### THE CONJUNCTION OF SATURN AND JUPITER.

To the Editor of the "HERALD OF PROGRESS."

Sir,—This important conjunction took place on Bank Holiday, under, to all appearance, a favourable omen, as the sun was shining brilliantly, and its genial rays heightened the excitement of pleasure-seekers; yet, of how short duration, for ere the shades of evening o'ershadowed the earth, the keen and biting wind struck a chill to many a human being, who unconscious of the tumult in the Heavens too lightly clad therefore unprepared for the sudden change, and many a fatal illness will date from the above important time. I say important for it occurs only once in twenty years, and its influence extends over that period, not only the health of the population but all sublunary things come under its sway, and ere one quarter of the period has passed I expect to see the railway trains propelled by Electricity, likewise a guiding apparatus prove successful with Balloons, as that will be the next mode of travelling.

I am surprised no enterprising person has not applied Electricity for propelling Tricycles, as there is an immense fortune awaiting the lucky individuals; it will be done and that speedily if I read the stars aright, for more rapid strides will be made in science the next five years than the past fifty.

Had any persons some few months since ventured to remark that the streets could be lighted to the extent that no light would be needed in the shops, they would have been thought fit subjects for a lunatic asylum, yet such is a fact—I am, dear sir, Yours Faithfully,

EDWIN CASSEL.

137, High Street, Walford.

P.S. My letter in the *Herald* of April 15th, called forth a little correspondence on Diet; if my advice will benefit any one he is welcome to it, at the same time I must emphatically state, I cannot under any circumstances reply to questions unless questioners forward a stamped directed envelope, as I am not permitted to place O. H. M. S. on the top.—E. C.

## SPIRITUALISM AND THE BIBLE.

To the Editor of the Herald of Progress.

DEAR SIR,—As a member of a Christian church and an investigator into the phenomena of Spiritualism, I feel constrained to offer a word of congratulation on the efficiency of your valuable paper, and more particularly for your wise endeavour to harmonize the phenomena with the ancient records of the Bible and the teachings of Jesus, which, I think, is much needed to promote a better spirituality of mind amongst us.

Since I commenced to investigate, I am sorry to say (with the exception of a very few comparatively) I have found a lamentable want of this quality or grace amongst the propagators of the cause here. I have repeatedly tried to show that the Bible furnished them with better evidence of the truth they sought to establish than any other authenticated book I know of. But not infrequently has that idea been met with a sneer. Mark you, these individuals have been brought principally from the ranks of secularism; on this account I have sympathized with them, and prayed that ere long they might fling off the taints of their previous life.

My idea is this in relation to the progress we wish and pray for—a very great deal depends upon ourselves. The grand secret of all development as circles of inquirers, is a cultivation of taste and life in harmony with the great moral principles enunciated by Jesus Christ.

As we observe amongst ourselves, on this side of the veil, that great noble spiritual minds can only find *rapport* with such as themselves; that there is little or no attraction in baser souls for them, so we presume the same law of affinity operates beyond, and, therefore, to secure higher ministrations and better manifestations, we must seek to realise that grand and noble disposition that characterized the greatest of all mediums. "Let this mind be in you which was also in Christ Jesus," (Paul to the Philippians.)

Besides, Sir, whilst I am prepared to affirm that I have found nothing in my investigation that would prevent the Christian church from accepting the main principle of Spiritualism, I have found that the reckless and unwise declamatory methods of working, which have in many instances been adopted by the friends, have, in no small measure, hindered its progress among Christians generally. If we are receiving a more direct and better light, that same light should be seen in our outer lives.

And though I can in no wise sympathize with that sentimental *over goodness*, which exists in the imaginations only, of the church, I must admit (and I think most right-minded persons will) the force of that argument just stated.

