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A RECORD OF SPIRIT MANIFESTATIONS, THROUGH THE MEDIUMSHIP OF



WILLIAM EGLINTON.

WILLIAM EGLINTON'S MEDIUMSHIP.

Unlike many other remarkable mediums, Mr. Eglinton's wonderful gifts cannot be traced as hereditary, though possibly it may be found that indications of mediumship existed on his mother's side. His descent is traced from the Montgomeries, of Eglinton Castle, Ayrshire. This may be regarded as a positive quality of temperament, which when duly blended with the sensitive, gives the best balance and the soundest basis for mediumship.

Mr. Eglinton's early training kept his mind free from theological prejudices, his bias, if any, being in the opposite direction, a tendency through which he was introduced to Spiritualism. At the close of 1872, the memorable debate between C. Bradlaugh and J. Burns on "Spiritualism," at the Hall of Science, took place. This was followed by a debate between Mr. Foote and Dr. Sexton in the same place. Mr. Eglinton and his father attended this debate, and afterwards consulted with Mr. John Davis, also a Free-thinker, as to forming a private circle. Remarkable mediumship was developed in the family of Mr. Davis, in addition to what has become so celebrated in the other. Mr. Eglinton thus describes his introduction to the spirit circle.

HOW A GREAT MEDIUM WAS DEVELOPED.

In "Twixt Two Worlds" it is stated that Willie (that is, Mr. Eglinton) ridiculed the efforts of the family at spiritual investigation so much that his father had to offer him the alternative of joining the circle or leaving the house during the sittings. He elected to enter the seance room, and his experiences are given in his own words:—"My manner, previous to doing so, was that of a boy full of fun; but as soon as I found myself in the presence of the inquirers, a strange and mysterious feeling came over me, which I could not shake off. I sat down at the table determined that, if anything happened, I would put a stop to it! Something did happen; but I was powerless to prevent it. The table began to show signs of life and vigour, it suddenly rose off the ground, and steadily raised itself in the air, until we had to stand to reach it. This was in full daylight. It afterwards answered, intelligently, questions which were put to it, and gave a number of test communications to persons present. The next evening saw us eagerly sitting for further manifestations, and with a larger circle, for the news had got widely spread that we had seen ghosts and talked to them, together with similar reports. After we had read the customary prayer, I seemed to be no longer of this earth. A most ecstatic feeling came over me, and I presently passed into a trance. All my friends were novices in the matter, and tried various means to restore me but without result. At the end of half an hour I returned to consciousness, feeling a strong desire to relapse into the former condition. We had communications which proved conclusively, to my mind, that the spirit of my mother had really returned to us. Even upon the hypothesis that we and our friends were conspiring together to delude each other, as is too commonly suggested now-a-days by many, the internal evidence contained in the messages was sufficient to convince me of the presence of some abnormal power which could tell us of things only known to 'the dead' and ourselves. I then began to realize how mistaken—how utterly empty and unspiritual—had been my past life, and I felt a pleasure indescribable in knowing, beyond a doubt, that those who had passed from earth could return again, and prove the immortality of the soul. In the quietness of our family circle, only broken by the admission of friends to witness the marvellous manifestations, we enjoyed, to the full extent, our communion with the departed; and many are the happy hours I have spent in this way."

The possession of these remarkable powers—remarkable even in their incipient state—in the midst of persons who either doubt their genuineness or are ignorant of their true nature and proper use, necessarily leaves a medium exposed to the malpractice of those who desire to satisfy their curiosity. Of the results of unscientific methods and unfit sitters, the book from which we quote candidly and instructively gives several examples. Mr. Eglinton gradually gained development, and that experience in conditions which are so essential to the welfare of a medium, by frequenting circles and sitting with other mediums; but more particularly was he assisted by the playful and faithful spirit "Joey," who became attached to him early in his career. This was followed by the accession of "Ernest," evidently a spirit of power and solidity of character. How essential it is to have extremes of ability and disposition in the sphere of a medium, only those who are conversant with the situation truly know. Passing through trance, healing and clairvoyance, Mr. Eglinton became developed for materializations, first in the moonlight, as he sat in the circle. Sometime afterwards, he had a remarkable moonlight materialization at Malvern, in the open air, which was reported in our columns at the time, illustrated with a diagram. "Joey" on that occasion walked a distance of ninety-nine feet from the corner in the garden, where the medium reposed, from which the manifestation emanated.

As to the relative merits of dark and light sittings, they cannot be considered apart from the conditions furnished on the several occasions. When a circle is constituted of proper

sitters, retain the services of a medium and develop as he develops, then the phenomena may take place in the circle and amongst the sitters, because the sphere of manifestation includes the whole. Mentally, the sitters are prepared by their past experiences for whatever may occur. There are no suspicions nor doubts; and the personal emanations are kept in sympathy and fulness of degree. This is the true spirit circle; and when Spiritualists become true to their title they will have no other: then spirits will manifest spontaneously, and in a variety of forms—solid, semi-solid or diaphanous. Such things have occurred with many mediums. But the "investigator" wants to pluck the fruit before it is ripe. He has not time to attend to the matter of self-preparation, but he must hire a medium, however unfit he is to profit by his investment, and manifestations are forced to supply the market. In using this language we do not say that manifestations are simulated; but to obtain them in the most certain manner possible the sittings are held in darkness, as being the condition most suitable for procuring results, but of a more gross, ambiguous and imperfect character than in the higher condition of light. The germ sprouts in darkness, but the fruit matures in light. We do not agree with the sweeping charge made by Mr. Eglinton's biographer in respect to dark seances, nor is their adoption a "mystery." They are a necessity of the urgent demand for phenomena, and if properly conducted, as Mr. Eglinton's record gives many examples, they are just as satisfactory as regards matter of fact as others, only the phenomena are of a different character.

The object of the "investigator" is to put all hindrances in the way of manifestations, while at the same time he most ardently demands them, under the form of a challenge for the supposed spirits to overcome the difficulties which he places in their way. The mechanical "tests" are defiant barricades, which the spirits are dared to surmount. Given these intolerant mental and mechanical surroundings, and darkness has to be resorted to to enable manifestations to appear at all. Put this and that together, and you have ample reason for the ambiguity and perplexity which have resulted from mixed sittings held under the lowest physical and mental conditions. But given true sitters, and darkness affords glorious results, as in the case of M. Tisot, and many others. When our mental states and temperamental fitness become suitable for spiritual manifestations, they will occur spontaneously in the light, and in a beneficent and instructive capacity. This has been observed from the first in the private home-life of mediums; and we have for more than a dozen years insisted on the proper observance of the laws of mediumship as the basis of all experiments, that thereby true progress might be gained and an inner community of developed sitters raised up, which would ultimately enable spirits to manifest in our public religious services as part of the modes of teaching and demonstration at the disposal of the spirit-world. It will come; but our sittings must be organised on psychical principles, and our public gatherings must be based on the same method of arrangement. Then the same manifestations might occur in a large hall or church as in a private chamber, and the power of the Spirit on the inner consciousness of all would be overwhelming and most blessed. Will Spiritualists not set themselves to work for such a glorious consummation?

Mr. Eglinton commenced his career as a medium just before the climax of abuses which brought such a calamitous crash on public demonstrators. The enthusiasm of many fell far below the zero point of scepticism and doubt. To re-establish confidence in the fact of the manifestations, laboriously conducted sittings were for a lengthened period resorted to. In this work Mr. Eglinton took an important part, under the auspices of Mr. Charles Blackburn, so that the "investigator" system was applied with the least repressive influences. Through all the turmoil of that painful period, Mr. Eglinton passed unscathed, much, we presume, due to the leadership of his spirit friends, who may have aided in placing him from time to time under the protection of friends with whom he could exercise his mediumship with safety and success. Wise selections were made in various parts of the country, the experiences with Dr. Nichols at Malvern and in London being remarkable and to the point. These semi-public sittings gradually developed the medium and established his reputation: for it takes much to make a medium besides the mere acquisition of phenomenal power, in addition to which there must be moral unfoldment, intuitional perception, experience of conditions, and that acquired character which makes a positive demand upon the respect of the community.

These are not to be attained in a day, and the disregard of most of them by certain mediums has led to their ruin. Mr. Eglinton's powers increased, he rapidly became acquainted with persons of eminence, and was careful to preserve himself from too free accessibility by "everybody." In these early years, amongst his patrons and sitters were: Mrs. Makdougall Gregory; Sir Garnet and Lady Wolseley (now Lord Wolseley); General Brewster; Captain James; Rev. W. Miall; Rev. W. Newbold; Dr. Kenealy, M.P.; Dr. Carter Blake, Lecturer on Anatomy, Westminster Hospital; Mr. W. Newton, F.R.G.S.; Mr. J. Romanes, F.R.S.; Captain Rolleston; Mr. Hensleigh Wedgwood, J.P., Middlesex; Mr. Desmond Fitzgerald, M. I. Tel. E.; Mr. Robert Wyld, L.L.D., Edin.; Mr. Alex. Tod, Peebles; Mrs. Wiseman, 1, Orme Square, W.; Baron von Dirckinck-Holmfeld; Mr. F. Napier, Lt. R.N.; Mr. R. Stock, Lt. R.N.; Ven. Archdeacon Colley (then Rev. T. Colley); Rev. T. Lemon; Mrs. Mackinnon; "Peter Tavey," Journalist, &c.

In the end of 1876, Mr. Eglinton made his first trip to the Continent, and gave seances in the Hague, attended by "the élite of Dutch society." A report appeared in these columns at the time, by M. de Bourbon, who claims to be the son of the Dauphin, and legal heir to the French throne. He gave a successful seance to students at Leyden University, and also visited Arnhem.

On his return to London, seances were held at the residence of Mrs. Makdougall Gregory, attended by Lord Borthwick (recently deceased, and who was one of our subscribers); Sir Patrick and Lady Colquhoun; Lady Jenkinson; Rev. Maurice Davies, D.D.; Lady Archibald Campbell; Dr. Allman; Sir William Fairfax; Lord and Lady Mount-Temple; Lord and Lady Avonmore; Professor Blackie; General Brewster, Sir Garnet Wolseley, Mr. W. H. Harrison and others. On other occasions, his sitters were Miss Chandos Leigh Hunt; Mrs. Burton Burton; Mrs. Tennyson Ker (sister to Lord Tennyson); Rev. Canon Gilbert and "several priests"; Dr. T. L. Nichols; Lt. I—; Dr. Alfred Russel Wallace; Mr. W. Tebb; Sergeant Cox; Mrs. Wilkes; Mr. J. W. Campbell and Mr. A. Hunter, Jesus College, and Mr. A. Keightley, Pembroke College, Cambridge; Mr. J. F. Collingwood, late Sec., Anthropological Society; Florence Maryat, and others of note, who have nearly all testified by report or presence to extraordinary phenomena.

In the spring of 1878, the Hague was visited a second time, and Mr. A. J. Riko reported that the seances were quite satisfactory, and attended by "persons of the highest social rank." On his return the seances at Malvern were held, reported by Mr. A. Hildreth, L.L.B., son of the American historian.

On the invitation of Dr. Berks T. Hutchinson, Mr. Eglinton visited Cape Town in 1878. He called on Mr. W. T. Rossiter, at Torquay, and was the guest of the Mayor of Dartmouth. At the Cape he became a Freemason. Many interesting phenomena occurred during his stay of some months.

After a short run to Ostend and Bruges, Mr. Eglinton visited Sweden, "the experiments taking place at the houses of the élite of Stockholm," and attended by M. Pilo; Herr Schildknecht; the Countess Pöhlmann; Miss Valerius (an eminent painter); the Countess Wachtmeister. "Reports by well-known scientific men, such as Professor Törnebohm, Edland, Berlin, and Commander Lindmark, in favour of spiritual phenomena, were communicated to the higher class papers." Nineteen seances were given to those named, and, in addition, to many Swedish literary men, artists and poets. Phenomena were successfully elicited at the University of Upsala, and he was entertained by Countess von Platen, at her castle, where he gave many sittings. He then passed on to Denmark, giving a seance at Copenhagen. He travelled through Germany to Bohemia, and gave a series of seances at the residence of Herr Schmidt, Annathal, some driving thirty and forty miles to be present. At Prague he sat with Prince Thurn and Taxis, an old Spiritualist. At Munich he sat at the residence of Gabriel Max, the eminent painter, who, with fourteen others well known in science, literature and art, handsomely testified to "the genuineness of these wonderful phenomena." On his return to London he had sittings with Dr. Robert Friese, a German Professor, and with Col. and Mrs. Lean, George Cruikshank, George Grossmith, and Rutland Barrington, in a dim light, when he was seen to ascend and float across the window.

In March, 1880, Mr. Eglinton started on another Continental tour, and became the guest of Baron von Hoffmann, Leipzig, at which city he had engagements to give sittings to

Professor Zöllner and others connected with the University. He received a present from Professor Thiersch. The manifestations were reported in the *Psychische Studien*, by Herr G. C. Wittig. At Zwickau, in Saxony, the sittings took place at Dr. Kellner's, in the presence of eight or ten scientific men. The host reported the results in *Licht Mehr Licht*. In Dresden a seance was given to "a distinguished person," and again Mr. Eglinton found himself in Prague, at the residence of Dr. D. Schubert, where the seances were attended by literary, medical and scientific persons, with less than the usual success. Proceeding to Vienna he was the guest of Baron Hellenbach. "Over thirty seances were given to the highest members of society, including Princess Dietrichstein; Prince and Princess Khevenhüller; Countess Clam-Gallas; Princes Alfred, Louis, and Heinrich Lichtenstein; Count Zichy; Prince and Princess Batthyany; Professor von Mosetig, the distinguished anatomist; T. H. R. the Duke and Duchess of Cumberland; Count Schönbörn; Princess Hatzfeld; Count Wilczek; Prince and Princess Metternich; Baron Hoffmann (Finance Minister); Baron and Baroness Rothschild; Countess Almasy; Count and Countess Taaffe (Foreign Minister); Marquis and Marchioness Pallavicini; Prince Berghes; Count Festetic; Colonel Primrose (seen previously at Duke of Cleveland's, in London); Sir Henry Elliot; Prince Hohenlohe; Prince Ratibor, and many others equally noted. The Duchess of Cumberland specially singled out Mr. Eglinton at a reception at Prince Metternich's, and held a conversation with him of over half an hour, during which time he learned much of Spiritualism in Royal circles in England." This passage we quote from "Twixt Two Worlds," page 62, as also other particulars noted in this running sketch. Such a list, and the undetailed statement at the end, as to "Royal circles in England," indicate the position which the investigation has assumed amongst the highest classes of society.

