

# The Spiritualist

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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# The Spiritualist Newspaper.

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME SEVEN. NUMBER TWENTY-ONE.

LONDON, FRIDAY, NOVEMBER 19th, 1873.

## IRDHI-PADA.

WHEN, of late years, within a period most of us can remember, the phenomena of Spiritualism became more widely known, few of the manifestations provoked more popular surprise and incredulity than the sudden loosening of tightly-knotted bonds, and levitation, or the floating of human bodies above the ground. Both have now passed into the common-places of the movement. In a past number of this paper an instance was adduced showing that the instantaneous untying of cords was known long ago in India; it is now proposed to bring forward some details showing that in very remote antiquity, centuries before our era, the idea of levitation was a familiar indication and accompaniment of the highest state of spiritual exaltation.

In the prodigiously complicated system of Buddhist rites and asceticism, it was believed possible by the continuous observance of certain ceremonies, and an inflexibly followed course of moral action, to arrive at the possession of supernatural powers. The entrance on this course was through the rite called Kasina, of which there were ten descriptions, chiefly modes, assisted by material symbols, of persisting in rigid, unbroken meditation, till the state called samādhi was induced. Samādhi is described as that which keeps the thoughts together, like the moisture which causes the grains of sand to adhere together and form a ball; through this the illumination termed nimitta was attained. The ten Kasinas were to be exercised in fourteen excessively complicated ways, and after all had been successfully accomplished, the power of Irdhi might be acquired, though not infallibly. Irdhi is a miraculous power distinguishing a Rahát, or one who is entirely free from evil desire; who has passed the four paths, and will at death attain Nirwána. One special characteristic of Irdhi is the power of instant locomotion and flight through the air from place to place; hence it is called Irdhi-páda, i.e., the Divine Foot, on account of the assistance it renders to those who possess it. Fah-Hian, the Chinese pilgrim to India in the 4th century, the accuracy of whose local and geographical accounts has been so fully confirmed, observes, in a matter-of-course way, as though it were nothing unusual, that "Raháts continually fly;" and again, "The men of that country frequently see persons come flying to the temple (apparently Ellora); the religious men occupying the upper chambers are constantly on the wing." (*Beal's Travels of Fah-Hian.*)

People to-day are staggered at the accounts of mediums floating up to ceilings, or being transported in a moment from one quarter of London to another; and few perhaps of the boldest would be prepared to imagine flights of holy men fluttering like pigeons about the high chamber-cells of rock-temples; but there are strange things in the world to-day, and there may have been stranger in days gone by than dreamt of in any philosophy. At Dardu, in Northern India, the same

pilgrim saw an image of wood ninety-four feet high, representing Maitreya Bodhisatwa, "the Buddha that is yet to be," to obtain the size and appearance of which a sculptor was by the power of Irdhi three times transported up to the Tushita heaven, the Fourth Sphere wherein rest all births yet to come. This calls to mind that weird man, known to St. Paul, who was caught up to the third heaven and heard unspeakable words (2 Cor. xii.). May he not have been an Indian ascetic? This power is described as a miraculous energy of the purified will, gradually prepared by the long and difficult processes previously spoken of, as the potter gradually prepares and tempers his clay for any vessels he designs.

Milinda, the king of Ságai, asked the great Buddhist sage Nagaséna on this point,—

"Can any one who has the fleshly body of a man pass instantly to other countries, or to the worlds of the gods and Brahmás?"

Nagaséna. "It is possible for one who has a body composed of the four elements to visit the places you have named."

Milinda. "In what way can this be done?"

Nagaséna. "Can you, at your will, leap from the ground, say, to the height of a span or a cubit?"

Milinda. "With ease I can leap eight cubits high."

Nagaséna. "How do you do this?"

Milinda. "I determine to leap: through this determination my body becomes as it were buoyant, and I rise from the ground."

Nagaséna. "Just so the priest who has the power of Irdhi determines to go to such a place; by the determination of his mind his body becomes as it were imponderous, and he is enabled thereby to pass through the air."

It is well known how essential force of will is in mesmerism. But besides the power of passing through the air Irdhi confers the power of self-multiplication, of seeing in any place as with divine eyes, even into rocks and earth, of causing a wind to arise, of making any substance remove from one place to another without the intervention of a second person, of causing things to appear that are lost or hidden, of suddenly producing various objects, such as utensils, flowers, and gems, and of passing through walls and solid substances. It is also the privilege of those who have entered into any of the four paths to discern the thoughts and the previous lives of all in the same or the preceding paths. Now, it seems worth noting how many of the above-recited phenomena resemble what is claimed to be effected by or through medial and clairvoyant sensitives to-day. How, for example, the last-named gift recalls that most wonderful and well-attested power of Heinrich Zschokke, by which passages in the lives of others, with whom he was in company, often perfect strangers, were suddenly brought before his eyes, with all minute accompaniments of place, surroundings, and personages, passages too often very embarrassing.

