



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

# SPIRITUALISM.

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## SPIRITUALISM IN COUNTY DURHAM.



### BIOGRAPHICAL SKETCH OF MRS. M. A. HALL, GATESHEAD.

THE remarkable Medium, who forms the subject of the present Sketch, was born at Leinster, County Wexford, Ireland, on the 25th day of March, 1831. Her parents were devoted adherents to Roman Catholicism, and she was educated according to the strict provisions of that particular form of religious thought. During her childhood she had spiritual visions, which were of frequent occurrence. While out in the fields she would call aloud to her grandfather to direct his attention towards those spiritual beings who were manifesting their presence and power, but she was disappointed to find that the old man was so incredulous, for instead of heeding her pleadings he severely remonstrated with her, and threatened summary chastisement if she persisted in what he considered a description of wild, imaginative hallucinations. However, so often did she emphatically declare that she could see certain relatives and people of the parish who had passed away, that the priest was requested to visit her, and, if possible, to disabuse her mind of what they considered erroneous ideas. Under his instructions she was compelled to wear certain relics of the

saints, which were supposed to possess charms for driving away spiritual beings, but it was, of course, all in vain.

She usually had premonitions of any death that was likely to take place in the family. While lying in bed she could

hear the sound of the spinning-wheel, which was propelled by spirit agency, and on one occasion she observed a regiment of spiritual soldiers pass before the window. One night as she was passing between the houses of her friends, she met the spirit of a woman who had just died at that time.

Her first introduction to Spiritualism was at the house of a friend. A number of people resolved to solicit communications through the table, and she was invited to participate in the experiment. Being so intensely religious, she would not comply with this request, but one of the sitters having occasion to leave for the purpose of attending chapel, she was induced to place her hand on the



MRS. M. A. HALL.

table, when the manipulations immediately began. Subsequently she was controlled, and mounted a chair to preach to the circle. She also expressed by action a desire to paint a picture, being under the influence of a spirit-artist.

The little, ubiquitous, *clairvoyant* spirit, "Annie," first visited her medium at a funeral. A writing medium was present, who informed Mrs. Hall that a child-spirit named "Annie Wilson" was beside her, and would control. Simultaneous with this statement, Mr. Hall felt the grasp of a solid, substantial human hand, which had been materialized for that purpose. "Annie" entranced her medium, and immediately informed the people to take Mrs. Hall home as she was going to be ill. The illness seized her instrument as foretold, and she was confined to bed for three weeks.

This wonderful spiritual intelligence has given innumerable evidences of the fact of spirit return. To record the whole of her amazing predictions and their exact fulfilment would occupy a volume, and exceed the limits of your pages; but I will recount some verified predictions out of many equally as astonishing.

A working man, who had been seeking employment for months, was advised to consult Mrs. Hall, the spirit medium. "Annie" informed him that he would obtain work on board a ship (that ship was then out at sea), and that he should have an accident shortly after he went on board. This man had never been employed on the sea before, and yet when that ship arrived he applied, obtained work, and had an accident by falling over a bucket, the very first day he went on board. Another man was informed that he would get his hand lamed, and shortly afterwards his fingers were cut off at the second knuckle. One person was told that he should have "a little bit of an accident." Subsequently his toes became slightly crushed, thus fulfilling the prediction of the control.

The members of a certain family were informed that they would go to America within a given time. They laughed, and declared that this was very unlikely, as they were so comfortably settled. However in a short while a difficulty arose at the works where the father and son were employed, resulting in the giving in of their notices to leave. Even then they did not shift from the place, but removed to Mount Pleasant. This was in April. In the month of August they sold up, and went to America. "Annie" had said that a daughter of the family would marry in America, and visit her parents in a conveyance without wheels. That daughter married as foretold, and paid the described visit in a sledge. I had the pleasure of reading the letter furnishing details of these circumstances, and the fulfilment of the prophecy was there gratefully and frankly acknowledged.

The passing away of a little child was foretold by "Annie," on February 3rd, 1884, yet this event did not transpire until the 9th day of November in that year. When the prediction was made, the babe was rosy and healthy as possible, with every prospect of a long life's experience.

On one occasion "Annie" informed the sitters, that a gentleman who had been at their circle was then writing about her to the MEDIUM. That gentleman's sister being present, she assured the circle that no one could possibly know that. The communication appeared the week following.

I was visiting Mrs. Hall the week previous to the announcement of the decease of Miss Wood. "Annie" then informed us that Miss Wood had died of fever in Australia, and the news would be published in the paper at the week's end. That fact was published in the next issue of the MEDIUM.

A year previous to the time of writing this Biography, I was personally a stranger to Mrs. Hall, yet even then events were foreshadowed and defined by "Annie," which are now transpiring in my experience.

A less likely subject than Mr. De Main, for emigrating to America, it would be difficult to find. Retiring, reserved, unassuming, and possessed of a large development of Inhabitiveness, he had a pronounced antipathy for breaking up his home when comfortably settled. However, although there was not the slightest prospect of such a transition to the Far West, when "Annie" maintained that such a change would take place, in the month of April, he received notice to terminate his existing hiring at North Beechburn Colliery, and in August my friend landed in America. His movements since that time have been made known to me previous to the receipt of his letters. I will furnish a case in point.

On the fourth of January of this year, "Annie" communicated facts concerning the removal of Mr. De Main from where he was at that time; about his lecturing in private, and she further assured me that his name would appear in the American papers, but she did not mean the paper I get (I take the *Banner of Light*). Mr. De Main's letter of

January 12th, contains these words: "I received a letter from Mrs. Hall the same day I received yours. She says my name will appear in the American papers soon, but the prospect seems rather remote." On the 22nd day of January, he says: "I think 'Annie' has given you some good tests. We have removed, and I have begun to lecture, and when my name appears in the papers here I will send you one if possible." The last communication, dated March 9th, has this corroboration: "They have got my name into the local papers here, which proves 'Annie's' statement true. She said my name would appear in the American newspapers, but not the one you get. Now I think this is startling, to say the least." Other movements of my friend have been foreshadowed, and events are dovetailing wonderfully.

Mr. De Main resides with Mr. Lobbey, a gentleman who formerly lived at West Auckland, in this county. Mrs. Hall has never seen Mr. Lobbey, yet "Annie" described him correctly. She said he was "a little, stout man that talks queer." Mr. Lobbey is a little, stout man, and he is also a native of Germany.

Countless, irrefutable and absolutely convincing facts have been vouchsafed to me individually. Such irresistibly conclusive demonstration of spirit-communion has been furnished, that I would as soon doubt my own existence as dispute the operation of a separate spiritual intelligence in these delineations.

The control disclaims the facilities of mind-reading. She positively maintains that she has no recourse to such expedients, as this is outside the province of her operations altogether. Indeed, how can psychological reciprocation, thought embodiment, or innate unexpressed mentality supply her with material for her purpose, when her predictions are given months before that experience becomes part of the individuality of the sitter? In fact the descriptions are generally such as are not then in the mind of the inquirer, and very often what has yet to come. I have known "Annie" abruptly change my deliberations, incident on her description just given, by startling statements respecting my associations and experiences, which have fairly dumbfounded me for the time being. She will sometimes take you step by step along a particular path of thought, and while your mind is absorbed in such reflections, she will immediately in one sentence reverse the kaleidoscope, and introduce you to other scenes, revealing secrets hid in the very sacred archives of your soul.

Although manifesting the characteristics of a child, because she passed away at an early age, she can converse upon the most abstruse themes in connection with the Spiritual Philosophy. I have questioned her and received instructions respecting Pre-Existence, planetary influence, the true relationship existing between the sexes, and psychological contagion. When I have manifested surprise at her marvellous intelligence, she would say: "I can be a fine lady if I like. If my medium were highly educated, I could use her as well as the spirits use Mrs. Britten. I only assume the child to accomplish my mission. You talk about scientific knowledge, but I can give you a lot of information about science, &c. &c."

This spirit has the adaptability which enables her to enter the thought-sphere of any spirit medium, and she can come into direct association with their spiritual guides, as she possesses the receptivity necessary to impart advanced ideas to the earth. But how can a *child* be so receptive to spiritual philosophy? "Ay! There's the rub!" How can this spiritual being look so far along the life line, and foretell events that will occur in the future years of our material life, when these experiences have never been *thought* or *acted* by us? These forthcoming thoughts cannot be objectively existent in spirit-life, when they have never passed through the loom of intelligence; therefore, she is utterly unable to read them from taking a cursory view of our surroundings. The ordinary definition is entirely incompatible, in my estimation. Hitherto we have been told that spirits see the tendency of our actions a little forward, and by putting this and that together they guess the result. But I have had described what will occur some years hence. Now if some untoward circumstance—say a railway accident or some sudden calamity—had befallen me immediately after I had left the presence of the medium, such "guessing" would have been utterly worthless.

What is the philosophy of this stupendous problem? Truly it is the most profoundly significant consideration that has ever come within the compass of my deliberative, reflective and reasoning powers. Is it not abundantly

evident that wiser beings (spiritual) than ourselves have determined, previous to our contact with matter, what line of experience we shall pursue, and that we are just filling up the details of their plan? I know that this idea is detestable to some minds, so I will allow the facts to speak for themselves, without further comment upon such an astounding issue.

Mrs. Hall is absolutely unconscious while under control. She says it seems as though a dark curtain was placed before her eyes; for a moment by looking down she can see the floor beneath her, then the curtain comes down with a rush, and all is blank. Although "Annie" is the principal controlling intelligence, there are others who occasionally manifest their presence, and many satisfactory form-manifestations have been produced. Mrs. Hall would make a splendid medium for materializations, but she suffers very severely from a bronchial affection, consequently it is not wise to draw so largely upon her vitality. "Annie" has materialized, and walked from the corner of the room to the table, while the medium and friends were seated by the fireside. One remarkable feature displayed by "Annie" is to announce her presence previous to controlling, by making distinct direct raps on the table, in reply to questions propounded. Previous to my introduction to Mrs. Hall, I had never been specially favoured with direct spirit raps while alone, but on Tuesday afternoon, March 24th, while replying to a letter from Mr. De Main, I received a succession of loud raps on the table where I was writing. Two hours afterwards I called to see my friend Mr. Harker, of North Beechburn, when Mrs. Harker declared that she had heard loud spirit raps while she was alone, and the time specified corresponded with my own experience. I wrote these particulars to "Annie's" medium, asking if "Annie" was present with me on that occasion, and I was informed that I was correct in my supposition. These are Mrs. Hall's own words: "'Annie'" says she was with you that day you wrote the letter to Mr. De Main."

Mrs. Hall is emphatically opposed to making merchandise of her spiritual gifts, although often solicited by inquirers. She is so zealous and good-natured, so anxious to oblige, that she repeatedly submits to be influenced at great personal inconvenience to herself. Even when she has been confined to bed because of her distressing affliction, she has risen to bestow whatever satisfaction might be possible to strange visitors. Her house is ever open to all anxious searchers for truth, and in addition to whatever spiritual comfort she may impart, she offers the best hospitality and kindly regard. So enthusiastic is she in her endeavours to purify the Cause from self-aggrandisement, that she has frequently received heaps of opprobrium from those who have come directly under her scathing denunciation. Such disinterestedness and self-sacrifice are surely worthy of the highest commendation.

As a servant of the Spirit-world she is simply invaluable, and I sincerely hope that she may live long to promulgate our glorious truth, and that she may be crowned with the roses of Love in the beautiful Spheres of Immortality.

C. G. OYSTON.

#### SITTINGS WITH MRS. HALL.

Mr. John S. Ancrum, Windy Nook, has been associated with Mrs. Hall's mediumship all through her development. He says: "I walked twelve miles every week for nearly five years, making over 3,000 miles of travel, to be present for the good of my soul, the advancement of the medium and circle, and to meet the loved ones gone before.

"One special feature of Mrs. Hall's mediumship is the direct knocking, or spirit rap, when her hands are on the table. All who have sat with her will bear me out in this. I have never heard these raps or knocks so loud with any other medium.

"I will just cite one seance, jotted down in my note book, out of the many I have had the pleasure of witnessing. There were thirteen sitters, harmonious conditions, the medium sitting in the front of curtains for cabinet as usual. We commenced singing:—

Praise ye the Lord, 'tis good to raise  
Your hearts and voices in his praise;

and on finishing that beautiful hymn, the medium rose under the control of her chief guide, and gave a fervent invocation, imploring the Great Father of all spirits to assist them to give us nothing but the truth.

"The medium was then assisted behind the curtain, still under control. We sang a few minutes, when the "French

Lady," who had been a nun in earth-life, of tall, slender build and graceful motion, with a bright star on her forehead, glided up to me with a rosary or string of beads in her hand, placed them over my head on to my neck, then wrapped me over with the drapery of spotless whiteness. I could not but exclaim with the seraphic Wesley:—

Let earth and heaven agree,  
Angels and men be joined.

Those beads were a family relic of the medium's, and were never put on to any one but myself. Other spirits came and went, beckoning to their friends to come to them. Then came two children, one in the middle of the curtain, the other at one side. While these spirit children were in view, ornaments on the chimney-piece, six feet away from them, were moved by an invisible agency. In addition to these two phenomena—materialization and the moving of objects—the spirit 'Annie' shouted through the medium for us to come inside of the cabinet and see.