The Christian church, admittedly imperfect as most institutions are, has been a great lever in raising men from and keeping them out of those lower forms of life in which many of our fellow mortals still lie; on that account we ought to be careful in tampering with its prejudices. I would not garble the truth but seek according to the example of our wiser spirit teachers to give it only in such portions as the state of affairs will warrant, or as the digestive organs are capable of dealing with it. Evidently Spiritualism is a revolutionary element in the world; but as the power is not ours, for we are only *channels* or gas jets, so let us not forget our position, lest by our extravagance or over-zealousness, we precipitate the cause in difficulties which we are better without. We need not fail to act wisely, if we attend to the instructions of the good generals we have. The heaven is in the meal; it will operate safely and surely of itself, but, if hurried, the consequences will not be so good. Wishing you and your paper and cause every success, I remain, yours,

"NOT-LAW."

## ANCIENT RELIGIONS AND THE FICTIONS OF CHRONOLOGY.

To the Editor of the Herald of Progress.

SIR,—I do not think it necessary to notice the personal remarks in Mr Enmore Jones' letter on this subject, as it appears in your publication of the 11th of March. He states that the great Egyptian Pyramid is 4170 years old, and that "it is the first one built," and "it is the oldest building in the world." The chronologies of the European and Asiatic nations on which are based the dates of Biblical histories, he accepts as correct. The Vedas, he classes "with the poems of Dante, Milton, Pope, and others of lesser note," i.e., I presume, that they are from no higher altitude of Spiritual degree, and that they were written sometime about 3,000 years ago.

For the information of your readers, I shall endeavour to prove that the said chronologies are unreliable.

In the Assyrian department of the British Museum, there are to be seen engraved cylinders, one relating the "Dedication to Nergal on behalf of Dunci, King of Babylonia—son of Uruk, about B.C. 2,500," and another presumed to be much older, though without date, has lately been put there. Now, if we add these 2,500 years to the present date A.D. 1881, we have 4,381 years which antedates that of the Great Pyramid as stated by Mr Enmore Jones, by 211 years.

Mr George Smith, author of a work entitled, "The Chaldean Account of the Book of Genesis," &c., asserts that more than 4,000 years before the present date, the Babylonians were, from still earlier records, of the opinion that some of their existing cities were of much more remote antiquity. Judging from inscriptions found in the regions of the Euphrates, instance, of the before-mentioned cylinders, prove that Kings and kingdoms, buildings, cities, and palaces did exist long before the date assigned by Mr Enmore Jones to the Great Pyramid, which he designates the oldest building in the world. Now, if such cities and peoples existed, their must have been an older form of religious culte. Baron von Humboldt remarks, "There is to be found in every nation, traces of a religion, consisting of a code of morals more or less pure, a narrative more or less interesting, and a date more or less remote."

In a work by Godfrey Higgins—"Celtic Druids"—quoting from Sir W. Drummond, he says, A.D. 1820, "The world was created 5824 years ago according to the received chronology. It has been created 6065 years according to the Samaritan text; 7210 years ago, the Septuagint; and according to Josephus 7508 years ago." "The Masters in Israel were not agreed amongst themselves as to the Biblical chronologies, the age of the world being now 5571 years according to Leder Olan Lutha; according to Maimonides 5574 years; in the opinion of 'Gerson' about 6000 years, according to Asiatic Jews." In "The Book of God"—4 vols.—is a chapter on the inconsistency of Modern Chronology and the unreliability of dates. This author quaintly remarks that an Emperor of China declined to accept the religious teachings of the missionaries because of the confusion of dates given—Christians differing amongst themselves as to their Biblical Histories. The same argument applies to secular dates, as, for instance, the "Anglo-Saxon" chronologies. Mr Henry Melville, the author of "Veritas," alludes to the falsification of dates in more modern times—instance, the case of the missing prayer-book of a certain edition substituted in the British Museum Library by another, in the former prayer-book, the date is given of the death of King Charles the First, whilom Martyr, the compilers availed themselves of that circumstance to falsify the date of the death of the carnal King Charles, by making it to fit into the celestial sign of Carolus. Now, if at so late a period, this was done for reasons of State Cabalah, surely this case is sufficient to cast doubts on the prior dates of English history at a time when the people were almost all illiterate.

