



# DAYBREAK.

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

## SPIRITUALISM.

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### EXPERIENCES, MEDIUMISTIC AND OTHERWISE, IN RELATION TO MODERN SPIRITUALISM.

By J. C. WRIGHT, Trance-Medium.

A gentleman well known in spiritual circles said to me the other day that nothing would serve the interests of Spiritualism so much as a faithful and candid record of personal experiences connected with the development of mediumistic qualities. As a person possessing in a small degree these mediumistic qualities, I propose to lay before the reader some of the more salient features of my experiences in developing the trance-speaking condition. It may be that the difficulties I had to overcome will stimulate the energy of some desponding investigator, seeking at his own home to develop the conditions needful for the ghosts of the departed dead to tilt his table or wag his tongue. If there be among the host of my readers such a one, I would respectfully commend to him a careful perusal of these records in the hope that despondency and disappointment will lead to greater perseverance and resolution on his part, till the goal of complete success be attained, and the angel-world can demonstrate its presence and the immortality of the soul.

I may say to intending inquirers into Spiritualism that the subject is beset with serious difficulties on every hand. The great sea of phenomena is unexplored, and its depths are unknown. No skilful navigator has yet traversed it, and laid down the soundings upon any chart. It is a new science, a vast domain of law in the empire of mind and spirit not yet comprehended. I do not write as a master, but as a student—one who has just tasted of the waters of eternal life at the foot of the mountain of immortality. I know not the hidden mysteries of being. Existence is an enigma to me, and life a hidden problem. I seek its solution; I invoke the aid of reason and the power of inspiration. These powers are the source of my knowledge and the cause of my spiritual growth.

This inquiry, to be carried on successfully, and for high class phenomena to be elicited, demands that the investigator place himself in the hands of the supposed invisible intelligences for guidance. They act on the inner and intelligent side of the phenomena, and know the conditions required. If their instructions be followed, the investigator will obtain the results which his invisible teachers promise. Such has been my invariable experience. Sometimes circumstances have arisen that have prevented the promised phenomena taking place, but they have been produced on other occasions when the circle presented the necessary conditions.

Before I conclude these articles I have a great deal to say about the conditions of a good spirit-circle.

Investigators can know nothing of the nice requirements in the production even of what may be called the elemental phases of the phenomena; hence it is well, when possible, for inquirers to have the advice of an intelligent and conscientious Spiritualist, whose aid will be invaluable, and save a great amount of time that otherwise might be thrown away in ignorant effort.

It will, I have no doubt, prove interesting to some to be informed upon the subject of my education and religious belief. I am the son of a poor working man, honest, but of no education; who could neither read nor write, but could milk a cow, mind his farm, build a house, or drink a quart of beer with any man in the country. Endowed by nature with practical talent, he easily met the obligations of life. With moderate success he brought up a large family of children, setting at defiance the doctrines of the Malthusian League. I was early put to the trade of a stonemason, an hereditary occupation that had existed in the family for many

generations. The elements of my education were imparted by a venerable old lady, but she did not discover any special talent in her somewhat inapt scholar; for after two years of tuition I could not say the letters of the alphabet. I was ten years old before I could read, and the little knowledge that I do possess was acquired at home in my teens, after working hours, and at a mutual improvement society.

I seldom absented myself from the Sunday-school, and after a while I became a teacher. The style of my teaching and the freedom of my opinions did not recommend me much to the confidence of the members of the Baptist Church. I always wanted to be religious, and I envied those who had faith and could pray; but the difficulties in theoretical Christianity,—original sin, redemption, election, free grace, and salvation, produced a spirit of criticism in my mind that soon made my friends look upon me as a practical infidel. Infidel I undoubtedly was, for I could not help denying doctrines that seemed to me so unreasonable and unjust. The acrimonious spirit in which my honest doubts were met drove me from Calvin to Bolingbroke. George Jacob Holyoak became my philosophical teacher, and Spinoza the prophet of my religion.

My mind had its poetical flights into the Elysium of the Greeks; like their gods, I wanted to be immortal. Life without immortality I felt to be a natural abortion—a divine mistake, a blunder in creative wisdom. But this was the inspiration of the imagination. Cold reason went back to annihilation, death, silent, dreamless eternity. But the cheerless episode of materialistic experience was doomed to meet defeat before the triumphant march of the phenomena of Modern Spiritualism.

A faithful picture of the state of my mind would be incomplete without the details of mesmeric experiences I acquired in my youth. There are some antediluvians still living in the scientific world who deny the genuineness of all so-called mesmeric phenomena,—great authorities in their peculiar sphere of physical research, conservatives in science, and dogmatic in investigation; their peculiar failings and inexperience give an artificial value to their opinions on this generally-neglected subject, though in their own channel of study their opinions and facts are entitled to the highest respect.

A man still living, and a very eccentric neighbour, a great reader, endowed with an intense love of money, and a deep aversion to all forms of hard work, lived in the next cottage to the one in which I resided. His mind was full of Bovee Dod and Mesmerism. He had an intelligent perception of the value of that author's works, and, for the purpose of experiment, would gather together on winter evenings about the year 1865-6 the youths of the locality. I was one among the number.

He succeeded very well in his experiments in making his subjects play all kinds of antics commonly attempted by the perambulating professional mesmerists—with which the reader will be familiar—a peculiar race, rapidly becoming extinct. He succeeded in developing rare clairvoyant powers in some of his subjects, who could sometimes correctly describe distant localities that they had never seen, and tell the time of day by the church clock a mile away: wonderful phenomena that staggered the incredulity of the wise-acs of the village; but the scientific man, by a clean denial, cuts himself free from these psychological facts. These prolonged experiments well prepared my mind for the mental phenomena of Spiritualism in after years.

The engrossing subject of Modern Spiritualism, at that time disturbing the surface of society, and especially religious organizations in the United States of America, had not fallen within

the scope of my reading, or even knowledge. Mesmerism and Spiritualism are twin sisters, but they did not grow up together in my mind.

About this time I made the acquaintance of that honest and wonderful mesmerist of Blackburn, the late Mr. Smalley. Some of his most astonishing experiments I witnessed upon men and women that I know well would lead themselves to no fraud, had fraud been possible. Mr. Smalley had wonderful power. He had a strong vital organisation and indomitable will; but his natural shrewdness and ability had not the advantage of scholastic culture; he was no physiologist, but a careful, painstaking observer. I saw him, in answer to a public challenge, undertake to fetch one of his subjects the distance of one mile at a given time, unknown to the sensitive subject himself. People received his offer with unbelieving laughter.

A committee was appointed; all arrangements made. The subject was conveyed by a part of the committee to a house a mile distant, and engaged in entertaining conversation. The other part of the committee fixed upon the moment when Mr. Smalley should be called upon to fetch his subject from the place to which he had been taken. A few minutes after Mr. Smalley had been desired to commence the experiment, the subject, in the deep mesmeric trance, made his appearance, having been influenced immediately, and run all the way. This wonderful and successful experiment revealed a power in human nature, the full scope and laws of which we know nothing. This mysterious agent, fallen upon by Mesmer, undoubtedly is the power employed by spiritual intelligences in controlling and entrancing mediums, and producing other important phenomena called spiritual.

Also, about this time I fell in with and made the acquaintance of Prof. Hagarty, a popular American lecturer on phrenology. This gentleman opened my mind to a study of the elemental principles of that neglected science. In his lectures upon Mental Science, and the different theories that have been offered in explanation of the subtle and mysterious connection of mind and matter, he ably dealt with mesmerism, Spiritualism, and Bray's hypothesis of a mind atmosphere. So interested did I become that I tried to understand the writers who had treated the subject. I was especially delighted with the eloquent and able articles that came from the pen of J. W. Jackson, a powerful lecturer upon curative mesmerism. These interesting studies led me to the edge of Spiritualism. I looked upon Spiritualists as a small sect consisting of impudent imposters and deluded fanatics. It is unphilosophical and unjust to judge without evidence, but I was like a great many besides of the present day, who condemn Spiritualism as a fraud and delusion, and know nothing about it.

In the beginning of 1876 I commenced the study of the phenomena of Spiritualism without prejudice; determined if possible to find it the result of pure physiological laws as yet undefined. I had been told that most extraordinary things occurred in the presence of what were called physical mediums; that tables moved about, chairs were lifted, bells rung, musical instruments played, without any visible or tangible agency, and that nothing could explain these manifestations but the introduction of the spiritual hypothesis. That the spirits of the "mighty dead" returned to seances, and "chattered" bad philosophy and broke stools, seemed like stepping out of the brilliant light of the morning into the darkness of Plantagenet times. But I knew my friend was a man with a full share of what is called common sense, so I could ridicule that which made him so serious and enthusiastic on the immortality of the soul and angelic ministrations. To express my inward contempt mildly for the whole system in which my friend had become inveigled, I may say that I believed the assumption that it was the work of supermundane agency to be a huge fraud upon the gaping and insatiable credulity of a number of crazy men and women.

But of course, like every opponent of Spiritualism, I said that I was not prejudiced against it, and that I would freely investigate, and if I found that it was true I would defend it, and if false expose it. Compromising with my contempt that there might be truths in nature undreamt of in my philosophy, I attended my first seance at Oldham, at the private house of a gentleman whose name I have not the pleasure of knowing, but amongst the sitters was my friend Drinkwater, whom I have since found to be clear-thinking and an advanced student of spiritual science. The other leading minds of the Movement in Oldham were not present, but since that time I have made their acquaintance. The medium was a perfect stranger to me, but I think his name was Harrison. The little harmonious circle met around a common table of the ordinary size, and after a portion of Scripture had been read, the medium passed into the trance state. The individuality of the controls was well sustained—most inimitable acting that would put Irving in the shade. The impersonations were complete. But had spirits anything to do with it? that was the problem. Did not the mesmeric hypothesis cover the whole thing? I was not satisfied with what I had seen, but I felt that the people were honest as steel. It proved more to me than a seance; my mind was aroused. Here was something to be investigated, and I left the atmosphere of those men with a firm resolution to study the subject at my own home, where hiring mediums could not come and do their tricks.

I had read of more wonderful things than these being done by the heathen Fakirs of India,—of flowers being generated in the ground by their art magic. The power of the human will acting through the vital aura can do miracles, and can be developed to an illimitable extent. These same demon Fakirs will, for a sum

of money, be buried alive in the earth for days and weeks, and rise again, like Lazarus of old, unhurt. A man can have his faculty of marvellousness gratified by dipping into Oriental occultism far more extravagantly than by the wonders of Modern Spiritualism. But here were plain, simple men and women, with no purpose to deceive the honest instruments whereby these great wonders were effected. If they can produce these things, I said to myself, why not I? I will question Nature myself at home, in the bosom of my family. If I succeed there can be no trick; I shall not be the dupe of legerdemain, but in my experience establish the existence of natural facts revealing the action of spiritual beings outside of dense corporeal nature.

I was completely absorbed with the subject night and day. What a grand fact, if true, that we never die! Such a fact would revolutionise my whole thought, and change the ideal of my life. My mind revolted against the idea of annihilation, but I could not believe without evidence. Praying men preached, theologians chopped logic, but the soul of man existing apart from the body was a dark and fanciful supposition. Wherever mind exists you have organisation. Is the antithesis true, where you have no organisation you have no mind? Then how can the soul exist? What a gloomy, dead spirit, in the philosophy of Tyndall, who has lost the soul in molecular action and found sensation to be the result of a mode of motion. Tyndall! come to investigate the psychological condition of a spirit-circle and it may be that after a while the molecules of thy brain may be set in motion towards another pole—the molecules of the spirit.