"I and others looked in, and beheld the medium covered with a luminous cobweb drapery; then it all vanished in a minute or so. Wonderful alchemy this! beyond the ken of savans, but revealed to us that night.

"In the course of time, Mrs. Hall's health became so impaired that her mediumship was changed to that of describing the surroundings of sitters, and wonderful things she has told in my presence.

"All honour is due to Mr. and Mrs. Hall for their hospitality and kindness to all that ever came to receive the truth. May they be rewarded in this life; and from the seeds of spiritual truth now being sown, may they reap in the Life Beyond!"

Mr. William Anderson, in giving an account of a sitting, thus writes: Mrs. Hall was controlled by the spirit of a lady who belonged to this district in earth-life, and gave a very instructive and interesting discourse. The medium then passed under the influence of "Annie" and was taken into the cabinet. No less than about a dozen spirit-forms appeared, some of them going to the most distant sitters, presenting them with flowers and looking into their faces. "Annie" every now and again spoke through her medium in the cabinet, while the materialized spirit-forms were out, thus proving that it was not the medium in disguise playing the part of spirit.

#### THE CAUSE IN COUNTY DURHAM.

There is not space to give a very full outline of public operations in the County. We are glad to have something to say of Bishop Auckland, where we publicly introduced the question some twenty years ago, and from which place a power has gone forth, of which the widely-extended Cause of to-day is in some respects the fruits. It is pleasant to observe the continued faithfulness of those who stood by the Cause in the day of small things. The following report is from the *Auckland Chronicle*:—

##### "DARK SEANCE" IN BISHOP AUCKLAND.

A select party assembled at the invitation of Mr. M. Braithwaite, on behalf of the *entrepreneur*, on Wednesday afternoon, in the lower room of the Temperance Institute, Bishop Auckland, to witness "a private exhibition of Herr Dobler's marvellous test dark seance, including the (so-called) spirit manifestations, &c., which were and are now palmed upon the public as Spiritualism." Thus ran the card of invitation. The "exhibition" was literally a "dark" one. Having seated himself in a chair, the lights—first a few gas jets and then a candle—were extinguished, and the spectators, all expectation, plunged in Egyptian gloom, without the faintest ray to make the darkness visible. At a given signal the gas was relighted, and Herr Dobler was discovered bound hand and foot to the chair, his only attendant being stationed some yards away from him. Out went the lights again, when, to the general consternation, a well-known Wesleyan, who, from his superior stature, had been entrusted with the matches for the gas, struck (inadvertently, there is no reason to doubt), a lucifer, which revealed—well, a performance which Herr Dobler had not arranged for his visitors, and to which the select party had not been invited! Most of those present experienced considerable embarrassment at this unexpected intrusion upon and profanation of the mysteries of the "powers of darkness"; but Herr Dobler, with singular coolness, and with just a shade of displeasure, quietly made other "lighting arrangements," and the performance proceeded without further incident or interruption. At the close, on an invitation to discussion, Mr. Nicholas Kilburn, whilst complimenting Herr Dobler as a consummate *artiste*, courteously disputed the conclusions that the performance of the Davenport Brothers "caused many persons to believe in Spiritualism," and submitted that, from what they had just seen, or already heard, they must not go away with the impression that Spiritualism had been exploded.—Herr Dobler was heartily thanked for his smart performance, after a short discussion characterised by *suaviter in modo*.—One or two reputed Spiritualists were present. The only instruments Herr Dobler called to his aid were an ordinary table, bell, and a tambourine of the kind in fashion with the young ladies who parade

with the Salvation Army. The Herr was also under the supervision of a committee appointed by the company, and perfect satisfaction was expressed. In one case two gentlemen had to place their feet and hands against and upon the corresponding limbs of the entertainer, who in this situation went through a very clever exploit undetected. Lights which looked phosphorescent flashed about the room; bell and tambourine also appeared to be enjoying sundry eccentric gyrations in mid-air; and the cry of "Cuckoo" over one's head tended to deepen a pleasant and not alarming mystery. A small ordinary table stood near the performer, one of whose best feats consisted of getting into a coat belonging to one of the committee, who had taken it off for the purpose, the Herr meanwhile, when the lights were put out, being fast in the coils of a sealed rope. [The report omits to state what was observed when the light was unexpectedly struck.—Ed. M.]

It only requires that the reader compare the conjuring report above with that which precedes it, to at once perceive the difference between conjuring and spiritual phenomena. In the former entertainment, certain things occur, no one knows how except the initiated, though they are professedly paltry tricks, and as an exposure of Spiritualism, as great a swindle as ever placed a man in the dock. Public opinion is gradually being released from the childish belief in the statements of conjurers—whose profession it is to deceive—and the truth is coming into view, that the Spiritualists are the honest people, and the conjurers are the rascals. "Mostly fools," as Carlyle said, are the conjurer-duped opponents of Spiritualism.

In the seance, on the contrary, there is no mystery, no belief necessary, no interest in deceiving. The conjuring Dabblers and Drivellers are glad to make a false pretence of exposing Spiritualism, that they may deprive the public of their coin. When the conjurer speaks of "So-called spirit-manifestations, which were and are now palmed upon the public as Spiritualism," he, of course, must refer to his own: and then he is correct.

Mrs. Hall has no such interest at stake, and requires to make no profession whatever; her manifestations speak for themselves. Her phenomena are *seen*, not merely heard or felt: and when they are heard, it is in testimony of who and what they are. You have seen a comical looking figure on the end of a cart-shed, its arms waving vigorously as the blades of a windmill: that represents the conjurer, and his inane tricks, which require so much stiff lying, in print, to state what they *are not*. On the contrary, the spirit manifestation is the introduction to us of a human being from the invisible world, and he can tell who he is, and be recognised, just as effectually as if he were a permanent denizen of earth.

**DARLINGTON.**—This source and centre of activity in the past, we have visited many times in hope and joy. The following letter says all that is necessary, the writer being the pioneer who publicly opened the question out thirty-two years ago:—

To the Editor.—Dear Brother,—I am sorry that I cannot send you such good news as I could wish from this, the Pioneer Town of Modern Spiritualism; yet a simple statement of the truth may be acceptable on the present occasion. It was in Darlington where platform work was first begun in England, in the month of May, 1853, and where the first National Convention was held, in 1865, which was promoted and nobly sustained by our deceased brother, Mr. John Hodge. And should we not on the present occasion seek to confer honour and blessing on our self-sacrificing, devoted sister, whom the present number of the *MEDIUM* is, by your kindness, devoted to honour?

The friends here are still devoted, true and earnest in the Cause. But you do not hear from us of late, because we have nothing of a *public* nature to forward to you. On account of hard times, and the dispersion of many members or supporters, our platform work could not be so well sustained; but excellent seance work is being continually realized, and a gradual and solid growth is thus promoted. The revival of trade will no doubt restore the activity of the Spiritual Platform in Darlington, and then, such spiritually-favoured and noble workers as our sister, Mrs. Hall, will be most thankfully and kindly received here. Opposition to Spiritualism has no weight here. The Spiritualists of Darlington know the truth! and on this rock we rest and continue, and we bless all workers, and all honest truth seekers.

With best wishes for the success of the "County of Durham Number," I remain, yours truly,  
D. RICHMOND.  
4, North Eastern Terrace, Darlington.

**HETTON-LE-HOLE:** Miners' Hall, May 10.—Mr. W. Westgarth, while under control, gave a most interesting address on a subject chosen by the audience:—"The Drama: its influence upon mankind, is it for good or evil?" The illustrations drawn were to the point, the lessons deduced were very good, and the manner in which the subject was treated met with the full approbation of the audience, if we may judge from their occasional applause. At the commencement a child was named, and that ceremony was in itself grand.—JAMES MURRAY, Sec.

**BISHOP AUCKLAND:** Gurney Villa, Temperance Hall, May 10.—Developing Circle at 9 a.m.: a very successful meeting, several proofs of spirit identity. At 6 p.m., developing circle. We had a good harmonious meeting, some very intelligent addresses by our spirit friends through different mediums, also some clairvoyant descriptions. We are

glad to say that we are making good progress here, and before long we hope we will be able to bring some good mediums out, that will be very useful to the Cause.—COR. SEC.

**WEST HARTLEPOOL:** Temperance Hall, Brunswick Street, May 10.—We formed a circle in the morning, addressed by the guides of Mrs. Haines and Mr. D. Ashman; a very harmonious and instructive service was the result. In the evening the guides of Mrs. Haines spoke on "The Spirit-world," in an admirable manner, which was apparently enjoyed by a fair audience. Mr. Ashman's prolonged introductory address from the chair, possibly limited Mrs. Haines's utterances, to whom our thanks and good wishes are presented, with the hope that she will visit us again. In the evening a circle met at Mr. Oliver's, and was maintained in a highly edifying and satisfactory manner till 10.30, by the guides of Mrs. Haines, Miss Gertrude Wardell, and Mr. Oliver. During the day a quantity of Mr. De Main's lectures, the gift of Mr. Oyston, was distributed.—Wm. WARDELL, Sec., W.H.S.A., 8, Havelock Street.

**MIDDLESBOROUGH:** Granville Rooms, Newport Street, May 10.—The death of Mr. Scott's sister kept him from being with us. In the morning two of our members and the president related experiences, which proved very interesting and instructive. In the evening Mrs. Middlington spoke on the camel going through the eye of a needle as being like a rich man entering heaven. She thought the rich could not claim heaven for their church and reformatory building; heaven was to be filled by other means, which would give us a religious system that would prevent crime instead of punishing it.—A. MOSKIMMING, Secretary.

## COUNTY DURHAM MEDIUMS AND SPEAKERS.

Our weekly reports give a fair record of the work constantly being done by the spiritual forces operating through County Durham mediums. Mr. J. G. Grey and Mr. Jos. Stevenson reside at Gateshead, which at present has no public work of its own; they are constantly at work on many platforms. There are also Mr. Jos. Hall; and Mr. W. Westgarth of Sheriff Hill. At Sunderland there is no public movement at present, but Mr. John Rutherford and others have done good platform service in the past, and we hope to hear of their work before the public soon again. Mr. F. Walker has been often mentioned as a willing and worthy platform worker. Mr. J. Livingstone is frequently heard of, and Mr. John Scott, clairvoyant, is in greater request than his health will sustain. In the Hetton district also is Mr. Campbell, a remarkable materializing and physical medium. All these, and others we may have overlooked, live in the radius of a few miles. To them we should add Mr. Harms, healer, Monkwearmouth. Mr. Raper, a successful healer, now in London, formerly lived at Jarrow; and Mr. W. H. Lambelle, now a minister, was developed in South Shields. At Chester-le-street, the former abode of Mr. W. H. Robinson, the Cause was opened up by Mr. T. M. Brown, some years ago: now it is being revived. Near to that place is the West Pelton centre, where a steady work is being done with local mediums; and near by lives Mr. William Pickford, the pioneer trance medium of the district. At Felling there is an active work in operation; amongst speakers already named, Mr. J. Meeks is frequently heard of, and this week the name of Mr. J. Hopper is added to the list.

**FELLING:** Park Road, May 10.—Mr. Jos. Hall delivered a lengthy address on "Heaven," out of which several questions arose, which were satisfactorily answered. In connection with the Felling Spiritual Investigation Society we have commenced a class for mutual improvement, which meets every Sunday morning at 10.30, to which the public are kindly invited. Mr. Robt. Redhead will read a paper on "Vegetarianism." Mr. Joseph Hopper will speak on "The necessity of a God" on Sunday next.—JOHN T. HOGG, Sec., Sheriff Hill.

In Stockton, there is at present no public work, but earnest friends of the Cause, as there is at Ferry Hill and Spenny-moor. Mr. J. Dunn lives in this district.

**SPENNYMOOR:** Waterloo Long Room, May 10.—Mr. Lamb's guides gave a very instructive address on, "Man, Know Thyself." We are sorry to state that for want of speakers we must discontinue public meetings at present, but the circle will be sustained, with the hope of developing some speakers of our own.—B. GIBSON.

The following reports are from Shildon.

## SINGULAR SPIRITUAL EXPERIENCES AT OLD SHILDON.

Travelling about as I do continually, things spiritual often crop up in an unexpected manner. Where I came here I called upon Mr. Tyrrell, a clairvoyant and clairaudient medium in his normal state. He described a spirit-form standing by my side, with his right hand upon my shoulder, and minutely described him even to a black-thorn stick which he carried in his hand. I acknowledged the spirit as "Robert Lonsdale," a dear departed friend and a tailor by trade, one of the first founders of Forestry in the Newcastle-on-Tyne district. Mr. T. then said: "That is very singular, but that spirit has made its appearance to me upon various occasions, and rendered me great services"; and instanced the following: "Upon the first occasion, I was walking through the fields. A man suddenly appeared to me, and said, 'Good morning, Sir, I want a word with you if at liberty. You must not go to America, but go into business and make an effort yourself, and we will give you every assistance we possibly can.' I said: 'What can you do for me?' He said: 'Ask no questions: do as I bid you, and you will succeed' He said good morning, and went his way. After walking about ten paces, I looked round to get a glimpse of my strange visitor, but could see no one far or near.

"On the second occasion, being in great distress of mind, I tried to read but found it impossible to do so. On looking up I saw a man sitting in a chair. I said: 'Beg your pardon, I did not see you enter: what can I do for you?' He said: 'You can do nothing for me; but according to promise I have come to help you.' He then detailed to me how I could get out of the difficulty. I again began to ask some questions. He said: 'Ask no questions, but do as I bid you, and everything will be right.' He bade me good afternoon, and gradually disappeared.