In a work entitled, "The Future," by Luke Burke, Esq., 1860-61-62, there are four chapters on "The Fictions of Chronology, Ancient and Mediæval"—pages 54, 129, 181, and 201. This accomplished writer proves to a demonstration that the ordinarily received chronologies are unreliable, "Although by a certain cyclical arrangement of facts, certain discrepancies admit of reconciliation, but in the main are altogether fatal to the historic worth of the materials. Chronology has been vitiated by mythic numbers, by filing down the grand old cycles of antiquity to the realities of ordinary existence, in reducing to human proportions the events and personages of those cycles." Mr Henry Melville, the author of "Veritas," is of the same opinion in his chapter on "Ancient Dates." On page 24 he says, "Ancient dates are nothing more than 'Celestial Points,' namely, in accordance with 'The Median Laws' (i.e., 'the laws of the Medes and Persians, which cannot be altered')." "History tells us that the Temple of Apollo was burnt 362; this 362 is read by the uninitiated as meaning the sixty-second year of the fourth century, but the event and the date have nothing whatever to do with history, the one is a poetical fiction, the other a mere astronomical fact."

In Mr George Smith's work on "The Chaldean Account of the Creation," he alludes to the story of "The Deluge," chapter 16, as transcribed from the Babylonian records. It most

strikingly shews that the signs, symbols, and cycles of astronomical science are representative of the sacred allegories and personages of Biblical history; it also shews that the narrative contains an esoteric meaning unknown to the vulgar. The account of Genesis and the Flood is not a mere literal history. It contains internal evidences of a hidden meaning. At the conclusion of "The Story of the Flood"—Tablet II. column 9, it says, "Be revealed to thee Izdubar the concealed story." (Izdubar seems to be in place of Noah, &c., &c.) 10. "And the judgment of the Gods be related to thee." Again at end of Tablet 46, "Be revealed to thee, Izdubra, the concealed story;" 47. "And the judgment of the Gods be related to thee," &c.

In the Chaldean account of the Creation, the inscriptions which relate to the describing and arranging of the heavenly orbs, represent them by animals, &c. These are set forth as ruling signs, or disposers, as is the case in the signs of the Zodiac. In the story of the Flood is related the destruction of the Star or Constellation of the Dragon. Tiamat, the evil principle, is represented as possessing the planets, causing the *Fall, and the War in Heaven*. This reminds us of the Mosaic version of the Serpent, in Genesis, and *The Old Serpent* as mentioned by John in the Apocalypse, which drew with his tail the third part of the Stars of Heaven, i.e., the "Serpent Constellation" or the Dragon. In the New Testament, it was the Archangel Michael, who fought against the Old Serpent, and overcame him. In the older version of the Chaldean record, it is said that it was the God Bel or Moradach who fought against the Dragon Tiamat, and overcame him. Then follows a graphic description of the combat, which I shall not now pause to relate; the question is have not astro-masonic facts, cycles, symbols, and names very much to do with Biblical chronology, and with those historical narratives of many of its sacred personages.

It is possible that other data may yet be evolved from scientific calculations, to fix the true period of time for past events that were allegorised, such as that of the flood; calculations based on the evolutions of "The Great Zodiacal or precessional year of 25,920 years in duration." ("The Great and Acceptable Year of the Lord"—"The Hidden Sun.") The uninitiated, not knowing the true meaning of these Celestial Points, founded chronologies on the external and the literal interpretations of these things, just as many accept mere words without seeking for the ideas they were meant to convey—hence, confusion as to accepted dates arose, dates which were so fixed as to fit into various cycles of time necessitating subsequent alterations in the calendar.