It may be that these mysterious powers and attributes have in different ages been manifested in different ways, and under varying conditions. The Buddhists held that the power of Irdhi was exceedingly difficult to acquire, even after the exercise of all the Kasinas; indeed, hardly to be attained unless they had been also practised in former lives. "To him who has not exercised

Kasina in former ages, its accomplishment is exceedingly difficult. Among those who have not exercised it, scarcely one succeeds in its acquisition out of a hundred or a thousand who may attempt it. Even to those who have accomplished the exercises, the acquirement of the nimitta-illumination is most difficult; scarcely one in a thousand is successful, and even after that is acquired, it is equally difficult to attain the power of Irdhi." At the present day there is little idea of *acquiring* mediumistic or clairvoyant powers; they appear to be conferred in a strangely random way, not coming with observation, but like a wind that blows whither it listeth; nor is it certain how far they are susceptible of development by personal will or striving.

In the extract just given from the Melinda Prasna an allusion may be noticed to exercising the rites in former ages or states of existence. This may give occasion for a few words on re-incarnation as held by Buddhism. It is almost needless to observe that this most ancient theory is the substratum and rationale of the great Indian systems. Buddha declared that from existence and its inevitable incidents was produced "the complete body of sorrow." Sentient beings have run, and will continue to run, through endless phases of existence. The Játakas record nearly five hundred particular states of existence, varying from a deity, a monarch, ascetic, and artisan, to an elephant, serpent, fish, and frog, in which Gótama Bódhisakwa himself appeared before attaining the supreme Buddhahood. The "cleaving to existing objects" is a property inherent in all sentient beings, and cannot be shaken off, except by Raháts. When by the dissolution of the elements death supervenes upon one state of being, "the cleaving to existence" still exists, must exert its power, and another being must necessarily be produced; but the manner and degree of the new existence is controlled by a mysterious and intricate property termed kadma, literally "action," the aggregate result of all previous acts, in unbroken succession, from the beginning of existence, through the countless births of past ages. This, though a mere abstraction, is as inseparable from existence as shadow from substance, and though sometimes inactive is ever potentially present, like fruit on a tree. No one can tell in what state the Kadma that rules him will appoint his next birth. He may be now and till death a very virtuous man, but in his kadma there may be some crime committed in a birth ages ago, and the punishment for that crime may have to be endured. Contrariwise, a bad life and evil deeds at present may be healed in a new birth, by the influence of good actions done in a former state of being. But the way of kadma is intricate and uncertain; none can forecast its operation, or what deeds in long past births may influence the new birth. The sage Mogalan was the principal disciple of Buddha, and the chief of those who possessed the power of Irdhi; yet he was once assaulted by thieves, who broke several of his bones; and this was explained by Buddha as the result of Kadma, because in a far distant birth he had caused the death of one of his parents. The only escape from "the sorrow of existence"—the sole perfect rest—is the attainment of Nirwána, the goal and hope of all Buddhists. Whoso has entered one of the Four Paths at last "sees nirwána," and becomes a Rahák; "He can receive no further birth; the path of successive existence is destroyed; all cleaving to existence is cut off; the prin-

ciple of evil desire is eradicated; all connection with the world is completed and done." Europeans regard Nirwána with horror as mere blank annihilation; in Buddhist eyes it is the one absolute deliverance and rest; the only outlet whereby at last

Even the weariest river  
Winds somewhere safe to sea.

When it is considered that by a continued repetition of birth and death the sentient being may be subject to constant suffering, being liable to be hurried from one scale of existence to another, and flung down, perhaps from the condition of a sage or king to that of a leper or a reptile, it is intelligible how existence can be regarded as the worst of evils, and its utter extinction the greatest gain. A Buddhist would find in Kadma a key to all the puzzles of heredity and the possession of medial powers by otherwise unspiritual persons; such in former lives may have attained the higher communion, been flung down from it by the Kadma of previous or subsequent lapses, and now survivals and half-awakenings of long lost powers and faculties may, in the kaleidoscopic revolution of good and evil, revisit the present existence

Like glimpses of forgotten dreams,  
Of something felt, like something here;  
Of something done, we know not where;  
Such as no language may declare.

Before quitting this pale and cheerless philosophy that distrusts and hates alike both life and death, and in which the great doctrine of progressive evolution finds no place, it may be remarked that its experience of irdhi-levitation is not peculiar, but occurs in every religious system. El Islam, especially in its ecstatic aspects, knows it well. The flights of Mahommed to Paradise are well known. It is recorded by a contemporary of the famous Jellál-al-din, the founder of the order of whirling Dervishes, born A.D. 1207, that when he was five years old he had manifestations from the invisible world, sights of angels and genii within domes of glory. Once when a boy, playing with other children on the flat house-tops, one of them suggested that they should jump from one house-top to another. Jellál-al-din replied that such sport was only fit for dogs or cats, but that human beings, if they felt any power in their souls, ought to fly *heavenwards* with him. Saying so he disappeared from their sight, on which they raised a cry of lamentation; whereupon he shortly reappeared amongst them with the hue of his countenance changed, and his eyes altered, and said: "As I spoke to you I suddenly saw a company of persons dressed in green raiment, who took me up and showed me the miracles of the upper world, but when your wailings ascended they again deposited me here."