America was visited early in 1881. Amongst his sitters were Rev. J. Minot Savage; Professor Rice; Mr. C. D. Lakey; Mr. Stephen Massett; Madame Anna Bishop; Professor Kiddle; Judge Cross; and Editor of *New York Tribune*. Later in the same year he started for India, at the invitation of Mr. J. G. Meugens, who met him at the steamer with Col. and Mrs. Gordon. His first seance was at the residence of Mr. Cheetham. He had successful seances at the residence of Maharajah, Sir Jotendro Mohun Tagore, K.C.S.I. Phenomena of a remarkable character were obtained in India, for particulars of which we must refer the reader to the elegant quarto from which we quote. Amongst his sitters were Lord William Beresford; Dr. Warden; Rajah Kuman Singh; Mr. Justice Cunningham; Mr. Justice Tottenham; Mr. Reilly; Captain Andrews; Lord and Lady Lawrence; Sir Donald Stewart (Commander-in-Chief of Her Majesty's forces in India); Captain and Lady Elizabeth Clough Taylor, and "the élite of Indian civil and military Society."

In 1883 Mr. Eglinton visited Paris, when he gave private seances to Princesse Lucien Bonaparte, Madame Olympe Odouard, Dr. Goyard, and others of distinction. In London, at the residence of Mr. Sam. Ward, of American fame, he met Mr. Sinnett, the Earl of Dunraven, and others. As to the relations of the late Duke of Albany and Spiritualism, we quote: "There is in existence a letter of invitation from a well-known Spiritualist, asking him [Mr. Eglinton] to dinner, to meet H.R.H. Thus showing that he *did* take an interest in Mr. Eglinton's mediumship." The Hon. Alexander Yorke, who was enquery to the late Duke of Albany, has attended a large number of Mr. Eglinton's seances; and he is asked in "Twixt Two Worlds" to say who presented the Bramah-locked slate to Mr. Eglinton; and Sir Henry Ponsonby is asked if he can deny that members of the Royal Family have ever attended seances.

In 1884 Mr. Eglinton's mediumship seems to have gained great advances for the higher class materialization phenomena, direct writing and direct drawing. Much of his biography is occupied with most interesting and elaborately illustrated descriptions of experiments. Testimony is given by Mr. A. H. Louis, barrister-at-law; Mr. A. Lillie, F. Asiatic Soc.; Dr. G. Wyld; Lady Cranstoun; Captain Darvall; Mr. Hensleigh Wedgwood, M.A.; Professor Cassal; Mr. W. Fowler (Australia); Sir Baldwin Leighton, Bart., M.P.; Major F. G. Irwin; Mr. H. A. Kersey; Mr. W. P. Adshead; Mr. J. S. Shedlock; Mrs. Jacob Bright; Hon. Percy Wyndham, M.P.; Mr. A. A. Watts; Mr. W. Stainton Moses; Mr. W. Pritchard Morgan; Mr. C. C. Massey, barrister-at-law; Mr. H. Cholmondeley-Pennell; Hon. Roden

Noel; Mr. E. Dawson Rogers; Mr. H. J. Hood, barrister-at-law; Mr. D. H. Wilson, M.A.; Mr. A. G. Leonard, M.A.; Major Le Mare Taylor, and many others.

An important event was the sitting for direct writing with the Right Hon. W. E. Gladstone, M.P., on Wednesday, Oct. 29, 1884, who put questions in Spanish, French and Greek, and received answers in the same languages, the questions of course being unknown to the medium, and who had nothing whatever to do with the answers. On May 27 of the same year Mr. Eglinton succeeded in obtaining direct writing on a slate at a public meeting at St. James's Hall, Surgeon-General Wolsley, Mr. Nixon, Miss Major and Florence Marryat, who constituted the circle, testifying publicly that the proceedings had given them satisfaction.

We have reported materialization phenomena in Mr. Eglinton's presence, of the most remarkable and satisfactory character. Long reports of successful manifestations are given in the biography, on some of which occasions the form was seen in the act of being built up. This remarkable result is very strikingly represented in Mr. J. G. Keulemans' chromo-lithos. There are testimonies from Mr. J. H. Mitchener, M.A.; "Lily"; Col. and Mrs. Wynch; Mr. and Mrs. Russell Davies; Hon. Gordon Sandeman, and others. The diagram of a seance is given with the names and positions of all the sitters, by Mr. John S. Farmer, who reported the results.

Mr. Eglinton has led the fight through the thickest of the fray, and now has the pleasure of seeing the "test" obstructive processes superseded by the spontaneous power of the spirit-world, assisted by the intelligent application of the necessary conditions. Investigation has now taken a higher stage; and the sitters, aware of the possibility of the manifestations, do all they can to promote their occurrence. This is a revolution and a reformation at the same time. Now the investigator cordially and intelligently assists the spirits, in place of hindering them. The presence of light is not such an impediment as it was, and the medium is so far advanced in importance, that he can choose his sitters, the entrance into his presence being a special favour.

From this advantageous position Mr. Eglinton made his last Continental trip. In Paris he had a seance with M. Detaille, the great painter of battle scenes; and others with M. Richet, a distinguished *savant*.

Our old friend, Mr. J. H. Gledstones, came from Bordeaux to meet him. Baron du Prel met Mr. Eglinton at Vienna, where he gave twenty-three seances. Amongst those who attended were the Baron and Baroness Drasche; Prince Auersperg; Prince and Princess Trautmansdorff; Count Esterhazy; Count Lemberg; Prince Lemberg; Count Meklenburg; Count and Countess Traun; Marquis and Marchioness Pallavicini; Count Jennison; Count Csaky; Prince Bathysany; Countess Kühnberg; Heinrich and Madame Max (Max-Eherler, the celebrated painter); Count and Countess Harrach, and many others of note. The Crown Prince was prevented by urgent State affairs from keeping an engagement that had been made for him. Proceeding to Venice, Mr. Eglinton had sittings with Princess Metternich; Count Esterhazy; Prince Chetwertinski, and many others, the city being a veritable hot-bed of Spiritualism. This important tour was a great success, and removed prejudice caused by an untoward event, with another medium, which was largely reported in the newspapers at the time.

A short time ago we were desired to announce Mr. Eglinton's journey to Russia, which his serious indisposition prevented. It is his intention to go to Australia by way of Russia, and thus make the circle of the world.

We are told that in addition to the names already quoted, those which follow are not a tithe of the number of distinguished persons who have had sittings with Mr. Eglinton:—The Duchess of Manchester; Julia Countess of Jersey; Countess of Caithness; Countess of Portsmouth; Lady Granville Gordon; Lady Macdonald; Lady Alice Montague; Countess de Grey; Countess of Dalhousie; Earl Stanhope; Earl of Crawford and Balcarres; Lord Poltimore; Lord Ednam (now Earl Dudley); Lord Rayleigh; Sir Charles Nicholson; Sir William Topham; Sir Edward Inglefield; Sir Stuart Hogg; Hon. Auberon Herbert; Mr. Jacob Bright, M.P.; Rt. Hon. Henry Chaplin, M.P.; Mr. Charles McLaren, M.P.; Rt. Hon. A. Balfour, M.P.; Mr. Chamberlain (son of Rt. Hon. J. Chamberlain); Col. the Hon. Oliver Montague; Col. Ellis (equerry to the Prince of Wales); Mr. Hamilton Aidé; Mr. Richard Hutton, editor of the *Spectator*; Professors Crookes, Wallace, Sidgwick, Barrett, Balfour Stewart, Oliver Lodge, &c.; also

Dr. Myers and Mr. W. F. H. Myers are mentioned. In the list of sitters for the past year, after persons of distinction came the military, then the clergy, followed by M.D.'s, barristers, solicitors, litterateurs, and last, men of science.

Space will not permit giving a summary of the varieties of phenomena Mr. Eglinton has received in addition to the leading manifestations: but we may note that he has obtained wax moulds of materialized hands. Direct writing has been obtained in various languages, of which one of our illustrations gives an example. Sometimes these phrases in strange languages have been characteristic of the communicating spirits when in the body, as in the case of the Ordu sentence. The instances of languages given would make a good article by itself. As to direct writing, we illustrate it almost as fully this week as is required, including recognised handwriting, of which there have been many previous examples. Articles have been carried to the circle from various parts of the house: and while he was in India articles were carried from this country to him instantly. Of course the rather common phenomenon of matter passing through matter has been observed abundantly.

All these wonders have taken place without apparatus or operating theatre. For seven years he gave his seances in strange houses. A table is given of the result of his mediumship, showing that since 1874 he has given 2,175 professional seances, and 1,160 non-professional seances, that is, more than one-third of his work has been a free gift to the Cause. Of the successes recorded during seven years there have been 1,664, against 522 partial successes and 330 failures. In 1884 he gave 707 seances, and in 1885, 656.

There is much to admire and be grateful for in Mr. Eglinton's work. His course has been upwardly progressive. He has never exercised his mediumship under subterfuge, but stood up honestly for the great truth, that through these phenomena the spirit world manifests to man. He has not only been a *Medium* but a *Spiritualist*. That his path in the future may be as prosperous and useful as it has been in the less radiant past, is a wish which we devoutly place before the Movement, as a heartfelt prayer for not only Mr. Eglinton, but all who are engaged in similar work.

RECENT SITTINGS WITH MR. EGLINTON.

A SUCCESSFUL CRUCIAL SEANCE BY INVESTIGATORS.

To the Editor.—Sir,—I have been investigating the phenomena of Spiritualism for some months past. Being anxious to learn more, I determined to have a sitting with Mr. Eglinton; and, thinking some of your readers would be interested, have ventured to send you an account of the results obtained; but before doing so, will mention some particulars which are also of interest.

On Sunday afternoon, Dec. 20, last, a friend and I were having a seance together in my own house, but we had not been sitting for many minutes before my father's name was written by the planchette, and amongst other messages was one wishing us "A Merry Christmas and Happy New Year." I told him I was thinking of going to London in a day or two, and trying to have a sitting with Eglinton, but could not say which day, as I had not yet made any appointment; "but could he be there to meet us at Nottingham Place?" The reply written was: "Yes: all of you come. I think he will fix Monday."

I wrote to Mr. Eglinton the day after, just stating I was coming up to town for a few days, and would like to have a sitting with him; and would he kindly fix his own day and time. On Dec. 24th, I received Mr. Eglinton's reply, fixing "Monday, Dec. 28, at 10.30 a.m."

Being at my mother's house at Lewisham Park, on Sunday, Dec. 27, I had another planchette sitting with one of my brothers. Within two minutes, my father's name was again written, and on asking if he had any message, the following was immediately written: "I will meet you at Eglinton's about half-past ten to-morrow"; and on inquiring whom he would have with him, he replied: "Probably Dr. Spencer Hall will be with me." Now I considered his stating the exact time Mr. Eglinton had arranged for, most curious, as I had had no further communication with my father on the subject since the previous Sunday.

I went to Mr. Eglinton's on the Monday as arranged, accompanied by my mother, my brother, and cousin, Mr. H. S. Trego, arriving at 6, Nottingham Place, exactly at 10.30, when we were most courteously received by Mr. Eglinton. We were shown into a well-furnished library or study; in the centre of the room was a plain deal table of the ordinary description which we were allowed to examine. Mr. Eglinton, seeing we had brought no slates of our own, produced half-a-dozen from a cupboard containing a stock of similar ones of the kind commonly used by school children, and all quite new. Cleaning and drying them on both sides with water, sponge and cloth, he laid them on the table in front of us, and requested me to write on one of them any question I pleased, taking care to let no one else see it. For this purpose Mr. Eglinton handed me a slate-pencil cased in wood, after the manner of ordinary lead pencils. I wrote as follows:—"My dear Father: we are here: do you see us? Have you brought Dr. Spencer Hall as promised?" referring to the promise given through planchette already alluded to.

Having written my question and covered it with a second slate, Mr. Eglinton took from me the pencil I had used, and splitting it in two, extracted the slate portion running its entire length. This he handed to me, telling me to cut off from it a piece about a quarter of an inch long, and to cut both ends of it square, so as to give sharp corners to

every facet. At Mr. Eglinton's request I put this piece of pencil, so prepared, between the two slates lying before me, and handed them to the medium who, taking them between the thumb and forefinger of his right hand, put them under the flap of the table, and between himself and my mother who was sitting on his right. Clapping her left hand with *his left* we were all asked to join hands round the table. In a very short time, not more than a minute, Mr. Eglinton, between sudden convulsions and shiverings, told us that there was a "very good and very powerful influence" present—a remark which he several times repeated during the sitting, adding later on that he thought the "influence" was powerful enough to enable him to accomplish anything; at the same time he warned us not to be surprised if any manifestations took place other than those of slate-writing.

Soon we heard the sound as of a pencil writing on the slate beneath the table. When the sound ceased the slates were withdrawn, and to my question at the opposite end of the slate was found this answer: "Yes, I see you. Dr. H. is here." On examining the pencil we found one corner worn down; and here I may state that, excepting in the instance of the upright writing hereafter referred to, whenever that pencil was used no other corner became worn; but, further, this same corner was gradually worn down until that end of the pencil presented an oblique surface, causing the later writings, especially "Ernest's," to be much broader and coarser than the earlier ones. The very last example of writing we received at this seance, being in an upright style, was characterised by a *slenderness* in the stroke—the natural results of holding *perpendicularly* a pencil already worn obliquely at the end.

On other slates we received replies from "Dr. Spencer Hall" to various questions verbally asked by us. I give the following as an example:—

Question: "Will Dr. Spencer Hall give us a message?"