"On another occasion, when in difficulties to meet a bill, he appeared and told me of one who wanted to see me badly, but he did not know my address. If I would go to the place he named, I should see the man who would help me out of the difficulty, by the payment of a bill he owed me. I went as directed, and found the man had sold his effects off, and was going to America. He paid me the account, which more than paid the bill I wanted settled."

I could send many other instances, but your space will not allow. I may say, Mr. T. is desirous to make himself generally useful to the Cause, and will give his services to any local Society. I have formed a circle since coming here; Mr. T. sits at it, and in a short time I may send you some of our experiences.—Your fraternally,

ED. E. PEARCE

Foundry House, Old Shildon, Durham, May 9th, 1885.

#### MY FIRST EXPERIENCE IN SPIRITUALISM.

Being in business difficulties some time ago, I happened to explain them to a friend whom I was visiting. Upon my asking his opinion, he remarked, "There is a gentleman at Old Shildon, who is giving some extraordinary information on business matters, we will try him." I laughed at the idea, but at last consented to go, when my friend said: "He is a Spiritualist and a good medium." When I met the gentleman in question I found him very sociable; he told me he disliked sitting with strangers in strange places, but upon promising to obey his directions, we arranged for a circle at my friend's house. We sat at a table and commenced singing, when all at once a great change came over the medium; his face turned first to a deep red and then to white. After looking around for a short time, he sat quite still as though in a deep sleep. At last he greeted us, and told me what my mother was like, telling me the name of a present she had given me a short time prior to her death, and repeated her dying words to me.

He then went into my business affairs, and whispered a few words into my ear. Oh! those words: I shall never forget them. My head commenced to swim, and I felt like one losing all power over himself. I thought, "Can I be in the presence of one who knows more of my business than I know myself?" The medium told me not to get excited, and went on to explain: "When you get home, there will be a letter for you, and when you peruse its contents you will find that your difficulties have dispersed, and your mind will be free from care."

Although I did not expect a letter, the words of the medium were amply fulfilled.

I next inquired the name of the controlling spirit, and was informed it was "The Schoolmaster" or "Mr. Ellis." After singing a hymn, this most remarkable meeting terminated.

The medium has no self-interest in the matter, for when we offered him a small donation he refused it. Since that time I have taken the Medium and I shall continue to do so, for I am now highly interested in the Cause, and I wish it every success.

G. R.

Bishop Auckland.

Towards the east coast we touch on West Hartlepool and Middlesborough, whose weekly reports show that local mediums can sustain very successful meetings.

WEST HARTLEPOOL.—The report of Sunday's meetings indicate the existence of several local mediums, Mrs. Haines being from Ferry Hill. We have repeatedly had verses sent us written through the mediumship of Henry Richmond Wardell, about eighteen years of age, and son of Mr. Wardell, Secretary of the Society. Mr. Wardell writes, on May 11:—"I enclose for your perusal and publication, as directed by Henry's guides, a written communication given by them through him yesterday morning, they saying you would get it translated and publish it in the English language"—

Parva domus nemorosa quies  
Lex tu quoque nostris  
Hospitium laribus subsidiumque diu  
Flora tuas ornet postes Pomonaque mensas  
Conserat ut varias fertilis hortus opes  
Et volucres plectae cingentes voce canora  
Retia sola canent quas sibi tendit amor  
Horseri colles dulces mihi saepe recessus  
Dent atque hospitibus gaudia plena meis  
Concedatque deus nunquam vel sero senescas  
Seroque terrenas experiare vias  
Integra rodantur quae plurima salenta rodant  
Detur et ut senio pulchrior entitas.

Hanc in gremio resonantis sylvæ  
Aquis hortis aviumque garritu  
Caeterisque renidentem villam  
Non magnificam—non superbam  
At qualem vides.

Commodam, mundam genisalem  
Naturæ parem faciens artem  
Sibe vitam placide  
Et tranquille agendam  
Defignavit instruxitque.

Of the character and probable source of the Latin communications, we leave the classical reader to judge. Mr. H. R. Wardell has no knowledge of Latin. A friend has furnished the following translation of the first communication:—

In a small woodland house where Peace reigns, (Thou art a law to us), and the hospitality and assistance of the Lares abounds, and Hora adorns thy threshold and Pomona spreads her store upon thy tables, thou sowest in order that various abundance may crown thy fertile garden. Surrounded by melodious voices, where Love, amidst singing, holds the sway, and where the beautiful mountains bound the horizon, God bestows on me the fulness of joy, where the earth is sown and the old flourish.

At West Auckland there are experienced workers, who occasionally hold public meetings. The principal point of

activity in the district is at Gurney Villa, where Mr. Eales, Mr. Hill and others frequently address meetings effectively. This leads us on to the old home of Mr. T. M. Brown, since whose emigration no public work has been reported at Howden. Close by is the former abode of Mr. S. De Main, and his warm friend Mr. C. G. Oyston. We have lost Mr. Brown, Mr. De Main and many other good workers from this locality, and now Mr. Oyston is about to follow. From Page Bank we have a report of powerful physical phenomena through the mediumship of Mr. Taylorson. It appeared lately in the *Newcastle Chronicle*:—

#### TABLE RAPPING AND TABLE MOVING.

Having heard of Mr. Taylorson, of Page Bank, near Willington, being an extraordinary strong physical medium, two acquaintances and myself, on Saturday, 28th of March, set off to investigate the phenomena. Mr. Taylorson and three of his regular sitters kindly gave us a sitting. We sat at a square oak table, with our hands lightly placed upon it. The table commenced to rock from side to side, and so violently that I expected to hear the slate fall off [a slate had been placed upon the table, with a piece of pencil tied to it], but this did not occur. We all placed the tips of our fingers only on the table. One of the sitters asked that the table should be lifted, if the spirit friends could do so. After being rapidly rocked to and fro a few times it gradually rose some three feet from the floor, and lowered. Next the "control" was desired to lift it again higher, and this was done, the table rising so high that we had to stand up in order to reach it. After being elevated about six feet, it was put gently down again, but not in the exact spot where it had stood before. A request being made that it should be put in its proper place, this was at once done. The spirit friends were now requested to touch each sitter with a paper tube. The demand was complied with, each person being touched gently upon the cheek. During the sitting the slate was resting at the extreme tips of our fingers. We heard the pencil as though writing. I leaned over with my ear close to it, and if a human hand had been employed I must have perceived it. One of the party requested that the slate be turned over, which was no sooner said than done, and the writing continued. I asked if the writing had any connection with me, and there was a very distinct tap upon the slate with the pencil, which was understood to mean "No." Next came a tambourine playing and floating over our heads, and then began a darcy dance, the medium singing a rattling air (I forget the name), the tambourine beating and a bell ringing, and both keeping excellent time. One would have thought there were a dozen darcies at work, dancing and playing and making sufficient noise to be heard over all the house. The "control" whilst in earth life had been an eccentric character of Bishop Auckland. He accosted one of my friends in a familiar manner. Upon the slate was written, "Robinson (one of the sitters, till lately a Secularist) will make a good medium. Persevere. Signed, Friend." This was written in a circle, with "Persevere" and "Friend" in the centre. I may say that the medium who acted on this occasion cannot read or write, and if any honest investigator desires a sitting, he or she can get it by writing to him. He is a pitman, and does not give sittings for pay. In fact he would take it as an insult to be offered money. For my part I may say that I have till recently been a Materialist, and never was afraid of owning it. The day is not far distant when the phenomena will be believed in, such as I have described above, just as the telegraph and telephone are believed in at the present day, and it will be as easy for the Tyndalls of the future ages to tell all about the one as the other.

EDWD. E. PEARCE.

Foundry House, Old Shildon.

Making the circuit to the North-West we hear of no public work recently in the Consett district, where so much debate and activity was manifested in the past. It is not by noisy contention that the Cause is best promoted, but by quiet spiritual work. The Rev. Baitey, Rev. Howard, Rev. Ashcroft, and other peddling preachers who made money by opposing Spiritualism, are now silent.

The people of this county are highly mediumistic. The temperament is fine and impressible, possibly caused by so many being confined from the light and atmosphere in the coal mines. No county has done more to promote Spiritualism on a non-professional basis; and the Cause has gone on steadily, and with solid and increasing progress. We have not been in it for several years, so that our running remarks, no doubt evince many omissions, which friends might have avoided by assisting with information.

NEWCASTLE.—On the 3rd and 4th inst., Mr. A. D. Wilson, of Halifax visited here, and gave some excellent inspirational addresses from our platform. The wet and stormy weather considerably affected the attendance, but those who attended were amply rewarded. Should he visit us again, we hope friends will keep it in mind and give him a crowded house. On the 10th Mr. W. H. Robinson gave an interesting address upon "Spiritual Healing, by Faith or Knowledge—which?" The Quarterly Meeting of the Society was held recently, when the usual report was read and adopted. The Treasurer's accounts showed a balance in hand of £8 12s. 3d., which was entirely owing to the great efforts of the ladies at the recent Sale of Work. Mr. J. J. Morse is announced to lecture on Sunday next.—ERNEST.

BRADFORD: Milton Room, Westgate, May 10.—Our rooms were inaugurated yesterday, and I am happy to say very successfully. In the evening the rooms were filled, and the audience, amongst which were strangers, listened with rapt attention to our speakers, Mr. Morrell and Miss Wilson, the latter giving about twelve clairvoyant descriptions, eight being recognised. Our speaker next Sunday is Mrs. Illingworth.—C. A. HOLMES, Sec.

## ARRIVAL OF MRS. E. HARDINGE-BRITTEN.

The special nature of our contents this week, necessitates the condensation of two lengthy reports which have reached us, of the arrival of Mr. and Mrs. Britten, at Liverpool, on Sunday evening. Finding it more convenient to sail in the *Baltic*, they arrived two days sooner than expected. A telegram enabled Mr. J. Lamont and other friends to meet the vessel. Mr. Morse's service at Rodney Hall was considerably shortened, and a large party of Liverpool Spiritualists was enabled to give the visitors a very hearty reception.

Shortly after 8 o'clock, Mr. and Mrs. Britten reached the hotel, and the company was so large that the Banqueting Hall had to be used. Mr. J. Lamont opened the meeting with a warm and appropriate personal welcome, and also in the name of the Society. He was followed by Mrs. Britten, who gave some account of her work since she left England, having stated previously that on the voyage to Liverpool she had delivered half-a-dozen addresses to appreciative listeners. She expressed with manifest sincerity the pleasure which that warm and largely attended reception afforded her, wholly unexpected as it was. A brief account of protracted work with friends old and new in New York and Brooklyn was given. They had taken part in the editing and publishing of a paper, which, though of secular interest, had opened means for promoting spiritual knowledge. Notes of hard work and long journeys were briefly given, with remarks on the success of the last new book, how the edition had become exhausted, and a new one required to meet the increasing demand. She spoke of the permeating power of the Cause generally; how it was enlightening the teachings of the Pulpit and elevating the tone of the Press, causing a gradual and gratifying revolution in personal habits and social customs. It was giving a soul to the usual material avocations of life, renovating institutions and removing error from the domain of religious thought. The Cause itself was taking on a more healthful aspect, and making its mark on a nobler class of minds. The path was also becoming smoother for the adherent, which was an inducement for those to enter it, who would have been deterred by the difficulties of some time ago. She expressed much satisfaction with the progress of the work in America, and also of the great kindness which she had received all through her sojourn; and then she referred to the ties which bound her to her many friends in Old England. They felt many calls upon them, and a warmth of friendship which could not be forgotten, and of which that grand reception was a spontaneous and unlooked for expression. In the future, like mountain-tops enveloped in a glorious light, new paths of duty and fresh responsibilities opened out before them. While acknowledging the GREAT MIND as Master, still they would use their own judgment. She thought their arrival most propitious, they took a higher stand in Liverpool than even before, and that welcome was significant of a new era now unfolding.

Mr. J. J. Morse was called on to move a resolution of fraternal greetings from that meeting, to Mr. and Mrs. Britten on their arrival amongst them; with the earnest hope that Mrs. Britten may long be spared to serve her invisible friends and the Cause. This was seconded by Mr. R. Chatham, supported by Mr. Charlton, and carried with acclamation. Mr. and Mrs. Britten made a formal reply, which closed the proceedings; but a smaller party then adjourned with their visitors to a social repast, which, considering that Mr. and Mrs. Britten had just terminated a long voyage and needed rest, was almost inordinately prolonged.

Mr. and Mrs. Britten both appear in excellent health and spirits; and full of energy and lofty resolution. The Cause has made tremendous strides in their absence, and their appearance on the scene places them in a position from which they will reap the advantage of the progress which has recently taken place, and thus their labour will be all the more valuable.

**LEICESTER:** Silver Street, May 10.—Mr. Bent discoursed on "Who will render to every man according to his deeds."—Rom., ii. 6. The Control was very earnest in impressing Spiritualists with their duty to each other, when we take into consideration God's justice to us in judging us only according to the deeds done in the body. Our meetings have been well attended of late. On Whit-Sunday Mrs. Groom will be with us, and we hope also to have her company at our picnic on Whit-Monday.—S. A. SHEPHERD.