The difficulty of the Materialist is insurmountable: he can never get hold of the intelligent substance. The world of consciousness is a mystery insolvable. To solve the problem of physiological consciousness is the work of the psychologist. Natural sleep, abnormal mental action, trances, clairvoyance, somnambulism, ecstasy, hallucination, objective psychic forms said to be spirits, and animal magnetism, are great subjects. In bringing my mind to bear upon them, I found two difficulties. First, a sensitive subject that I could make my experiments upon was not easily to be met with; and secondly, I could not fairly see my way how to cultivate one. After delay and several failures I got one of my own cultivation.

In the month of February, 1876, I held my first circle at my own home, the sitters consisting of myself and wife. We had no manifestations. We resolved to devote one hour each evening for one month, and if we got nothing by that time, to discontinue the investigation as useless. The month passed over, and the spirits would not do anything for us. I was loth to give it up, and we agreed to continue another month. Again the same discouraging result—no movement of any kind.

At this time I was living at Eaves Knowl, New Mills. I mentioned the subject of my earnest thought to a neighbour, and he told me that a meeting was advertised to be held at New Mills, and that a trance medium of the name of Johnson was coming, and the spirits were going to give an exhibition. Well, I was delighted. I attended the meeting; it was crowded. I was the first to put in an appearance. I gazed with wondering curiosity upon this spirit-medium of flesh and blood. The chair was taken by Mr. John Lithgow, of Hayfield, and Mr. Johnson's controlling intelligence was supposed to be "Theodore Parker." I was bewildered by the torrent of his eloquence. It was not the easy flow of a gentle stream, but the rugged torrent of the mountain cataract. He cut up Christianity right and left, and when he had done I felt that now Bradlaugh would have nothing to do. It was a tirade against popular Christianity rather than an exposition of Spiritualism. In the style of addresses framed for that purpose it was excellent. The orator, exhausted, sank into his seat, and the spirit soothed his excited nerves. The audience felt relief in a dead calm, which was soon broken by the chairman giving an account of his personal experiences at his home circle, which to me was of double interest.

I thought that the spirit shied at some of the delicate points in Christianity, and shirked a straight answer, so, by permission of the chairman, I put two questions that seemed to place me in antagonism to the lecturer, to which he replied at great length. This meeting proved an introduction to me to two men of rare intelligence and worth. Mr. Johnson is a medium that praise will not elate, nor blame discourage. As a true man in our Movement he has found a place in the love of the people. To a very large extent I owe my Spiritualism to Mr. Lithgow. To such a stern and determined worker justice can hardly ever be done for the stand he has taken in our Movement almost single-handed. He did battle against the foe when repeatedly assaulted by the fanatical Dissenters in the district, and beat them off in shameful defeat.

Mr. Lithgow is a Scotchman and a philosopher, of a kind, sympathetic nature, and poetic temperament. As a writer he is not surpassed by any man in our ranks, and my only regret is that he is not universally known in the Movement. He may be induced at some future time to give to the world his personal experiences in a permanent form. Mr. Lithgow has a missionary spirit. His house was thrown open to all who wished to investigate the subject, and not merely to talk commonplace platitudes at a Spiritualist meeting. He went to the homes of the people, and took to their firesides a knowledge of the truth. Work alone can convert the world to Spiritualism. Spiritualism to-day wants the enthusiasm of the spirit and the determined application of the worker, and not the idle clatter of the dreamy mystic.

I will close this article with my introduction to Messrs. Johnson and Lithgow. In my next I will sketch more closely my per-

sonal experiences of the phenomena, and state the nature of the facts that led me from the barren tracts of Materialism to Spiritualism. I perhaps may be able to cover the whole ground in three articles, for the insertion of which I shall be under obligation to the liberality of the indulgent Editor of the MEDIUM.  
58, Bamber Street, Paddington, Liverpool, June 10, 1880.

## MAN.

## VIEWED FROM A SPIRITUAL STANDPOINT.

It having been suggested by a control that a communication on this subject could be written through me, the following lines are the result of a first attempt at anything of the kind; about three hours were occupied in the composition. The inspiration purports to be from "Shakespeare."  
J. G. R.  
May, 1880.

Man!

Whence comest thou? When in the womb of Time  
Didst thou have birth, and earth for thine abode?  
A speculation vast hath these thoughts caused;  
And mind on mind been racked to trace  
Thy source, but failed. A veil all dense,  
Dark and impenetrable, hangeth o'er  
Thine origin. In Bibles ancient, and  
In legend old, 'tis taught thou art from  
God:—that He on earth did place thee, and  
In garden set, with loving partner fair,  
As human flowers to grow. And some again  
Do teach that thou from animal didst  
Slowly upward rise to greater and more  
Perfect form. All, all is doubt and mist  
Combined, enwrapped in one. We cannot  
Find thee out. Thou seem'st to be a sphynx,  
Which answers not, and vouches no reply  
Unto our questioning. Now leave we this,  
Unanswer'd still; and as the car of Time  
Doth bear us rapidly along, we trace  
Thy progress through the vistas dim of  
Ages gone, up to the present hour, wherein  
Thou standest all so high, and yet so low,  
Imperfect; straining forward still with  
Steadfast aim, to soar to grander heights  
Of thought—conceptions of thyself—  
And what thou art. Thou studiest the earth,  
Thine ancient home—primeval dwelling-place,  
And sepulchre; thou strivest to subdue  
Its forces to thyself, and as supreme  
And universal monarch reign. Oft to  
The mountain's dizzyest height ascending,  
Seeking knowledge there; then downward, deep  
In darksome caverns burrowing, search  
For treasure there: wresting earth's secrets,  
Forcing her to yield to thee,—thy progress  
To advance, and conquest make more sure.  
In arts, in science, literature  
Exalted now so high; in music sweet  
Excelling—that gift divine, to poesy  
Allied: the two go hand in hand, twin  
Sisters beauteous. How oft the weary soul,  
By care and grief oppress'd, these solaces  
Doth seek, and comes forth all refreshed,  
And strong again for earthly work and strife,  
When it a while hath spent in listening to  
The one, or both in happiest union joined.  
A girle swift of Thought around the  
World, of wiry cord thou throwest; not a  
Sound is heard, and yet in speech most  
Eloquent, and messages of import vast  
Dost thou communicate unto the men  
Who far off live from thee. Shall this rest there?  
It may be in a coming time, there yet  
Shall be a soul-link running o'er the  
Earth; that converse shall be held  
'Tween soul and soul,—and distance be  
As nought 'twixt kindred minds in  
Purpose great conjoined. Thou searchest out  
The stars, and seek'st to know of other worlds  
That are in space sustained. Thy natural  
Eye is weak, but Science steppeth forth  
To aid; by her power thou dost pierce  
As with an eagle eye, vast realms not else  
To be beheld. What seest thou there? A  
Sight o'erpowering, dazzling, and  
Bewild'ring to the sense—of starry systems,  
Planets numberless, and vast in size,  
Thy little earth excelling:—and thy soul  
Sinks down in awe, and feels abashed, and  
Pigmy-like in form, as the eternal  
Splendours bright before its vision pass, while  
Ever on and on in silence doth the  
Grand procession sweep—worlds, planets, comets,  
Starry orbs and suns. Upon this theme  
So large, fain would we dwell, but hurrying on,  
We stand and contemplate another sight,  
That now our view engaging, we will pause  
Thereon. High up in ambient air, a

Tiny mist from many points arises. 'Tis  
Vap'rous, fleece-like dress'd—a form ethereal—  
A thing that fades and dies e'en as we  
Gaze; and see! by this frail ghost-like steam,  
Thou movest swift along—by this embodied  
Atmosphere, attenuated force that seems  
To be, thou travellest swift, and killest  
Time and space—bring'st nations near  
And mak'st them live as one—transportest  
From earth's farthest ends, the merchandise,  
The goods, the fruits all precious, and  
The essences and foods, thine earthly,  
Fleshly form to nourish and sustain. And  
By this power, so wond'rous and so great  
In its results and ends, have changes come  
On earth, and changes greater, mightier  
Follow quickly on. Lands now, like sealed  
Books, explored by thee shall be—and knowledge,  
Like a radiant angel travelling on,  
Her messages will bring, and peace attendant  
In her train be seen.

Tomes rich in thoughts,  
Like jewels glittering—these are thine;  
Thou writest down; by aid of printer's art,  
Dost broadcast sow the seeds of truth—alas!  
With error intermixed, thou hast not yet  
Quite learnt, the two to separate—to know:  
As in a field of wheat and tares, the two  
Together thrive and grow. In times to come  
Thou shalt discern and know them both for what  
They are—they shall wear no disguise—but to  
Thy clearer sight presented be, each  
In plain form; thine eye shall pierce them through,  
And view them as they are.

Thou lov'st to deck  
And robe thyself with beauty—lov'st to improve,  
To make more fair the earthly home thou hast,  
With flowers gay, and paintings, sculpture, to  
Adorn—with pleasure to surround the path  
Of life terrestrial: in houses and in  
Mansions high and grand to dwell—thy body  
Too, with dress array; device and art and skill  
Are taxed to find thee pleasures and delights  
Of endless form—with music merry, dance and song,  
Beguiling oft dull hours. In the theatre large  
With study all profound, dost thou repeat  
The scenes of by-gone days—actors  
By light of genius fired do stand, and  
By their powers enthral and spell-bound hold  
The minds of those who gaze and hear. Love, hate,  
Revenge, and jealousy, each passion strong  
Enacted are. A mimic warfare keen  
Is shown, and in presentment of some well  
Contested battle-field, the soul is stirred,  
And eager longs for deeds of arms again.

Now  
By this road, this path led on, to sombre  
Shades and colours in the picture are we  
Brought. Man hath a darker side, as when by  
Deep eclipse, the glory of the sun is quite  
Obscured and dim. His vices, passions, lusts, and  
Crimes, debaucheries, and cruelties create  
A deadly blackness round about; these seem  
To hide, almost blot out, destroy and kill  
The beauty of his life. He ofttime seems  
To lose his higher nature—to descend  
And grovel in the dust and filth, so low  
As hardly e'er to rise again: to those  
Grand heights on which thou, Man, by right of birth,  
Dost great and God-like stand. By evil thought, and  
Murderous will possess'd, by evil voices led—  
In death, and woe, and direst pain, thy joy,  
Have gory battle-fields thy pathway been  
To garish pomp and power; a bloody robe  
Thy tyrant's dress; a crown with care encircled round,  
Too oft their diadem. By fire, sword, shame,  
And desolation hast thou been led on;  
Hast sought, with sword in hand, the loving will  
Of God to teach; hast thought that thou could'st bind  
The mind with fetters galling; and could'st chain  
And hold the soul from thought, and keep it down  
To creed and dogma hard; and when thou fail'st  
Did'st burn, and rack, and torture, and destroy  
The body, not the soul; that thou could'st not,  
Beyond thy reach it lay; and martyr pale,  
By weakness wan, and bitter pain possessed,  
Sang with a rapture 'mid the withering flame,  
And died with victory sounding from his lips,  
And ecstasy infilling all his soul, while  
Visions bright, of heaven, greet his dying eyes.  
These things are past,—again can never be:  
The martyr's fire is dead—for ever quenched,—  
Extinguished by a stream of knowledge clear  
That floweth on, increasing as a river  
Doth, at confluence with an ocean  
Vast.