Answer: "I am glad your father is with us to-day. We are so happy *The spirit life is all I thought it.*"

I italicise the last portion, because it is in these words that the point of interest attaching to the message lies. They may appear very common-places to others, but to me they bear internal evidence of the identity of the communicator with Spencer Hall, inasmuch as during his lifetime my brother had had many conversations with him on the subject of Spiritualism, but never once could he get him to give expression to his ideas of the after-life. The last time he spoke with him on the subject before his death, the following conversation took place between them:—

My brother: "Now, doctor, what are your real ideas on this matter? Can't you tell me what notions you hold of the spirit-world?"

Dr. Spencer Hall: "Notions, my boy! Why, if I were to tell you all I know you would not believe me, and if I were to tell you *half of what I thought* you would say I was mad."

To my brother the words: "The spirit-life is all I thought it," are very pertinent to the circumstance and occasion of his presence at a seance, probably the first since Dr. Hall's death about four months ago, at which communications were given by him.

Further questions answered by "Spencer Hall" had reference to the nature of the possible mediumistic developments of my mother and myself. He wrote that my mother's mediumship was "Healing through sympathy," and, referring to my brother, he wrote: "You are very clairvoyant and inspirational." I was told that I was "physical," and under proper conditions could be developed into a slate-writing medium.

I have nothing to say about these replies except to state the fact that during the past forty years, including her residence in the South Sea Islands, as well as in England, my mother has undoubtedly cured at least 10,000 cases of disease of one kind or another—only through homeopathic remedies, however, as far as she knows. *This fact was unknown to Mr. Eglinton*, but, on the other hand, it was known to Dr. Hall, who had been my mother's "consulting physician" for many years, while residing in the same town in Lancashire.

On my brother remarking that Spencer Hall was clairvoyant when on earth, Mr. Eglinton suggested the following experiment. He asked me if I knew the number of my watch. I said, "I do not; indeed, I don't know if it has one, but I suppose it must have." Mr. Eglinton then asked me to lay my watch on the double-locked slate which was on the table. I did so, but of course without opening the watch. Then, placing four pieces of coloured crayon on the slate, Mr. Eglinton passed the whole under the table, first shutting up the double slate as far as the thickness of the watch would allow. But finding he could not press the slate against the under side of the table-flap without danger to the watch, he withdrew it, and requested me to take the watch off, and deposit it on the table. This I did, whereupon again putting the slate, now locked, and containing only the four crayons, under the table, he asked me in what colour the number of the watch should be written. I replied, "In blue." On withdrawing the slate, a number was found written in the desired colour. The figures were 27973. On opening the watch to compare, I said they were correct; but when passed to my brother for examination, he called our attention to the fact that in the watch the last figure was 8 and not 3. However, it was found that the left hand portion of the 8 was so indistinct, through wear or inadequate stamping, that at first glance it looked like 3. This error does not in any way rob the experiment of its success, as it only points to the conclusion that the clairvoyant (*be he a spirit or the medium*) is liable to take things for what they appear, and not for what they are.

During the three quarters of an hour occupied by our seance, we had communications in an upright hand-writing, purporting to be from "Willie." Our brother Willie died in 1872, but I could not declare with any amount of confidence that this "Willie's" writings carried with them any evidence of his identity with our Willie, except that the latter almost invariably wrote in an upright style up to the time of his death.

Previous to "Willie's" writing, however, we had a whole slateful of writing in a most characteristic hand from "Ernest," which was done in a little over half-a-minute, including the time lost in disconnecting our hands suddenly during the time the pencil was heard to be scratching on the slate, when the noise almost immediately ceased; but it recommenced directly hands were again joined. This experiment was first carried out by Mr. Eglinton disjoining his hand from my mother's; but, without intimation or observation, a few seconds later my brother quietly took his hand from my mother's, and then renewed

the connection with exactly similar results. This slateful was produced while the slates were lying on the table, in full view of all, and with my mother's hand resting on the top one, together with the medium's hand. I may mention here that writing was also obtained with the slates, held at arm's length by Mr. Eglinton, resting on my mother's shoulder.

"Ernest's" writing was totally different in character from any we received from my father, "Spencer Hall," or "Willie." Indeed, the writing of the communications from both my father and "Spencer Hall" is identical in character with some I have seen and examined in "Twixt Two Worlds," which is ascribed to one of Mr. Eglinton's guides known as "Joey." I refer more especially to that on page 97 in the book referred to, where, under "Joey's" attempt at drawings, he has written: "I am not an artist, as you see, &c."

This fact suggests to me that the writings purporting to be my father's and "Spencer Hall's," were not direct in the same sense that "Ernest's" or even "Willie's" might have been; but that, while embodying the sense of the communications, or, I should say, the *ideas*, of my father and "Spencer Hall," they were after all only another phase of the ordinary planchette writing, in which spirits use the psychic powers of the medium and sitters to produce their messages in writing. Or, possibly, and to my mind much more probably, the spirit medium or writer in these special instances was "Joey" himself, acting on behalf of my father and "Spencer Hall," neither of whom, so far as I know, had had any previous experience in slate-writing—certainly not so much as "Ernest" and "Joey," who seem to have acquired the art of overcoming every physical barrier, possessing in this respect immense advantages over novices like my father and "Spencer Hall."

During the course of our sitting with Mr. Eglinton the table was several times lifted from the floor, and my mother declared that she was twice "touched" by an invisible but very tangible "something." Besides these manifestations, while a slate was being held under the table by the medium, we heard a sharp crack as if somebody had hit the slate with a stick, and on Mr. Eglinton producing it, it was found to be smashed in three pieces. A handkerchief was thrown on to the table, which turned out to be from my cousin's coat-tail pocket (although he had previously declared it was not his). Just at this juncture "Spencer Hall" was writing in the "locked slate" some answers to one of our questions. I made an "aside" ejaculation, something after this following: "Well, this is strange! I wonder if they took the handkerchief out of your pocket?" We were surprised to see this remark written under the reply to question. "Yes, I took it out of his pocket."

The manner in which "Ernest's" message was given has already been described. It was written rapidly in a good business hand, in little more than half-a-minute. I have now the slate and writing in my possession, and have shown it to many friends and UNBELIEVERS. The message is as follows:—

"Dear Friend,—All the persecution, all the obloquy which can be cast upon this inspiring and glorious *Truth* cannot blot out its force or its power; cannot dim for one second the rays of light which a beneficent Creator has given to the world. Hold on to this spirit communion, its facts are beyond dispute, as witness this writing (so contrary to science as it is), its philosophy pure and elevating. We should not have been able to write in the manner we have, had not your power and sympathy helped us. We must now say good-bye.—ERNEST."

I can only add that we were much gratified with our seance, and am looking forward to the time when I shall be privileged to have another with Mr. Eglinton. All I have related was done in broad daylight, and our host was most wishful that we should satisfy ourselves that there was no "trickery," and would have us examine the room, table, and slates, &c.; and all I can say is, if anyone doubts anything I have stated they may get the same experience if they visit Mr. Eglinton.

Oak Bank, Ramsbottom.

JOHN TREGO GILL.

WRITING IN UNKNOWN TONGUES.

To the Editor.—Dear Sir,—It is with much pleasure I accede to your request, and add my testimony to that of others, to the wonderful mediumistic powers of Mr. W. Eglinton; and will give as briefly as I can an account of the seance I had with him, during which I got the drawing and message which appear on the slate that I have given you permission to publish. But first, permit me to say, I have had several seances with Mr. Eglinton, two for materialization, the others for psychography; at all of which I had indisputable proof of the continued life, love, and affection of dear children, and other relations who have passed on to the "Better Land." I have had many written communications from friends, giving me information of their present state of being. One was from my father, in his own handwriting, his name being signed in his own peculiar style. If necessary, I could enlarge on the wonderful experiences I had at these sittings with Mr. Eglinton, but lest I should take up too much of your space, I shall now confine my remarks to the last one I had for slate-writing.

In the beginning of last June, I felt very strongly impressed to have a sitting with Mr. Hopper, the clairvoyant medium. This continued for some days, till at last I yielded to the impulse, and while I sat with him he described spirit friends who were with me, one of whom told him, a message was to be given me, but which I could not get there; that I must go alone to Mr. Eglinton, through whom it would be given. Accordingly I made an appointment with Mr. Eglinton, and went to his house on the morning of June 13th. We sat in the seance room, in the usual manner at the table. Mr. E. cleaned a slate, put a small piece of pencil on it, and held it closely under the flap of the table. He told me to ask a question. I asked if I might now have the message I had been sent there for. The answer came at once: "Do not be too anxious; you will have it later on"; I then changed the subject, and asked other questions, to all of which I got appropriate answers. Mr. Eglinton having more than once made the remark that there was a most extraordinary influence present, the like of which he had not experienced before, said it was a good and very high influence. I also felt it very strongly. He then cleaned two slates, put one above the other, with crumb of pencil within. He laid them on the table, with his hands and mine over them for a minute or so. Then keeping hold of my right hand with his left, he lifted the slates from the table,

and for a moment seemed uncertain where to place them. At last he slowly raised them, till they reached my head, when audible writing then began. An indescribable feeling of awe and solemnity thrilled through my frame, and a few words of prayer involuntarily rose to my lips. The slates circled my head three times, then came close to my mouth, where they stopped for a moment or two; they next rested on my shoulder, the sound of writing going on all the time. Then came the three little vibrating taps. On the slates being separated, the result was what you see; and the time occupied in filling the slate (so far as I can judge) was not more than thirty seconds. During this sitting, the medium was not at all convulsed or painfully affected as he sometimes is; while the communication on this slate was being given, his face bore the expression of similar feelings to my own. After a short interval I asked if the communicating spirit would give us his name. The answer (given in the usual way with slate held under the table) was, "Not now; the message just given will yet be of much importance to you." Mr. Eglinton then asked if we might have the initials, and the letter M was written. I have since had the Hebrew characters translated, "Michael." Those within the triangle are said to be in an unknown language. The power now was nearly exhausted, but just before rising I asked Mr. Eglinton if he thought I could get a communication on paper. He said he would try. I had a clean sheet of note paper with me, which I placed on a slate. Mr. Eglinton, putting a crumb of lead pencil on it, held it under the table. Immediately was written: "Just one word of love and good-bye—a pleasant journey." I was on the eve of leaving for Scotland.

Before closing, I must not omit to mention some other remarkable manifestations during this seance. Being somewhat deficient in hearing, I generally carry with me a hearing-tube; it is flexible and about one-and-a-quarter yard long. On this day I had it with me in a small hand-bag, packed in it closely, with purse, handkerchief and other articles above it. On taking my seat at the table, immediately on entering the room, I laid the bag, firmly clasped, close beside me, in full view the whole time of the seance, and my arm often resting upon it. While Mr. Eglinton and I were sitting quietly waiting for an answer to a question, there came a great crash at the other side of the room, which startled us both very much. Mr. Eglinton rose, and on going over to see what had happened, called out in great surprise, "What is this?" I then rose, and on going to the spot, found my hearing-tube, wound round and round the leg of a chair, like a snake. Mr. Eglinton had neither seen this tube nor knew I had it, and I had not opened my bag since I entered the room. It was thrown with great force, and if by human hands must have been damaged, but not the least harm was done. This is certainly a case of "matter passing through matter." The article was invisibly extracted from the unopened bag, which lay in full view both of Mr. Eglinton's eyes and my own, and the bright sunshine streaming in at the windows. During the sitting, several materialized hands darted from under the table and touched me. They were all very white but of different sizes.

I shall now bring my narrative to a close, hoping it may be of use; and remain, yours sincerely, A. D.

A QUOTATION GIVEN FROM AN UNKNOWN BOOK.

On Friday afternoon, June 5, 1885, in company with Mr. Graham, of Blackburn, I had an interview with Mr. W. Eglinton, at 6, Nottingham Place, London, for experiments in Psychography. I took a couple of slates with me, but before leaving our hotel I wrote upon one of them the following question: "If my Father, who departed this life some little time ago, is still in a conscious state of existence, I should be pleased to have some evidence from him of such existence."

On sitting down to the table, I asked Mr. Eglinton to use his own slates for any preparatory trials that might be required, as I had a question already written on the slates, that I did not wish him to see. After a number of trials with various slates, the power seemed to increase in quantity and strength. Mr. Eglinton then asked for my slates, and at the same time requested Mr. Graham to place his hand upon the slates as they lay upon the table, my question of course being inside and hidden from him. Mr. Graham complied with his request, and stretched his left hand so as to cover as much of the slate as possible. Mr. Eglinton now placed both his hands upon the top of Mr. Graham's left hand, while I held Mr. Graham's right hand. Immediately after our hands were in contact, writing commenced on one of the slates upon which Mr. Graham held his hand, and we could hear the scratching of the pencil as audibly as we could have heard writing on a slate, if produced by ordinary methods. When the writing ceased, three tiny raps were heard, denoting, as Mr. Eglinton said, that the writing was finished. On taking up the slates I found the following: "Your Father is here, and regrets he cannot write to you himself, but this will be equally satisfactory to you, he trusts." At this stage of the proceedings, Mr. Graham wrote several questions upon a slate, and laid his slate upon another one on the table, with the questions between them. Before the answer was given, I put a piece of slate pencil and a piece of yellow crayon pencil between the slates, and asked that the answer to Mr. Graham's question should be written in yellow. On taking up the slates, we found a satisfactory answer, written as requested.

We now tried an experiment of a different character. We arranged that I should take, at random, a book out of a book-case containing about 150 to 200 volumes; that I should dictate the page, and Mr. Graham the line, and we would try to get the line copied. I suggested page 56, and Mr. Graham the first word in line 4; then without any of us seeing the title of the book, we placed it upon a clean slate, with a small crumb of pencil beneath it. Mr. Eglinton and Mr. Graham then held them beneath the table, but could not get any writing at all while the slate was held beneath the table. They then placed the slate and book upon the table, when writing immediately commenced, and read as follows: "Page 56, line 4, She's a." On examining the book, we found on page 56 and line 4: "She's a noble woman."