**PLYMOUTH:** 10, Hoegate Place, May 6.—Mediums under control: Mr. W. Burt and Mrs. Thomas, through whom were given brief but brilliant descriptions of the glorified state, also words of counsel, admonishing all to a lively exercise of the spiritual gifts they were so happily possessed of. Mr. Dart offered a very earnest invocation, followed by an address which gave great delight to all present.—Cox.

**HERWOOD:** Argyle Buildings, May 10.—Mr. Enos Ellis, of this town, gave a very good discourse on "The Organism of Man and Animal," which was listened to with marked attention. Mr. Ellis also pointed out how the Cause would prosper if more mediums of the Joseph Armitage type would come forward; in which, he said, they would not only win the esteem of those with whom they had come in contact; but by their actions would build a noble home in the realms beyond. We understand that Mr. Ellis has offered his services every time there is no other medium; thus we shall expect someone on the platform every Sunday. Mr. Singleton, of Bury, presided.—Cox.

**WISSEY:** May 10.—At 2.30 Mr. Briggs, of Bowling, gave a very good discourse on "The use of Spiritualism." The guides showed the advantages of spirit communion while here below, so that we may have a right notion of what to expect when we are called upon to leave this earthly plane. We had a good audience, who listened attentively to what was given forth. In the evening Mr. Frith, of Bowling, and Mrs. Ellis, of Low Moor, spoke very eloquently and to the point, holding the audience spell-bound the whole of the time. I believe that many were convinced of the truth of Spiritualism by what was said.—C. W.

**BRADFORD:** 448, Horton Lane, May 3.—In the afternoon, after a good address, Miss Beetham gave several delineations of character to members of the congregation. In the evening the subject was "The power of Spiritualism to uplift humanity," after which a foreign spirit took control and sang very beautifully.—May 10.—Mrs. Craven in the afternoon gave a very satisfactory discourse on "Shall we know each other there?" In the evening "The Communion of Saints" was the theme, asking—has it ceased? and if so when? At the close of each discourse questions were answered very satisfactorily.—J. PARKER.

**STONEHOUSE:** Union Place, May 10.—11 a.m., good attendance, subject—"Grandfather's Clock"; Medium, Mr. W. Burt. Time must exist as long as evolution goes on, whether in this material world or that which is called spiritual. Circle: Many questions answered by controls.—7 p.m., subject—"The singing of birds." Nature's gifts of song, and mind as existing in the world of sound brought out many points. The discourse was delivered in a powerful and energetic manner, and was highly appreciated by a good audience. Circle: The controls of Miss Bovett arranged the sitters, and also through whom several communications were made. Miss Hill, Mrs. Dart, and Mr. Dart also took part in the services.—Cox.

**OLDHAM:** 176, Union Street, May 3.—Mr. Johnson answered some very complex questions, which were both pleasing and instructive. Some people have the idea that spirits can tell anything that is asked of them. In the evening the subject was, "How can man attain to the highest standard of his nature?" This was clearly elucidated, being listened to with rapt attention for over an hour.—May 10.—Mr. Bowmer, of Salford, spoke twice. The evening subject was "How to obtain happiness," which was an excellent scientific lecture, and was listened to very attentively for more than an hour. We have a public circle in our room on Tuesday evening, which is doing an excellent work.—JAMES MURRAY, Sec., O.S.S., 7, Eden Street, Frankhill.

**NORTH SHIELDS:** 6, Camden Street, May 10.—Mr. J. A. Rowe gave us a very elaborate and instructive address entitled, "An Hour with Cicero." He commenced by giving a succinct but lucid biography of Cicero; then dwelt more fully upon a few remarkable events of his life; together with some of his ideas and teachings concerning Deity, Immortality, &c.; concluding by pouring upon his life and works the light of Spiritualism; comparing and demonstrating some thoughts, ideas and teachings common to both. Dr. Bates of this town presided.—R. HEDLEY, 7, Stanley Street.

**BACUP:** May 10.—In the afternoon Mr. Newell answered a series of questions, to the satisfaction of all present. In the evening there were three subjects chosen: "Man's responsibility," "Over There," and "Who tempted Adam to eat of the forbidden fruit," all of which the controls dealt with in a masterly style, after which we had a short and lively discussion. On the whole we had a very pleasant day. The excitement appears to have died out in Bacup, and curiosity seekers who have usually attended our meetings have ceased to come. But those who have had clairvoyant and other evidences, still rally round us, so that we get more intelligent audiences, and better conditions for the speakers.—JOHN BUCKLEY.

**MANCHESTER:** Temperance Hall, Tipping Street, May 10.—In the morning the controls of Mr. McDonald took for their subject, "Give man Truth," showing that there is nothing in nature but what is true, and that man alone is an offence to truth. In order to comprehend the nature of this address it would require to be given in its entirety; it is impossible to make selections from it. In the evening there were three subjects chosen by the audience, all of which were dwelt upon: 1st, "Show us the Father"; the controls pointed out that the Father could only be seen through his works: 2nd, What is the utility of Spiritualism? 3rd, Is the Bible a book of Divine Inspiration? All the subjects were treated in a clear, logical and convincing manner, and evidently gave great satisfaction. Questions from the audience were invited, but none were brought forward.—W. LAWTON, 46, Gray Street, Kirby Street.

**DEVONPORT:** 98, Fore Street, May 3.—At 11, the controls of Mr. W. H. Tozer discoursed on "The Gospel of Christ" to an appreciative though small audience.—At 3, a private circle was held as usual, at which two gentlemen and a little girl were controlled, and spoke to those present on the advantage of Spiritualism generally. It was indeed gratifying to hear the voice of a lady who passed from earth some time since, speaking through the organism of her own son, proclaiming her continued existence beyond the tomb.—At 6.30, the controls of Miss Bond gave a lengthy, interesting and instructive discourse on "Christianity—Its relation to Spiritualism." The controls said, the reason why leading professing Christians did not care to investigate Spiritualism was because they feared, if they but investigate it, they would receive such truth as would cause all the creedal, dogmatic opinions which they have nursed since their infancy to be entirely wiped out.—HON. SEC., D.F.S.S.

**SPIRITUALISTS VISITING MORECAMBE** are requested to inspect the stock of Fancy Goods, Jewellery, &c., at J. W. JAMES'S, Victoria and Queen's Market Bazaars (under the clock).

**A GENERAL SERVANT** wanted in a homely family. An experienced person preferred. Write to "A. D.," care of Mr. Burns, 15, Southampton Row, London, W.C.

OBITUARY.

DR. SPENCER T. HALL.

Many of our readers will experience a feeling of sympathy on learning that Dr. Spencer T. Hall passed away, at Blackpool, on April 26, 72 years of age.

In his prime he was a popular mesmerist and author on the subject; and being of a poetical and literary turn he made the subject considerably known by his writings. His *Phreno-Magnet*, a periodical, and other works now sell at enhanced prices, as they are rarely in the market. Latterly the once dashing "Sherwood Forester" led a quiet, retired life as a homoeopathic practitioner, and occasionally having resort to his pen.

A circular has been issued which says:—"We regret to be compelled to make known that his family is left in a state of complete destitution. Mrs. Hall is also thoroughly broken in health; she has been worn down by long watching and much privation, two things which she has tried hard to hide from the knowledge of those who were disposed to show sympathy and give aid. Three children are left totally dependent upon her. It is, therefore, essential that something should be done without delay."

With the hope that those of our readers, who are in a position to do so, will aid in this work of true charity, we publish these particulars. The appeal is signed by S. Pilling, Baptist Minister; F. H. Williams, Unitarian Minister; J. S. Bulmer, Free Church Minister; W. Wilson, Editor *Gazette*; J. Wayman, Congregational Minister, Editor *Times*; and other gentlemen, all of Blackpool.

The Memorial Card contains the following lines:—

O God of Mercy, Love, and Truth!  
Let our whole trust be placed in Thee;  
Our Guard in childhood, Guide in youth,  
Our Solace in maturity;  
From the beginning to the end,  
Our Father, Saviour, Brother, Friend.—*Spencer T. Hall.*

EMIGRATION OF MR. OYSTON.

Will you kindly inform your readers, that I propose leaving England in a few days, to rejoin my friend, Mr. De Main, in America? Your compliance with this request will obviate the necessity of correspondence with those who may desire to secure my services as a speaker in my present sphere of labour, and many friends and acquaintances, whom I cannot visit personally, will thus be apprised of my intentions.

The necessities of practical experience solicit a more enlarged expression of activity in the furtherance of my mental and spiritual unfoldment, therefore in obedience to the dictates of my inner being, I am resolved to elicit as much utility from my present existence as time, opportunity and circumstances can possibly supply.—C. G. OYSTON.

THE CHILDREN'S LYCEUM.

BRADFORD LYCEUMS.—A "Visitor" informs us that at Walton Street, on Sunday, there were present 18 girls, 19 boys, 13 adults and 21 visitors. The new Conductor naturally found the calisthenics rather confusing, as we all must do when we take up a new undertaking. He said the Church had put him in for twelve months, so that he has ample time for improvement, and Conductors profit by their work as much as any other member. Some other of the new officers failed to attend, which made it all the more awkward. Four classes were formed for the usual studies. In the adult class those who had hitherto been well-experienced in the Lyceum, placed the new leader at a disadvantage, but if good feeling prevail, the experience in the possession of the whole will soon become disseminated. The Conductor announced that the Littleborough picnic would be attended, but no fares would be paid out of the funds. Some sharp discussion ensued, which assumed considerable violence, and the session terminated in confusion; the Conductor saying that they who held the money would be master, and to have it all their own way, they would shut up the Lyceum to get rid of the old workers. Those who built up the Lyceum feel aggrieved, and another Lyceum is contemplated. All this will be useful. It is well that experiments of every kind be made; for the plan of the spirit-world is sure to turn out to be the best. We would be sorry to see Walton Street suffer. It is the worldly elements—possession, place and power—that have in all ages confronted the work of the Spirit. We hope all friends will be admonished by the higher influences, and in due course act wisely, and for the highest good of themselves, and the true welfare of the Cause that all love however much they may be mistaken sometimes. It is said to be the intention of the new Lyceum, if it can be got into shape by Whit-Tuesday, to give the children a treat to the picnic.

CLAIRVOYANCE IN MOTHER AND CHILD.—An incident occurred at my house the other day, which I think is worth recording. A gentleman wrote to me, saying he had lost a very dear friend, and he wished to know if Mrs. Groom would allow himself, his wife and a friend to sit with her, hoping that they would thereby be enabled to glean some knowledge respecting this deceased friend. In reply, I wrote to say that Mrs. Groom was perfectly willing to do all she could for him, and in due time he arrived at my residence. While sitting and talking, Mrs. Groom described several spirit-friends, amongst whom was the one about whom he was anxious to know. My youngest son, Robert Owen, recognised the descriptions of this friend, and he said to his mother, "Will you ask that gentleman if he has any one belonging to him who committed suicide?" and added: "I see a man who shot himself; I can hear the report." He went on describing the outside of a workshop or factory, and then said: "I see him come into a room and sit down; he seems to be in great trouble; he sits two or three minutes and now shoots himself." Now all this was exactly correct. It was the gentleman's brother who shot himself in London some years ago. Another incident was also described by my son: he said: "I see a gentleman run over by an express train." This was also correct. He likewise described two men fencing, but we were unable to trace this incident to any particular person. I, however, think it is a friend of ours in the spirit-world, who was, in earth-life, a soldier in the dragoon guards, and was very proficient in fencing. My son is only eight years old, so we have much to hope from his clairvoyant powers in the future.—R. GROOM, Birmingham.

WORK IN LONDON.

WALWORTH: 43, Manor Place, May 10th.—A good audience assembled to hear the instructors of Miss Keeves. The audience declined to choose a subject, and the guides took "Immortality," and dwelt upon it in a very impressive manner, showing what elevating influence it would have upon mankind, if only they could grasp and understand the true position of man in the spirit-world as revealed by Spiritualism. After the address, the medium was influenced by a spirit who told us he was a black man. He said that spirit communion was known and practised more among the blacks (whom we call heathen) than among ourselves.—COR.

KENTISH TOWN: 88, Fortress Road.—On Saturday evening Mr. Hopcroft's seance was successful; his clairvoyant descriptions were good.—On Sunday evening Mr. Swatridge lectured on the "Three degrees of Spirit-life," which was considered one of the best efforts of his controls. Questions at the close were answered satisfactorily.—Mr. T. S. Swatridge will hold a social Tea Meeting at 88, Fortress Road, Kentish Town, on Sunday, May 31st, to commemorate the opening of his new seance room. Tea from 6.30 to 7.30; Meeting afterwards, chair to be taken at 8 o'clock, various mediums and speaker will take part. Tickets ninepence each.

JERSEY: May 10.—At 3 p.m. we held our usual circle, at which we were favoured by our spirit-friends with a more decided physical demonstration than we have hitherto had. After the evening service we had another circle, and we feel much encouraged by the assurance that some good result in favour of the Cause is in store for us in the immediate future. If we do our very best we are certain they will do theirs. We held two circles during the week, at one of which the writer of this felt the special and near presence of a dear relative on the "other side," who exerted a partial control over her.—EXCELSIOR.