The darkest shades are not yet past, for  
Murder, rapine, suffering, pain, disease,  
Stalk all abroad the earth:—the prison vaults  
With misery echo still; the punish'd soul  
Longs to break free from chains; the gallows tree  
Still rears its loathsome form; as though from shame  
For what is done, the murderer *now* in  
Secret form is hung; men hardly like to flaunt  
The spectacle in public to their fellow's gaze,  
It must be now in *private* done; perchance  
A deeper sense of shame, more knowledge  
Bright, may banish it for ever!

The rich, the  
Poor stand up, and face to face fight out  
Life's battle stern; to one a conflict hard,  
The other hath an easy burthen quite.  
For oft, by suffering downward cast, and  
Wearing task and pain, care-worn and sad,  
The toiler cries for rest, for peace, repose,  
And calm. Death like a friend doth come, and  
Grant the boon he craves—so like a weary child  
On parent's breast reposing, sinks to sleep—  
His sorrows all forgot.

Religion stands, and  
Points a road to God and heaven; 'tis true  
She stands and points, but who doth understand?  
Confusion fills man's mind—he comprehends  
Her not aright; for some seem to suppose  
She asks for ceremony, form, and pomp,  
And bending low, and gazing up to heaven;  
The giving up the soul to others' care as though  
Ye were not keepers of yourselves; and some  
Her message take to mean a mournful,  
Solemn face, a downcast eye, that dare not  
Upward look, or gaze around, lest God should  
Angry be. Thus, in most varied ways,  
Do doubts and fears inhabit minds of men;  
The future fair may show thee that it doth  
But need a simple life and true, wherein  
To worship God, and know Him for thyself.

Death standeth grimly, and doth call on all  
To follow at his bidding—some resist;  
But all do follow him in turn, they cannot  
From him flee: he doth with grisly finger  
Point unto the grave, and say, "Prepare to enter  
In; thy body there shall be consumed,  
And food for worms must be,—I call thee!—Come!"

The body dies, inanimate becomes;  
The soul doth speed away to heaven or hell,  
To meet its final doom. From this we must  
Dissent, and say that nothing final is—  
Progression *endless* doth await the soul  
Of man, when earthly work is o'er, and toil  
For ever ended in the world of care and  
Trouble he hath left. For him hereafter  
Doth await new glories, triumphs, pleasures, and  
Delights. An angel-voice hath spoken soft  
And whispered in the ear of those who list  
And meaning understand,—“Behold! your dead  
Do live again—are near—and, waiting, point  
The road to higher glory without end!”

Man! We in thought have viewed thee, though our glance  
Imperfect be; and in that view thou art  
Man—angel—devil—strangest trinity!  
Hater and lover, thou; of God the child!  
Oh, riddle deep—too great for thee to solve!  
Thou all things comprehendest in thyself!  
Omnipotent almost—and yet thou art  
Not God!

Oh, man! what hast thou been?  
What art thou now? What wilt thou yet become?

THE EASTERN CHURCH ON THE PROGRESS OF SPIRITS.—A telegram to the *Standard* on Friday night says:—“This being the ninth day since the decease of the Empress, a solemn service was again celebrated in the Cathedral of SS. Peter and Paul, in the presence of the Emperor, the Imperial Family, and the Foreign Diplomats. It is a tenet of the Orthodox Church that the soul is not finally divorced from the body after death for forty days—the term of Christ's sojourn upon earth after his resurrection; a service for the dead is, therefore, repeated on the ninth, twentieth, and fortieth days. The latter, however, by no means puts an end to the prayers for the departed, as the Russians believe in the perfectibility of the human soul in a future state, without admitting the Roman idea of purgatory.” One of the chief objections brought against Spiritualism by the religious in this country is that it teaches the progress of the spirit after death, doing away with the claims of the Church respecting “the finished work of Christ,” but that the spirit is either eternally saved or damned in accordance with its position in respect to Church dogmas at the time of death. Now the puzzle is, Which is the orthodox church? That is, Which church dogmas will God permit Himself to be ruled by in the treatment of spirits after death? for this is in plain English the impudent assumption of churches. It is evident that in the past spiritual science was well understood, but the churches have done their best to stamp it out and put in its place the dogmas with which they so cleverly enthrall the human mind on the one hand, or manufacture infidelity on the other.

## RECOGNISED SPIRIT-VOICES IN LONDON.

By MRS. E. H. JACKSON, OF CHICAGO.

“Here is joy, then, for the mourner,  
Here is solace for your grief;  
Make, oh make, your faith, then, stronger,  
In this beautiful belief.”

On my way to Italy, for musical purposes, I paused in London to go to the operas and to take a look at the various objects of public interest to be found in the greatest metropolis of the world; among which is one of superior interest to dear friends at home in America, and for whose sake I visited it more than for my own; for I have always been a “stubborn doubter.” This place is Mr. J. Burns's Spiritual Institution, 15, Southampton Row, W.C.

Opportunity was here afforded me for a sitting with the quiet, gentlemanly medium, Mr. J. C. Husk. My little son and myself were alone with him. We joined hands over the end of a large extension table, which was soon raised, and rapped several times. The medium saw the initials “A. J. H.” near by me, and a tall figure that seemed to be nearly related to me. A little boy was seen standing by my side; and a lady, who very much resembled me, held a card with the name “Andrew Jackson Davis” on it. I remarked—“It is, perhaps, desired that I tell the medium of my acquaintance with Mr. and Mrs. Davis?” to which the affirmative was given. A tall spirit, a gentleman, moved the medium's hand to write: “Give Charles a spirit-father's blessing. Say to him, I shall be with you all along, through all misfortunes.” After some more conversation, a spirit spoke in a queer, throaty tone close by me, saying rapidly: “How do you do, Mrs. Jackson? how do you do, Ernest?” and gave his name as “Irresistible.” Then a full, manly voice said: “Glad to see you, Mrs. Jackson; God bless you. Ernest, God bless you. Shall I materialise?” We replied, “Oh, yes.” He said: “The power is very weak, but I will do the best I can;” and then he gave his name as “John King.” Soon we saw a large, dark figure moving about. I say “we saw;” the sitting was in the afternoon, and the rays of the sun shone in around the window shutters, so that we could see the outline of the form, though very dimly. Soon little bright lights floated around the room. Then, close by, this voice, which had spoken in such manly tones and gave the name “John King,” said: “You won't be nervous, Ernest, will you?” He replied: “Oh, no.” “Very well,” he said. “Now I show you a form, but, remember, it does not look as I do in the spheres; it is one I materialise for you to see.” Then he held both hands illuminated near to his face, and said: “Can you see me, Mrs. Jackson? Can you see me, Ernest?” “Yes,” I replied, “I can see you plainly; will you place your hand on my head and down on our hands, so that we can feel the hand?” Said the spirit, “I will try.” Soon the form stood beside me, and as the hand was placed upon my head, the drapery of the sleeve touched my face, and a strong and peculiar perfume, as of spices, was distinctly perceived. The form then vanished. The signal was given, Ernest opened the folding-doors to admit the daylight, and the medium was found asleep.

Mr. Husk promised us another sitting, which, as our stay in London was drawing to a close, took place at the usual Thursday evening meeting, at Mr. Williams' rooms, 61, Lamb's Conduit Street. Fortunately the attendance was rather limited and select, so that the conditions were very favourable for manifestations, which commenced almost immediately. The voice called “Irresistible,” addressing me, said: “Mrs. Jackson, your sister Hattie is here, and several others: your brothers and little Charlie.” Soon a voice said to me: “Libbie, Libbie, I am here; God bless you.” It sounded like the voice of my brother, when in earth-life, A. J. Higgins; so I said “Judson, is that you?” It replied: “Yes, yes; God bless you,” and talked a good deal more; but there were several other spirit-voices talking to others in the circle at the same time, besides the noise of the musical instruments, so that I lost it all except the first portion. Besides, this being the first communication my brothers and sister had made from spirit-life in that tangible form, it was difficult for them to control the power and manifest themselves freely. The leading spirit said: “Your sister is quite weak, Mrs. Jackson. She has come from a high sphere, and this is her first effort, but you will hear from her again.” “John King” also said: “We shall not materialise to-night; we have given way to your friends, Mrs. Jackson, because unless we give them the power which we use to materialise, they could not speak, for they are not practised in the art.”

“Irresistible” said: “A great music man is here, Mrs. Jackson; and he says his name is Mason.” I asked: “Is it Dr. Mason of Boston?” “Irresistible” replied: “That's the one; he is going to speak to you.” So I heard a voice close to my left ear in front say: “That's right, my child, *practise your chromatics.*” This amused me ever so much; for I never am alone a moment but I am running chromatic scales, giving flexibility to my throat, and practising my mind to think quickly of the small intervals. Not a person there knew this, so it interested me greatly. Then I asked: “Are you ever near me?” and the voice replied: “Oh, often.” I explained to Mr. Wootton that this was, when on earth, one of my favourite music teachers. He also taught me how to teach. The voice chimed in: “Exactly, that's it; God bless you.” This is the second time this name, “Dr. Mason,” has been given me at spirit-circles. Once in Chicago his head and shoulders were materialised and a voice like his of old said: “God bless you, my child; I am with you in your work as a teacher.”

Then a voice, very soft and sweet, said to me: “Sister dear, dear sister, I am here.” “Hattie, is that you?” I asked. “Yes.”

"Will you come by my side and speak?" I requested. "Yes." And immediately I heard in my ear: "Dear sister!" The same voice went across the table to Ernest and said very distinctly: "Ernest, be a good boy; be good to your mother." All at once a new voice, very jolly, said: "Hallo! hallo, here! I guess I must have something to say." The voice seemed to move around. "This is my first time on earth," it continued; "can't stay long. Hallo, is this the boy?" I asked: "Is that Edson?" The voice replied: "Yes; good-bye, I'm off." This voice I recognised as that of a brother who passed away seventeen years ago; consequently before my boy was born.

The conversation was continued with my sister, and very much more was said. Addressing her, I made this request: "If this be your voice, and it certainly does sound like you, what particular message have you for our father and mother in America?" She replied in tones so sweet and tender: "Give them my fondest love; tell them we are very glad to see you here." My little one, my darling Charlie, whom I lost in California when fifteen months old, put his arm under mine, and locked it quite around my arm, and leant against me, but said nothing. The voices of my brothers, A. J., and W. E. Higgins differed from each other as in earth-life, in characteristic and quality of tone. The voice of my sister, Mrs. Burton, also bore a striking similarity to her voice when in earth-life.

I was told by my spirit-friends to go ahead, to have confidence, all was going to work out well. I must not let this interfere with my business. They would watch over me and sustain me.

The Indian spirit "Lightfoot" and his beautiful daughter manifested, and spoke to us. "Lightfoot" is Mr. Wootton's spirit-guide. He materialised a hand, which he placed heavily on my head; then upon each one in the circle. That I might gain a better idea of this spirit-hand, I requested him to place it under my chin. Mr. Wootton also asked the spirit to do so. I held up my head on purpose, and the hand was placed under my chin as requested. It felt warm, like natural flesh, but downy and soft. "Lightfoot" promised to Mr. Wootton that he would be near us in our journey, and assist me in my work. Mr. Wootton's spirit-mother addressed him, and held quite a conversation with her son, who thus frequently converses with her; and her voice, again, was different from any of the others; I was particularly touched with its maternal sweetness and tenderness. A gentleman stranger was in the circle, whom "John King" recognised and addressed by name, and mentioned the times when he had met him before, and the name of the medium through whom he manifested on those occasions. The spirit was very joyful at meeting this gentleman again, and as he was a perfect stranger, no one present knowing his name even, this fact afforded a very striking proof of the identity of spirits, and their power to manifest to mortals. I asked "John King" if life in the spirit-world was at all analogous to this. He replied, "Somewhat," and added, "we live more in the ideal. I cannot explain now, because I have not the time."