To return to "The Fictions of Chronology, Ancient and Medieval," by Luke Burke, Esq., p. 135 of "The Future." The author remarks that great errors existed in the calendar, and after passing under review the different rectifications it has undergone, continues: "But this error was inherent in the Roman year, from first to last, in the Imperial as in Christian times, in the Republican as in the Imperial, in the Regal as in the Republican, from Romulus to Pope Gregory. And has it not left its footprints on tradition? Five great re-adjustments; 67 days gained by the time of Cesar, three others by the time of Augustus, four more by the time of the Nicene Council, ten additional ones by the era of Pope Gregory—84 in all; which, multiplied by 129, give 10,836 years of recorded Italic tradition! And this probably since the introduction of the year of eight divisions; leaving untouched the depths of Antiquity implied in the previous years of seven, five, and four divisions." (See chapters by the same author on the Principles of Mythology, in reference to the older forms of the Zodiac of four divisions, in "The Etimological Journal," 1865 and '66.) On p. 54 of "The Future," the great events of Roman history are referred to, of 360 years each, which separate the intervals of those events. "The Roman annals commence from the fall of Troy, and finally from the establishment of the Empire to the solemn dedication of Constantinople as the new seat of empire, is exactly 360 years; for 360 of Christ is 360 of Actium. The year of Christ in the Paschal Chronicle not only places this event in the year of Christ 330, but also in the year of Rome 1080—three times three—thus virtually rejecting the superfluous three years, and leaving 720 as the date of the empire, and 360 as that of the destruction of the city," etc., etc.

On page 136 he continues: "The first of these papers has exhibited the grouping of the great events of the history 360 and 432 years, with an occasional substitution of 365 for the

former number. Now, the year Numa was lunar, and as a lunar year consists of 354 days. As then, two solar cycles of 360 years are allowed from the building of the city to the establishment of the empire under Augustus, in the year of Rome, 720, so just two lunar cycles of 354 are allowed from the same point to the establishment of the calendar by Julius, in the year of Rome, 720! Surely no one will be so infatuated as to cling to the notion of a genuine chronology in the face of such facts as these.

"The first allusion to the disorder of the calendar in Christian times is in connection with the Council of Nice—the first great council of the Church. The equinox had then advanced from the 25th to the 21st of March, thus gaining four days on the civil year. Now, as this advance of the seasons is at the rate of a day in somewhat more than 129 years—four times 129 makes 516 years; while the Council is placed in 325 or 330, nearly two centuries earlier than it ought to be according to this astronomical coincidence. Here is something for chronologists to settle, and for astronomers to pause upon, when they think of introducing their wild fictions of legendary dates into the sacred precincts of physical science.

"What concerns us, however, now, is the fact that the year 330 of Christ is the year 360 of Augustus; the year of the solemn dedication of Constantinople as the seat of Empire, by the first of the Christian emperors; the year in which Christianity was established by imperial edict as the religion of state; the year which completed the great cycle of Rome's existence as a seat of dominion; the great 1080—three times 360; the year of the death of Paganism as a state creed, and of the birth of Christianity in the same character.

"It is in full consistency then with the system of these adjustments, that the first Christian fixing of the equinox should be assigned to a distinguished epoch, although the synchronism be wholly discordant; but what are we to say of our early Christian chronology, if it has erred by nearly two centuries in fixing the date of the first of the great councils?

"And now to crown this history of systematic arrangements, we are finally told that the cause of the aberration of seasons relative to the calendar, was pointed out by the Venerable Bede in the year of Christ 730, twice the solar cycle of 365 (the variant of 360), as the Julian arrangement was twice the lunar cycle of 354.

"Here surely is a series of results which no one can misunderstand. They are fatal to the history such as ignorance and credulity have given it, but they open vistas of a far grander story, which it will be the business of science to restore. There are monuments on which she (history) pours darkness instead of light—fossils of a perished world, mementos of a story longer and stranger than her own.