PLYMOUTH: Richmond Hall, May 10.—At our circle for development this morning, we had some good remarks from the spirit-world by the guides of Mrs. Trueman, Mr. Hill and Mr. Fish. In the afternoon the guides of Mrs. Chapman and Mrs. Trueman spoke for some time, while several of the sitters were being worked on by our friends. At the evening service, the attendance was fair; the guides of Mrs. Chapman opened with the invocation, and Mr. Stentiford read an address by Mrs. Tappan; Mrs. Trueman's guides then gave a telling address on "The Duty of Man," which was listened to with great attention. Afterwards they gave several clairvoyant descriptions, with their names, the greater part of them being recognised.—PLYM.

HALIFAX: Winding Road, May 10.—To-day we held our Anniversary Services, and in the morning, Mr. J. Armitage spoke well on ten subjects chosen by the audience. Having so many, it took an hour-and-a-quarter's very fast talking to get through them. They were all handled in a masterly style, and every satisfaction was given to the questioners and the large audience. The Halifax friends are always pleased to see Mr. Armitage and to hear his guides. In the afternoon and evening we had Mrs. Groom at the Mechanics' Hall. About 700 persons attended in the afternoon, who all seemed highly gratified to hear her guides speak on "Spiritualism and its Sources." Mr. Armitage presided. In the evening Mrs. Groom spoke on "Spiritualism and its Claims," in such a manner as to convince the hardest sceptic that it was from a higher source than herself. There were about 900 present, and the interest was so intense that she could be heard in the farthest part of the room. After each discourse she gave clairvoyant descriptions of departed friends, nearly all of which were recognised. The collections were larger than ever, which tends to prove what I have often remarked in these columns, that Spiritualism is growing in Halifax. The writer, in the absence of our respected chairman, Mr. Culpin (absent through a brother passing away) presided, and announced to the people of Halifax and district, that the collection was intended to go towards the erection of a suitable place in which none would feel ashamed to worship.—On Monday, Mrs. Groom addressed a fair and much-gratified audience at Windy Road. The Controls were "General Gordon," "Queen Elizabeth," "George Dawson," and others. Mrs. Groom appears to be surrounded by high, intellectual spirits, and the good to the public she and her guides are doing no one can estimate. The whole services were filled with love and harmony, and many expressed that it was good to be there.—S. J.

GLASGOW: 2, Carlton Place, May 10.—The bright weather which has prevailed of late has somewhat slackened the attendance at the evening meetings, while it has on the other hand given us larger audiences in the morning. The work and personal influence of our good friends, Mr. and Mrs. Wallis, are held in as much esteem as ever, their walk and conversation at all times being characterized by the sweetest traits of manhood and womanhood. Spiritualists from other Scotch towns are continually finding their way amongst us, and are thus able to participate in the good things which flow through their mediumship. At no previous time in their development have so many satisfactory tests been given of spirit presence; not a sitting is held but what recognition of friends is clearly brought out. To some light comes in great floods, others have to wait and watch till evidence is given, but nearly all who are in the habit of attending the several gatherings express their satisfaction with what is taught, and the manifestations given. Each Wednesday evening a district of the city is visited, and some friend's house thrown open for the reception of all in that neighbourhood who may desire to come; these meetings have filled up a much-felt want, being largely taken advantage of. A discussion class has been started on the Tuesday evening, at which papers are read and discussed. Last Tuesday evening, "The Cry for Reform" a paper by Mr. Wallis was read and its merits deliberated upon. On Sunday evening last we had a most vigorous discourse on "Peace or War," which stirred to the full the feelings of the audience. Regret was expressed that such powerful and searching thoughts should not have been taken down for publication in the columns of the *MEDIUM*. Mrs. Wallis has been spending a few days with the Dundee friends, where she met with a warm reception. On Sunday next she will occupy the platform here, her subject being "The Mission and Teachings of Jesus." The London friends will have an opportunity of hearing Mr. Wallis on that date at Cavendish Rooms.—J. R.

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Legacies on behalf of the Cause should be left in the name of "James Burns."

**THE MEDIUM AND DAYBREAK.**

LONDON, FRIDAY, MAY 15, 1885.

**NOTES AND COMMENTS.**

**MRS. HALL'S PORTRAIT.**—We have never met Mrs. Hall, and but little respecting her has appeared in the MEDIUM, notwithstanding the remarkable nature of her mediumship. This rather pleases us, as there can be no worse fault in a medium than the insatiable desire to attract attention. The good done quietly by real phenomena and indisputable facts, is that alone which spreads a knowledge of spiritual truth. The appearance in print is a secondary matter. Such a connected epitome of experiences as that given this week, is perhaps the best form in which a report could appear. Nor should the "graven image" be disregarded. We hold it as a truth, that the organization of every human being is a correct representation of their spiritual state and capabilities, if we could only read it aright. The clairvoyant and psychometrist can do much better than the purely physical observer, for these get at conditions that escape the perceptive of ordinary humanity. Yet, again, we maintain, that even these subtle qualities have their correlates in the physiology; and true science must be able in the future to probe the significance of the organism so profoundly, that the interior states can be read from the external configuration.

**MRS. HALL'S MEDIUMSHIP** appears to be of the *personal* type. The organism is indicative of that peculiarity. The strength of brain lies parallel with an axis passing from the chin to the back part of the crown. The central range of organs, from the neck over the top of the head to the root of the nose, also appears to take a leading place. These two ranges, crossing one another, constitute the frame-work of the mind, and are the bases of stability and strength. The type in Mrs. Hall's case indicates longevity and distinctiveness of character as an hereditary peculiarity. She will be hard to move from her mental position, as have been her family before her. A personal experience, a direct perception of facts, will only serve to convince her of the certainty of new forms of thought. In the same way she helps others into new paths. The materialized form, the description of spirits and personal surroundings, the re-incarnation view of things, all strongly indicate the "personal" plane of mediumship. The prophetic phase is very remarkable, and reminds us of the dictum of A. J. Davis: The future is as certain as the past. The *ominous* takes a prominent place in her vaticinations. A strong current of the genuinely *spiritual* appears to flow through all forms of Mrs. Hall's mediumship; rendering her work a sacred duty, and invested with superior attributes to touch the spectator.

OUR ENGRAVING is from a photograph by Mr. Ancrum, of Windy Nook, who has been closely associated with Mrs. Hall's mediumship since her first development. Mr. Ancrum has just opened a studio at 23, West Street, Gateshead, having acquired the negatives of Messrs. Gray Brothers. The firm will be able to produce high class work, Mr. R. K.

Ancrum having been thirteen years with Messrs. W. and D. Downey, of Newcastle and London.

Mrs. Hall's sitters have come forward in a hearty manner, and presented the portrait which we give this week. As she "does not make merchandise" of her gifts, it seems only proper that such a complimentary recognition should be forthcoming. We have printed some copies in excess, having the notion that this week's paper will be called for in the North. It gives us encouragement to persevere in introducing interesting features, when we meet with co-operation. As it is, we are not in a position to add to our Liabilities.

We wish the friends had helped us to do more justice to County Durham mediumship and platform workers. As it is, the forces muster admirably and are well distributed; and the phases of mediumship are of great range, and of high quality. The Latin communications are striking. We hope to have an opportunity to deal more explicitly with our many County Durham friends in the near future.

MR. BURNS'S EXPOSITION of the sheet-anchor chapter on which Christians rely, is a bold and incisive criticism. We have before suggested that Christianity did not originate in Judea at all. It is probable that it was a fusion of several sects (as it is at present), and thus a Judean locality is associated with matters quite foreign thereto. In Gerald Massey's great volumes there is much matter bearing upon the question, but the lecturer has not had time to read them. The whole thing is such a transparent imposition, that it only requires to be looked at without prejudice to be seen in its true colours. Some points are more amply stated in the report than in the reading, as there was not time to say all before the commencement of a lecture on another subject.

In the Leeds report a remarkable answer is given by Mr. John C. McDonald to a theological question. The majority of "spirits" accept all those statements as matters of fact which they are bound to endorse and explain. Some of these days we will have them giving a serious account of what became of "The House that Jack built"! Much of the mediumistic literature and addresses, is polluted with an expressed or implied acceptance, as facts, of purely mythical stories. This shakes one's faith in spirit agency more than anything. Do the accepted dogmas of the bulk of the audience control the medium? If they be spirits, they are in many instances not very well read up. After all, it is not safe to pin faith to *authority* of any kind. On no point do we require to "try the spirits" more than on their enlightenment on matters of mythology. If they belong to the old cult, they had better come back to learn, not to teach; and their mediums would not be the worse for an attack of "information on the brain." Till the windows of the mind are cleared, precious little spirit-light can get through.

THE CONTROL is remarkably pointed on the Afghan question. It contains matter foreign to the mental possessions of the Recorder. In a note he says he has great difficulty with Oriental Controls, especially those who have had unhappy lives or violent deaths; they cannot impress what they have to say on the Sensitive's mind, and the style is faulty. The Recorder adds:—"Curiously enough, a day or two after the control, I was reading it over to an old Colonel of Engineers, who was in the whole of the late wars in Afghanistan, both under Generals Stewart and Brown, and afterwards under Roberts. On my asking how it was 'Shere Ali' was so bitter against the Russians, my friend pulled out of his capacious pockets a handful of printed matter, cut out of some Blue Book, giving the correspondence found in Cabul by Roberts, between Russia and Shere Ali, in which Russia instigated Shere Ali to act as he did, and then left him in the lurch. My friend said: Read this: you will see why 'Shere Ali' is so bitter."

A. T. T. P.'s TOWER.—We have commenced a list of names of applicants to join the proposed excursion to visit this wonderful Tower. We would like a good list to form a basis of negotiation with the Railway Company.

A. T. T. P.'s BOOK OF CONTROLS.—At present we have a full supply of "Essays from the Unseen," and can respond to all orders promptly. The club principle is being largely adopted.

MR. JAMES MCGEARY (Dr. Mack) has removed to 44, St. John's Wood Road, one of the healthiest parts of London, which will be very favourable for magnetic treatment. From the announcements it will be seen that Mr. J. Commodore Street now lives at the same address.

MR. KING'S COMPLIMENTARY BENEFIT.—A committee has taken this matter up, but the plans in hand are not ripe for public announcement.

## THE "WALLIS NUMBER" ON JUNE 5.

The Ink Photo of Mr. E. W. Wallis is now in the hands of the same firm as did the Portrait of A. T. T. P. for our Christmas Number in 1883. We regret to see the orders indicate a falling short of the 5,000 absolutely required to meet cost. No better means of spending funds could be devised than the circulation of this Number in the right direction. The price, including portrait on a separate sheet, is only 6s. per 100. Private parties in every place would do well to take the matter in hand.

## ORDERS FOR THE "WALLIS NUMBER."

500, Mr. E. W. Wallis.  
500, Glasgow.  
100, Mr. J. J. Morse.  
100, Mr. R. Scott, Leeds.  
100, Mr. R. D. Dugdale.  
100, Mr. C. A. Holmes, Bradford.  
100, Mr. J. Kitson, Batley Carr.  
100, Mr. E. Hartley, Bowling.  
100, North Shields.  
100, Mr. J. Lingford, Leeds.  
50, Mr. E. Holt, Todmorden.  
12, Mr. J. Wild, Heywood.  
12, Mr. H. Bielfield.

PICTORIAL NUMBERS in preparation are: Engraving of A. T. T. P.'s Tower, in July; Portrait of Mrs. Groom, in August; Portrait of Alderman Barkas, to follow. We hope, throughout the year, to keep up the monthly pictorial illustration. With the kind co-operation of the readers of the MEDIUM, there can be no difficulty in doing so.

We will give some interesting Lyceum matter next week, in commemoration of the first general Picnic, at Littleborough.

CAVENDISH ROOMS.—Mr. E. W. Wallis will speak on Sunday evening on "The practical and religious value of Spiritualism," and not on Sunday week as erroneously announced last week. Mr. Wallis has not been heard in London for some time, so that the opportunity will no doubt be taken advantage of. On Sunday, May 24, Mr. J. Commodore Street will lecture on "Spirit." His former lecture was largely attended and well liked, so that his reappearance at Cavendish Rooms has been enquired for. On May 31, will be the Open Meeting for mediums and experiences. Mrs. Groom, of Birmingham, will visit us in a few weeks, and Mr. John C. McDonald is expected to give an evening on his way South.—On Sunday last, Mr. Burns spoke at length on "Mediumship." Mr. Street and Mr. McKenzie also spoke. It was an interesting meeting, well attended.

I shall not be at home to receive friends on Sunday, May 24, (Whit-Sunday).—J. J. VANGO, 22, Cordova Road, Grove Road, E.

Mrs. Saunders, 53, Faraday Road, Ladbroke Grove Road, Notting Hill, has resolved on making her Sunday evening circle more accessible to the public. See Directory.

A FRIEND.—You have not sent enough by 8s. 6d. The "Spiritual Lyre," paper edition, is 10s. per 100. I have, however, sent 100 copies as directed.—J. B.

Mrs. RICHMOND.—We are desired to state that Mrs. Richmond will deliver the first discourse of this year's series on Sunday next, 17th May, at Kensington Town Hall (High St.), at 7 p.m. The discourses will be continued on the Sundays following. The subject of the following discourses will be duly announced. As Mrs. Richmond has not yet arrived, the title for the first Sunday cannot be given.

RAWTENSTALL: May 10.—Mr. Wood was in better health than we have seen him of late, though far from being well. The subject, "War and Poverty," was well received. On May 24, a local medium.—HENRY SHOLES, Sec.