The circle was directed by Mr. J. Wootton, a gentleman of great experience in these matters, and who has no interest in the medium in a professional sense, as he always pays his fee like any other visitor. During the whole time of the manifestations we sat around the table, and Mr. Wootton desired us all to join hands, the medium included, and on no account to release our grasp. The parties were separated, so that no accomplices could aid in the manifestations, and one set of visitors was a check on the others. I sat on one side of the medium, and another stranger equally interested in the truth, on the other. The medium never for a moment made an effort to move. The room was quite dark all the time of the manifestations; but the conditions under which we sat as thus described, and the nature of the phenomena, which have also been hastily described, rendered it certain that what took place was genuine. As an illustration of the power displayed in a physical direction, I was asked to hold the medium's hand tightly, after which a solid iron ring which lay on the table was heard to strike the table loudly three times, to show that it was quite disconnected from our arms. Immediately afterwards I felt it pass over my hand and go on to my arm, a manifestation which I understand occurs frequently. This was accomplished without my hand being disconnected from that of the medium in the slightest degree, so that the solid iron ring must have been severed and reunited in some mysterious way to get on to my arm, as it was found to be quite perfect at the close of the seance. This was the concluding manifestation, and the light was struck, and the ring found on my arm before I released my grasp of Mr. Husk's hand. Musical instruments of various kinds were played and carried about the room while we kept our places, holding hands, and spirit-voices were talking at the same time. These instruments were made to touch our heads and the ceiling, which could not have been reached by any person standing on the table. The doors were locked, so that no one could have come in, nor would the arrangements in the room or the darkness have permitted any physical agency to simulate these manifestations. Several distinct voices talked to us, and sometimes three or four at the same time. I thought I had seen good manifestations of spirit-power in America, but nothing to compare, as far as conviction goes, with those I am now recording; and I am led, from having witnessed them, to say that spirit-communion cannot be otherwise than a fact, which I think has been clearly demonstrated in the foregoing record of experiences.

I wish for the benefit of strangers to add that during my stay in London, I have found a pleasant home-hotel with Mrs. Mayhew, of No. 2, Vernon Place, Bloomsbury Square, a kindly and truly honest woman.

## PRACTICAL SPIRITUALISM VERSUS MORAL PHILOSOPHY.

By REV. S. E. BENGOUGH, M.A.

Spiritualism is the science of man's inner life, its laws and manifestations, and it ought to be more practically beneficial than any mere abstract moral doctrine can be, because it brings home to the imagination, and almost within reach of the very senses the powerful but invisible agencies of spiritual good and evil which surround and haunt us day and night. Herein, I believe, lies the real secret of its power as a moral force. Hitherto, I think, it is doubtful whether Spiritualism has tended to make men more moral or immoral. I hope and believe that the good in Spiritualism has preponderated, but I think we should be grateful to, instead of indignant with, its enemies of nobler temper, who complain that it has often tended to vulgarise and degrade the sanctities of the heart and aspirations of the soul.

Let those who recognise the real grandeur of this stupendous revelation answer the taunts of its adversaries by strenuously setting their faces against every form of seances for spirit-manifestations which smack of frivolity and pander to mere amusement, the gratification of idle curiosity or thirst for semi-intellectual amusement. The season for all that is over. We have seen what that sort of thing has led to in England as well as America. It was a partly pardonable mistake at first; it can be so no more. The "Day of Judgment" has arrived for separation between the chaff and wheat.

Everyone who has looked far into the matter knows now that Spiritualism in its essence is as old as historical humanity. But in our time it has assumed peculiar features adapted to a chaotic, material, superficially enlightened, unbelieving age. The question remains, whether we shall help to perpetuate it in some intelligent form of ancestor-worship, like the Chinese; of insane terrorism, like the witch mania of the sixteenth century; of elaborate nature-worship, like Brahmanism; of beastly communism, like some of the disciples of "social freedom;" or, lastly, some form of crippled, one-ideal fanaticism, like that of the Shakers.

One thing is certain: that people will never get any good out of Spiritualism, but only harm I should say, unless they desire to be *out-and-out good men and women*. But a very slight knowledge of Spiritualism will help them to become this, and keep them so. For Spiritualism proves beyond the shadow of a doubt (as I conclude after eighteen years' earnest study of it), that our minds are often, if not always, free to the inspection of good and evil spirits; and that our actions, thoughts, and physical condition of health or disease, respectively attract or repel these. We gather that by their presence and influence these unseen intelligences modify the form and condition of our spiritual body: the self which lies beneath our consciousness, and which associates us with the spiritually good or evil. Now, to know this is to be forewarned, and ought to be forearmed. What awful danger do we run; what frantic folly we are guilty of, when we wilfully lay our minds open to evil influence, either by courting temptation or by injuring and desecrating, through any form of intemperance, sensual, emotional, or mental, that temple of mysterious, magical power, the human body. In a word, we exercise choice whether we will associate in spirit with intelligences who are wise, loving, graceful, refined, and generous, or with those who are ignorant, malicious, brutal, profanely unclean, and diabolical; just as we cultivate a mind in its inmost recesses in accordance with truth or sincerity, benevolence, temperance, purity, and unselfishness, or the opposite qualities.

Darmstadt, June 7th, 1880.

## PSYCHOLOGICAL ERRORS IN SPIRIT-COMMUNION.

The sterling honesty of Mrs. E. B. Jackson in her statement in last week's MEDIUM deserves to be clearly pointed out. She says: "I would not visit any historical or famous place with the express intention to discover how I was impressed. The very fact that you went with a definite purpose in your mind would be apt to militate against the genuineness of your impressions. Fancy would play her part, unconsciously it might be." In her account of her experiences in the haunted torture-chamber at Rome, she informed us that she did not go to the place to receive psychological impressions, but to sketch a work of art. The atmosphere of the place, however, stole over her in spite of her enforced attention to her task, and she perceived what she so pleasantly recorded.

Mrs. Jackson, in the passage we now quote from her article of last week, illustrates an important psychological law which should never be lost sight of by circle-holders. It has been many times demonstrated that the dominant idea and definite purpose of a positive mind has vitiated the results obtained in the presence of a medium, and yet, in violation of this law, nearly all circles sit with a set purpose. Strong passion or sentiment of any kind is bad, and none more likely to introduce false elements than ambition. Mediums or sitters may have a few chance successes in receiving remarkable impressions or striking communications. Their self-conceit becomes aroused, and instead of sitting for the control of spirits they sit for purposes of their own. They are ambitious to distinguish themselves, and they truly force results which it is impossible can be purely spiritual under such circumstances. From this cause nearly all of the controls, communications, and books describing the spirit-world are wholly misleading and unsatisfactory. The time is at hand, when we have learnt more of the psychology of Spiritualism, that their authors will be ashamed of much that at the present day they exult over.

## WHERE ARE THE YESTERDAYS GONE?

BY HUDSON TUTTLE.

"Where are the yesterdays gone, papa?" asked a little girl.

As we gain the heights of the Present  
And our eyes o'er the intervals cast,  
Below is the sweep of a river,  
And beyond the wide plain of the Past.

The Yesterdays there are encamping  
In a line which extends to the wall,  
Where clouds with the plain intermingle  
And Night drops her curtain on all.

The Yesterdays camping in silence  
As they went their swift way one by one,  
While we only thought of days coming  
When the present was measured and done.

Through mists they appear as we left them,  
And for ever and ever will stay,  
As changeless and stony as silence,  
In the light of the lingering day.

In memory some smile upon us,  
And our souls are aglow with the breath  
Of the roses of love and affection;  
While some are as bitter as death!

Oh, Yesterdays! how we regret you!  
Oh, that prayers deep and fervent would bring  
Us again all the blessings of childhood,  
And the light of its blossoming spring!

That way we shall pass again never;  
By the headland there sets a swift tide;  
He who passes it, passes for ever,  
For no bridge spans the gulf to that side.

In a dream we look in the distance  
Through the mists settling dark on the plain:  
The Yesterdays vanish in twilight,  
But the Mornings will greet us again.

## THE LUMBER-ROOM.

Probably every house has its lumber-room, where all that is useless and valueless is stored away: old books not sightly enough for the library, old, broken furniture, an old portrait bought at a sale in lot so-and-so, and all such "rubbish." Relics there are of childhood, too, perhaps: a mastless ship or headless doll brings a smile at childhood's treasures, or a tear for the happy days of yore. The boy whose hands so proudly chiselled the little boat, has sailed far away upon the sea of life since then. Is his old standard of honour still floating from topmost mast now, or has he lowered it, and is he making shipwreck of his first facts and his principles? The child whose dearest possession was once that headless doll has long since grown into womanhood. Has she kept her truthful, tender, and reverent love for heavenly things, or has she trodden down fine flowers in her life's path, too delicate for even her light feet not to crush, and thrown away her higher aspirations like the discarded doll? Into this lumber-room the sun must pour a flood of golden light; only a stray beam can find way through the dirty window-pane, lighting on the old picture no one knows the history of, on the wall; and showing the spider busy in many a corner.

There is a lumber-room in many a man's and a woman's heart, through which heavenly sunshine streams with difficulty—what does it matter? Many a lofty purpose, many a pure ambition, and unselfish aim, once valued, then felt cumbersome, and lastly banished to the lumber-room, to be looked at in after years with the mocking smile of eyes that see differently now, or sighed over in secret by a breast that would at times give all its present possessions for what it has thrown away. This lumber-room the heart keeps to itself; there are plenty of mental corners where wit and talent can dazzle, and laughter ring, but even the most devoted pleasure seeker and worshipper of Mammon, the slave of ambition, must have fled from thronging crowds and the gaslight glare of the life they lead. They cannot stay there long, however, for the ghosts of the past haunt it, and to such as these the whirl of pleasure, and the glitter of wealth, and the meshes of intrigue are dearer than anything in the old lumber-room; and so they go out and leave it—fuller than they found it. Oh, beware of harbouring lumber-rooms instead of a guest-chamber for Jesus, nor forget that we shall find no "mansion" ready for us above unless we lay the foundation on a "rock."

I. H. C.

THE CONTROL OF THE WEATHER.—"Freedom" asks if any man can become a medium for that purpose, as Elijah and Jesus seem to have been, and then he answers it by stating that he has been possessed of the power for five or six years. He is willing to demonstrate his ability when he can find suitable men to pass judgment on his power. One would think that little judgment would be required, for all know when it begins or stops raining. We may mention that the control of the weather is not a new idea. Nearly thirty years ago A. J. Davis projected a plan for producing rain; and it has been proved that the erection of telegraph poles and wires have very much influenced the rainfall. On the other hand, A. R. Wallace and other writers on nature, point out that the destruction of trees has very much affected the climate, and as a consequence the rainfall. The question is an important one; but to treat it mediumistically is a matter that we cannot see our way to.