St. Philip Neri, Ignatius Loyola, Teresa, Dominic, Dunstan, Cajetan, and many other saints are declared by contemporary evidence to have been raised from the ground during devotions. The Abbé Movillot reports of the Esquimaux in Greenland that their angákoks, or priests, sometimes rise from the ground and pass through the roofs above them. All the phenomena of modern *séances* appear to be familiar to this remote and barbarous people.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The fifth anniversary meeting is announced to be held at the Rooms in Navarino-road, Dalston, on Tuesday evening, the 30th instant. The meeting will be an interesting one, as the arrangements comprise an address from Mr. J. J. Morse (hon. member), upon his "Experiences in America," which he has specially prepared for the occasion.

## SUNDAY SERVICES AT THE CLEVELAND HALL.

ON Sunday evening last Mr. J. J. Morse delivered, in the trance state, the second of a course of four lectures, in the Cleveland Hall, Cleveland-street, London, W. There was a small but attentive audience. Mr. Joseph Freeman presided, and after the reading of a portion of the 10th chapter of the Acts of the Apostles, a hymn was sung.

Mr. Morse then passed under the control of his spirit guides, and gave utterance to the following prayer: O Thou Great Power; from whom all inspiration to human souls descends, Thy children draw near to Thee once more, to receive the glorious influence of Thy divine wisdom; grant that the heavenly dews may penetrate the curtains of their souls, that they may feel the true divinity of Thy all-powerful nature; may their hearts be strewn with flowers of purity and truth, forsaking all that is evil, and drawing nearer to the nature of the glories of Thine own light and beneficence; That each one may glean foreshadowings of Thy holy life and goodness is our humble supplication. Grant Thou, O our Father, that these aspirations may be felt and heard.

Another hymn was then sung, after which Mr. Morse, still in the trance, delivered an address, the subject of which he said would be

## A REVIEW OF THE THEORIES OF MODERN SPIRITUALISM.

He submitted that Spiritualism was calculated to bring happiness and joy into human life, but that in this, as in all other denominations, enthusiasts were to be found who claimed that their particular ideas upon various subjects were the right ones to follow, and that no other interpretation that might be placed upon the facts could possibly be regarded as consistent. In the sunlight of their own happiness they never once looked backwards to see whether there were not dangers and footfalls to be avoided; thus instead of assisting the movement they were more likely to retard its progress. In speaking of the theories involved in modern Spiritualism he did not mean to imply that Spiritualism was responsible for those theories which had been connected with it, nor to what extent they were or were not related thereto; so that the standpoint whence his arguments were derived might be more clearly understood. Spiritualism presented one broad indisputable fact, namely, that of the communion of the inhabitants of the material world with those of the life beyond, which evidence, when placed side by side with the theological theories taught at the present day, evinced its own superiority. Those theological theories, further, were not in accordance with the necessities of human nature generally, and, therefore, inapplicable as affecting the comprehension of man in his relation to a future life. An objection was oft-times raised, even by Spiritualists, as regards the doubtful and conflicting statements sometimes made by spirits on returning to communicate with men on earth. A class of spirits whom might be called evil had the power of giving certain communications of this character to the inhabitants of the material world, but an evil communication coming from one of those spirits to a person on this earth in one state of nature and development, in his estimation might be called "good," as it suited his taste, he would probably look for more of the same kind. Whilst, on the other hand, the same communication in the eyes of a devout Spiritualist, or of a conscientious orthodox clergyman, would quite as likely be considered unreliable, or blasphemous, or diabolical. He would not take upon himself to decide the matter for them, though this much might be said, that when a communication from the invisible world was presented to anybody, the consequences of acting upon which communication should ultimately involve the person it came to in ruin and disgrace, then there would be little doubt remaining as to the nature of the communication. Therefore it would be as well to subject all messages from the spirit world to the keenest possible criticism. To gain an absolute and clear knowledge of the nature of that world was almost impossible, since the conditions required to bring about that result between the two worlds were not yet developed. The popular idea of the life beyond was that of a spacious paradise that had no substantial reality of its own, but was more like a beautiful dream, where the individual surrounded himself with as gorgeous a dwelling as his imaginative mind would enable him to create; consequently, when these ideas were first mooted, a class of literature appeared which, like the representations it furnished of the future state, had no existence objectively, but was a creation of their imaginations. Man required a world in which his intellect might gather experience, and if given any other he would be dissatisfied. There was one man who had placed before the thinking world much evidence in relation to this point, whose clairvoyant powers were calculated to produce a good and useful impression upon disbelievers in modern Spiritualism; he referred to Andrew Jackson Davis, and still another might be mentioned—the name of Hudson Tuttle was well known throughout the movement; if their writings could not be accepted as true, the readers of them at least might be inspired to say, "We wish we could believe that they were true." Among the many theories brought to bear upon the subject of Spiritualism, that of reincarnation was occasionally before them. Certainly this theory had been received by many persons of intelligence and repute; but how was it that, if the alleged facts were admitted, the reincarnation of a common person was of such rare occurrence; in fact, so seldom did it occur, that it struck him that this class of persons had been ungenerously treated, and that fortune in this respect had been against them. In his experience, he had never