MORECAMBE.—Mr. Clarke, of Pendleton, has kindly promised to speak on Sunday, at 2.30 and 6.30, in the rooms of the studio of Mr. Moorhouse, Secretary, generously placed at the disposal of the Society for the occasion. Mr. J. W. James thanks some kind friend in America for a gift of periodicals.

BATLEY CARR: May 10.—A goodly number assembled to hear the spirit-guides of Mr. Armitage, who, on assuming control, solicited subjects for their remarks, when five were readily given by the audience, all of which they dwelt upon separately, to the great satisfaction of all. Deep interest was manifested throughout. Frequent signs of approval were given as the discourse progressed.—A. K.

PENDLETON: Social Club, Withington Street, May 10.—Mr. Johnson, of Hyde, devoted the afternoon to answering questions, which gave satisfaction to all present. In the evening four subjects were chosen by the audience, all of which were ably dealt with by the guides.—In Whit-week, the Pendleton and Manchester friends intend visiting Worsley on Thursday, Chatsworth on Friday, and Lymm on Saturday. We shall welcome all friends who can make it convenient to be present. Train will leave Victoria Station at 2.15, and Cross Lane at 2.19.—C.

## THE CHRISTIAN VIEW OF THE RESURRECTION AND SALVATION.

AN EXPOSITION OF 1 COR., XV., BY J. BURNS;  
Cavendish Rooms, Sunday, May 3, 1885.

On taking up the Bible an hour ago, to come to the meeting, I was impressed to turn to the chapter just before us, and glance over it. The impressions since received I will endeavour to state. It is the funereal scripture of Christendom; as it was, in a grander form, that of the ancient Egyptian. Its doleful reiteration at millions of burials has rendered death a depressing horror and immortality a distracting uncertainty. The mountain of misery which this chapter has caused, eternity alone can realize.

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;  
2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

The very highest importance is attached to this statement. It is delivered specially to those who were initiated into the teachings of the Christian system; and it is intended as a recapitulation of the essentials of "the gospel," yet Doubt stands upon the threshold and puts the seal of *uncertainty* upon all which follows. The *belief* may be, after all, "in vain"; but, more curious still, salvation is made to depend on a feat of memory! This is a very necessary part of Christianity; in accordance with which vast armies of ecclesiastics of all denominations are kept repeating, from week to week, the old story over again, in case their flocks should haply *forget* and be *lost*! An extraordinarily suspicious-looking and chancy "gospel" this!

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

What "Scriptures?" The four gospels are the only scriptures that contain an account of the Christian crucifixion and resurrection, and these were not in existence at the time this was written: for these epistles are the *oldest part* of the New Testament that has been found, and evidently the basis of the whole. It will perhaps be pleaded that the "Scriptures" referred to are the Old Testament; but that book contains no indication whatever of the Christian sacrifice and its attendant incidents. In addition to this it must be observed that Paul was the antagonist of that section of the Christian sect which endeavoured to follow Hebrew antecedents. This Epistle is, as a whole, a protest against the teachings and tactics of the Jewish side of the sect; and a defence of the writer's own particular views. It is impossible, then, that he could cite as an authority the Jewish Scriptures, which, unless he were speaking to Jews, he would take good care to ignore; neither do they contain the evidence cited. Some other scripture, then, must be alluded to, and this point I will not leave in the hands of Christian Doctors for answer; but, with proof forthcoming, I will say in reply that the "Scriptures" herein mentioned, were the Egyptian Records, known as the "Book of the Dead," or some version based thereon.

That this is evident, need not be very perplexing to the mind. This Epistle purports to have been delivered to a society at Corinth, a sea-port of Greece, which had been a wealthy emporium of trade with all parts for thousands of years before the time of this Epistle. That it had scriptures based on the current myths of the age, is a necessary supposition. This is evident from the phraseology employed, which alludes to "scriptures" with which those addressed were quite familiar. We have seen that these were neither Jewish nor Christian Scriptures; the inference is therefore conclusive, that this Epistle is intended to engraft the new god "Jesus Christ" on the old mythical stock, hence the new god has to be furnished with parallels to the preceding mythology.

4 And that he was buried, and that he rose again the third day according to the scriptures:  
5 And that he was seen of Cephas, then of the twelve.

Much discretion is employed in the diction of this story. It is not said that Christ was crucified: no, he "*died*" for our sins." The other gods "according to the Scriptures" *died*, but were not *crucified*, so that a little tact was necessary to make the new vessel hold water. The crucifixion theory is a much later one than these writings. If the "crucifixion" story had been known to Paul, how easily he could have cited the judicial records at Jerusalem, and even have obtained an official certificate of the fact, and set the matter eternally at rest; but his point was the "resurrection" not the particular form of death, no doubt taking it for granted that before anyone could be resurrected, he must die somehow. This Epistle is supposed to have been written some

twenty years after the crucifixion and resurrection; and this early writer should have been able to supply essential facts better than those who followed him, even hundreds of years; had the "facts" accepted at a later date been in existence.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

Let us glance for a moment at the various theories of the resurrection, which the statements involve. It is inferred (v. 4), that the dead physical body rose from the grave. It is not stated in the Gospels that any one was an eye witness to the rising of the dead body; but it is said to have been found missing, and thus the assumption, that it was re-inhabited by the spirit, is made the basis of the doctrine of the physical resurrection. This is simply the old myth revived, which had prevailed in many forms, in different countries, for thousands of years, and of which abundant instances could be adduced did time permit.\*

But the statements made in the Gospels are incompatible with the supposition that the crucified body was used at all in the recorded after-appearances of Jesus. It was evidently a *phenomenal* body, like that used in the materialization of spirit-forms. It was so under the control of the manifesting spirit, or so amenable to imperfect conditions, that it was not at all times recognisable, or the identity could be hidden at will. It entered a room unexpectedly, when all the doors were closed, and the statement that it "appeared" indicates that it manifested itself apparitionally, and did not travel to the place as an ordinary human being would do. Had Jesus lived in an ordinary physical form for forty days after his death, not only would he have "appeared" now and again, but he would have been under observation all the time; as he would have had to *live* somewhere, and for the time he would be like any other citizen.

My object in discussing these statements is to point out their incompatibility. If the apparitional theory be the true one, it refutes the theory of a physical resurrection; as we well know that a temporary materialization does not imply the rising of the corpse from the grave. But the apparitional appearance of spirits was a well-known fact then, and of course a candidate for divine honours had to be abreast of the multitude in these details.

8 And last of all he was seen of me also, as of one born out of due time.

Here we have yet another theory of the resurrection, further still from the rising-from-the-dead view of the matter. On referring to Acts, xi., where the report is given of "Jesus" manifesting to Paul, we find that no material form was visible, though a voice was heard by the whole party. Paul alone saw the vision, clairvoyantly as seers continually do today. If spirits thus can appear to certain persons, without a visible body, surely such testimony is in opposition to the doctrine that Paul is labouring to establish.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

That is to say—It does not matter much about the facts: this is what is preached and believed; and if it be the right thing to preach (of which the preacher is the sole judge), then all true believers are bound to accept it without question. But as to Paul's persecution—What are we to understand by it? Did he cease to persecute when he became a Christian? Decidedly not! He opposed Peter with the greatest virulence. Now Peter represented the *Jewish faction*, the very "church of God" persecuted by Paul when he was Saul. Paul belonged to a different cult entirely. There was no more sympathy between Paul and Peter than between the Pope and "General" Booth. They are both "Christians," and sound believers in "blood and fire" for one another. Paul never was "converted" to any new doctrine; he was simply slightly "developed" in his mode of propagandism.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

These were "saved" Christians that Paul was addressing, and yet they did not believe in the "resurrection of the dead"; but which of the *three* "resurrections" detailed above, no specification is made. Perhaps the good old system was kept in reserve: You pay your money and take your choice.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

This reasoning is wholly inconclusive. Paul's personal experience in the matter did not involve the necessity of a

\* The reader should consult "On the connection of Christianity with Solar Worship." Translated from the French of Dupuis, by T. E. Partridge. It was published in the *Messenger*, twelve years ago, and has since appeared in book form, price 1s., published at this Office.

"resurrection of the dead," but rather a *manifestation of the spirit*, which he unfortunately overlooks.

15 Yes, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

What a fearful yet true judgment the writer of this chapter passes on himself. The contradictions involved condemn him. It must take a man of rare unscrupulous boldness, thus to attribute to God such a mass of inconsistencies and contradictions. This array of incongruities puts Paul altogether out of court as a reliable witness on every matter whatever.

16 For if the dead rise not, then is not Christ raised:

Another stupid inference. The dead may *not* rise, and yet the materializations and clairvoyant manifestations may be true. As Spiritualists we can condemn this verse as false. We know that the *dead* do not *rise*; but we also know that spirits after the death of the body can *manifest*, and demonstrate man's immortality. But Paul's object was not to state this ancient and well-known truth at that time, but to make it appear that all hinged on the truth of the contradictory mass of stories he was relating. By that means the truths of human immortality were kept from man, and the aims and offices of priestcraft were ensured by this truly diabolical scheme.

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

In verse 3, it is said, "Christ died for our sins;" here it is said Christ rose from the dead for our sins! In the account of the crucifixion (John, xix., 30) it is stated that before Jesus "gave up the ghost" he said, "It is finished." Now this must be wrong, if salvation from sin depends on the resurrection. It was by no means "finished": it was *all to do*, as far as salvation results were concerned. We must leave the Christian divines to settle this matter, especially as the four Gospels *all differ* in their testimony on this important point.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that sleep.

Having worked his readers up into a state of slavish fear at the consequences of his palaver being a baseless fiction, he removes all difficulties by boldly assuming it to be true. Yes! but what means that expression: "The first-fruits of them that slept"? Here we have reference to the old Mythos which implied divine superiority for those who had to perform salvation offices for humanity in the spirit world. In short, this is not at all a plea for human immortality; but an argument through which it is sought to transfer to the new god, "Christ," the attributes of familiar deities, whom it was the intention to supersede.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

We have already alluded to the Egyptian "Book of the Dead" as the "scripture" referred to in this chapter; we have also observed the importance of Corinth as an ancient and leading sea-port; and we have only to take into account the great intimacy which existed between Egypt and Greece for many centuries, to arrive at a just interpretation of these verses. The spiritual teachers of Greece had for centuries been in the habit of visiting Egypt to study in temples; till Greek theology and creeds became essentially Egyptian, modified by before-time doctrines and views gathered from other quarters. On the other hand, there was the most intimate relations between Greece and Italy, so that it is not at all remarkable that the Europeanized Egyptian religion should find its head quarters in Rome as Papalism.

It will be most convenient to refer the readers of the *MEDIUM* to what is contained in Mr. Oxley's chapters on Egypt, since published in a volume. It will be remembered that the progressing spirit is called the "Osiris," a term equivalent to the "Christ," in the sense of being applied to a spirit recently left the body, as is applicable to Christ in this instance. This Osiris has to encounter a long series of difficulties, which are finally overcome, when the individual struggle ceases, and serene enjoyment of repose, in the Osiris sphere, is the reward. But that "death" should be regarded as the "last enemy" is possibly a bid for the craven fears of mortals, who see no other bugbear in the immediate future but death.

In the divine or mythical sense, Horns takes the place of Christ. His death is encompassed, his body is preserved, he passes through certain spiritual experiences, judges souls and acts as the right-hand man of his father, Osiris. This is exactly what is stated above of Christ, so that the character of the "scriptures" is indisputable.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?  
30 And why stand we in jeopardy every hour?  
31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.  
32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

This is a little bit of by-play thrown in to distract the mind from the issues just raised. It reads like a series of conundrums thrown into a variety of entertainment as a change from that which preceded. Possibly it is an allusion to Pagan rites, perpetuated in Papist prayers for the dead. They are questions of no importance whatever; but there is one thing that should be observed: In verse 32 it is distinctly inferred that all this is an argument for man's immortality; otherwise it might be sophistically argued that the resurrection and functions of Christ were alone under discussion.

31 Be not deceived: evil communications corrupt good manners.  
34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Closing the first part of the chapter, we have a very significant warning against the *deception*, which is attempted to be played off on the reader. The Christians will no doubt think that Egyptian Scriptures were not the kind of "communications" on which to base the authenticity of their "Christ." The true "knowledge of God" must have been a scarce commodity with Paul himself, so that a part of the "shame" may be retained for home consumption, without any affectation on his part.

35 But some man will say, How are the dead raised up? and with what body do they come?

One would have thought the question settled by the previous thirty-four verses, but all that seems to go for nothing, and the subject is started afresh. This is a borrowing from some other scripture. In the case of Christ, it was stated that the buried body rose. That appears to be quite a mistake.

36 Thou fool, that which thou sowest is not quickened, except it die:

"Thou fool!" says the polite Paul: would it be any further breach of good manners or less impotent an argument to retort: "You're another"? But, no; not claiming to belong to the Christian sect, let us avoid *Christian* arguments. But what is the nature of the foolish philosophy which is thus expressly dedicated to fools?

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:  
38 But God giveth it a body as it hath pleased him, and to every seed his own body.

There is no analogy whatever between the perpetuation of grain and the perpetuation of humanity; nor is their any comparison between vegetable growth and the existence of man's spirit after death.