Before closing the seance we had another experiment. Mr. Eglinton placed a small crumb of pencil between the slates, put the slates upon a cane-seated chair, and I sat upon the slates holding both of Mr. Eglinton's hands. In this position we heard writing going on in the space between the slates upon which I sat. The following is a copy of the writing:—

"Dear Sir,—I am pleased to be in a position to write you this

message; fortunately the power you and your friend bring to bear enable me to do this. The consolation you must have derived from the glorious truths demonstrated through spiritual agencies must be of benefit to you, the more so since you are such an earnest labourer in the movement. This writing may be seen by those who are working with you, and it may induce them to renewed vigour and increasing efforts to save those who are still grovelling in the mire of Materialism. And now, Sir, good-bye; and may you and yours be comforted with the truths we have brought home to you, is the prayer of your friend.—ERNEST."

Blackburn.

R. WOLSTENHOLME.

DIRECT WRITING EXACTLY LIKE THE HAND-WRITING IN EARTH-LIFE.

Mrs. Thompson has kindly favoured us with the use of an engraving representing a slateful of direct writing received in the presence of Mr. Eglinton. We will give the particulars that have been communicated to us by Mrs. Jenyns, daughter of Mrs. Thompson.

The ladies, while on a visit to London, were desirous of sitting with a medium, and ultimately visited Mr. J. Hoppercroft, having seen his address in our columns. While in the trance he said that a spirit very close to Mrs. Jenyns was most anxious that she should go to Mr. Eglinton, and felt sure he could give a direct message. Many other spirits were spoken of, and again the same spirit entreated that a visit should be made to Mr. Eglinton, which was acceded to.

On the day that the sitting with Mr. Eglinton occurred, the ladies brought the slate to our office, full of joy and satisfaction at the result, and desiring that we would have it engraved, and print a number of copies. Mrs. Jenyns now reiterates by letter what was then stated, that "the writing is extremely like my father's, and the signature exact."

Mr. Henry Stafford Thompson lived formerly at Fairfield, near York, and was a gentleman who was well and widely known. Over forty years ago he began to take a great interest in Mesmerism, in which he became remarkably proficient. Dr. Elliotson was a great friend of his, but afterwards they differed about Spiritualism, as the Doctor did not believe in it, while Mr. Thompson took a great interest in the subject; but Dr. Elliotson became a Spiritualist towards the close of his earth-life. Mr. Thompson was a powerful healer: some of his cases might be regarded almost as miraculous; and the particulars of them were well known amongst the mesmeric practitioners of the time. He restored sight to the blind, cured a case of hydrophobia, and numbers of other cases that had been given up by the doctors. He had great power of willing, in the exercise of which he took much interest. His patients became so responsive to his will, that they answered his mental questions as quickly as he thought them.

Such is a brief account of the earth-characteristics of the spirit who at the first attempt was enabled to give a message in his own familiar hand-writing. No doubt the possession of *will power* by spirits has much to do with their ability to produce spiritual phenomena of all kinds. The message also contains internal evidence of its truthfulness.

POSTSCRIPT TO "A SUCCESSFUL CRUCIAL SEANCE."

I have had an opportunity afforded me of reading the foregoing account written by my brother, of the seance we attended at Mr. Eglinton's. In most respects it was a highly satisfactory one, but it might have been made more convincing, if in one or two instances my brother had not asked such *leading* questions; for instance: the first question written on the slate by him was, "My dear Father: we are here, do you see us? Have you brought Dr. Spencer Hall as promised?" Here he distinctly notifies to the controlling "influence" or "influences" two facts: first that we *expected* our father, and second, that Dr. Spencer Hall would accompany him. For test purposes I should hold that all replies purporting to come from either of these "spirits" were unreliable *unless they contained some internal evidence of identity*—as in the case of Dr. Spencer Hall's reply which is included in the sentence, "The Spirit-life is all I thought it." To my mind it would have been more convincing if my brother had put the question somewhat in this form—"Who of our relations are present, and what friend accompanies you?" Then if the reply had come, "Your father and Dr. Spencer Hall, as promised," it would have been most convincing to us that neither the medium nor any foreign "influence" had anything to do with the construction, but only with the production, of the replies.

There still would remain the question, however, as to what extent the controlling "influence" was affected or aided by our knowledge of facts or by our expectations. I mean that, as is often the case with replies given through the planchette, the communications we received on the slates may have been *from ourselves*,—the evolution of our own thoughts; except where, as I have already said, there was satisfactory internal evidence to the contrary.

For this reason I differ from my brother in attaching any importance to the planchette communication received at Lewisham Park, on Dec. 27th, to the effect that my father would meet us at Mr. Eglinton's at "about half-past ten to-morrow," seeing that we already knew that that time had been fixed by Mr. Eglinton. In spite of these minor criticisms I beg to state unreservedly that the seance in question was beyond doubt a successful demonstration of *bona fide* "slate-writing."

Lewisham Park.

H. TOWNLEY GILL.

ADELAIDE: South Australia.—The *South Australia Reporter* of Jan. 6, contains a report of the first of six lectures on "Spiritualism self-exposed," in the Town Hall, by Mr. M. Wood Green. The chairman, Mr. C. H. Goode, said he had sat with Mrs. Marshall, and the effect of the investigation was that "he was unable to sleep at night, and unfitted for the duties of life." The lecturer's denunciations were of the most bigotted kind. In the discussion which followed, Mr. Reimers took a prominent part. The state of the lecturer's mind exhibits the need there is for popular information on the laws of Spirit-communion. Break these laws, and suffering must be the result; obey them, and the opposite will be the case. Spiritualism, like every other practice, has its good and evil sides, according as it is properly used or abused. This should be made prominent in all our teachings.



In accordance with my promise I
am able to send you these lines
through the agency of a guide of the
Indians. But I want to tell you
how very happy I am to be able
to come to you and thus assure you
of the after life that is yours as
I have no more. I send my love
to all those left behind, and
give my fervent thanks for the
past of our presence and for the
one that is happy this wonderful day
as you can know.
I am your loving father.
H. S. J.

Frank is with me
Love to dear Katie

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THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MARCH 5, 1886.

THE ILLUSTRATIONS.

Want of space prevents our giving as many *fac-similes* of Mr. Eglinton's manifestations as we could have wished. On the previous page, the engraving in the upper portion represents the half of a slate received by A. D., and described in her article. The conclusion of a message from her daughter is seen, after which come the message written around the circle (drawn between slates), and the Hebrew word, and the other word in an unknown language. We hope the publication of this remarkable message will lead to the translation of that unknown word. The lower engraving gives the whole contents of the slate received by Mrs. Jenyns from her father, the late Mr. Thompson.

For a direct drawing (on next page) we have had to fall back on the card with portrait of "Bruce," obtained by Mrs. Burns on a visit to Mr. Eglinton, and which appeared in our Christmas Number for 1884, with several other engravings of writings and full particulars. It also appears in "Twixt Two Worlds," and is really the most perfect thing of its kind in that fine volume. It was obtained in less than two minutes, on her own card, placed between two slates, and laid on the top of the table in the light. No anticipation had been formed as to what kind of drawing would come, and the name of the spirit was not known till it was given in a message on a slate afterwards.

As the Higher Powers would have it, the original communications which we give in this our "Eglinton Number," cover nearly every active phase of Mr. Eglinton's unparalleled mediumship. The particulars given are so complete, that no further remarks need be made. By forming family circles, there might be many more mediums. We give short rules for circles, and further information will be supplied on application at the Spiritual Institution, 15, Southampton Row, London, W.C. M. Tissot's beautiful work of art is also on view, and orders for copies are received.

Mr. Thomas Smith, Townley, near Burnley, expresses his great satisfaction at Mr. Hoppercroft's mediumship. He went as a perfect stranger to the meeting on Sunday, having no proof of spiritual existence. Mr. Smith says: "To my amazement he described my father, mother and two brothers, giving their names, and what they died of. Thank God for it! I had looked on this life as all, but now I hope to begin to live in accordance with what Mr. Hoppercroft said, who ought to be heard from every platform in England."

Mr. Burns's visit to Sowerby Bridge was quite successful. Mr. A. Kitson has sent a report which cannot appear till next week. At Rochdale on Monday evening, notwithstanding the snow storm which raged all day, the Temperance Hall was crowded to hear the Lantern Lecture. It was a most enthusiastic meeting. There were friends from a radius of ten miles. It is suggested that it be given in the Public Hall, so that the general public may have an opportunity of seeing the "phenomena," as shown on the screen. The Spiritualists worked well and sang heartily.

38th ANNIVERSARY OF SPIRITUALISM.

A DEMONSTRATION AT ST. GEORGE'S HALL.

On April 12, Mr. Burns will give his celebrated Lantern Lecture on "The Facts and Phenomena of Spiritualism," in St. George's Hall, Langham Place. Direct Writings, Drawings, Materialization and Spirit Photographs will be thrown on the screen by the oxy-hydrogen light, so as to be seen in all parts of the hall. Mr. Eglinton's manifestations will occupy a prominent position. As good a knowledge of the manifestations may be obtained as by attending many seances. It is many years since Spiritualists used this fashionable Hall. Much enthusiasm is being manifested to fill it on April 12. Distinguished vocalists will sing during the evening. That all classes may unite in this Anniversary Demonstration the tickets are fixed as follows: Stalls, numbered and reserved, 2s. 6d.; Balcony, 1s.; other parts, 6d. All friends are invited to take part in making this celebration a success.

ANNIVERSARY CELEBRATION AT BRADFORD.

On Saturday, March 27, Mr. Burns will hold a reception in the Temperance Hall, when an entertainment will be given, assisted by members of Sowerby Bridge and Batley Carr Lyceums, and other friends. On Sunday, March 28, at 2 o'clock, a conference on the Lyceum question will take place. On Monday evening, March 29, the Lantern Lecture will be given.

GERALD MASSEY'S SUNDAY LECTURES.

In our Directory page is given a list of Gerald Massey's lectures at St. George's Hall. The subjects are important, and such as Spiritualists should do their utmost to ventilate. There could not be a more lamentable fatality than to allow the tenets of the vulgar theology to remain unchallenged. It is in getting to the bottom of these things that the grandest spiritual truths may be discovered: without such an investigation, that which for countless ages has been the most deadly enemy of spiritual truth, remains in full possession of the situation. We hope soon to give Mr. Massey's portrait and an account of his work in the Cause of Progress.

IMPORTANT LECTURES AT CAVENDISH ROOMS.

51, MORTIMER STREET, PORTLAND PLACE.

Sunday, March 7.—Mr. Hoppercroft: Address, Clairvoyance. Sunday, March 14.—Mr. J. Burns, Address; Mr. J. G. Robson, Trance Medium, Answers to Questions.

Sunday, March 21.—Mr. J. Burns: "How to investigate Spiritualism and become a Medium." A Discourse for Inquirers.

To commence at seven o'clock. A voluntary collection.

Mr. Eglinton has so far regained health, that he expects to leave for Russia in the course of a few days.

On account of the special nature of the contents of this issue, several communications are unavoidably held over; and some reports came too late for insertion this week.

BLACKBURN.—The Service of Song, with lime light views of "Joseph," has been postponed till to-morrow, Saturday, evening. We hope the hall will be crowded.

NOTTINGHAM.—Sunday, March 14, Mrs. Emma H. Britten will deliver addresses morning and evening, at Morley House, Shakespeare Street entrance.—W. YATES, Sec.

Mr. J. Webster, trance and clairvoyant medium, will hold meetings at his house, 19, Prebend Row, Essex Road, Islington, every Friday evening at 8 o'clock.

Mr. E. W. Wallis will visit North Shields, and lecture on March 14 morning, on "The Day of Judgment, When and How?" evening, "Bible Spiritualism." March 15, in the evening, "Spiritualism a social force, political power, moral teacher, and religious influence."

Mrs. C. Spring's Annual Tea Party will take place at the residence of Mr. J. Wright, 26, Claremont Road, West Kilburn, on Tuesday evening, March 16. Tea will commence at 6.30, and will continue till 7.30, so that late comers may be accommodated. Mr. J. Burns will take the chair at 8 o'clock, when the public meeting will commence. The proceedings are expected to be of an interesting nature. All Spiritualists in the district are invited. The tickets, 1s. each, should be procured in advance, of Mr. J. Hoppercroft, 3, St. Luke's Terrace, Canterbury Road, Kilburn; Mrs. Hawkins, 61, Bolsover Street, W.; Mr. Saunders, Claremont House, 53, Faraday Road, Notting Hill.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Feb. 28.—We regret that our space will not permit the publication of an abstract of Mr. Fearbey's discourse on "Prayer." In the evening his subject was "A Thinker's Creed."

THE "APPARITION MÉDIUNIQUE."

Monsieur James J. Tissot is an acknowledged master in the world of art. For years past his etchings and paintings have been as familiar to both the English and French public as Millais' pictures have been in our own country. To have gained so distinguished an artist as a convert to the modern movement of Spiritualism, and to have enlisted his brush in its service, are facts which commend themselves to everyone having the Cause at heart.

Like a great many other Frenchmen, M. Tissot, finding so little satisfaction in the Roman Catholic fraternity, of which he and his parents were members, at last found himself floundering in the depths of Materialism. A great trouble in the loss of one whom he dearly loved, caused him to look upward for something more consoling than the barrenness of Agnosticism, but it was not until the winter of 1884, that the first ray of light came to him regarding the problem of the After-life.

I had given what was undoubtedly a very remarkable seance in the September of that year, which Miss Florence Marryat reported at the time; a translation of which appearing shortly afterwards in the *Revue Spirite*, came to the notice of M. Tissot. "If these things be true, why should I not know of them?" he thought, and his secretary, happening to come to England shortly after, was commissioned to call upon me, which led to a correspondence as to a probable visit to the gay capital of France. I then had in mind a brief Continental tour, mainly with a view to converting the Crown Prince of Austria from an error into which he had fallen regarding materialization, the episode of which is, perhaps, familiar to your readers. I accordingly seized this opportunity in passing through Paris, to make the acquaintance of M. Tissot, and I found him a keenly intellectual and sympathetic man, ready to be convinced of the great facts of Spiritualism, if sufficient evidence were forthcoming. I set myself to work, heart and soul, to interest him in the movement, and the seances which I gave him during my brief visit sufficiently aroused a desire on his part to know more.