met with one single fact that would justify him in believing that reincarnation was possible or true. A great advantage would be attained if some reincarnated Egyptian could give an interpretation of the mystic writings upon some of the ancient stones to be found there, the meanings of which had not yet been explained. A sceptic, as regarded Spiritualism, naturally inquired, "What will Spiritualism do for the inhabitants of this world? Will it solve any theological problems? Will it assist us in gaining clearer and more concise ideas regarding the life hereafter? Will it decisively solve social problems? Or will it come with a tendency to overthrow everything harmoniously created, leaving misery and sorrow in their stead?" To these questions, it might be answered that Spiritualism dealt with the conditions, nature, attributes, and circumstances of the spirit of man, hence it was a safe rock to which to fly for safety. The human body was not the originator of its own movements, and had no separations of its own; those sensations centered in the real man, who would pass to the life beyond, and this real man had in his existence here a purpose which, if acted up to, would assist in the unfoldment of his spiritual nature.

## THE 1875 CONFERENCE OF SPIRITUALISTS.

THE following is a continuation of our report of the proceedings of the National Conference of Spiritualists, recently held on the premises of the National Association, at 38, Great Russell-street, Bloomsbury, London:

On Thursday evening, Nov. 4th, Mr. John Lamont, of Liverpool, occupied the chair:

## EVIDENCES OF THE TWOFOLD NATURE OF MAN.

Mr. Thomas Everitt, of Holder's Hill, Hendon, N.W., then read the following paper:—

This title of my paper is "An Exposition of Man's Twofold Existence, being presumptive evidence of his capacity to live, after the completion of his earthly pilgrimage." He who dares to stand up at the present day in opposition to the accumulated and overwhelming evidence of man's continued existence furnished by Spiritualism, may be looked upon by the unthinking multitude as a bold clever man, but will be regarded by the experimental psychologist as a heedless presumptuous mortal, rushing in where "angels fear to tread." "Man, know thyself," was a maxim taught by the ancients, and not less necessary is that injunction to-day. What am I, and whither am I bound? are questions of the gravest importance to every man, woman, and child: Is this body myself, or something which belongs to me? Is life only a quality of this body, or is it something that forms, fashions, and uses the body? Have I a soul? as the popular phrase has it; if so, is the soul a distinct entity apart from my body, and will it, or can it, exist after the dissolution of this mortal frame? What evidence have I of its continued existence? These are questions, the importance of which cannot be over estimated.

## THE INCOMPETENCY OF MERE PHYSICISTS TO DEAL WITH SPIRITUAL THINGS.

Man was called by the ancients a microcosm, a world in miniature. All men admit that man is the most complex and wonderful piece of mechanism in creation. No wonder then need be expressed that enlightened minds in all ages, and with untiring zeal, have made man a special study, although men have always been making discoveries which have excited their interest; stimulated their industry, and rewarded their labours, still there remain undiscovered mines of mental wealth, beautiful and attractive fields of spiritual treasures, which will well repay the explorations of the student. Whole regiments of workers are devoting their powers to the study of the physical domain of man, but not less important and interesting is the study of man as a spiritual being. The investigator of the occult sciences will tell you that his facts are as reliable as those of the physicists, so that he smiles at the man who attributes to superstition, imagination, or fancy, that which his senses have tested, his experience having made him; as far as knowledge of facts goes, as much a man of science in his special domain, as a Newton, or a Franklin, or a Huxley.

Now in all matters of evidence we accept the statements of those who have devoted their time and attention to any particular subject. Hence you would not think of consulting a chemist about carpentering, or a physiologist about the mechanism of a watch; neither should we take the opinion of the man whose mind is of a materialistic cast, from long habit of thought in physical science, upon any metaphysical subject. It is here that several reputedly learned men have made such egregious blunders, and poisoned the minds of ignorant thousands by ridiculing a subject to which they have paid little or no attention, and upon which they are, therefore, not competent to form an adequate opinion. Some physicists will tell you that man is only an atomic automaton, acted upon by external forces; that he has his origin in protoplasm, and that all there is of him will again return to its original elements; whereas on the other hand there are metaphysical students who will tell you that man has a spiritual body, that this body has its origin in the spiritual world, that it is built up and composed of spiritual substances, and that it will live after the material tabernacle has crumbled and commingled again with mother earth. Now these philosophers are both right while they confine themselves to their respective spheres of