There is no analogy: for were it so parents would "die" in giving birth to offspring. But this is not the intention of the writer: he labours to show that a pea put into the ground "dies" in becoming the seed from whence a new crop of peas proceeds. But, again, there is no analogy; for it is not the pea that is planted which is perpetuated, but another lot of peas altogether. The first pea is annihilated, and the crop is another and new party; not the old one in a new form.

It is not only intellectually foolish, but morally dishonest to compare things which differ. The person who does so must either be mentally incapable, or have some object in view to deceive you. A man and a pea or other grain are essentially different. Man has personality, or material formation, and so has a pea. But man in addition has individuality, which the pea has not. The saying is—As like as two peas. Human beings may also be remarkably alike in external appearance, but they nevertheless differ in individuality, or mental characteristics. The "individuality," or characteristics, of one pea belong to the whole species, whereas every human being has a distinct mental individuality of his own. It is this which is immortal; but the pea, or other grain, not having any mental characteristics, therefore not a true individuality, cannot be immortal: the species may be perpetuated on the personal or physical plane—that is all. Hence there is no argument whatever in favour of man's spiritual existence, to be derived from these verses, and the presentation of them, as used in this chapter, is a fraud on human intelligence, and an outrage on the highest rights of humanity.

It is *not* the death of the body which confers immortality. Man is immortal, as far as his spiritual being is concerned, even while the body lives. It is not another body that comes out of his dead body, like the wheat which dies in giving seed to a new crop; but it is another kind of structure altogether, which existed while the physical body was still alive.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.  
40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.  
41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

This is another little bit of by-play to direct the attention from the hanky-panky employed in the preceding "argument." It would have been intelligible if it had been plainly stated that spirits are of different *grades*, and some are more radiant than others; unfortunately it was not the object of the author to convey information.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:  
43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:  
44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The "resurrection of the dead" is still insisted on, and the seed-sowing illustration, which is inappropriate, reiterated; but the statement that "there is a spiritual body, and there is a natural body," supercedes these notions altogether, and is as complete a refutation of them as that which I now attempt to give. It must be refreshing for Paul to find that he has hit the truth in one particular; but small thanks to him, for the spiritual being of man was well understood long before his day. He only succeeded in making it obscure.

45 And so it is written, The first man Adam was made a living soul; and the last Adam was made a quickening spirit.  
46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.  
47 The first man is of the earth, earthy: the second man is the Lord from heaven.  
48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.  
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The Adams aside, we have a few verses scarcely consistent with the idea of man's innate spirituality. I would object to v. 46, and say that the spiritual is the basis of the natural. No endeavour is made to show that this spiritual body and its evolution from material conditions, is at all dependent on "the resurrection of the dead," which is so much insisted on farther back.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

This is another statement inconsistent with the doctrine of "the resurrection of the dead."

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

But this does not refer to those that are dead, but to those that are living. In case the reader should catch a slightly satisfactory glimpse of truth from the idea of a "spiritual body," he says, "I show you a mystery"; but like the conjurer who "shows how it is done," he shows you nothing at all. When two ends of a fabrication will not meet, a "mystery" is a very convenient thing to link them together.

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

"We shall all be changed," he says. But no one exists to testify that his prophecy came true. The writer appears to mean that he and those present would shortly hear the "trumpet sound," when the dead would be raised and the living changed: a little morsel of fanaticism or mythology—Which? Christians ever since have been looking for this crisis, even up to the present day; and yet they still look as Paul did, and with the same glorious probability of being deceived.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

At this "trumpet" crisis man is not to "shuffle off the mortal coil," as the divine Shakespeare more truly puts it; but the mortal body is to become immortal. In the face of the theory of a spiritual body having been introduced, the raising of the dead in an incorruptible form is fallen back on; and not only so, but those still alive are to become immortal without parting with their physical bodies. All this is supposed to be consistent with the statement that "flesh and blood cannot inherit the kingdom of God." But "we shall all be changed"; "this mortal shall have put on immortality";

that is to say, the "spiritual body" will swallow the "natural body," and thus "Death is swallowed up in victory." It is a remarkably clear and convincing statement.

55 O death, where is thy sting? O grave, where is thy victory?

This exuberance of feeling is rather misplaced. It has been indulged in for a good many centuries by the Christians, but according to the text the time for it has not yet come. It is only when the "trump" has sounded, the dead are raised, and the living changed, that this shout of triumph is to come in. Paul is simply giving a programme of what is to be; and no Christian can yet repeat this verse as an accomplished fact, but only as a piece of baseless bombast, which the text gives him no authority to indulge in till the things connected therewith have been accomplished.

56 The sting of death is sin; and the strength of sin is the law.

The sting of *life* is sin, sure enough; and as we live after "death" it will continue so to be with those who still sin. But that is not what is meant. In the old Osirian system, man's acts after death had to be weighed in the balance, and he was judged accordingly. Were it not for this interpretation, the iniquitous suggestion would be apparent, that were it not for the "law" there would neither be right nor wrong; and that is just about where the ethics of this kind of teaching land mankind.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

After all is said and done, there is no victory except through "our Lord Jesus Christ." Those who read the chapters on "Egypt" will remember that in the Osirian system there was a spiritual functionary who pleaded for the candidate for spiritual promotion, and was, as the Christian puts it, "an advocate with the Father" (1 John, ii., 1). Osiris was "the father," and Horus, "the son," filled relatively the same place as Christ. In the significance attached to "the resurrection of the dead," we have an unmistakable allusion to the ancient custom of embalming and preserving the corpse.

The burden of the whole chapter is an attempt to show that through the survival of a "Lord," or leader, named Christ, man's salvation in the spirit world is secured. This is a blurred statement of the Egyptian system. The soul had trials placed before it in the spirit world, and unless it met with friendly assistance it was liable to fail and be lost altogether. To disguise the source of this theory, and give honour to a new god, the name of this interceding and soul-saving spirit is assumed to be "Jesus Christ." Such is the perverted Pagan origin of the Christian scheme of salvation, which is in this chapter made to depend, truly, on the survival of the god after his death, and not on the death of the god, as the Gospels maintain. Thus Christians do not place any confidence on a good life, or the following of Jesus as an example; but, on the contrary, base their faith on his mediatorial labours on your behalf before the Judge. The greater the sinner the more neatly he can get you off. All this is perverted and demoralized Egyptianism.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Yes, undoubtedly, people would have to be remarkably "steadfast" that attempted to build a foundation on such conflicting statements as this chapter is composed of. But "the work of the Lord" is the support of the church; and as long as the expences are forthcoming "your labour is not in vain," for ye shall have plenty of preaching, and when you have heard it all, you will not be one inch nearer the truth than when you commenced the task, so that your labour is interminable.

In this remarkable chapter there is not one single thought or suggestion that is calculated to elevate or enlighten man. No holy aspiration is introduced; no noble ideal is presented; no instructive fact is made clear. It would be almost impossible for devilish ingenuity to construct a more barren and misleading screed on such a fruitful subject. The beautiful allegorical symbolism of the ancient Egyptian system is obscured altogether; and the misplaced furniture of an instructive drama is made to do duty as assumed historical facts and spiritual truths.

From a literary point of view there is internal evidence that this chapter is not the work of one pen. It has been compiled from time to time, by different hands and from various sources. It would be almost impossible in the whole range of literature to find a worse specimen of author-craft. It bears evidence of a vulgar, pagan origin. It is a gathering up of the metamorphosed and deteriorated views of the Egyptians, after having been bandied about amongst the rabble of a busy sea-port for centuries. Poor old Paul must

be pitied for having it fathered on him. It is severe punishment for all the crimes he committed. But it must be a greater grievance still to insist upon such a production as "The word of God." Which god?

If we came across such a composition amongst a "heathen" people, what would the holy horror of Christian divines be? Exeter Hall would overflow with evangelical effervescence. But how is it that Divines have not perceived the inconsistencies so palpable to us this evening? I place my view of it before the world, and if I am wrong I will gladly avail myself of correction. If there be an honest divine in Christendom, let him come forward and justify the language of this chapter, or confess that he is unable to do so.

#### ON THE PRESENT POSITION.

A CONTROL BY "SHERE ALI," LATE AMEER OF AFGHANISTAN.  
Recorded by A. T. T. P., April 30th, 1885.

The Sensitive, under control, said:—

Every day there is a solemn council of the Empire's rulers, ere they commit themselves to overt action; but the threatening eve of to-day will be long remembered, when you, and others who are now ruling and governing shall have passed from time to eternity; an evening which will be alluded to in the time to come as memorable for a decision placing debt on the shoulders of those yet unborn.

God alone knows the issue of humanitarian contention; about such a decision there hovers a solemnity that must needs be felt by all who have had and who still retain love for their country's honour, and have a moral disinclination to tarnish that honour with base surrender. The ultimatum laid so arbitrarily does not proceed from your country but from that power, which you must realize, has for years struggled against your country's supremacy, taking her civilization as a protest against their own barbarism. They may look, if they like, on the fact of the annexation of Herat being considered a *casus belli* without further negotiation, in the same light as the action of withholding from them the power of entering Constantinople, the capital of Turkey; by that small action a precedent was established; but they may urge these attempts at excuse just as well as any other reason which they may put forward; but the actual truth stands out prominently, which is, that it is impossible for them to abide by diplomatic faith.

Since the control of last night, there has been a flat contradiction in respect to the faithlessness and fighting qualities of the Russian peasant soldier; yet if you will search back amongst your controls, even as far back as three or four years ago, you will find it said, that Russia has a more impoverished and more ignorant lower class than any other powerful empire existing. I do not call the country of Afghanistan even worthy of the name of a kingdom in comparison with the powerful empires, which seem to be the specialty arising from modern experimental advances of arms and missiles of war; the war strength of regiments and battalions, and the vastness of armies. These have made the mighty empires of modern days. Numbers alone did it in ancient times; but he who could dream, however high his fame, however great his power constitutionally or despotically, that he could conquer the world, would be fitted alone to be an inmate amongst those sufferers like myself from madness.\* The great number of the Roman people enabled them to conquer nearly the whole of the habitable world; but happy is that empire to-day, which can say: "I do not dream this, but I will, and I can, protect my own; not with the world in arms against me, for this would be impossible." Hence the use of diplomacy, and the vileness of its abuse; so that I say there cannot be a graver charge made against any empire, than that it has no respect for diplomatic treaties.

What does it matter to Russia that she was one of the signatories in the treaty of Paris? When the occasion arrives, and it is not far off, for every Russian war-ship is within signalling distance of the most frequented commercial ports, and the electric flash will tell their consuls, who will at once take advantage of the nearness of communication with the armed vessels of his country: then will be found how far solemn diplomatic treaties bind them. I do not know, whether you know much about Russia and its territory?

I answered, I did not. The control went on saying:—

I can tell you: I will speak all I can tell you; I will speak all I can for the country I love; and I pray God that my successor may be as keen-witted, and far more clear-sighted than I myself was.

\* I believe that owing to long imprisonment and suffering Shere Ali went out of his mind.—A. T. T. P.

Here I asked who was controlling, and was told "Shere Ali," the predecessor of Abdur Rahman, the Ameer of Afghanistan.

You know that the hand of friendship was offered to me by the Czar of Russia; you know that I was a great pet protégé of his; greater than what he ever made of the prince, whom he flattered and made King of Servia. I tell you that he fawns and crouches at your feet; promising generations of independence of the country you love, and of the countrymen who are your natural brothers; but once the awful yoke is fixed: ask him of Servia, my kingly brother, whether it has not galled his shoulders; humbled his spirit; nay, broken his heart?

The hand of Russia, whilst supplicating, is an ungloved hand, but it has the feline softness of the tiger's claw; once the rule is established the hand is again mailed, and its grasp is as unyielding as iron. The Afghans as a people are but little understood by their English allies; they are fierce and intractable under broken promises, and their individual vendettas stretch themselves out into the national quarrels, being themselves faithful to promise, and he, who says otherwise, does not know them. He or they, who have tasted their salt and broken bread with them, are safe from the slightest molestation from boundary to boundary. There is no doubt that a better feeling is springing up throughout the whole of Afghanistan; for they realize, now that they are held and directed by my successor, that their real friends are those who are willing to preserve their independence at any cost.

War between great powers is the opportunity for small ones. Things unexpected yet long craved for are given to them, and ratified by solemn treaty. Turkey will reap advantage; but in this struggle of the immediate future the country, which will reap the whole of the advantage, will be my own. It is not that Russia covets us as a territory. Central Asia has given her but little more than men; but what Russia ardently claims and covets, is treasure. Koumaroff in council said: "Treasure is a vital necessity to our Empire; where is it to be obtained? After we have with specious promises and cajolement deceived the Afghans, or, if we fail in this, after we have crushed them, what prevents us in fulfilling the dream of our great Czar, Peter?" But the difficulty lies in crushing or deceiving us: so Russia is resolved to wait, if waiting were possible, a little while longer, so they proposed that frontier, which forms the limitation, which has been under consideration of the foremost men of this your Empire; knowing that then they could strike the same blow at any time, and then be in a better state of preparation.

I ask: Is it consistent; I will not say with England's honour, after the promises made to the present Ameer, that this ultimatum should be accepted? Were there no other reason in existence, its acceptance would damage England in the eyes of the Moslem world for ever; but there is a more potent reason, than that of being considered by the people of Asia as diplomatically base as Russia itself, a reason which is being considered in all its dreadful gravity to-day; apart from the loss of England's prestige in the Asiatic world, for the people of Asia are keen-witted and thoughtful.