On my return from Austria and Italy—where my efforts had been crowned with the most unqualified success—I again saw M. Tissot in Paris for a few hours, during which I learned he had been pursuing his investigations with private mediums, and he had become keener than ever to arrive at a definite conclusion regarding Spiritualism. I accordingly invited him to pay me a visit when he next came to London, which was in the spring of last year. His great desire was to witness an indisputable and recognised materialization, and I accordingly gave him every facility for achieving his purpose, a small and harmonious circle of four persons being invited to meet him. After several inconclusive attempts, the final seance of the series was crowned with most satisfactory results—the figure of the One, lost and loved, appearing so distinctly as to be recognised not only by all the sitters present from her portraits (with which they were quite familiar), but by M. Tissot himself; and so much was this beyond question that he instantly transferred the whole scene to canvas, that he might retain it in his memory.

In the "Apparition Médiumique" it will be seen there are two figures, one the ascended friend of the eminent artist, the other being my guide "Ernest." As a portrayal of what actually took place, it is perfect in the extreme, no idealism of the painter being used to embellish it—all is shown as it happened, neither more nor less. As an artistic production, it is, perhaps, one of the finest mezzotints of modern times, and, as a prominent member of the Royal Academy said to me recently, "That picture will live as an art production long after we are dead." In this I fully agree.

Paris is in a flutter as to what the subject can mean, its weirdness prompting the kind suggestion that the artist had gone mad! As an instance of how faithfully he has caught the likeness of the lady in the picture, I may mention that some time ago a Mrs. — called upon me with a Colonel —, to see the mezzotint. Upon showing it to them, I noticed they were very visibly agitated, and my attention being drawn to the lady, I was struck with her resemblance to the picture, and remarked, "I am sure you are her sister." She burst into tears, and said she was, and both she and her friend confessed, although they were perfect sceptics, the portraiture to be faultless. Both unbelievers and those who are familiar with the higher phases of Spiritualism, recognise in the "Apparition Médiumique," that which is beautiful in the extreme; perhaps its very simplicity is its attraction. But here it is, a monument to the abiding truths of Spiritualism, and of the genius of one of its latest converts.

W. EGLINTON.



A SITTING WITH MR. EGLINTON.

Personally, I have no need of any further tests to convince me of the facts of Spiritualism, therefore I do not seek for sittings with mediums; but I have been asked so often by Americans and Colonials about Mr. Eglinton and his extraordinary manifestations, that I felt I had a sort of commission to see on behalf of others; and I have been asked to give a brief account of the seance. It was not remarkable amongst so many others that I have heard of, but amazing enough to me. Mr. Eglinton was not in robust health, and this, no doubt, delayed operations. We sat nearly an hour for the slate-writing before anything occurred. He seemed to think I was not much of a physical help to him. However, when the influence did come, it came with power, making the medium writhe again.

I did not go with any question ready prepared, and when asked to write one, I took the first that came into my mind: "Am I right about Paul? Can you give me any message respecting Paul?"

I did not say "St. Paul"; and I happen to have a son named Paul. The answer written was: "You are quite right in your theory about St. Paul!"

My theory, which I had been working at for one of my new lectures, is that Paul, the Gnostic and Spiritualist, was not a supporter of Historic Christianity, but that his writings were tampered with and indoctrinated to that end. Of course there was not much in a message that so thoroughly corroborated my own conclusion. Such messages I believe are not uncommon, whatsoever one's view may be. But, there was the curious interpolation of the "Saint," which I have been in the habit of omitting for years past.

Various other questions, written and thought of, were answered. Then three pieces of slate pencil were laid on the slate and held under the table, and I was requested to choose which colour should be used. I selected blue; and the message was written with the blue pencil. Lastly, Mr. Eglinton broke a piece of slate out of a split cedar pencil, both ends of the piece being left jagged just as they were broken off. This was placed between two slates, and the slates were held fast with my own hands. Soon the sounds of rapid writing were heard, and in about three-quarters of a minute one slate was filled with writing on one side. The message—copied into this number of the MEDIUM—may contain no intrinsic evidence of its source, except to the person addressed. But, leaving that out, I consider that nothing except the agency of invisible intelligence will account for the phenomena which occur in presence of Mr. Eglinton.

The slate-writing is a fact in physics over which the medium exercises no conscious control. He is neither the physical nor the psychical operator, but only the medium of the operation. You have ocular and palpable proof that he himself does not and cannot do the writing on the slate by any involuntary muscular action. You hear it being done betwixt the two slates, held close and fast in your own hands. You see the piece of pencil is worn at one end of it, exactly in proportion to the amount of writing done. You know the medium could no more have used the pencil in the external world of sense, where it was used, than you did. Further, his mind, consciously or unconsciously, could no more direct the physical operation than yours could. Yet the intelligence, not your own, and not his own, is as surely present as that the physical operation is palpably performed.

GERALD MASSEY.

This is the message received by Mr. Massey:—

Dearest,—It is permitted by the Divine Mind that I should visit wretched mother earth again, with all its sin, its misery and its pain, so that in the outward form you may know I am with you, speeding you on in your mission, and urging you never to rest. It is necessary that you should ascend, as far as you can, up the mountain of trial and difficulty, and so through tribulation from thence regard the Spirit, which is the pristine source of everything, rendering to the Great Spirit gratitude, veneration, power and glory. Whoever wishes to weigh attentively the reflections and penetrate the mysteries of the Great Unseen can only do so through humiliation. From Shadowland I send you the continued love which is yours and ever—

PROGRESS OF SPIRITUAL WORK.

NEWCASTLE: Northumberland Hall, Feb. 28.—Mrs. Hardinge Britten, at 11 a.m., subject, "Spiritualism: Its influence upon the Political, Social and Religious Questions of the day." The chairs were filled by a fine, sympathetic audience, who attentively followed the gifted speaker as she laid down each proposition with her well-known eloquence and perspicuity. Her analysis of "Religion" and "Christianity" was acute, scathing and convincing. At the close, a gentleman present, who belonged to the Secular Society desired publicly to thank the Committee for presenting such remarkable lectures before the public. Long before 6.30 the hall was packed. A large number of questions were sent up, some of them of a critical character, but all indicating a desire to enquire into the laws of the Spirit, and covering a wide area of thought. Mrs. Britten was equal to the occasion, and her hearers were not more surprised at the searching analysis involved as the promptitude with which replies were given. In responding to a hearty vote of thanks, the lady thought that the thanks were really due to the Committee, who had provided such a beautiful hall and platform for the delivery of those lectures, and was of opinion that there should, at least, be one platform in each town, where the voice of the spirit could be heard. At 3 p.m., Ald. Barkas continued his lectures on "Astronomy," before a large and appreciative audience, his set of diagrams and illustrations creating immense interest.—W. H. ROBINSON, Hon. Sec.

JERSEY, March 1.—We have been advised by one of S. B.'s guides to devote one circle each fortnight for the development of physical mediumship, hence last evening was set aside for that purpose. We received communications through raps, and the table was placed in position for us by our spirit-friends, who afterwards expressed themselves well pleased with the results obtained as experiments. They are evidently very desirous of manifesting themselves to us on the physical plane, and we shall be delighted for them to do so, but we must guard against losing sight of the higher and nobler object of spirit-communication, that of benefitting them and ourselves spiritually, and confounding it with the merely external and material manifestations. This we can only achieve by keeping ourselves on a high spiritual level, and as a natural sequence the physical results will be proportionately gratifying. One friend was seen clairvoyantly by S. B. He gave the name of "Capt. Richard Knowles," who had controlled twice on previous occasions. He was drowned at sea.—The other circle was a most harmonious one. Mr. W. was controlled by our "grateful friend," who again returned to express his gratitude, and to testify to having risen and to feeling much happier. He also of his own accord narrated to a visitor present the history of his guilt and remorse, and how he had successfully endeavoured to rise. Our young medium was controlled by an Irishman, who very much edified the sitters by his conversation. All the friends agreed as to that sitting being the best they have had hitherto.—At the week-night sitting, a new control made an attempt to come through Mr. W.'s mediumship—an attempt which was repeated on Sunday. One of those whom we assisted some months since came through S. B. on Wednesday, and spoke to us of his Spiritual Home, of his surroundings which are Love—naught but Love on all sides for "Love is good," or, as some render it, "God is love." He told us that he enjoyed that peace which might by some be mistaken for indifference but which was in reality heavenly calmness. We have indeed most abundant proof and guidance, if we need it, besides that guidance which emanates from within, as to the path we are to take in order to realize present and future happiness—the true "philosopher's stone"—the "Elixir Vitæ" of all ages.—EXCELSIOR.

COVENTRY: Edgwick, Foleshill, Feb. 28.—A good meeting was held in the evening, when a series of short and appropriate addresses were delivered by the controls of Mrs. Smith. The first was especially interesting, being descriptive of the locality and character of heaven. The orthodox theory that heaven was far beyond the highest star was ridiculed; the control explaining that heaven was much nearer than people imagined, and that it was possible to convert homes into heavens. A hope was expressed that the new commandment of love one another would be more universally adopted, so that heaven for all might commence on earth. The Red Indian medicine man controlled again, and spoke in his native language.—CON.

ROCHDALE: 6, Bailie Street, Feb. 28.—Mrs. F. Taylor's guides spoke well and vigorously in the afternoon, on "The characteristic features of the age," as relating to truth and scepticism. Many people were beginning to cast off the rusty ideas of modern theology. Intellect predominated, and many were turning round and searching for truth in other channels. Sceptics were seeking for truth, and were trying to find that God was a loving Father. The pastor was generally found to be as weak as the Atheist when the latter came to him in a spirit of enquiry as to the life beyond the grave. Spirits came to mortals and gave satisfactory answers. The time had come when the new spiritual dispensation would strip away all *debris* arising from past superstitions, from false teachings, and it would continue to go on doing its work with the two-edged sword of the spirit.—In the evening "Mesmerism in relation to Spiritualism and spirit control" was ably dwelt upon, the psychological powers in man being spoken of in an earnest and intellectual fashion.—W. N.

DUNDEE AND ABERDEEN.—On Feb. 22, 23, and 24, Mr. Wallis, by invitation of friends, visited Newport on the south side of the Tay, and held three chamber meetings of a successful character, giving explanatory addresses, answering questions, followed by clairvoyant descriptions and psychometric readings, which were markedly correct. On Thursday, 25th, at the invitation of the Rev. A. Webster, president of the Aberdeen Literary Society, Mr. Wallis gave an explanatory lecture in the Unitarian School-room, on "Spiritualism, the evidence of Life beyond the Grave," which was listened to by an attentive audience of nearly 200 persons. Questions were answered at the close. The following evening a second meeting was held, which had been intended to be private and select, but being announced from the platform more than 100 persons attended. The subject, proposed by a local clergyman, "Social conditions in Spirit Life," having been, as he afterwards said, "eloquently and lucidly dealt with," in a brief and pointed address for about forty minutes, "Lighthouse" proceeded to give clairvoyant descriptions, some half-dozen in all. Unfortunately the people seemed unwilling to speak, and one description of "a gentleman, deeply marked with small-pox, having a scar on his left brow, and two fingers broken, his lips shaved but his whiskers forming a sort of fringe around his face," besides other details, was almost instantly recognised by a lady as her father, but she was so much affected that she could not refrain from crying, and the recognition was not generally known. Several other persons stated privately that they recognised the spirits described. A gentleman was invited to the platform, and received a delineation of his character, and was told "all things that ever he did," or, at any rate, the most important occurrences in his past life; the statements made by "Lighthouse" were admitted to be correct. A number of names were given in of persons desirous of investigating, and in all likelihood seances will be immediately started. The papers contained somewhat satirical reports, but were on the whole as fair as can be expected in a new place, especially in the hard-headed Granite City. At any rate new ground has been broken, and we hope for good results.—CON.

MORLEY: Feb. 28.—Mrs. Ingham gave a grand discourse on "Our Homes in Heaven," in the afternoon, and on "The Benefits of Spiritualism," in the evening. The room was comfortably filled at each service, and the controls were very successful with the clairvoyant descriptions. In the afternoon all were recognised, and in the evening about one-half. Tears of sympathy and joy were visible on many faces, as a well-known local friend controlled the medium, and gave advice to his son who was present, telling him to behave well to his aged mother, to do right himself, to his neighbour and his God. Altogether we had a very pleasant day.—B. H. BRADBURY.

PARKGATE: Bear Tree Street, Feb. 28.—On Sunday the controls of Mr. G. Featherstone spoke on the following subject: "God said let there be light," this was treated in a very clear and successful manner. The control went on to say that in spite of all the opposition and persecution the Spiritualists had to endure, the light was steadily but surely getting brighter and stronger, and more individuals were daily seeking for knowledge. At the close of the discourse the guides of Mr. Turner spoke for a short time, and then gave four clairvoyant descriptions, three of which were fully recognised.—J. M.

LEICESTER: Silver Street, Feb. 28.—On Sunday we had the pleasure of listening to the control of Mr. J. Bent, in answer to one of the many questions that appears in our weekly paper (*Free Press*), "Spiritualism, what is it?" The control soon explained in a most beautiful manner what Spiritualism was, following with its important uses with regard to healing purposes, etc. Had our opponents been there they would have felt themselves fully answered, and, perhaps, at the end of the lecture, would have used nearly the same words as King Agrippa before Paul: "Thou almost persuadest me to become a Spiritualist."—C. P.

WISBECH: 13, Walsoken Road.—Mr. Hill has opened his house for public meetings on Sunday evenings at 6.30. There are several very good mediums. Last Sunday Mr. Oswin, who for many years was a respected local Primitive Methodist Preacher, was controlled by a spirit at one time a very popular preacher in the Norwich district. He said he had abandoned the "blood theory" of salvation, and urged all to work out their own salvation, and not depend on another. The control lasted about an hour, and was well received. A society has been formed, and all inquirers are kindly invited to the meetings.—W. ADDISON, Hon. Sec.