thought. The one studies man's external being, the other his internal—the one the texture and composition of his physical garment, the other his spiritual being, the *ego* that wears the physical garment. They are both scientific men in regard to their own studies, because man lives in the material and the spiritual world at one and the same time. We are informed by an old authority that "there is a natural body and there is a spiritual body." Doubtless Paul had some well-grounded reason for making such a statement; most likely it was from personal experience and knowledge, for he says in substance, "I know if this earthly tabernacle (or body) is destroyed, I have another house (or body) that will live eternally in the heavens." Hence he spoke with authority when he said: "There is a spiritual body"—*now*, at the present time, existing with the natural body. This has been abundantly confirmed by modern experience.

#### MAN'S DUAL NATURE.

Perhaps of all the truths made known by spirit communion, the fact of man's duplex or twofold existence is the most delightful and interesting; especially is it so to the bereaved, when they are worn out with grief, bowed down in sorrow. The problem is no longer a doubtful one to the student of spiritual science, for he knows now that the *ego* exists in a region beyond the outward senses, that time and space present no obstacle to the accomplishment of its mission, or the consciousness of its existence. This has been proved in various ways, notably by the fact that the spirits of persons still living in the natural sphere sometimes visit people and places hundreds and even thousands of miles distant, and as an evidence that they are accurately describing what they then really see and hear, they will not only give a minute personal description of those they visit, but will tell what they are doing at the time, and relate the subject of their conversation. They will also give a minute account of the place and its surroundings. All this will they do and much more, without any previous knowledge of either the persons or the places. Most people dispose of these facts in a very summary way, by attributing them to clairvoyance or clairaudience, as though that settled the whole matter; whereas in fact it is really conceding the whole point for which I contend, for while bearing and seeing by the ordinary or natural methods are simply operations of the physical senses, the very terms clairvoyance and clairaudience have been devised for the purpose of describing operations which are those of other, or what I call spiritual senses.

#### THE TRAVELLING OF THE SPIRIT DURING THE SLEEP OF THE BODY.

I shall now adduce some few facts to show that man is an inhabitant of the spiritual world whilst also living in the natural world. I shall not attempt an explanation of all the difficulties that may arise in the mind; sufficient that we establish our position by facts. It is not an uncommon thing for Spiritualists to receive communications from persons who affirm that they are still living in this world. This is an experience that we have frequently had in my home, and especially was this so during our early acquaintance with Spiritualism. They would spell or write out messages, perfectly characteristic both in language and penmanship of the individuals whom they positively asserted that they were. A particular friend of ours, possessing medial powers, would frequently visit us, and give us messages perfectly characteristic of himself, and he has often written to us to know if the messages, purporting in their turn to come to him from Mrs. Everitt, were true; not unfrequently messages received from both Mrs. Everitt and Mr. B—, and communicated either by lips, raps, or writing, were strictly correct. At first we believed that messages came from the "familiar" of the mediums, as Swedenborg calls the attendant spirits, but reason and experience have led to a different conclusion. I have sometimes been about to tell John Watt, the attendant spirit of Mrs. Everitt, the contents of an interesting sermon or lecture which I have heard or read, when he has stopped me by saying, "Stay, tell me when you come over here; you can tell me so much better than you can get it through your physical organism,"—meaning that when my body was at rest at night I should be with him in the spiritual world, and that I could then more readily relate either what I had heard or read. I have said, "John, I should like to shake hands with you;" he has replied, "You have, my brother, many times when you have been on our side." "But," I have answered, "I do not remember it when I come back again into this world." "That does not alter the fact," said he; "it would not be good for you to remember your spiritual life; when you are with us you have no wish to take the remembrance of spiritual things into the natural life; you then see the wisdom of that knowledge being withheld from your natural memory, except on special occasions and for special reasons. You are sometimes permitted to remember what you hear and see in our world; some persons' spiritual senses are 'opened,' as you call it, but they are only withdrawn from the natural into the spiritual sphere. This you call 'a vision,' and the person 'a visionary,' as though what he had heard and seen did not exist except in his imagination, while the things seen are often as much realities as anything that exists or transpires in your world, and are intended to convey some lesson of instruction or warning."

#### SPIRITUAL FOREKNOWLEDGE.

During a private conversation with John Watt, he said, "Mr. Everitt, you must let your wife go down to Norwich; she requires a thorough change, and the society and mesmeric influence of Mr. Rogers' family will do her good." This struck me as very curious,

for Mr. Rogers' family were comparative strangers to us; I mentioned some three or four other places where I knew she would receive a hearty welcome, and I thought would be more comfortable, all of which he said would not do so well. "But," I said, "I cannot write to Mr. Rogers and ask him to let my wife come and stay with his family." "Oh," he replied, "that has all been arranged on our side; Mr. and Mrs. Rogers are quite willing, and will be delighted to receive your wife as their guest." Now imagine my astonishment, if you can, when, on the arrival of the first post next morning, a letter came from Mr. Rogers with a pressing invitation for my wife to go and spend a few weeks with his family, as he had heard she was not very well. I had had no previous correspondence with Mr. Rogers upon the subject, and therefore could not expect that an invitation would come from that quarter.