## THE PROBLEM OF ANIMAL LIFE AND WHAT BECOMES OF IT.

Might not some such suggestions as the following seem at least somewhat plausible?—As mortar is originally formed of earth, and is employed for binding together the bricks of a wall, which in their turn, when the wall is pulled down, are broken up along with the mortar, and both alike are used for furnishing the material for a road, thereby showing the indestructibility of matter; for the particles of bricks and mortar will become disintegrated, and will presently be blown to and fro by the winds, until they reach some new place for lodgment, there to be put to new uses, being still the same particles but differently agglomerated; so would it be reasonable to suppose that the spirits (not individualised) of animals—spirits which have held the animal body together—should in their turn be, not dissipated, but separated up into their component parts, and thus supply spirit-particles for the building up and evolution of newer and higher spirits? May not this process continue until the spirit-particles are sufficiently sublimated to suffer their being welded together into an immortal individualised spirit, such as found in man? And would not the above suggestion, while allowing to the full, and enunciating, that "life never perishes," and that "change," not "decay, in all around we see," also remove and set in a true light the crudities of the preceding systems of so-called Reincarnationists? "CAMBOR."

## THEODORE PARKER ON PRAYER.

The following letter which has just come under our notice is supposed to be the last that its author wrote. The views of prayer presented compare harmoniously with the teaching set forth in the article on the "Primary Condition of the Spirit-circle," published last week. This is the letter in question:—

New York, Feb. 6, 1859.

Emery B. Fay.

My Dear Sir,—\* \* \* I thank you heartily for saying you think I shall get well. I mean to get well and shall do all in my power to accomplish it. But I don't pray for it any more than you—in the sense you use the word. To me prayer is a natural and most delightful exercise. It is this: I feel conscious of the presence of the Infinite Power, Mind, and Love, which makes and governs the universe; I feel that it is close to me. Then, conscious of that dear Presence, I think over the blessings I have, and the use I make of them; I remember the wrong things I have done, and I think of the right things I ought to do; I recollect my joys and my sorrows, my hopes and my fears. So my prayer is an act of gratitude, of penitence (if I have done wrong), of aspiration and joy. But it is not an act of petition. I don't ask God to do my work—to saw my wood, to write my books, or to make me a good man. Now, with this notion of prayer, I should no more ask God to restore my health than I should to buy me a cargo of tea. I am amazed that men should think their feeble words can alter the mind of Almighty God! And still more that they should dare do it if they could. If I thought it was God's desire that I should die to-day, but that my asking for life would lead Him to let me live thirty years more, I should not dare to put my little mind against His infinite wisdom and ask for life! The real prayer, you and I agree in, and detest the sham.

THEODORE PARKER.

## PROGRESS AT SHEFFIELD.

To the Editor.—Dear Sir,—At our usual Thursday night meeting last we were the recipients of what I call rather remarkable evidence of those who have passed through the change called death, through a friend from Chesterfield, whose whole experience in Spiritualism only dates from the 9th of March last, when, to use his own words, he received such a delineation through Mr. Towns at the Spiritual Institution, London, as made a deep impression upon him. He has visited Sheffield several times, but only on the last occasion but one did he show strong signs of mediumship, for the rapid progress made in one week was such that he was describing clairvoyantly in his normal condition the spirit-friends about us, which was confirmed, with one exception, by our friend Mr. Heeley, who is also clairvoyant. Two of the descriptions of spirit-friends, who were well known in earth-life, were recognised by three other sitters, myself being one. This gentleman friend from Chesterfield tells us that, as far as he knows, he is the only one in any way identified with Spiritualism in that town. It is a very serious drawback not having someone to sit with him who has had a little experience, as I am of opinion that he will make a very good physical clairvoyant and healing medium. The clairvoyant phase of mediumship has until recently been lacking in Sheffield. Two of our friends seem now to be developing that very desirable spiritual gift, and have given at times some very good evidence of it. I am pleased to tell you that we are making good progress in Sheffield; that the attention of an additional number of people is being drawn to the subject, and more mediums are turning up. Trusting that you will continue to receive that soul-stirring influence from the great Source of all Truth that has characterised your work so far, I remain, dear Sir, yours sincerely in the cause of love and truth.

W. S. HUXTER.

25, Netherthorpe Street, Sheffield, June 15, 1880.

Mr. BUTCHER, Peckham, writes in appreciation of the poem from "Dr. Kenealy," in last week's MEDIUM. He adds: I was standing on Peckham Rye on Sunday (four weeks ago) listening to the exponents of the Tichborne Claimant, when I distinctly saw "Dr. K." behind the speaker, who, I may add, was rather eloquent—no wonder, with such aid. Mr. Lewis also saw the "Dr." there, and we were standing some dozen yards apart from each other. Mr. Lewis and I walked simultaneously to each other to explain the fact of "Dr. K." being there; thus corroborating, unintentionally, the form visible to each. On the following Sunday the production published in the MEDIUM was obtained, Mr. R. being quite alone at the time.

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## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 18, 1880.

### NOTES AND COMMENTS.

MR. WRIGHT'S crisp, clear style, and practical handling of facts promise a rich treat in the remainder of his "Experiences." We do want such information—the whole truth, failures and dangers as well as successes and privileges. His first meeting on the subject should be a lesson to all public teachers. What a vast amount of lecturing and hectoring takes place on our platforms with far too little information on "Spiritualism." The style of the pot-house politician has been far too much in vogue. But our teachers may be excused, as they have not been in possession of knowledge to bestow on their audiences, and spirits cannot teach further than the development of the medium's mind will permit. Fancy Theodore Parker, the pious thinker and cultivated gentleman giving a "tirade"! No wonder that Spiritualism, as it has been too often presented, is such a pill for the public to swallow.

THOUGH no notice has been taken of them of late, the Tuesday evening seances at the Spiritual Institution continue to be well attended, and afford interest and instruction to the sitters. Mr. Towns is the presiding medium, and his delineations of the gifts of some visitors is very striking; particularly in the case of mediums who may visit London and come in contact with Mr. Towns, is this power of mediumship most strikingly exemplified. It is true of clairvoyance as of all other gifts: the condition of the sitter is more or less essential to success. Instances have come under our notice of seekers for Truth being greatly influenced by what they have heard at this circle. They have commenced to search independently, and realised thereby a blessing in life which they never before dreamt of.

WHEN Mrs. Billing was in London we took occasion to point out the great superiority of mental manifestations through physical channels, to mere physical phenomena of a hypothetical character exhibited on the show system. In the latter case, the sitter sees something, rather dimly; and it manifests so little of the mental or spiritual, that though, as a phenomenon, it may be proved genuine, yet it affords very little satisfaction to the mind seeking for spiritual truth. In the voice manifestations we have, first, a physical manifestation—the voice appealing, not to the eye but to the ear; and through that voice we have a recognised individuality manifesting itself in intelligible communications. It would, no doubt be an improvement if the form, tone of voice, and mentality of the spirit could all be recognised by the sitter together, as is the case in rare instances.

Mrs. Jackson's account of her sittings with Mr. Husk show what can be obtained even in a fortuitous gathering; and from our note of last week it will be perceived that the same medium, on separate occasions, did not obtain similar results. The truth, then, is evident, that the sitters have much to do with the success, and no medium should be held responsible for the production of phenomena. As we surmised at the time, the visit of Mrs. Billing and the labours of "Ski" in this country have contributed much to the development of spirit-voice manifestations.

THE Second Part of "Back to the Father's House" contains one very elaborate mediumistic drawing, which contains as much work

as the two drawings which appeared in the First Part. There is a key or explanation given of the symbolism used in the First Part, which is very profound and instructive. The narrative then proceeds in a suggestive manner. A careful study of this work cannot be otherwise than useful to Spiritualists: superficial observers fail to perceive its merits.

AN Experienced Circle-Sitter writes: "Tests! How little progress some people make. Men of eight or ten years' experience in Spiritualism grovelling below the materialists for tests! I have a contempt for such minds." The "Mechanical Philosophy," which a writer in last week's MEDIUM politely denominated the test-tactics, is the direct opposite of the "spiritual" philosophy, just as Matter is the antithesis of Spirit. Our mechanical friends, wherever they may be, must not regard us as their enemy. We do not even blame them, but would point out that they are the exponents of an influence, to which the true spiritual worker must always manifest the most uncompromising opposition. There's the rub.

MRS. SIMPSON, of Chicago, says *Mind and Matter*, "the flower medium, contemplates visiting England soon. The manifestations occur in daylight, and sceptics have no chimeras to hang their doubts upon." This is the medium through whom, in Chicago, "Ski," Mrs. Billing's control, has been in the habit of manifesting. We also hear that Mrs. Billing is about to return to this country in a short time.

WE call the attention of all readers to the article on "Lessons to be derived from Circle-Holding." The psychology of mediumship is touched upon suggestively, but there is evidently too little known at present to do it justice. It would be exceedingly profitable if some investigation were given to these obscure yet vital questions.

THURSDAY, June 24, being a general holiday in Newcastle, Mrs. Mellon will not hold her usual weekly seance. With this exception these seances will be continued as hitherto.

OUR visitor last week was Mrs. E. H. Jackson of Chicago, a distinguished vocalist, now on a visit to Europe for professional purposes. She brought us pleasing personal reminiscences of Andrew Jackson Davis, Professor Buchanan, Col. Bundy, and other friends. Mrs. Jackson had an extraordinary sitting with Mr. Husk, which is reported by her in another column. Mrs. Jackson has left London for Paris en route for Florence.

WE had a pleasant visit on Tuesday from Mr. Gaskell, of Manchester, accompanied by Mr. C. W. Pearce. We hope the time is coming when the views of Spiritualism which we have heard propounded by Mr. Gaskell on our visits to Manchester will be given to the world. It is just the kind of teaching which Spiritualism is trying to grow up to. The sound teaching is all hidden—out of sight of all except those who have eyes to see; and the real merits of the Cause are misrepresented by the adventurous ones who struggle for place and fame on the surface. The quiet and instructive conversations we have had with Mr. Gaskell, if they had been taken down by a ready writer, would have constituted a series of very valuable chapters for the world's reading.

"How can I obtain books at depositors' prices?" correspondents frequently ask. By becoming depositors, that is: make a deposit of £1 or more into the Publishing Fund, and while it remains, books may be bought for cash at the reduced prices. A sixpenny book may be obtained at these rates, or 20s. worth. The deposit cannot be withdrawn till after twelve months, after which it may still remain, or be taken out in books at depositors' prices as required. Every Spiritualist should be a depositor and circulator of progressive literature. See conditions on page 391.

THE poem from "Dr. Kenealy" in our last issue has elicited much appreciation; and our grateful readers have, in all, forwarded to us one shilling for the benefit of the faithful medium. Heaven help him to a situation in a higher world! a shilling will not bind him long to earth. We print, this week, a poem on "Man" through the same hand, the first effort of the kind attempted by the medium. We are glad to see that these higher phenomena are being desired by mediums, and that the attempts made give so much promise of benefit. The poem is full of beautiful truths, compactly stated, in agreeable language.

### THE NEW "SPIRITUAL LYRE."

Parcels of this new and superior edition have found their way into many quarters, and the work gives general satisfaction. Mr. Richard Jarvis, Bradford, in remitting a post-office order, says: "We are pleased with the addition of hymns at the end, which is a decided improvement." Mr. Campion, Manchester, reports that the parcel was received in time for the opening of their new place of meeting at Salford, and he kindly adds: "Our friends are pleased with them." Similar expressions have been received from others.

We are now in a position to fill all orders, and we sincerely hope the new hymn-book will add to the harmony and success of our Cause.

RE SOIREE IN AID OF THE SPIRITUAL INSTITUTION.

To the Editor of the MEDIUM AND DAYBREAK.

Dear Sir,—I take the liberty of reminding your readers who intend honouring us with their presence at the *soirée*, that it takes place *next Wednesday, the 23rd inst.* (see advertisement for programme), and that the chair will be taken at 7.30 p.m. *precisely*, by Mr. Joseph Freeman.