LANCASTER: Athenæum, St. Leonard's Gate, Feb. 28.—Mr. Swindlehurst spoke on "What is death, and has Spiritualism solved the problem of death?" "If spirits can return can you tell us how it is that the spirit of Jesus never returns to undeceive the world, showing them he is not the redeemer?" "Can you give us your experience in passing into Spirit Life?" These subjects were treated in a masterly manner, with clear conceptions and sound conclusions.—FENOSON.

BACUP: Mechanics' Hall, Feb. 28.—Mrs. Bailey gave two addresses to very good audiences. Her clairvoyant descriptions were remarkably good; she fairly surprised the curiosity seekers, bewildered those deeply dyed in orthodox, and exposed the bigots who would not recognise their spirit friends, or rather, I should say, would not say so, although the descriptions were so plain, that they dared not say no. We have a fair share of this class, but it does not stop our progress.—ADRIEL HURST, Sec., 25, Bold Street.

EPOCHS AND EPOCH MEN.

A DISCOURSE GIVEN BY J. B. TETLOW, Halifax, Feb. 21, 1886.

You have before you a very broad subject. We have to look at the various phases of human development. You have had a physical, mental, and spiritual development. "It is impossible," says Carlyle, "to say when one era ends and when a new one begins," and we are of the same opinion, for one period overlaps another to so great an extent that it is difficult to tell when they begin and finish. Nevertheless, we will attempt to look somewhat at our subject. What do we mean by epochs and epoch men? Periods of time and important individuals in those periods. Taking into consideration the influences that from an epoch, we think you cannot give honour justly to one man, but to many men.

There have been in the past various unfoldments of human life. Go back to the time when man dwelt in caves, without clothes, and was hairy like the monkey, and compare him to man in the present. You see vast changes in agriculture, mechanism, commerce, political, social and religious conditions. Prior to the Romans in Britain came mariners from Tyre and Sidon. With the Romans came an extension of general benefits. They found in Southern Britain agriculture and commerce little developed. Agricola extended both to a large degree. He then, after Julius Caesar, was the first epoch man in England, whose influence was modified and increased by the accumulated influences of many men prior.

Emerson says that at any central period of time, ideas seem to float in the air, and he is the sanest man who can catch them. This is true, finding its illustration in many ways. See the period of mechanical unfoldment in England during parts of last and present century: Watts, Arkwright, &c.; Stephenson and the locomotive.

The Darwinian theory is likewise illustrated. A. R. Wallace and a host of others were at work collecting facts to prove the evolution theory, which was a hundred years old, but hitherto had not been proved, and to some minds is not proved yet. Then we have the same with the theory of gravitation. Newton is described as its discoverer, but all who are acquainted with the history of scientific research in that direction, will know that other minds were at work at the same time, and came nearly upsetting Newton in his hard-earned honours. In Newton's discovery we can see the effects of Euclid's geometrical mind and Kepler's discoveries.

The extension of the political influence of the masses is our epoch of time; but to whom are we to give honour? Certainly not all to Earl Grey and W. E. Gladstone, but to Cromwell, Wilkes, and the poor misguided Chartist, who suffered in trying to get a People's Charter. These were the forerunners crying in the wilderness, while Earl Grey and W. E. Gladstone have come in the fulness of time, to practically realize what others have sought and struggled for.

Coming to religious matters, we find Luther at work in the 15th century. Those ninety-five propositions he pinned to the Church door at Erfurt, were the voice of long pent-up aspirations in the German heart. Jerome of Prague, John Huss, and the Lollards in England had long prior sought the same thing—freedom of judgment on matters religious—but had not the power to realize their hopes. At last they had found a champion, stout and strong, secretly backed up by the powers that be. Thus we find Luther the Reformation's mouthpiece.

The 19th century has found its epochal voice in Modern Spiritualism. On the night on March 31, 1848, a little girl was made the instrument of the new redemption. "Do as I do!" cries the child to the sound she hears, and it is done. "Mamma, I can see and it can hear, for it does as I do!" Yes, and that which can see and hear has intelligence; then standing there in that wooden-house was an intelligent, though invisible, being. If that fact is proved, then it is proved once for all that man once born is born for ever.

The New Era has dawned, Truth has come, and Truth shall make us free.

POPULAR SCIENCE LECTURES.—On Sunday afternoon, Alderman Barkas, F.G.S., delivered the first of a series of fifty scientific lectures in the spacious and elegant Northumberland Hall, High Friar Street, Newcastle. The hall was crowded by a large, respectable, and intelligent audience, and the lecturer discoursed for exactly one hour on the attractive subject of astronomy. Mr. Barkas stated that his object was to disseminate popular scientific information, that he would commence each lecture at three and conclude at four o'clock, and would endeavour to make the subjects he treated as instructive and popular as possible. He reviewed what was known of the early history of astronomy, and referred to the astronomical records of the Chinese, Hindoos, Assyrians, and Egyptians. He dwelt upon the Greek Schools of Miletus and Crotona, the Egyptian at Alexandria, the labours of Hipparchus, and the theory of Ptolemy, observing that the Ptolemaic theory held its ground till the advent of Copernicus in the sixteenth century. The lecturer explained the theories of Ptolemy, Tycho Brahe, and Copernicus, and concluded a very interesting lecture by a description of the form and motions of the earth. To-morrow afternoon, Mr. Barkas will briefly recapitulate his first lecture, finish his description of the earth, and explain the size, nature and motions of the sun and moon. These lectures promise to be a great success, as nearly all the tickets for the first six lectures of the course of fifty or upwards are disposed of, and great interest has been excited.—*Newcastle Weekly Chronicle*, Feb. 27.

HETTON-LE-HOLE: Miners' Old Hall, Feb. 28.—The chairman opened the meeting with a few remarks, and then called on Mr. Robert Walker to give a reading, which he did in a very pleasing manner. Mr. W. Gordon gave a short address on "Phrenology, and the God of Nature." The control of Mr. James Campbell, trance medium, closed a very enjoyable meeting.—J. H. THOMPSON, Sec.

ASHINGTON: Feb. 21.—Mr. W. Robinson, in the absence of our chairman, kindly presided over this meeting, which was well attended and highly appreciative of the excellent discourse given by Mr. W. Gilbertson on the subject, "And God said, let us make man," it being well and clearly expounded.—Feb. 28.—Our President, Mr. W. Greaves, favoured us with some appropriate remarks bearing upon spiritual work, of which he is so able and earnest an advocate.—JAMES HALL.

DEVONPORT: 98, Fore Street, Feb. 28.—Circles were held in the morning and afternoon with good results, and in the evening the controls of Miss Bond discoursed on "Immortal Life."—HON. SEC., D.F.S.S.

BLACKBURN: New Water Street, Feb. 28.—Instead of the usual discourses, two Services of Song were held. In the afternoon, "Joseph" was rendered by a large and efficient choir, under the able leadership of Mr. A. H. Holt. At the evening service "Samuel" was successfully gone through. There were fair audiences at each service, and the reader on each occasion was Mr. Holt, senior, who performed his duties in a very efficient manner. It was intended to repeat the service of song, "Joseph," on Monday night, March 1, and to show by the aid of a powerful oxy-hydrogen lime light apparatus, pictures illustrative of the life of Joseph, and also a large number of beautifully coloured photographic views of Egypt; but owing to the violent snow-storm which raged over the district on Monday and Tuesday, the project was postponed until Saturday night, March 6th.—W. M.

LIVERPOOL: Danby Hall, Feb. 22.—Mr. J. H. Charlton gave an excellent lantern lecture, "The Ancient Gods of Egypt." Assisted by Mr. Crichton and his musical friends, it proved quite a success.—Feb. 28.—At 11 a.m., Mrs. Groom gave a trance address on "The Voice of God," followed with sixteen clairvoyant descriptions of spirits, all of which with one exception were recognised. Mrs. Groom was also the speaker in the evening. Lyceum at 2.30, every Sunday; average attendance: children twenty-five, officers and adults ten. Opening with a hymn, the conductor, Mr. Sandham, follows with prayer, then marching, calisthenics, readings, recitations, short addresses on some suitable subject, and music lesson led by the musical director, Mr. Crichton.—On Sunday, March 7, Mrs. Britten will give the fifth of the course of Religious Science Lectures: morning, "The Glories and Wonders of the Sideral Heavens;" evening, "Unfinished problems of the Universe." March 8, at 7.45, Mr. Lewis, will lecture on "Russia and its Institutions."—D. CORSON.

SPENNYMOOR: Central Hall, Feb. 28.—Mr. Grey gave us two smart lectures, both subjects being chosen by the audience. At 2.30 upon "The brain and mind, how they act and re-act," giving a good description of the human skull, and the anatomical part of man, but reminding his hearers that the mind was but the envelope of man's intellectual qualifications, and that something far stronger and superior lay behind the curtain, if they would only peer within, which was the will of man. A poem on "Ingersoll," chosen by the audience, surprised and delighted the hearers, and formed a fitting conclusion. "Was Adam and Eve our first parents?" was the subject chosen for the evening. The lecturer commenced by expressing his delight at the fact that people were beginning to doubt the creation fable, and felt truly thankful that this is an age of reason. After repudiating the question of his subject, he said that scientists had dug deep down into nature, and had there discovered fossilized forms, which, according to evolution, proved that man had existed long prior to the supposed creation, and that even the story itself proved its own untruthfulness. If men would follow the instincts of their own nature, they would satisfy themselves upon the absurdity of such a thing. Before finishing Mr. Grey invited subjects for poems, and the following were sent up: Voltaire, Paine, Love, and Beauty; they were treated in rotation, Mr. Gray sitting down amid loud applause. The hall was well-filled, and all seemed to be satisfied after a pleasant day.—W. M. STOTHART, Cor. Sec.

PLYMOUTH: Notte Street, Feb. 28.—11 a.m., Mr. James gave a inspirational discourse on "Can a man be born again when he is old?" The guides said the second birth required serious consideration as to how it was to take place; all having a will of our own, we must exercise that power if we wish to be born of that spirit from whence all good and holy intelligences emanate, and reap the reward that is due to the second birth in God their loving father. In the evening Mr. Leeder spoke at some length on "God's control over man," showing how very few people ever consider by what influence they are governed. At the close the guides of Mr. Leeder gave a beautiful impromptu poem on "A Brighter Vision."—J. W. CHAPMAN, Sec., 8, Nelson Street.

PENDLETON: Town Hall, Feb. 28.—Mr. Condon addressed a fair audience. Afternoon's subject "Materialism and Spiritualism," a beautiful discourse, showing all the phases of materialism scientifically, and how Spiritualism superceded materialism in all things. In the evening, subject were chosen by the audience: "How did Jesus cast seven devils out of Mary Magdalene?" It was rather amusingly illustrated, but it was clearly shown that the same power exists to-day which Jesus used for the elevation of so-called devils.—C.

SOUTHSEA: 41, Middle Street.—The guides of Mr. J. Horstead have been giving us some grand orations. Feb. 21.—"The control was 'Augustinus';" and on the 28th, "John King" on "Religion," contrasting it with Spiritualism, very much in favour of the latter. Our circles have been well attended, several strangers being present.—W. H. TERRY, Recorder.

OPENSNAW: Mechanics' Institute, Pottery Lane, Feb. 28.—In the morning, the control of Mr. T. Postlethwaite favoured us with a grand and eloquent discourse on "Man"; and in the evening also spoke on three subjects chosen by the audience, concluding with seven tests which were recognised. Both lectures and tests gave full satisfaction.—C. TABERNEE, Cor. Sec.

HALIFAX: Winding Road, Feb. 28.—Mrs. Craven, who is much liked in Halifax, gave two beautiful addresses: in the afternoon, "When, and what after death?" in the evening, on "Text Education."—On Monday evening, Mrs. Midgley and Mrs. Crossley took the meeting. The first named lady has lately been convinced of the truths of Spiritualism, and promises to become a high-class trance speaker. Her associate described spiritual surroundings in a satisfactory manner.—S. J.

SUNDERLAND: 34, Wellington Street, Southwick, Feb. 28.—We had a good company to listen to an address from Capt. R. O. Harris, on "Health and Natural Remedies." Much sound instruction and excellent advice were given, which could not fail to be of benefit to all present.—R. P. T.

LEEDS: Psychological Hall, Grove House Lane, Feb. 28.—The guides of Mr. Hopwood gave us a comprehensive discourse on "Try the spirits," which was in fact the experience of the controlling spirit, who, speaking as one who knew, proceeded to explain away many of the orthodox theories in respect to the hereafter; urging us in conclusion to "try the spirits" for ourselves, and thus bring heaven into our own homes.—J. L.

MIDDLESBOROUGH LYCEUM: Feb. 25.—Present, eight officers, forty-six members, two visitors. We had silver chain recitations and several series of calisthenics, an exercise that we all felt we very much needed, as we have been engaged for some time in practising for a service of song, that has now ended in great credit to our members and those who have been engaged in the training of the same. We cannot fully estimate the good the young may do in thus engaging the attention of the public, as after our service of song, which was a temperance one, five young men came forward to join the temperance cause, who were complete strangers to us. As our motto is "Progression" this was very cheering. After our exercises, each group was instructed in various lessons, according to its development.—A. V.

SELF-HELP ASSOCIATION: 24, Harcourt Street, Marylebone Road.—It is in contemplation to hold an exhibition with a view of demonstrating that man makes his own misery, and that humanity wants because it wastes, as will be shown by the efforts of one individual, and he a working man. By permission we will give further information from week to week until the completion of the arrangements.—W. GUMMER.—Mr. Dale will give explanations on Fridays, from 8 to 10 p.m., at 167, Seymour Place.

HOLBORN: 13, Kingsgate Street.—In the absence of the medium, Mr. Webster, on Tuesday, Feb. 23, the guides of Mr. S. Gibson spoke on, "Man, learn to know thyself," unfolding the matter spiritually and materially; showing how the churches falsely taught the people, and charging them with being responsible for the Atheism of to-day; closing with a fine burst of eloquence. A French spirit then controlled the medium, and after describing other spirits present, favoured the company with several French songs. The difference between the two controlling intelligences was very distinct. Messrs. E. Coffin and Potter under spirit influence also gave delineations, and magnetized those in need of it. A profitable and harmonious evening was spent.—Mrs. E. JONES.