This shows not merely a foreknowledge on the part of the communicating spirit, but an actual existence and meeting of the parties concerned; "For," said John, "you arranged it among yourselves while on our side." I need scarcely say that Mrs. Everitt went, and soon realised the benefit of the change. Admit that man has a conscious existence during rest hours, and you have an explanation of the above facts; and please bear in mind that I am not retailing what I have heard from others, but stating my own personal experience, recorded at the time of its occurrence, as were all the incidents which I shall relate in this paper; hence I can speak with certainty as to their truth and reality. Our spirit guardians have far more influence and control over us than we think. They can, when necessity requires it, let down the spiritual into the natural, and can also actually and most effectually obliterate from the natural memory circumstances and events, as completely as though they had never existed. The following fact will give an illustration of this statement:—

#### OBOLITERATION OF MEMORY.

When we were about to leave London to live in the country, some of our many friends thought it would be a fitting opportunity to make Mrs. Everitt some acknowledgment of their esteem and gratitude for her willing and unceasing devotion of her medial powers to the cause of truth. As the time fixed for the presentation drew near, I thought it was only right that she should be made acquainted with the fact, and accordingly, one night after we had retired to rest, I began in a very indirect manner—for I knew that I must go very cautiously to work, on account of her sensitive nature—to call her attention to the subject. Before I had uttered many words I saw a bright light flow down from the ceiling, and exclaimed, "Oh! did you see that light?" "No," said she, "but your mother is standing here;" and my mother immediately gave her well-known signal by raps. Again I exclaimed, "There! did you not see that?" Another bright light. "No," she replied, "but Annie is standing by the side of your mother," Annie also gave evidence of her presence by rapping. I then said to these spirit friends, "Is it not quite time Mrs. Everitt should be informed of what is about to take place?" A most emphatic negative was given, which was surprising to me, as the time was drawing near. I put other questions upon the same subject, all of which were unmistakably negated. By this time Mrs. Everitt began to be very anxious to know what it was all about, and said, "she did not think it was right to keep her in the dark about matters which concerned herself." The spirit friends then gave her the following message by raps—"We will tell you all about it, dear, when you come over here"—meaning that during rest hours they themselves would give the information. In the morning I listened for the first sentence, expecting, as a matter of course, that it would be about the subject of our conversation the previous night, as she had been quite concerned and upset to think that she could not be made acquainted with it at once. No doubt it was her last thought before she went to sleep, therefore it was natural for me to suppose that it would be her first thought on waking; but not a word was uttered, not the least allusion was made to it. I was in her company all that day, for we had a long walk in the country together, therefore she had plenty of opportunity to refer to the matter, if it entered her mind. I frequently thought, "How strange she does not refer to it." It was uppermost in my mind; in the silence and solitude of the midnight hours those strange lights, those solemn emphatic raps which shook the bedstead, that kind and loving message, made such a deep impression upon me, that nothing short of supernatural interference could have buried it in oblivion. But not the last shadow of a thought on the subject appeared to have entered Mrs. Everitt's mind. For the space of nearly a month it was most completely and entirely removed from her natural memory, until I received permission from my spirit friends to carefully make her acquainted with what was intended. After I had given her the information, however, I could see the wisdom of not letting her know before, for it was almost too much for her sensitive nature.

#### PREVISION.

The next morning, while unconscious that she had returned so far as to be able to use the organs of speech to this world, she said, "It is all over now." I said, "What is all over?" "Why, the meeting," she said, as though she was surprised that I should ask such a question; and then she went on to say: "Was not that a beautiful speech of John Watt's? Industry and harmony combined promote lives of usefulness." I said, "What do you mean? I do not know what you refer to." She now became sensible that she