"One power alone can give us back this Europe, this antiquity, this lost story, even in part. That power is Science. To her, then, shall we look for light and guidance in this journey into the long forgotten past. History would here be but an *ignis fatuus*, cheating us with phantasms and false hopes, plunging us, ultimately, into inextricable difficulties. Why should we listen to her in a case about which she knows nothing? History is the daughter of tradition and credulity, the foster child of Hypothetical Criticism. What could reasonably be expected from such a parentage, and such an education, but that which we have got—allusion?

"Let us turn to monumental facts (page 131). At the era which history assigns Romulus Italy had been for thousands of years a centre of civilisation. Three great strata of cyclopean structures reared their venerable ruins upon its soil, marking the sites of perished cities, telling the tale of vanquished greatness and wide-spread empire, and almost justifying the popular boast that the progenitors of the race had been gods and demi-gods. No rude gap breaks the sequence of these monuments; nothing tells that supervening barbarism had ever done more for eclipsing civilisation than barbarism have done."

For further explanation on the great monumental centres of prehistoric periods, see No. IV., page 291, "Genesis of Ancient Books and Literature." A number of engravings, shewing the distinct and different orders of architectural structures from the earliest and rudest times until now, clearly show, I think, that Europe is a much older centre than either India or Egypt.

Having extended this paper to a greater length than I at first intended, I think it best to leave the question of the age of the "Vedas" untouched for the present.

W. Y.

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. Cor. Sec.: MR. W. C. ROBSON, 8, Brandling Place, Newcastle.

LECTURES.

Sunday, May 8.....Mr. W. H. Lambelle.....at 6:30.  
" 15.....Mr. Harper.....at 6:30.  
" Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 2:30 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, Greensfield 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. [Advt.]

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, Leicester. Sundays, Public Services, 11 a.m. and 6:30 p.m. 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.

President, Mr. Shaw, 2, Little Gold Street, Pendleton. Secretary, Mr. J. Campion, 33, Downing Street.

May 8.....Mr Garner, Oldham. | May 15.....Mrs Braham, Manchester.

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.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr. G. Dawson, 27, Elmsmere Street, Hulme, Manchester. Sec., W. T. Braham, 392, Stretford Road, Manchester.

May 8.....Mr Brown. | May 15.....Mr Wright.

Glasgow Association of Spiritualists.

Rooms, 164, Trongate. Pres., J. Walker, Esq. Hon. Sec., Mr. J. McG. Munro, 33, 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

Plymouth Free Spiritual Society.

Sec., Rev. C. Ware, 12, Stanley Terrace, Albert Road, Plymouth. Sunday Services at 8, Octagon, Plymouth; morning at 10:45, evening at 6:30. Developing circle, Wednesday evenings at 7:30; strangers only admitted through a member.

Yorkshire District Committee.

President: Mr. B. Lees, New Marsh, Sowerby Bridge.

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

Plan of Speakers for May.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street  
8.....Mr. Armitage, Batley Carr | 15.....Miss Harrison, Shipley  
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)  
Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.

8.....Mr. Dent, Heckmondwike | 15.....Mr Morrell, Keighley  
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.)  
8.....Local | 15.....Mr J. Wright, Keighley  
Tuesday, 10.....Mr. W. Howell, at 7:30.

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.  
8.....Miss Harrison, Shipley | 15.....Mr Holmes, Leicester  
Thursday, 12.....Mr W. Howell, at 7:30.

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.  
8.....Mr. A. D. Wilson, Halifax | 15.....Mr Dent, Heckmondwike  
Wednesday, 11.....Mr W. Howell, at 8.

BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m.  
Sec., Mr. J. Armitage.  
8.....Mrs. Dobson, Batley Carr | 15.....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.  
8.....Mr. Howell, Manchester | 15.....Local

BINGLEY.—Intelligence Hall, Russell Street, at 2:30 and 6 p.m.  
Sec., Mr Amos Howgate, Crossflats, near Bingley.  
8.....Mrs. Hllingworth, Bradford | 1.....Local, 2:30; Mr. Gray, 6

OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.  
8.....Mrs. Tate, Bradford | 15.....Mrs. Dobson, Batley Carr  
KEIGHLEY.  
8.....Mrs. Scott and J. Wright, Keighley | 15.....Miss Hance, Shipley

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.