511, KINGSLAND ROAD, Feb. 28.—A very harmonious meeting. The subject of Mr. Walker's discourse was "The Power and Use of Prayer." He pointed out that prayer is an exercise of the soul, whereby we connect ourselves more closely with our unseen friends; and if our aspirations are unselfish and for the good of our fellow creatures, they will be answered; in support giving the name of a charitable institution that relies upon the influence of prayer for the means to carry on its work. In such cases spirit friends use their influence upon certain people, and induce them to extend their help. The control concluded with an impromptu poem, "The Spirit's prayer." Miss May, under control, supplemented various remarks in the previous speaker's address, and after relating some experiences, stated that the prayers of friends had been the means of lifting him out of darkness into light.—H. M.

FELLING: Park Road, Feb. 21.—Mr. Hall's guides gave an instructive and descriptive address on "The spiritual Temple and its foundation." Mr. Hall is a good medium and speaker, and a devoted worker.—JOS. SIMMONS, Sec., Drummond's Row, Crow Hall Lane.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa, Feb. 28.—Owing to the inclemency of the weather there was only a moderate attendance. Mr. W. Corner's guides gave us an eloquent address on "There is a land of pure delight," which was well received. Then Mr. Jos. Eales went under control, and gave us a lengthy address on the "Teachings of Spiritualism," which was full of information and good advice.—G. W., Sec.

BURNLEY: St. James' Hall, Feb. 28.—Miss Sumner conducted the services afternoon and evening, successfully giving clairvoyant descriptions of departed friends to good audiences. Her mediumship suits many people, and she always commands a good audience.—JAS. BRUNTON, Sec.

HUDDERSFIELD: Assembly Rooms, Brook Street, Feb. 28.—Mrs. Gregg gave two discourses, and a large number of clairvoyant descriptions, all recognised with but few exceptions. In the evening the room overflowed. On Monday evening Mrs. Gregg gave delineations of character, but on account of her severe cold, the meeting was brought to a close. We trust she will soon be well again.—J. W. HEMINGWAY, Chapel Street, Mold Green.

WALWORTH: 83, Boyson Road, Feb. 24.—A circle was held with Mr. J. G. Robson as medium, and good results were obtained.—Feb. 28.—Mr. Hopcroft being absent, Mr. Robson spoke under control in a very pleasant manner. Mr. James Paine also spoke and exercised clairvoyance.—COR.

WEST HARTLEPOOL: Druids' Hall, Tower Street, Feb. 28.—In the absence of a speaker, Mrs. Brown and Mr. W. Wardell kindly volunteered their services. Mrs. Brown spoke on the progress of nations from mythology to the true light of Spiritualism. Mr. Wardell dealt with "Our future homes," pointing out that every good deed and action done here was making brighter our homes in the spirit realm.—JNO. DAVIS, Sec.

WARDLE: Co-operative Hall, Feb. 28.—Mr. Hugh Ashworth presided. Mrs. Green opened with an invocation; Mr. Hopcroft gave an address; Mrs. Green described spirits amongst the audience—all recognised. In the evening the room was crowded to excess, about 450 being present. The chairman's remarks, as in the afternoon, were conducive to harmony. Mrs. Green gave a beautiful address, followed by the description of spirits by Mr. Hopcroft.—COR.

HEYWOOD: Feb. 28.—In Mr. Plant's absence, Mr. Oliver, a local medium, gave a trance address on "The Summer Land," to the satisfaction of the meeting.—Geo. PELL.

MANCHESTER: Temperance Hall, Tipping Street, Feb. 27.—The monthly concert was one of the best of the series.—Feb. 28.—Mrs. Butterfield gave two excellent discourses to good audiences.—T. PUGH, Cor. Sec.

RAWTESTALL: Feb. 28.—Mr. Tetlow gave two brilliant discourses, concluding with delineations of character. All seemed satisfied.—J. BARNES.

OLDHAM: 176, Union Street, Feb. 28.—Crowded audiences, mostly strangers, listened attentively to two excellent discourses through Mr. J. S. Schutt.—J. MURRAY, Sec., O.S.S.

THE NEW DIRECTORY.

Daily, important information comes in. In addition to the particulars of organizations, many well-known Spiritualists send in their names, that they may appear under their proper headings. We desire to have a Representative Spiritualist in every locality, so that the Cause may be universally represented. Advertisements of ordinary business should be inserted. We would be glad to appoint agents to collect these matters on commission.

A NORTHUMBERLAND MINERS' NUMBER.

We have already in hand a narrative of the rise, progress and present position of Spiritualism amongst Northumberland Miners, written by one of themselves. Every pains will be taken to render this a useful and representative issue. Steps will be taken to make it widely known in Northumberland; and we hope our friends amongst miners elsewhere will see that it is well introduced to that intelligent body of men. Meanwhile we would be glad to hear from correspondents in every mining district, as to the best means of giving this issue a wide diffusion. It will appear on March 19.

HANDLING FIRE.—Reports of Mr. Hopcroft's ability to handle fire are received. At the close of Mr. Burns's lecture at Sowerby Bridge on Saturday evening, Mr. Hopcroft thrust his hand into the flame of a gas-burner, holding it down close to the jet, before an audience of hundreds of people. Mr. Hugh Ashworth, 100, Mitchell Street, Rochdale, writes: "Mr. Hopcroft in the presence of a few friends took out of the grate the whole of the red-hot cinders, and played with them in his hand. He then rebuilt and kindled the fire; and desiring to wash his hands, I provided him in the drawing-room, and in the presence of the whole company, with some hot water and soap to do so, and this he did in a most efficient manner. We again sat down to receive other intelligence and manifestations, and after the lapse of some half-hour a manufacturer who was present desired Mr. Hopcroft or his controls to repeat the operation of playing with fire in his naked hands. Mr. Hopcroft's control was glad to find a sceptic who had so keenly appreciated the incident, that in order to test more fully the reality of control, he who had seen the medium's hands so well washed, that had there been any chemical preparation used on the hands it would undoubtedly have been removed, now desired further proof. Mr. Hopcroft now did the same thing as before, with this addition, that he threw a piece of red-hot cinder on the table. Fear was naturally expressed that the table-cloth would be burnt, but on the suggestion from Mr. Hopcroft that no such event would happen, it lay there for some time, and when raised and the cloth was examined, not even a slight singe could be detected. The company all after this expressed themselves highly satisfied, and thanked Mr. Hopcroft and his control for this wonderful evidence of spiritual intercourse. Mr. Hopcroft's hands were also examined, and not the faintest mark of burning found. Last Wednesday night Mr. Hopcroft showed that he could place his hands in the flaming gaslight without the slightest injury to them when under spiritual control."

PSYCHOMETRY.*

By LUTHER R. MARSH, ESQ., NEW YORK.

The discovery of a New Science reveals the inexhaustibility of Nature, and is a token that there are worlds of knowledge around us, as yet unknown and unsuspected,—that our philosophy has by no means yet compassed the resources of earth and heaven. That a Science of so great interest, and of such far-reaching influences, should have slept unmanifested to the cognizance of man, till now, is a reflection upon our powers of observation; for hints are strewn all along the pathway of the past. This is as great a mystery as that, when revealed, it should be received, even by the studious and scientific classes, with indifference. The claim of Psychometry is that by one's handwriting, the character of the writer is so stamped upon the paper, that another, sensitively endowed, can, at any distance of time or space, read the history, capacity, sex, pursuits, conditions of health, qualities of mind and person, often the name; and, what is yet more wonderful, that this may be done by touching a photograph or engraving of the person to be considered;

* Manual of Psychometry: The dawn of a New Civilization. By Joseph Rodas Buchanan, M.D. Published by the Author, 6, James Street, Boston, Mass.

and that there are many individuals who possess this psychometric power and intelligence, and who, having never essayed it, have no suspicion of their gifts. If this be true, we have the whole biography of the past at our command; and, as Dr. Buchanan says, "*The past is entombed in the present.*"

That scholarly philanthropist, the late Rev. John Pierpoint, in a poem delivered at the Yale Anniversary, in 1850, committed himself to the truth of this Science; saying:—

"If one has left behind
A written page, whereon the living mind
Has been poured out, through pencil, paint or pen,
That written page shall summon back again
The writer's spirit: pressed upon the brow,
Or by the hand of many, living now,
It shall the writer's character disclose.
His powers, his weaknesses, his joys, his woes.
• • • • • Believe it, friends, or not,
To this high point of progress have we got,
We stamp ourselves on every page we write."

This Science was discovered by Dr. Buchanan, in 1842; and he has for forty-three years been practicing it; and has now given its principles and value to the public in an interesting volume of some five hundred pages. The delineations of a large number of persons, living or passed away, by psychometric impressions through Mrs. Buchanan, from writings or portraits,—Homer, Shakespeare, Bacon, Buonaparte, Spurzheim, Hugo, Webster, Clay, Grant, and many others,—will be acknowledged to be correct.

This is only one of a series of works written by Dr. Buchanan, who has many another seething in his brain, and which his unbroken constitution, notwithstanding its seventy years, will, we hope, enable him to give the world—on subjects embracing the whole Science of Anthropology—embodying his observations in many departments; demonstrating, among other things, the impressibility of the brain; revolutionizing the science of Medicine; and, as has been said, "giving the fundamental philosophy and laws of the relations of the psychic and physical in the constitution of man, and throughout the universe"; superseding, "by positive science, all the speculative philosophies of the universities, and of current literature."

The public should be greatly indebted to Dr. Buchanan for his discovery and exposition of Psychometry; which, being "the development and exercise of the divine faculties in man," is the key to all knowledge. It is difficult for truth to make headway against confirmed conceits. Men get conceited in theories, and stand, with regard to truth, if it contravenes their ideas, at an angle of resistance of at least forty-five degrees. Men are rarely to be found in a condition of receptivity; prejudice bars the door. Therefore the progress of every new Science is slow. It took many years for Geology to conquer the prejudices of those who thought it hostile to revealed Religion. The true Astronomy met with the fiercest opposition. Homœopathy found the hosts of a profession arrayed against it. How savage the war against Phrenology, which, though undeveloped, was essentially correct. Therefore we need not wonder that the progress of Psychometry has, for over forty years, been by inches, though receiving innumerable demonstrations. But its foothold is firm and cannot be uprooted: it still stands true that one fact is worth a million theories. Many are unwilling to accept any new thing or truth, which cannot be demonstrated by rigid material tests. This, with one sweep, banishes Poesy and its insights, prophecies and hopes, and brings everything to ponderable, chemical, and mechanical experiences. It would discard the insights of Shakespeare, as the circulation of the blood and the attraction of gravitation, the subsequent demonstration of which rendered Harvey and Newton immortal. It ignores the domain of Spirit, and confines everything to the potentiality of Matter. But, says Dr. Buchanan, "Every moment of conscious thought presents a grandly beautiful mystery, for the explanation of which we must be utterly incompetent, unless we can rise to the dignity of the subject, and deal familiarly with facts and laws as wonderful as the mystery which they solve."

The true way for every one is to make experiments for himself. Following my own advice, I selected a Lady whom I thought likely to be impressible, and placing in her hands a letter of a stranger to her, desired her to state such impressions and pictures as she might see. I wrote down what she said, and it turned out to be a true description; remarkable for its discrimination of character; pronouncing accurately upon the localities, sex, mentality, studies, intellectual habits, and modes of work; describing, particularly, the aid he received from his wife, and, as is the fact, that she dictated to him (in the sphere in which they jointly laboured), and he wrote. She also described him as not a

Yankee, but with Yankee surroundings, he being a Kentuckian, and at the time living in Boston.

We consider Dr. Buchanan as one of the benefactors of race; a man whose great powers of observation have, for fifty years, been given to subjects which have in view the exaltation of mankind; like Franklin maintaining a constant habit of pondering on the facts he discovers; and whose advances in domains hitherto unexplored, have proved of inestimable value. But he will not be fully appreciated till it will be too late for his enjoyment, except so far as he may get his reward in a never-ending fame, and in the consciousness of having made the world better and happier for his having lived in it. I cannot do better in closing, than to quote the words of Buchanan himself, as to the "Manual of Psychometry":—"This intuitive power is to me a standing miracle, a perpetual revelation of the Divinity in Man. The wonderful power which only needs to touch a word as an index to the subject for investigation, and forthwith assumes as thorough a knowledge of men's interior lives as if their biographies had been studied, and takes in a panoramic view of life from childhood to its present status in the world above, is a miracle before which I bow in reverence, and in which I see the noblest special gift of God to man, which our poor half-developed, and irreverent humanity has for ages ignored or despised."

PROFESSOR BARRETT ON "THOUGHT READING."

A few weeks ago we received a paper containing a long report of a lecture on "Thought Reading," given at Norwich by Professor Barrett, as a representative of the Psychical Research Society. The matters of fact, based on the public performances of conjurers, but corroborated in some respects by experiments in private life, are not so important as the matters of fiction, to which the lecturer treated his audience. His allusion to Spiritualism was like the act of the ostrich, which hides its head in the sand, and declares the invisibility of its surroundings. He is reported to have said table-turning has been explained by unconscious muscular action. This baseless theory has been exploded so frequently, and so long ago, that its reappearance reminds us of Rip Van Winkle. We have before us the lecture given by Mr. Newton Crosland, at Deptford Literary Institution, just thirty years ago, in which the fallacy embalmed in the Professor's mental catacomb is most successfully dissipated.

We infer from this allusion of their representative, that the Psychical Research Society ignore such phenomena as we present in this issue. If not, then we would recommend them to keep rather a tight reign on the Rosinante of their representative.

In the lecturer's allusions to the modes of conducting "thought-reading" experiments he seems to be in entire ignorance of what has been arrived at by past research. This is quite opposed to scientific method. Before entering on new ground, or professing to do so, the scientific man carefully reviews what has been already done, and then sees that he is well informed before he ventures on suggestions. This we regret Professor Barrett does not attend to, but begins straightway with nursery-room experiments and suitable speculations, as if men of maturity and experience had never given the matter their attention. A glance at the statement of Mrs. Jenyns, as to the *willing* powers of the late Mr. Thompson, indicates how well the problem has been worked out in the past.