was speaking of what had actually taken place in the spirit-world and the following are some of the particulars she gave me. She said: "We were at a meeting, where there were gathered together a large number of friends still living in this world." The names of many she repeated, but she added: "There was also a much larger number of friends present who have left this world." She also remembered the substance of the speeches, especially that of John Watt, which appears to have made a deep impression upon her mind; particularly the words: "Industry and harmony combined promote lives of usefulness," doubtless from the fact that the articles to be presented were a sewing machine and a piano. The persons she saw at the spiritual meeting were also present at the Cannon-street presentation in this world. Now in this little episode you have several interesting events, worthy of a place in our spiritual literature. You have, in the first place, complete evidence of the fact that while the body is resting here the man himself is fully and actively alive in the spiritual sphere; that he exists concurrently on two planes of life, the natural and the spiritual; and that the consciousness of the higher life is, to a large extent, if not altogether, independent of the consciousness of the lower. But these experiences teach other scarcely less important lessons. They show the possibility of the complete obliteration from the natural memory of that which, in the ordinary course of things, would have made a lasting impression upon the mind; and they offer evidence, also, that we are not only surrounded by invisible intelligent beings, but that those beings have marvellous powers, and are identified with our best interests; that they can not only, in some cases, remove from the outer mind, or memory, the recollection of events which they see it is not desirable for us to remember, but they can also allow us, when there is a necessity for it, to bring the recollection of our spiritual life into the natural sphere. And if they have the power, for special ends and purposes, to allow us to retain a recollection of the experiences of our spirit-life, does it not imply that they have the care and keeping of the memory of the inner life, lest we should profane that knowledge by becoming discontented with our lot here? A complete remembrance of the life of the spirit would, doubtless, in many cases, make us anxious to remain there altogether, and impel many to cut short their existence here, and so defeat the ends of Providence; further, did we fully realise the extent to which we are subject to spirit influence, it would interfere with our free agency, and destroy our individuality. For these, and many other reasons, it is wise that the knowledge of our spiritual life is withheld from us; but the time is, doubtless, coming when man will be so educated that he can receive the knowledge of the inner life without danger of his violating the decrees of his Heavenly Father. He will know that that life is no illusion, no freak of fancy, no result of the imagination; but a glorious soul-cheering reality.

The following is much to the purpose, and I think goes a long way to establish the theory I am putting forth. During a private conversation with John Watt he said: "Mr. Everitt, Mr. A. has had a vision, as you would call it; we intend him to remember what took place while you were all over here last night, and we think he will; ask him when you see him." At the same time John mentioned the names of several persons who were with me in the spirit world. Mr. A. was at least 400 miles from London, and as we had differences of opinion upon a private matter we were at the time carrying on a correspondence upon the subject. In my letter to Mr. A. I happened to mention the names of those persons whom John had spoken of as being with me, but without the slightest reference to what John had said, for I intended to ask Mr. A. about the vision when I saw him. I told him that those four friends were of the same opinion as myself on the subject of our differences, thinking he would yield to their judgment, and because he valued their opinion and friendship. In his letter to me he said: "I can now understand the vision I had on Thursday night. I saw you and Messrs. B., C., D., and F." He went on to tell what took place between us; he described his own feelings and views, and told me he had the sympathy of some spirit friends, although those who were with me (those then in the spiritual world, and at the same time living in this), treated him coolly, which from their strong feeling in the matter they were likely to do. This was the very point which John said they intended Mr. A. to remember. Again, I ask what explanation can we give of this apart from man's conscious existence in the spirit world during rest hours?

#### THE CONVEYANCE OF MESSAGES BY THE SPIRITS OF SLEEPING MORTALS.

About a month after Mr. Meers, the medium, left the English shores for New Zealand, a few friends met to spend a social evening together. In the course of the evening Emma Hardinge said: "A spirit of a coloured person is standing there who desires me to tell you that he has a message from your friend Mr. Meers." She described the messenger as having a black skin, but she perceived that he was good at heart. Mrs. Everitt became entranced, and it was written through her hand that Mr. Meers and family had all been very ill, that they had had some very rough weather; then followed a request that we would write down the date and the hour. The messenger told Emma Hardinge that his name was Zambia, and that he wished us to send a message by him to Mr. Meers, which we did. He soon returned and said: "He thanks you, but will give you a direct message himself." Almost directly afterwards Emma said: "There is Mr. Meers." Mrs. Everitt also saw

him while in the trance, and talked to him; he gave her some information upon a subject of which she had previously some doubts. He also wrote the following—so characteristic of himself—"My dear, dear friends, thanks, many thanks for your love and good wishes; a spirit messenger has just brought it; he says that although he is black in skin he is white in heart." Several other interesting statements were given, but I must not enlarge. I sent the account to Mr. Meers, and on turning to his diary he found that all particulars exactly corresponded, even to the very language of the messenger, who told him that his name was "Zambia," and that "although he was black in skin he was white in heart."

In another letter I received from Mr. Meers he told me he had visited me twice; he also mentioned the place and the hour, what I was doing, and what he did to arrest my attention. Although I did not notice at the time what he did for that purpose, I have reason to believe that every particular in that respect also was strictly correct. Suffering as I was from an accident at the time he mentioned, I was probably in the place he stated I was, and doing that very hour what he said I was doing, and which he helped me to do, probably by sympathy. In the same letter he added: "I believe from my past experience that I shall be able to visit your circle and converse audibly with you." This he accomplished at 15, Southampton-row, in the hearing of fifteen persons, and it was fully reported in the *Medium* of December, 1870.