We beg respectfully to ask the friends who are coming to be *punctual*, as nothing adds more to the success of anything of the kind than to see all the seats filled when the programme is commenced.

Again expressing a hope that the undertaking will receive very hearty support, and that we shall have the satisfaction of witnessing a very large and enthusiastic assembly, I remain, dear Sir, yours faithfully,

L. G. FREEMAN.

Lawn Villa, 74, Acre Lane, Brixton, S.W. June 15.

A LETTER FROM MR. CARSON, MELBOURNE.

Dear Mr. Burns,—I beg now to hand you P.O.O. for £2 2s. as my subscription to the Spiritual Institution for the year. Although some weeks after the day of its publication, I get the MEDIUM as regularly as ever.

On my return to Melbourne, after a pleasant passage, I had a warm greeting from the old friends in the Cause, all anxious to learn what I had seen and heard in my four years' ramble round the world; so to comply with their wishes and save time, on two evenings, I gave the members of the association and their friends some account of what I saw in the United States and Great Britain.

As we have some good local mediums for trance and planchette-writing, I have, since my return, had very pleasing reminders through them that the controls I met at the Eddy's, Duguid's, and the Cardiff Circle, &c., have not forgotten me. Many of these spirit-friends the Melbourne mediums had never heard of. My introduction as a member to one of the oldest circles in this place (Mr. Terry sits in it), has been the cause of many spirits new to this circle taking control.

Please to remember me kindly to Mrs. Burns, who, I trust, with the family and yourself, are all in good health.—I am, dear Sir, yours very truly,

JOHN CARSON.

Chutha, Kew, Victoria, April 21, 1880.

NEXT WEEK'S MEDIUM.—UNSURPASSED PHENOMENA.

Just before going to press we have received a manuscript from a gentleman in Birmingham, describing seven interviews which the writer had with his deceased wife in materialised form, through the mediumship of Mrs. Esperance, at Newcastle-on-Tyne. Many readers have frequently expressed regret that they have not been aware of articles of surpassing interest in the MEDIUM till after the edition was exhausted, and then they could not obtain supplies for distribution. We are glad to be able to give notice of this most convincing and lucidly-written article, which surpasses all that has yet been recorded of Mrs. Esperance's mediumship. Every one of our readers will not only rejoice in it, but desire to bring it as widely before the notice of the public as possible. Our readers have seldom had such a chance of doing good to the Cause: and to meet their requirements we offer to send a dozen copies to any address for 1s. 2d., or 100, per rail, for 6s. Orders must be received not later than Thursday morning.

Thinking that the article would appear this week, we have had a telegram desiring that it be printed on two opposite pages, as the sender of the telegram wishes to cut out 100 copies that they may be framed and placed under glass. For this purpose we will print a broadside edition at a cheap rate. If this noble testimony could be stuck up everywhere, it would prove a permanent and irresistible teacher. Every one of our readers might be able to fix up several copies in permanent positions.

MRS. RICHMOND'S ARRIVAL.

Mrs. Nosworthy informs us that the ship in which Mr. and Mrs. Richmond have taken their passage was not expected to reach Liverpool till Thursday, June 17. The large drawing-room at the Camden Hotel has been secured for the purpose of giving Mrs. Richmond a public reception, but the date, at the time of writing, has not been fixed. It may be impossible to do so till Mrs. Richmond's arrival. Monday or Tuesday evening will most likely be the time selected, and information will be afforded at the Perth Street Hall on Sunday.

BEFORE leaving Chicago, Mrs. Richmond, as we see from the *Spiritual Record*, was entertained at a farewell meeting, and presented with an address to bear to the Spiritualists of this country. Mr. F. F. Cook, the author of "Rationale of Spiritualism," delivered a long and highly eulogistic address. Other speakers took part, and Mrs. Richmond, under control, made a suitable reply. The proceedings appear to have been of a very hearty character.

I THANK friends for the kind invitations I have received to pay them Friendly Visits; also for generous interest in our welfare. There are many things to do and to think of before one can leave home and undertake additional duties; but the way will open in due course.—J. BURNS, O.S.T.

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SOME LESSONS TO BE DERIVED FROM CIRCLE-HOLDING.

It has been said that permanent and select circles are productive of a higher class of phenomena; but in practice it is not always found to be the case. Circles have sat week after week, and had nothing above par; but on some occasions when the sitters were decidedly "promiscuous" the results have been astounding. What are the conclusions to be drawn from these premisses?

After the first flush of curiosity has passed over, sitters too frequently regard the circle experiments as a matter of fact—stable affairs which call forth no spiritual interest. They know pretty well what to expect, and unless their anticipations are suddenly realised or exceeded, they begin to feel wearied, and vote the sitting a bore, which had better be cut as short as possible. Perhaps some one of the sitters, usually the life of the circle, is in a negative state—is unwell, overworked, dispirited, or annoyed. That influence is communicated to the others, and far too frequently, when a slight cloud like that rests upon a circle, the sitters, instead of dispelling it by well-known psychological means, give way to it and intensify its effect, and it is sometimes only after the singing has aroused and decentralised their minds, or the controls, or direct voices have created some interest, that the atmosphere brightens up, and the proceedings prove successful.

Habitual sitters are too exacting and selfish. They come to criticise and compare, rather than labour to promote results. Their perception and judgment, the outer works of the mind, are active, not so the soul aspiration which fulfils the "primary condition of the circle." Again, they perhaps sit too frequently, and have exhausted the fluids that they can normally afford to part with for spiritual purposes, so that the continued sitting under such circumstances is good neither for medium nor circle. Sometimes the medium is exhausted with some intermediate sitting, and fails to reciprocate the conditions of the circle. It would be well if all sitters and mediums would "examine themselves" as to their condition and fitness before they enter the presence of the spirit-world, and just comport themselves in such a manner as will be consistent with their deserts. To come into the circle in a bad condition and demand certain results that have been frequently obtained, is not to sit for *Truth*, but to seek for something that is at variance with the laws governing the circle for the time being. No advance in development can occur if these points are overlooked, and that they are overlooked is a certainty by nearly all circles. Even in good and successful circles there are adherents who cling to the sittings, and are earnest and loyal as far as they know, but they are not fitted for the inner work of Spiritualism, and the more assiduously they attend the circle, the worse the results become. All mediums are pestered more or less by these barnacles that adhere to the ship's bottom and impede her progress. These habitual sitters are also deficient in purpose. What do they sit for? They scarcely know. They are devoid of all aspiration, and only comply with a supposed duty, or to see if they can realise wonders greater than what occurred on former occasions.

But at next sitting there comes quite unexpectedly a party of strangers; they have never been at such a circle before. They possibly sat at home once or twice, and got something or nothing. Here they are, however, at some expense and inconvenience, in the seance-room of a famous medium, and, strange to say, they give a grand tone to the whole manifestations. The usual spirits manifest, and then come forth the recognised spirit-friends of these strangers, who are visited with attentions far in excess of that which is bestowed on the habitual and faithful sitters. Why is this?

We first ask in reply: What was it that brought these sitters to the circle? and our answer is, They were impelled by spirit-impression. That party of crude non-spiritualistic investigators are highly mediumistic. They have had no previous sittings, and have not come to compare and criticise. They are all open-mouthed wonder, it may be, which implies an open heart and a dispassionate intellect. They have come to see, to hear, to learn—not to sit in judgment. They meet with their reward. But if they became regular sitters, they would possibly prove as dull and unsatisfactory as the usual run of seance-goers.

It is further to be observed in reply to the question, "Why is this?" that the spirit-world is the primary agent in this work, and it is *their* purposes that are being served. When we visit the circle our duty as sitters is simply to give the spirits the best conditions. But too frequently we ignore the spirits too much, and seek to fulfil purposes of our own. It is true that all sitters should have a purpose, but only an indirect one. Their purpose is to seek the Truth, to give out of their heart's treasures such gratitude and aspiration as they possess, that the spirit-world may be able to do what it can for their benefit. It is the spirits that have a direct purpose, while the sitter thus has an indirect one.

The condition through which these purposes are accomplished has already been intimated. It is the love-emotion, aspiration, or enthusiasm of the sitters: a worshipful, devoted feeling, which sinks self, that a superior end may be achieved. This aspiration, though subjective within the consciousness, is an objective atmosphere, a real substance—our spiritual sphere—and that which relates us externally and internally to spirits of a like grade. Where this sphere is manifested, to that individual spirits have access; such persons receive the manifestations and give tone to the circle.

This heart-feeling or soul-emotion is one of the series of loves, a well-known example of which is that love which subsists between man and woman. Other grades of it give the mother an attachment to her child, the friend to his companion, and the benevolent an interest in objects of compassion.

Now, in each case of love-expression there is a relationship which gives rise to the expression, or is its object. Not only does woman call forth love from man, but certain women elicit an intense expression of that love; all children appeal to the maternal bosom, but certain children more particularly in the case of given types of mothers; humanity is the grand sphere of friendly and benevolent feelings, but special men are objects of particular regard. In like manner a medium is one who magnetically excites certain ganglia through which spiritual emotions are expressed; and the temperaments of sitters in a well-constituted circle act and react in a similar manner, and such a circle is said to be "harmonious." Sometimes the exciting influence of medium or sitters is too intense, and the draft of life-power too great; the brain influences expressing special desire also operate, and these volitional acts sometimes overwhelm the purely psychological streams, and deflect the manifestations in certain directions, at the expense of sitters who ought to be better favoured, but whose claims are frustrated by a dominant animism on the part of others. These passive ones will find at the end of the sitting that they have been "drawn on;" the more selfish natures of others have swayed the influence too much in their own direction.

Let us, then, return to the strangers. They came into the circle not only with full hearts and unexhausted ganglia, but under spirit-influence,—that suggestive influence which brought them there. We now take in another factor in this complex medley of influences—mortal and spiritual. Spirits foresee combinations of individuals long before they occur, and indeed bring these combinations about. Preparatory to these crises, individuals are often combined magnetically, and their affections peculiarly blended, and when the seance comes off, the magnetic influence or soul emotions of others not present are used by the spirits to produce the required result. While seances are occurring others, not present, but who are in sympathy with the sitters, often experience great depression; their soul-elements are being used on behalf of their friends at the spirit-circle.

These considerations show that a so-called promiscuous circle of the kind we cite is by no means promiscuous, but has been brought about by spirit-influence, and is, therefore, particularly select.

Some lessons are hereby thrust upon our notice. Many Spiritualists sit too much in circles; they are incontinent in that respect; and when Professor Tyndall called Spiritualism "intellectual whoredom," few had the slightest idea as to what he meant, but if we understand him aright he is a much more intelligent Spiritualist than most of us. It is only necessary to say that there is a strong parallel between chastity and abstinence from too much circle-sitting. The life-generating forces, the emotions, the love feelings, are involved in both cases. It is ignorance of this law that has introduced what is called the "free-love" craze amongst some Spiritualists. Think of it in a common-sense light and the whole matter becomes clear.

Another lesson is that we should not only sit moderately, but we should be careful whom we sit with; a promiscuous circle of strangers is bad enough, but it is not half so spiritually foul and debasing as a crowded and heterogeneous circle held chiefly by the same sitters, and who pay no regard to spiritual law and moral purity in their coming together, or personal habits. If we were free to mention names we could place facts before our readers which would prove that what we say is not a mere theory.