It is not "thought-reading" at all which the Professor dilates on, but the production of "mental impressions," the doctrine of which is elaborately stated by Dr. J. Bovee Dods in his celebrated work on "Electrical Psychology." As to taking the hand of the investigator or placing it on the pin-finder's forehead, these are forms of manipulation that have been long in use by mesmerists. One of Dr. Dods' mesmeric "secrets" is the grip of the "median nerve," by which the control of the nervous system may be readily attained. Having produced the general subjection of the patient, the hand to the forehead causes him to forget his own name, or believe that he has any other name, as desired by the operator.

We would be glad if some friend would present Professor Barrett with a few publications, the perusal of which might guide him in his public utterances.

Our Science has much to overcome, and it is harassing to find those, who set themselves up as teachers, placing further obstacles in the way of Truth.

THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, MARCH 7th, 1886.

LONDON.

CAYSHAM ROOMS, 51, Mortimer Street, W., at 7, Mr. J. Hopcroft, Clairvoyance.
HUTTON, 128, Hoxton Street, at 7, Seance: Mr. Armitage, Address and Circle.
511, KINGSLAND ROAD, (Near Dalston Junction) at 7, Mr. Walker, Address.
MARLBOROUGH, Regent's Hotel, 31, Marylebone Road, at 7, Mr. A. F. Tindall, a
Paper: Mr. P. W. Read, "The Position of Women."
PADDINGTON, 5, Russell Road, St. Peter's Park, at 7, Mrs. Treadwell. Wednesday, at 8.
SELF-HELP ASSOCIATION, 24, Harcourt Street, Marylebone Road, at 11, Mr
Dale, Biblical Teachings. Thursday, at 8, Mrs. Pritchard, Spiritual Seer.
UPPER HOLLOWAY, Mrs. Hagon, 2, Calverley Grove, at 7, trance and clairvoyance;
also Thursday at 8; Tuesday, at 8, Developing Circle.
WALWORTH, 83, Boyson Road, at 7, Mr. James Paine, Trance Address and Clair-
voyance; Mr. Raper, Healing. Wednesday, 8.15, Open Circle, Mr. Robson.

WEEK NIGHTS.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 8 o'clock:—
Monday, Mr. J. Hagon, Medium for foreign languages.
Tuesday, Mr. Towns, Medium for Clairvoyance.
Thursday, Miss Godfrey, Clairvoyant diagnosis and Advice.
ISLINGTON, 19, Prebend Street, Essex Road, Friday at 8, Mr. Webster.
HOLBORN, At Mr. Coffin's, 13, Kingsgate Street. Tuesday, 8.30. Mr. Webster.
HOXTON, Perseverance Coffee House, 69, Hoxton Street. Friday at 8, Mr. H.
Armitage, Trance and Healing.

PROVINCES.

ASHINGTON COLLIERY, At 2 and 5 p.m.: No Information.
BACUP, Mechanics' Hall, at 2.30 & 6.30: Mr. Swindlehurst.
BARROW-IN-FURNESS, Caysham House, Mr. Proctor, Mr. Condon.
BAYLEY CLAR, Town Street, 6.30 p.m.: Mrs. Wade.
BELPER, Lecture Room, Brookside, at 10.30 and 6.30:
BINGLEY, Intelligence Hall, 2.30 and 6 p.m.: Mrs. Craven.
BIRMINGHAM, Oozella Street Schools, at 11 & 6.30: No Information.
BURTON AND LEICESTER, Temperance Hall, Gurney Villa, at 9, Circle; at 2.30 & 6.
BLACKBURN, New Water Street, at 9.30, Lyceum; at 2.30 & 6.30: Mr. Greenall.
BOWLING, Spiritualist Tabernacle, Harker Street, at 2.30 & 6, Mr. Armitage.
BRADFORD, Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, at 2.30
and 6, Mr. J. S. Schutt.
Oxford Road, at 2.30 & 6, Mr. Hopwood.
Local Meeting Rooms, 448, Little Horton Lane, at 2.30 & 6, Mrs. Riley.
Milton Rooms, Westgate, at 2.30 and 6: Mrs. Ingham.
Upper Addison Street, Hall Lane, Lyceum at 9.45; at 2.30 & 6.30, Mr. Parker
and a Lady Friend.
Hardy Street, Manchester Road, at 2.30 & 6, Mrs. Sunderland.
BURNLEY, St. James' Hall, at 2.30 and 6.30, Mrs. E. W. Wallis. Thursday, at
7.30, Members' developing circle.
CARDIFF, At Mrs. Cooper's, 50, Crookherbtown, at 6.30.
CRAMINGTON, At Mr. J. Tiplady's, 67, South Terrace, at 6.30, Local.
DEARB, At Mr. John Allen's, 25, York Street, at 6 p.m.: Circle.
DEYFORD, 98, Fore Street, at 11, Mr. Tozer; at 3, Members' Circle; at 6.30,
Miss Bond, Discourse.
EXETER, The Mint, at 10.45 at 6.30, Local.
FELTING, Park Road, at 6, Mr. Gibson.
FOLKESBURY, Edgwick, at 6.30, Local.
GLASGOW, 2, Carlton Place, Lyceum at 10.15; Members at 11.15; at 6.30,
Mr. E. W. Wallis, Answers to written Questions.
HALIFAX, 1, Windling Road, at 2.30 and 6, Miss Wilson. Monday, at 7.30.
HAYLEY, Mrs. Dutton's, 41, Molart Street, at 6.30; Wednesday, at 7.30 p.m.
HEXTON, Miners' Old Hall, at 6.30: Mr. J. G. G. G.
HARTWOOD, Argyle Buildings, at 2.30 & 6.15: Mr. T. Postlethwaite.
HYDE, Assembly Rooms, Brook Street, at 2.30 and 6, Mr. Hepworth.
JESBY, 68, New Street, and 4, Alimohar Crescent, at 7. Wednesday, 7.30, Circles.
KNIGHTLEY, Lyceum, East Parade, 2.30 and 5.30: Mr. Green.
LANCASTER, Athenium, St. Leonard's Gate, at 2.30 & 6.30, Miss Sumner.
LEADS, Psychological Hall, Grove House Lane, back of Brunswick Terrace, at
2.30 and 6.30: Mr. Morrell.
Oriel Hall, Cockridge Street, at 10.30, 2.30, & 6, Mr. Walter Hilliam. Tuesday,
at 8, Local.
LEICESTER, Silver Street Lecture Hall, at 11 & 6.30: Local.
LIVERPOOL, Daily Hall, Daily Street, London Road, at 11, and 6.30, Mrs.
Britten. Lyceum at 2 p.m. Sec. Mr. Corson, 14, Daulby Street.
LOVESTON, Daybreak Villa, Prince's Street, Beccles Road, at 2.30 and 6.30, Local.
MACLEODFIELD, Free Church, Paradise Street, 2.30 & 6.30: Rev. A. Rushton.
Fence Street at 2.30 & 6.30: No Information.
MANCHESTER, Temperance Hall, Tipping Street, Ardwick, 10.30 & 6.30, Mrs.
Butterfield.
MIDDLESBOROUGH, Granville Rooms, Newport Road, at 10.30 & 6.30, No Information.
Mr. Johnson's, Old Linthorpe, at 6.30, No Information.
MOULT, Mission Room, Church Street, at 2.30 and 6: Mr. T. Holdsworth.
NEWCASTLE-ON-TYNE, Northumberland Hall, High Friar Street, at 11 and 6.30.
Mrs. Yarwood, Address and Clairvoyant descriptions; at 2.30, Alderman Barkas.
NORTH SHIELDS, 6, Camden Street, at 6.15, No Information.
NOTTINGHAM, Morley House, Shakespeare Street, 10.45 and 6.30: No Information.
OLDHAM, 176, Union Street, at 2.30 & 6, Mr. Johnson.
OPPERLEY, Michael's Institute, Pottery Lane, at 10.30 and 6, Mr. Carline.
OSWALD TWISTLE, At 9, Fern Terrace, at 6.30: No Information.
PESKATON, Bear Tree Street, (near bottom), at 6.30: No Information.
PESKATON, Mr. W. Holland's, 67, Cavendish Place, at 6.30, Circle.
PESKATON, Town Hall, at 2.30 and 6.30, Mrs. Barnes.
LYCEUM Club, 45, Albion Street, Public Circle, Wednesday, 7.30. All are invited.
PLYMOUTH, Notte Street, at 11, and 3, Circles; at 6.30, Mr. James.
RAVENSTALL, At 2.30 & 6. March 28, Mr. B. Plant.
ROCHDALE, Regent Hall, Regent Street, at 2.30 and 6, Mrs. Bailey.
Marble Works, 2.30, Circle, Mr. Standish; at 6, Usual Service.
Tuesday, Healing; Thursday, developing.
6, Bailie Street, at 2.30 & 6 p.m., Miss Jones, Clairvoyant and Trance.
Wednesday, Circle, at 7.30.
SALTASH, Knuston Villa, at 11 a.m. & 6 p.m., prompt. Wednesdays, 7, Mr. W. Bart.
SHEFFIELD, Cocoa House, 176, Pond Street, at 2.30 & 6.30:
SOUTHSEA, 41, Middle Street, at 6.30 p.m. Friends cordially invited.
SOUTH SHIELDS, 19, Cambridge Street, at 11 and 6.30, No Information.
SOWERBY BRIDGE, Spiritualists' Lyceum, Helios Lane, at 6.30, Mrs. Green.
SPRYNGMOOR, Central Hall, at 2.30 and 6: No Information.
SUNDERLAND, 34, Wellington Street, Southwick, at 6.30:
TUNSTALL, 13, Rathbone Street, at 6.30.
WALSALL, Exchange Rooms, High Street, at 6.30.
WEST HARTLEPOOL, Druids' Hall, Tower Street, at 2.30 and 6.30, Local.
Wednesday at 7.30 o'clock.
WEST FALTON, Co-operative Hall, at 2 & 5.30, Mr. W. Pickford, "Signs of the
Times."
WIRECH, 13, Walsoken Road, at 6.30, Local Mediums.
MR. W. M. BROWN (late Wesleyan Local Preacher), Trance Speaker, 1, Back,
Downing Street, Ardwick, Manchester.
THOMAS GREENALL, Trance and Clairvoyant Medium, 196, Padham Road,
Burnley, Wednesday at 8, Private Circle.
MRS. GROOM, 200, St. Vincent Street, Ladywood, Birmingham.
MR. JOHN ILLINGWORTH, Bing. Cor. Sec., Yorkshire District Committee.
SAMUEL PLACE, Trance Speaker, 149, Charter Street, Manchester.
T. POSTLETHWAITE, Trance and Clairvoyant, 5, Waterhouse Street, Rochdale.
MR. J. SWINDEHURST, Spiritual Teacher, 25, Hammond Street, Preston.
MR. J. B. TETLOW, 7, Batley Street, Rochdale; full till Aug. 1886.
MR. A. D. WILSON, 3, Bateman Road, Halifax.
MR. R. H. ARMITAGE, Inspirational and Trance Speaker, and Magnetic Healer,
66, St. James Street, St. John's Road, Hoxton, London, N.
MR. JOHN WALSH, Trance Speaker and Clairvoyant, 8, Broomfield Place,
Witten, Blackburn.
MR. J. T. STANDISH, Trance & Clairvoyant, 7, Hornby Street, Coppice, Oldham.
MISS JONES, Clairvoyant, Trance, Healer, Psychometrist, 2, Benson St., Liverpool.
MR. CECIL HUSK has removed to 29, South Grove, Rye Lane, Peckham, three
minutes walk from Peckham Rye Station.

MR. W. PROCTOR, Trance and Inspirational Medium, 23, Butt's Beck, Dalton-
in-Furness. Open for Sunday or week-day services.
MR. J. F. FITTON, 5, Cherry Valley, Glodwick, Oldham.
MRS. YARWOOD, Natural Clairvoyant and Public Speaker, Dalton, Burnley.
MR. J. S. SCHUTT'S Sundays are occupied till June next; he would be glad to
hold week-night services. For terms, address, Elliott Street, Sliden, via Leeds.
MR. JOHN C. McDONALD, 1, Milton Street, Patricroft, Manchester. Inspira-
tional Orator, Singer, Clairvoyant, and Phrenologist.

MRS. HARDINGE-BRITTEN'S APPOINTMENTS.—Mrs. Hardinge-Britten
will lecture at Liverpool the first Sunday of each month, and at Newcastle
and surrounding districts the last Sunday and following days of each month for
the present; at Halifax, Sowerby Bridge, and Pendleton Town Hall the other
Sundays of January and February; at Nottingham and Blackburn in March;
Kelghley and Pendleton in April; Burnley and Pendleton in May. A few week
evenings in neighbouring vicinities can be given.—Address, the Lindens, Humphrey
Street, Cheetham Hill, Manchester.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, now on a Spiritual Mission
to America, Australia, and New Zealand. All letters to be addressed care of
Colby and Rich, Bosworth Street, Boston, Mass., U.S.A.

MR. J. N. BOWMER, Inspirational Trance Speaker, is open to engagements in
Town or Provinces. For terms and dates, address, 42, Goodiers Lane, Salford.

H. J. TAYLOR, Trance Medium, Delineator of Character, &c., Queen Street,
Millom, via Carnforth: Dates and Terms on Application.—Engaged: March
21, Huddersfield; 28, Halifax; 30, Orisk Hall, Leeds; 31, Kelghley; April 4 and 6,
Bradford. Will be glad to treat with other Societies in Yorkshire, before or after
those dates, to save expenses.

MR. E. W. WALLIS'S APPOINTMENTS.—March 7, Glasgow; 14 and 15,
North Shields; 16, 17, and 18, South Shields; 20, Seghill; 21, Newcastle-on-
Tyne; 28, Glasgow.

MRS. WALLIS'S APPOINTMENTS.—March 7, Burnley; 14 and 21, Glasgow.
Mrs. Wallis will be pleased to arrange to visit English Societies, April 4 and 11.

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