Heppwood Spiritualists' Society.

Sec. Enos Ellis, 139, Manchester Road, Hoywood. 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.

Marylebone 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 MacDonnel 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. Joshua Gill, 6, Cottage Row, Old Shildon. Sunday Services are held in the Gurney Villas Temperance Hall, at 2 and 6 p.m. [Advt.]

Ladbroke Hall, Notting Hill, London, W.

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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. Keenlyside, 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., C. G. Oyston, Hunwick, Willington, Durham.

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LONDON—Sunday May 8, Goswell Hall, evening at 7, subject, "A New Nobility."

LIVERPOOL, May 15th.

LADBROKE HALL, May 22nd

NORTHAMPTON, May 29th

KEIGHLEY, June 19th.

STAMFORD, July 24th

**MR. E. W. WALLIS'S APPOINTMENTS.**

ASMINGTON and NORTH SEATON, May 7 and 8.

NORTH SHIELDS, May 10 and 11 (probably).

LEICESTER, May 17, (farewell visit.)

GOSWELL HALL, May 22nd, "

QUEBEC Hall, May 24th, "

NEWCASTLE-ON-TYNE, June 19 & 20.

BARROW-IN-FURNESS, June 26.

Friends desiring to secure Mr. Wallis' services had better write him at once, as by present arrangements he intends leaving the country early in August for the United States.

**MR. W. H. LAMBELLE'S APPOINTMENTS.**

NEWCASTLE-ON-TYNE, May 8th.

SEGHILL, May 15th.

SOUTH SHIELDS, May 22nd.

NEWCASTLE-ON-TYNE, June 5th.

SOUTH SHIELDS, June 12th and 19th.

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**I**N 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 inflammatory diseases, and removes the injurious effects arising from stimulants and narcotics, 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 poisoned blood and over cerebral activity, nervousness, irritability, worry, &c.

**T**O all LEAVING HOME FOR A CHANGE.—Bilious Attacks and Sea Sickness.—"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 recommend it to all who suffer from sea sickness.—I am, yours truly, **W. Boyce, Signalman, H.M.S. Industry, May 24, 1880.**"

**H**OW TO AVOID the INJURIOUS EFFECTS OF STIMULANTS.—The present system 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, avoid sugar, and always dilute largely with water. Experience shows that porter, mild ales, port wine, dark sherries, 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.

**P**ALPITATION of the HEART, caused by liver derangement and indigestion, frequently called (or mistaken for) heart disease.—"On the 14th April I purchased 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 suddenly 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 Yarmouth; 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.**"

**E**NO'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 woe is avoided by those who keep and use **Eno's Fruit Salt**; therefore no family should ever be without it.

**A**MERICA, 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."

**N**EW 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.**

**S**T. LEONARD'S, Exeter, 22, 6, '80.—Dear Sir.—Gratitude for benefits derived has suggested the following tribute to the merits of your saline:—I'm offered more physic, 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.

**D**RAWING AN OVERDRAFT ON THE BANK OF LIFE.—Late hours, fagged, unnatural excitement, breathing impure air, too rich food, alcoholic drink, gouty, rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pimples 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.**

**I**T 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.**

**I**T 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.

**S**UCCESS IN LIFE.—A new invention is brought before the public and commands success. A score of abominable imitations are immediately introduced by the unscrupulous, who, in copying the original closely enough to deceive the public, 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.

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

**W**ITHOUT it you have been imposed upon by a worthless imitation.

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

**P**REPARED at **ENO'S FRUIT SALT WORKS, Hatcham, London, S.E.11** by

**J. C. ENO'S PATENT.**

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