These sittings are a serious matter. It was never intended in the work of Spiritualism that such promiscuous and oft-repeated massing together of all and sundry should take place. These circles are no part of the necessities of Spiritualism, nor do they promote the Cause in any way; but on the contrary, by the evil influence they continually send forth, and the exposures they give rise to periodically, they are a snare to the sitters, and the worst stumbling-block in the path of the Movement.

Let circle-holders say candidly that they know nothing, and begin anew, and seek for light. Is it not possible that by spiritual culture the true spiritual emotion can be excited at will, so that all who may be present in the circle will be blessed by their attendance, and that truly divine influences will be showered down on the world, ministered by bright and holy ones, who will commune with us face to face as brothers and teachers?

#### TO THE SPIRITUAL WORKER.

We have received some verses of which the following is the conclusion. It contains a comforting assurance which all spiritual workers may lay to heart with confidence:—

Fight on, good brother—never mind  
The faults of fellow man;  
Thou didst not make them, and shalt find  
They cannot mar God's plan.

#### MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening last A.T.T.P., recorder of Historical Controls, gave a most important and instructive address upon the present and future aspects of Spiritualism, which was listened to with breathless attention. The hall was full, and a great number expressed an earnest desire that he might soon come again, and I am glad to think the gentleman seemed quite at home himself. There are many reasons why these records should be repeatedly read to the public.

On Monday evening, the 14th, Mr. F. J. Wilson gave his lecture, "Incidental Explanations of the Pictures on the Wall of the Hall," which will also be repeated every Monday at 8.30 p.m., and not without interest—to my mind instructive.

On Tuesday Mr. C. W. Pearce delivered an exceedingly (to me) valuable address on "A Day at the Great Pyramid, and what came out of it." I am only sorry that owing to the incessant rain there were not more present, and trust Mr. Pearce will come again some Sunday evening, when working people are at liberty and can hear it.

On Friday (to-night), the 17th, the social or family gathering will take place. Mrs. Treadwell will attend as medium. The gathering will commence at 7 and continue until 10; a seance will be formed about 8 or 8.30 for one hour. Visitors can come and go at pleasure except during seance. Refreshments are provided for those who may wish for them on very moderate terms. No charge for admission. Friends can give according to their means, and as the spirit prompteth.

On Saturday, June 18th, the usual seance at 8. Mr. Hancock is present half-an-hour previous to speak with strangers.—Mrs. Treadwell, medium, who, I venture to say, is a most truthful woman and an excellent test-medium. Admission 6d.

On Sunday morning the 19th, at 11.15, a meeting for conversation. Several have expressed themselves as having greatly profited at these meetings, and travel long distances to attend them.

On Sunday evening, at 7 prompt, Mr. Iver MacDonnell will continue his grand emancipatory addresses. I cannot express my admiration of these services for want of words.

On Tuesday, Mr. Hoeker will deliver an address: "Spiritualism v. Materialism," at 8.30. I trust friends will come and hear Mr. Hoeker.  
J. M. DALE, Hon. Sec.

Dear Mr. Editor,—After troubling you with so much matter and so lengthy, in the usual notices of the work here, I cannot reasonably expect you to give me room for more; but if you can by any means admit this, I and others will feel obliged very much. On Friday last the first of a series of social or family gatherings took place, when Miss Bessie Williams attended as medium; and of all the meetings and seances it has been my privilege to be present at, it surpassed everything, and I don't think there was one present that did not feel the same; it was a perfect spiritual baptism. Mrs. Treadwell, who was present, has since told me that she never experienced anything equal to it; another said it was perfect peace; it certainly was a pentecost of love and gladness. Mrs. Treadwell attends this week at 7 p.m., and Miss Bessie Williams has kindly offered to attend again on Friday, June 25.

On Thursday and Friday, July 1 and 2, there will be a sale of fresh-cut flowers, in baskets, &c. These being my property, and were unsold at floral sale last year, I adopt this means of disposing of them, and the only payment I accept for the work performed for the Cause and Quebec Society, is the disposal of these articles. The hall will be decorated in celebration of the (or its) New Year, as last year (1st July) it cleared off all its debts by the kind help of friends, and remains free of debt—in fact, a trifle in hand.  
J. M. DALE.

Quebec Hall, 25, Great Quebec Street.

[We are always willing to freely give our space for reports and communications connected with our Cause, but we wish our correspondents would bear in mind that all communications intended for printing should be written on one side only of the paper, as, when written on both sides, the printers take double the time they otherwise would to produce a proof, and this causes serious delay.—Ed. M.]

#### MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY,

268, Chapel Street, near St. Philip's Church (late at Trinity Coffee Tavern), Salford, Manchester.

Last Sunday being our first meeting in our new room, was not celebrated by a large influx of friends and strangers (probably owing to the inclemency of the weather and the insufficient notice given), yet we had a most pleasant and harmonious meeting. Mr. Brown's (Manchester) guides spoke well, giving us a short but practical address on our new sphere of labour, and the importance of all to cultivate more and more the living principles of the Nazarene.

On Sunday next, 20th inst., Mr. Tetlow, Heywood, will give a trance address.  
J. CAMPLING, Sec.

33, Downing Street.

P.S.—It is contemplated to have a picnic pleasure party on Bank Holiday (August 2nd), to that most picturesque and interesting place, Alderley Edge. Particulars will be given in due time.

MINERAL PSYCHOLOGY.—To Landed Proprietors, Mine Owners, or those about to purchase Freehold or Mining Estates.—A mineral psychologist would be glad to meet with an appointment for the discovery of minerals from the surface, or the management of estates, &c. Good knowledge of agriculture, mining, and book-keeping. Address, A.B. 15, Southampton Row, London. P.S.—Several freehold estates for sale, with large deposits of hematite ore therein. (Advertisement.)

LONDON FOOD REFORM SOCIETY.—A *soirée* will be held at Farringdon Road Restaurant, on Tuesday evening, June 22. Chair at 7.45, by Mr. J. Burns. Menu: Lentil soup, green pea soup, haricot beans and sauce, peas pudding and sauce, onion pie and potatoes, hominy pudding, food of health pudding, Manchester pudding, stewed gooseberries and rhubarb, stewed cherries. Songs by Messrs. Gittens and Baines; speeches by F. Podmore, Esq., B.A., F. P. Doremus, Esq., Mr. Doland, and Rev. G. Ousley. Tickets, 1s. each, at 15, Southampton Row, must be obtained not later than to-morrow (Saturday).

## EARTH-BOUND SPIRITS IN A RUINED ABBEY.

Dear Editor,—Reading in the MEDIUM for May 25th an article on the above subject, I can credit and accept the report of T. T., for not a nobler work is done in all Spiritualism than by this mission.

If you will allow me space, I will relate the experience of a similar circle, which I hope will be encouraging to our friends and to those who wish to form private circles, which is the means of doing more good than can be explained only by those who see and hear.

Before I was a Spiritualist I took a great interest in reading the histories of abbeys and castles, but could not get sufficient evidence as to what really had been carried on in these places. When I had investigated Spiritualism for two years, I set out and gathered together about twelve members, nearly all mediums; and on Saturday, the 8th of August, 1874, we made our first tour to Kirkstall Abbey, known, no doubt, to many of your readers.

When we had walked round the ruins and viewed its grounds and walls, we went into one of the cells and sang the 76th hymn, "Spiritual Lyre." Before the singing was done three of our mediums were under control—the male by a "Holy Father," and the two females by two "Nuns"; and, as our friend says, we were spell-bound and horror-stricken. There were those amongst us who were so afraid that they would have left the place, but we had bound ourselves to stand to each other, let the results be what they would. To hear these poor, innocent victims accuse their tyrant of his oppression and cruelty would have melted the heart of a stone. All kinds of torture and mutilation had been practised in these places.

After we had been abused and insulted for thirty minutes, and the spirit showing no signs of surrendering his position, I was controlled by a powerful Indian chief, who brought him under subjection by showing him his position in the spirit-world. Seeing that the chains of tyranny were broken, and having lost his power over his victims, he confessed his guilt, and implored of his victims to forgive him, stating that while he dwelt in the abbey he had under him 645 nuns.

We kept up our visits on the three following Saturdays, and had two private meetings during the week; and we have had now communications from nine "Holy Fathers,"—that being the number that dwelt in the abbey—and ten soldiers, who fell during the time it was being blown down, and 3,600 nuns.

Since our visit to Kirkstall we have been to several other places of ancient date. On June 13th, 1875, we visited Lincoln Cathedral, and from there to Monk's Abbey, about a mile and a half from the city; and in the same year I, with part of our circle, travelled 520 miles to help and aid those that were earth-bound in chains and fetters of priestcraft and tyranny. Since our first visit we have been to four abbeys, three cathedrals, three castles, and three halls; and we have records of all these places, and if our friends of T. T.'s circle will communicate with us, we shall be greatly obliged, for we intend some time in August visiting Lincoln again, and should like to meet with them.

We still carry on our meetings in the same way as we began; that is, we do not admit strangers, and by that means we maintain our conditions, suitable for this mission. Such communications as we get, the public could not accept nor understand. We have three meetings during the week. Should any of your readers wish for any more information on this subject, if they will write I shall be glad to help them all I can.

Philadelphia, Gelderd Road, Gildersome,  
near Leeds, Yorks.

HENRY WEBSTER.

## HACKNEY SPIRITUAL EVIDENCE SOCIETY,

G, FIELD VIEW, LONDON FIELDS.

To the Editor.—Sir,—Last Sunday there were nineteen sitters besides the mediums. The majority were new sitters, and the manifestations were neat for men, not milk for babes. Any person who opens a preparatory school for inquirers would confer a boon upon the Cause. At the after sitting a lady stated that she received an extraordinary indication of spirit-identity. Next Sunday Miss Barnes and Mrs. Cannon will again sit. Mr. Herbst, as soon as it can be arranged, has promised to give us an evening. We now hold seances every evening in the week except Thursdays, when Miss Barnes is at Clapham. Some have suggested having a Spiritualists' fraternal picnic in Bushey Park, and a visit to Hampton Court on Monday, July 19, going by road, so as to make it convenient to take up and place down those living in the districts through which we should pass. Tickets, 2s. 6d. each. Will those favouring the suggestion write to me? Why not have a happy day as well as a "happy evening"?—Faithfully yours,  
June 14, 1880.

C. R. WILLIAMS, Sec.

CONSETT.—Mr. J. Hardy writes: "We are contemplating holding a large open-air meeting in July. Various districts have expressed willingness to take part. The Movement is making wonderful progress in this district. Mr. Beck, formerly of the Chester-le-Street district, has come into this locality, and is drawing a large number of investigators and Spiritualists around him. He has his house filled two or three times every week. He is a trance-medium, and his discourses are producing a wonderful effect; so much so that some of the Christian teachers pronounce him the most dangerous man in the district, and publicly warn their audiences not to go near him." We wish there were a few thousand such spiritual workers, then the question of "supporting the Cause" would be solved.

OBITUARY.—We regret to hear of the fatal accident that has removed from earth John Pearson, of Manchester, aged 51. For many years we have known him as a most devoted and consistent Spiritualist, possessed of valuable gifts and deep insight into spiritual truth. He was of noble characteristics, and with the liberality of a true English gentleman, he freely bestowed on spiritual work any remaining coins he might have in his pocket. He filled the humble post of goods porter at the railway station, and on going to his work the other morning he passed between two waggons, which were being shunted; the buffers suddenly came together, and he was so much injured that he died the same day. He was ripe for the change, and the better genius of his being has taken him to a fairer world, more in accordance with his true tastes and spiritual unfoldment. Poverty and grinding toil! What a happy release!