They know, that a boundary question was in dispute; they know that Russia made advances; they know that England protested against this advance, and yet whilst diplomatic controversy should have settled the differences, Russia occupies every disputed place which is the subject of their iniquitous negotiations; for whilst they were proceeding, Russia continued annexing, and it is policy that is continued up to this present day. Rustuck is the last town, which they have occupied, which means they now govern, and consider their own. Asiatic people knowing this, what will the Moslem population throughout the world think, if England should submit to such shameless over-reaching; but again supposing that the ultimatum had been acceded to, here is an avowed foe on the only strategical position, that it coveted, laying down railways, forming complete facilities for a permanent mobilization of her forces when they are ready, which would not be long had the ultimatum been acceded to, of leading them from Herat and Cabul, which would soon be in their hands, and form their chief starting point into the rich provinces of Hindostan; for there the Russians consider lies their treasure trove; consequently such submitted ultimatum was in itself a declaration of war.

But in respect to the contradiction, which I referred to in the first part of my control, respecting the capability of the Russian peasant soldier:—My country is formed of a nation of warriors; in it our people openly carry arms, certainly not

of the newest, or of the best, but they are well enabled to use them; I say that the remembrance of bloodshed will cease, and friendship be cemented by the facility you have given to us, and our assured independence, is a fact.

Here was a break. I asked a question, and was requested not to put my question then. The Control went on to say:—

I was anxious to know something of the condition of the people ruled over by him who promised my country so much. I have found they are governed and held in fear by a false religion, by the pomp of ceremony, the richness of dress, and the glare of artificial lights; these displays impoverish the unhappy people, for from them is wrung the money, which supports this system. I have learnt that the so-called servants of God flagellate the people with their own hands with whips, because they are held, by this mockery of God, sacred by those down-trodden and ignorant masses, and he who was telling me added, "Whether he be priest or layman, that he who wielded the whip, to braud an Afghan with a degrading blow, would have to answer with his blood." There is no goodness in Russian rule; for wherever they have conquered they are still hated. Even truth with their rulers is a mere dogma, and their promises mere idle words.

There is much that is evil in war, for wild and jealous as we are, still there is goodness, probity, and a desire for fairness existing among us as a people: if there is anything of this granted to the masses of Russia; if there has been in the past any loving, merciful act from the dark and subtle minds of their ambitious rulers, it has been, because they have been forced to it. Take a glance over the allusions made to Russia by many of the other controls who have been here; you will find that it was distinctly told you, that Russia was honey-combed with secret societies; hence the desire of the despotic war party to counteract a socialistic revolution, and in preference to plunge their empire in all the misery of a protracted war; for great, as they are in lying and intrigue, they know that in despotism alone their powers can rest.

Their spies are in every part of Afghanistan to-day, trying to rake up the old blood-feuds that have died a natural death. They produce attested treaties in the Afghan language, of promises ratified by the most binding terms; of promises of advantages, that shall be held in perpetuity. I tell you, dear Anglo-Saxon Recorder, that as surely as you are writing there, Russia is England's most-to-be-dreaded, invidious and fearful foe. But I say that same resolution, which carried your country so successfully throughout the length and breadth of the three Presidencies of India; afterwards consolidating that acquired Empire by a loving, merciful and considerate Government; that same power, which enabled your country to repossess itself of it, when thousands of your trained soldiers, strong in rebellion, held its first City; surely that same power of the past is in the arms of your soldiers to-day, and that, which your country so nobly gained, and regained in the time of the mutiny, can to-day be maintained against any attack, however invidiously or treacherously conceived.

As the power was getting weak, I put down my pen, and had some conversation, which I give from memory. I asked: Could we depend upon the present Ameer? He said:—

Most certainly; he is quite satisfied, that England has no intention of conquering his country, that she has kept and will keep her promises to him.

I said: Old Doet Mahomed was aware, that England was a better friend to have than Russia.

Yes: keen as he, my father, was, my successor is quite as keen; he is wiser than I was.

I asked: Is he sufficiently firmly established to persuade the Afghans generally, that the best policy will be to stick to England? He answered:—

I think he is: he has pointed out that England has been twice in possession of Cabul, and has not retained her conquests.

I pointed out, that England did not want to annex, unless she were compelled. He said:—

He believed that; and he would do all in his power, spiritually, to impress those he could get at, to keep in with England and reject Russia.

I asked: Did he think his people would be able to hold Herat, until assistance could come from England? He said:—

He thought they would: there were several English officers there assisting, although not openly recognised, still his country men were availing themselves of their skill in strengthening the works.

I said: Eldred Pottinger, in 1838, enabled his country-men to hold it against the Persians, assisted by 2,000 Russian deserters. He said:—

Deserters, indeed! It was convenient for Russia to call them so, but we know different from that.

I had other conversation, which was not very material.

## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MAY 17th, 1885.

## LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: Mr. E. W. Wallis, "The Practical and Religious Value of Spiritualism."  
 HOXTON.—227, Hoxton Street, at 8: Mr. J. Webster, Trance Address and Circle.  
 KENSINGTON.—Town Hall, High Street, at 7: Mrs. C. L. V. Richmond.  
 KENTISH TOWN.—88, Fortess Road, at 7: Mr. T. S. Swatridge, Subject: "The Ministry of Mediumship." Saturday at 8, Seance, Mr. Vango.  
 KILBURN.—Creswick House, Percy Road, Carlton Road, at 7, Mrs. C. Spring, Seance. The Room to be let on other Evenings.  
 MARYLEBONE ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Lecture; Wednesday, 7.45, Physical Seance, (permission must be previously obtained), Mrs. Walker, Medium; Thursday, 7.45, Clairvoyance, Mrs. Richard; Friday, 7.45, J. M. Dale; Saturday, 7.45, Mrs. Walker.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
 WALWORTH.—Lamb's School Room, 43, Manor Place, at 7, Mr. Walker. At 8.30, Healing.

## WEEK NIGHTS:

SPIRITUAL INSTITUTION.—Monday, at 8, School of Spiritual Teachers. Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
 KILBURN.—At Mrs. Spring's, see above. Tuesday, Circle for Development at 8. Wednesday, 2 to 5, Mr. Hawkins: Healing.  
 HOXTON.—Perseverance Coffee House, 69, Hoxton Street. Friday, Seance at 8, Mr. Webster, Medium.  
 NOTTING HILL.—Claremont House, 53, Faraday Road, Ladbroke Grove Road, Thursdays at 7.30  
 FITZROY SQUARE.—"Hearts of Oak" Coffee Tavern, 16, Charlotte Street, Monday, at 8.30, Mr. J. Hocker, "The Teachings of Spiritualism."

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: No Information.  
 BAOUF.—Public Hall, at 2.30 and 6: Mr. Newell.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BAYLEY CARR.—Town Street, 6.30 p.m.: Mr. Holdsworth.  
 BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Riley and Miss Harrison.  
 BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 9, Developing Circle; at 6 p.m., Local Mediums.  
 BLACKBURN.—New Hall, New Water Street: at 9.30, Lyceum; at 2.30 & 6.30, Mr. J. S. Schutt.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mr. Armitage.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. T. Roscoe.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Miss Beetham.  
 Jackson's Mission Rooms, 448, Horton Lane, at 2.30 & 6: Mr. Peel.  
 Milton Rooms, Westgate, at 2.30 and 6, Mrs. Illingworth.  
 CARDIFF.—At Mrs. Cooper's, 50, Crockerbottom, at 6.30.  
 CHESTER-LE-STREET.—Mechanic's Hall, at 6 p.m.: No Information.  
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Mr. W. H. Tozer; at 6.30, Miss Bond.  
 EXETER.—The Mint, at 10.45 at 6.30.  
 FELLING.—Park Road: at 6.30: Mr. Jos. Hopper.  
 GLASGOW.—2, Carlton Place, South Side, at 6.30, Mrs. Wallis: "The Mission and Teachings of Jesus."  
 HALIFAX.—Spiritual Church, 1, Winding Road, at 2.30 and 6 p.m., Mrs. Greg.  
 Lyceum at 10.30. Monday, Service, 7.30.  
 HARTLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HERTON.—Miners' Old Hall, at 5.30: Mr. Joseph Stevenson.  
 HETWOOD.—Argyle Buildings, Mr. Plant.  
 JERSEY.—68, New Street, at 3 and 6.30: Local.  
 KEIGHLEY.—Lyceum, East Parade, 2.30 and 6.30: Mesdames Ingham and Sunderland, Misses Place and Wilson.  
 KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Collins Briggs.  
 Edinburgh Hall, Sheepscar Terrace, at 2.30 & 6.30: Mrs. Groom; Monday, Mrs. Groom. Wednesday, 8 p.m., General Members' and Friends' Seance.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30:  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m., Mr. J. Johnson. Sec., Mr. J. A. Smith, 108, Granby Street, Princes Road.  
 MAOGLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Bushon.  
 62, Fence Street, at 6.30, Local Mediums.  
 MANCHESTER.—Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Mrs. Butterfield.  
 Bridge Street, Pin Mill Brow, Ardwick, at 2.30, No Information. Tuesday at 8.  
 MORCAMBER.—3, Parliament Street, at 2.30 and 6.30: Mr. W. Clarke.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Worsman.  
 MIDDLESBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30: Mr. Dunn.  
 NEWCASTLE-ON-TYNE.—Walt's Court at 10.30 & 6.30: Mr. J. J. Morse.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street.  
 NORTH SHIELDS.—6, Camden Street, at 6.15: Mr. W. Westgarth.  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Local.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenborough. Tuesday, 7.30  
 OLDEHAM.—176, Union Street, at 2.30 & 6. Mrs. Bailey.  
 OSWALDSTRAW.—At Mr. Jno. Robinson's, 28, Victoria Street, at 6.30. Mr. Z. Newell.  
 PENFOLD.—Social Club, Withington Street, at 2.30 and 6.30: Mr. J. C. McDonald.  
 PLYMOUTH.—Richmond Hall, Richmond Street, at 10.30, at 2.30, Circle; at 6.30, Mr. Williams.  
 10, Hoegate Place, at 3, Spiritual Worship; Wednesday, at 8, Mediumistic Manifestations.  
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., No Information.  
 Wednesday, Circle at 8.  
 Marble Works, 2.30 and 6 p.m., Mr. J. B. Tetlow.  
 Wednesday, Circle at 8.  
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:  
 SOWERBY BRIDGES.—Progressive Lyceum, Hollins Lane, at 2.30 & 6.30: Local.  
 STONHOUSE.—Spiritualists' Hall, Union Place, at 11 a.m., "The Broken Image," and Circle; at 7, "The Sunshine of Summer," and Circle. Medium, Mr. W. Burt.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNFALL.—13, Rathbone Place, at 6.30.  
 WALGALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30 and 6.30, Local Speakers. Wednesday, Circle at 7.  
 WESTBOUGHTON.—Late Infant's School, Wingates, at 2 & 6: No Information.  
 WEST FELTON.—At Mr. Thomas Weddell's, 7, Grange Villa, at 6 p.m.  
 WISSEY.—Hardy Street, at 2.30 & 6. Local Speakers.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

MR. E. W. WALLIS'S APPOINTMENTS.—May 17, Cavendish Rooms, London, "The Practical and Religious Value of Spiritualism."  
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MR. T. S. SWATRIDGE is arranging for a Lecturing Tour in May next, on the Social, Moral, and Religious Aspects of Spiritualism. Address him, 88, Fortess Road, Kentish Town, London, N.W. Early communications requested.

MR. J. B. TETLOW, 7, Barelyde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.  
 Sundays: May 17, Rochdale, Marble Works; 24, Stacksteads; 31, Heywood.

MR. JOHN C. McDONALD, Inspirational Orator, Singer, Clairvoyant, and Phrenologist is engaged as follows: May 10, 11, and following days, Manchester and Balford Society; 17, Pendleton; 24 and following week, West Hartlepool, Anniversary Services; 31st and following days, Blackburn; June 7 & 11 inclusive, Walsall; 21 and following days, Belper; 28 and following days, Northampton; July 10, Oldham; July 26 & Aug. 9, Manchester and Balford Society; Oct. 4, Sheepscar, Leeds. For open dates and terms, address, Mr. John C. McDonald, Royal Oak Coffee House, Deansgate, Manchester. Mr. McDonald is open to speak at open air meetings on Sundays or week nights.

MR. J. S. SCHUTT'S APPOINTMENTS.—May 17, Blackburn; 31, Halifax; June 14, Leeds, Edinburgh Hall; 21, Oldham. Address: Elliott Street, Elliott Road, Slisden, via Leeds.

ROSCOE, Inspirational Speaker.

For dates and terms, address, 58, Toxteth Street, Droyloden, Manchester.

MR. J. J. MORSE'S APPOINTMENTS.—SHEFFIELD, May 16; NEWCASTLE, May 17 & 18; NORTH SHIELDS, May 19 & 20; KRIBBLEY, May 24; LEEDS, May 31 and June 1 & 2; LIVERPOOL, June 7, 8, 14, 15 & 16; STAMFORD, June 21; NORTHAMPTON, June 22; MANCHESTER, June 28.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, on a lecturing tour to America, Australia, and New Zealand, and as all his Sundays are now engaged, application for week-night lectures can only now be answered.

For terms and dates, for week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

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