## MRS. ESPERANCE'S SEANCES.

## NEW CONDITIONS.

A course of six seances will be commenced on Tuesday evening, June 22nd, at 7.30 p.m. Mrs. Esperance will sit outside the cabinet, with the object of obtaining materialisation phenomena whilst she is in the presence of the sitters. An experimental seance was held for this purpose last week, and the forms grew up beside her whilst she sat outside the cabinet; there is, therefore, every probability of success, if good conditions be provided by sitters undertaking to attend during the whole course. Application must be made immediately, as none will be admitted who cannot undertake to attend the whole course.

As Mrs. E. may probably ere long give up her seances here, it is to be hoped that her sincere desire for progress being made in materialisation phenomena may be approved of, and this opportunity of securing her services be taken advantage of. Either during the seances or at the close the results of her efforts in the direction indicated above will be published for the guidance of others who may wish to see circles held in accordance with the laws and conditions relating to spiritual phenomena.

## A CHILDREN'S SEANCE.

On Sunday afternoon, June 27th, at 4 p.m., Mrs. Esperance will hold a seance for children of five to fourteen years of age. Admission free.

VACCINATION.—At a meeting held in Albert Square, Manchester, Mr. Henry Pitman communicated his report of the recent debate in the House of Commons on vaccination, and stated that owing to the House not rising till 2.25 a.m., it was not generally known that Government had agreed to the demanded abolition of multiple penalties for non-vaccination, and promised that animal lymph should be supplied for those parents who feared what Sir Thomas Watson, M.D., called the "ghastly risk" of infection by arm-to-arm vaccination. The following resolution was adopted:—

This meeting expresses its hearty thanks to P. A. Taylor, Esq., M.P., for Leicester, and C. H. Hopwood, Esq., Q.C., M.P., for Stockport, for their eloquent speeches in the House of Commons in support of the proposition "that it is unjust to enforce vaccination, under penalties, upon those who regard it as dangerous."

A LADY writes from Belgravia: "I was at Quebec Hall last Tuesday. The discourse was *splendid*, and fit to compete with any creed. Mr. Wallis must, I think, be a good man, and holy in all his aspirations and views to be so gifted, and trusted by controls so high, and free of all prejudice."

MR. J. C. WRIGHT is having a busy time of it in the North. On Sunday evening he had a large and much gratified audience at Gateshead. On Monday night he spoke at Felling. Arrangements were made for him to speak at North Shields on Wednesday and Thursday, and on Friday (to-night) and to-morrow night he will be at Ashington. On Sunday and Monday he will lecture in the hall, Weir's Court, Newcastle-on-Tyne. We hope a good impression will be made in the district, and that the speaker will be sustained in his laborious task.

PROFESSOR Buchanan writes in the *Religio*, alluding to the various kinds of Spiritualists: "The 'non-progressives' are such as are indifferent to such elevation of life, and would confine their Spiritualism to witnessing marvellous phenomena, and listening to spiritual rhapsodies or vain speculations. The real progressives are those who hail with delight the return of spirit-friends in materialised forms, and in every other method of communication; and who would struggle to realise in earth-life the harmony, friendship, and co-operation of the heavenly spheres, while cultivating Spiritualism as an experimental and ever progressive science."

MR. E. W. WALLIS writes to say that his guides consider our report in last week's MEDIUM upon the whole satisfactory. They, however, meant to say that farming or gardening would not suit *all* mediums, and that *brain* work was particularly prejudicial to the control of their own medium. He would not object to the rural felicities suggested by the closing speaker. Continual work as a medium or speaker is bad. Spurgeon has been worn out repeatedly, and had to fall back on forced retirement. What a happy time it will be when we can all work and think for ourselves; that will be the era of true Spiritualism. Every man must try to bring it about in his own case.

YAWNING.—A correspondent of *Notes and Queries* says he regarded the act of putting his hand before his mouth when yawning as a point of good manners. But it seems there is something more in it. One of the extracts which Southey had made with the intention of working up his *Doctor* was this:—"Should a Moslem, when praying, feel himself disposed to gape, he is ordered to suppress the sensation as the work of the devil, and to close his mouth, lest the Father of Iniquity should enter and take possession of his person. It is curious that this opinion prevails also among the Hindoos, who twirl their fingers close before their mouths when gaping to prevent an evil spirit from getting in that way." The mystery is easily explained. Yawning indicates a negative state of the system, which places the nerves from under the direct control of the Will, and leaves them open to other influences. Prayer being psychologically an effort to give the Will more effective control over the outer nature, yawning and the outside influences which may accompany it are theoretically opposed to the result which prayer is intended to induce. That atmospheric and psychological impurities may enter the system by an open-mouthed gulp of air is a matter of common experience with all acute observers, so that the Hindoo practice is based upon hygienic laws of which Western civilisation is unfortunately ignorant.

## MR. J. J. MORSE'S APPOINTMENTS.

ROCHDALE.—Sunday, June 20. Co-operative Hall. Afternoon at 2.30. Evening at 6.30.  
 LONDON.—June 27.  
 NEWCASTLE.—July 4 and 5.  
 WHITWORTH.—June 22. LIVERPOOL.—July 11.  
 BOLTON.—June 23. KEIGHLEY.—July 25.  
 NEW MILLS.—June 24. GLASGOW.—August 8 and 9.  
 MANCHESTER.—June 25. CARDIFF.—August 15, 16, and 17.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

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

PARK GATE, near ROTHERHAM.—June 19, 20, and 21.  
 WALSALL.—June 27. STAMFORD.—July 25.  
 NOTTINGHAM.—July 4. GLASGOW.—August 15 and 16.  
 NEWCASTLE-ON-TYNE.—July 18.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 333, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

## MRS. ESPERANCE'S SEANCES.

At 23, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Claremont, Newcastle. Strangers not admitted without recommendation.

On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 20.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation & Seance at 11 a.m. Address by Miss Keeves, at 7 p.m.

Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.

Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, E. Seance at 7.30; every other evening, except Thursday, at 8. Miss Barnes and other mediums.

TUESDAY, JUNE 22.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

THURSDAY, JUNE 24.—Dalston Association of Inquirers into Spiritualism, Rooms 53, Sigdon Road, Dalston Lane, E.

Mr. Hutchinson, 70, High Street, Islington, at 8.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 20, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Linton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

OLDHAM, 156, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWEBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, JUNE 21, LIVERPOOL, Perth Street Hall, at 8. Lecture.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

TUESDAY, JUNE 22, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

WEDNESDAY, JUNE 23, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.

CARDIFF, Heathfield House, West Linton Place. Developing Circle, 7.30.

DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, JUNE 24, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

SHEFFIELD. W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

FRIDAY, JUNE 25, SHEFFIELD, Psychological Institution, Pond Street Cocoa House, at 8 p.m.

GATESHEAD.—Mr. Wright lectured here on Sunday last to a large and appreciative audience, and on Monday night, at Felling, where not only his addresses, but his impromptu poems, gave unbounded satisfaction. The society in Gateshead has had many difficulties to contend with, but after an existence of over half a year, the ladies who have done so much of the work can look back with pride on what they have accomplished, and the burden of providing the necessary funds, has fallen lightly on all concerned. The society is at present free of debt,—this satisfactory state of affairs as to financial matters being in a great measure due to the care and attention of the lady-treasurer, Mrs. Brewis. Seances for the development of speakers and other phenomena are now held every Sunday evening, commencing at 8.15, at the close of the evening's service. Last Sunday the circle comprised about forty sitters. A bazaar for raising funds for the furnishing of a new hall in Gateshead will be held about the beginning of July. Articles or money to be sent to Mrs. Hall, 21, Ellison Street, Gateshead, or Mrs. Fidler, 16, Ely Street, Gateshead. The support of friends of the Cause is kindly solicited.

## BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Alber Terrace, Barnsbury Road, Islington.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully effected in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmoonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 14, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

AUGUSTINE CHURCH, CLAPHAM RISE.—On Sunday, June 20, sermons will be preached at 11 and 7, by Rev. C. Maurice Davies, D.D., author of "Unorthodox London," "Broad Church," &c. Subjects: morning, "A Summer Sermon," "Thou crownest the year with Thy goodness;" evening, "Lessons from the Life of a Great Musician." At both services hymns will be sung by a special contingent of the Handel Festival Choir, in addition to the choir of the Augustine Church. The tunes will include "The National Anthem," "See the Conquering Hero Comes," and "Hanover," with words from the Augustine Hymnal. Dr. Davies will be glad to receive the names of additional volunteers for the occasion. Letters to be addressed to him, at Charecroft Villa, Shepherd's Bush, W.

BIRMINGHAM.—Spiritual Meeting Rooms, 312, Bridge Street West.—The friends of the above rooms were much edified by a trance address by Miss Blinkhorn, of Walsall, upon the evening of the 23rd of May last, the subject chosen by her guides being "Spiritualism." Miss Blinkhorn has again offered her services for Sunday evening next, June 20th, as trance medium, when she will deliver an address upon "Prayer, its use and benefit." She intimates that the following conditions must be observed in order to be successful. First, doors closed and sitters ready to commence at 6.30 punctually. Second, the meeting to commence with a hymn followed by a reading from Scripture, after which another hymn to be sung, sitters remaining seated; during this, control will take place and the discourse commence. Collection at the close.

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*To commence at 7.30 p.m. precisely.*

The order of Proceedings will be as follows:—

At 7.30, a Short Address on the SPIRITUAL INSTITUTION.

At 8, **THE CONCERT,**  
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### Part I.

<p>PIANOFORTE } Selection, "Fra Diavolo" <i>Sidney Smith</i> DUET } MISS CARTER &amp; MISS WALNE.</p> <p>TRIO - - - "The Wreath" - <i>Mazzinghi</i> MESSRS. L. G. FREEMAN, CASE, &amp; PRESLEY.</p> <p>SONG - - - "The bend of the River" - <i>Blumenthal</i> MISS ALICE EVERITT.</p> <p>RECIT. &amp; AIR "The Pilgrim of Love" - <i>Bishop</i> MR. MING.</p> <p>DUET - - - "Sweet visions of Childhood" - <i>S. Glover</i> MISS ALICE EVERITT &amp; MR. F. EVERITT.</p> <p>SONG - - - "The Message" - <i>Blumenthal</i> MR. L. G. FREEMAN.</p> <p>PIANOFORTE } Selection, "La Somnambula" <i>Bellini</i> SOLO } MISS WALNE.</p> <p>SONG - - - "The Magic of Music" - <i>Levey</i> MRS. PILGRIM.</p>	<p>PIANOFORTE } "Maypole Dance" <i>Sidney Smith</i> DUET } THE MISSES EVERITT.</p> <p>SONG - - - "What will you do, love" - <i>Levy</i> MISS LILLIE GILLAM.</p> <p>SONG - - - "The Silver Cup" - <i>S. Adams</i> MR. PRESLEY.</p> <p>RECITATION "Vision of Consolation" - MISS KEEVES.</p> <p>SONG - - - "The Midshipmite" - <i>S. Adams</i> MR. CASE.</p> <p>SONG - - - "She wore a Wreath of Roses" - <i>Knight</i> MRS. PILGRIM.</p> <p>SONG - - - "The Arab's Farewell" - <i>Blockley</i> MR. F. EVERITT.</p> <p>PART-SONG "I know a Maiden fair to see" <i>Girschner</i> MESSRS. MING, L. G. FREEMAN, CASE, &amp; PRESLEY.</p>
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