Not only has Mr. Meers visited us in his abnormal state, but Mrs. Everitt, when entranced on one occasion, visited him, and, when she returned to her normal condition, gave us the particulars of what she saw. She said that she entered his garden by a gate and went up a path which led to the house, which stood in the garden; and it was either painted white or whitewashed. She gave a description of the style of the house and its surroundings. She followed Mr. Meers out of the garden, which was full of flowers, into the house, saw Mrs. Meers and the children, told us how healthy they looked, and how the children had grown, especially Rosina. Mrs. Everitt knew at the time that she was present with them, and thought, "Well, if this is a dream, it is a very real one," but she could not tell how she got there or how she came back. In Mr. Meers's letter in reply to mine, he said the account was true in every particular, and added that had it been at any other time of the year his children would not have been at home; had it been any other time of the day he would have been at business; but his children were home for their Christmas holidays, and he was at home for his dinner. He also said he was quite certain that no one could have given such an accurate description who had not actually visited the place.

I might continue by giving fact upon fact, that assurance might be made doubly sure, but I must conclude with what John Watt has repeatedly affirmed, namely, that he has heard me on more than one occasion addressing spirits upon the possibility of mutual intercourse between the inhabitants of the natural and spiritual worlds, and that I have encouraged them to try for themselves, by relating my own personal experiences. John says it is not an uncommon thing for Spiritualists to be thus employed when they are consciously in the spirit world; a circumstance that will help to explain the readiness with which some persons accept the truth of spirit communion, having already been made acquainted with it while on the other side. I submit, then, that the facts which I have stated absolutely prove that man has a twofold existence—that he lives, thinks, and acts both in the natural and the spiritual worlds. Also, that while he is still a denizen of earth, he has a life of yet higher thoughts, affections, and activities on the plane above; thus there is presumptive evidence that, since the real man can even now live, to a large extent, independently of physical laws, he will continue to live a higher and a freer life when the restraints of his earthly tabernacle have been put off for ever. (Applause.)

The Chairman said: It is often demanded of Spiritualists that they should give more facts and fewer theories; but I think that Mr. Everitt, at all events, has well supported his arguments with facts. (Applause.)

Mr. T. H. Noyes, B.A. (Oxon), said that he had not intended to come to the meeting, but that the invisible beings with whom he was in communication had requested him to attend, and they would now say a few words through his organism. "We have no more difficulty in using the mouth of this medium now than our own; we can confirm all that Mr. Everitt has said. When your bodies are asleep your spirits are awake, and doing their work; we are aërials who live in the air and work through mediums; every man, woman, or child is more or less a medium. The thoughts which flash through your minds are every one of them spirit thoughts, though you may not know it, or think that spirits are using you; your thoughts are only partially your own, the ideas being flashed into your minds by mesmeric influence, just as you by experiment can influence the thoughts of a sleeping child. Children are more easily influenced than others; as you grow older your spiritual faculties are more deadened by the influence of the earthly body accreted upon the spiritual body, much as the electrotypist's metal accretes itself upon the mould. When you come to the spirit world you will come there only for a time; you will have to return to earth and to take on an earthly body over and over and over again; for we tell you that the doctrine of Allan Kardec is perfectly true. We tell you that we have lived over and over again, and that you will have to do so too. (A Voice: "Keep to the subject.") We are speaking strictly, strictly, strictly to the text. When you return you will

return into the families of those connected with you—into those of your descendants or their collateral relations, and you will receive in the life beyond the present life your reward for what you have done in the flesh."

Mr. Coates, of Liverpool, said: As a provincial Spiritualist visiting London for the first time, I wish to say to my brethren present a few words which I hope will be received in a friendly way. I feel that I am speaking to those who are advanced in knowledge, who have studied in various schools of thought, and who are far more able to consider these subjects than I am, especially as I have been more accustomed to the use of the ear than to public speaking. Among the spirits who attend me are some who were mesmerists in earth-life, and through them I have induced some of the phenomena mentioned by Mr. Everitt in his paper; I have noticed that in the mesmeric trance the mind is more quickened, more active, than it is in its everyday condition, and I have noticed that when mesmeric patients resume their normal condition, they do not recollect anything that has occurred in their mesmeric sleep; when they go to sleep again they take up their existence at the point where they left off in their previous sleep. This has demonstrated to me that although our bodies require rest to build up the tissues of the body and of the brain—for these material parts of the organism are but the servants of thought, formed to put its behests into action—the spirit of man does not require rest or material food, yet it must be continually fed. It wishes for that mental food which will enable it to solve the problems of life here and hereafter. I am perfectly satisfied from my mesmeric experiences that we live a dual life, and that we are learning lessons of life in this material world, which will more or less fit us for the better and brighter land beyond, of which we may catch a glance now and again.

Mr. Thomas Shorter, late editor of the *Spiritual Magazine*, said: We are indebted to Mr. Everitt for the valuable facts which he has communicated, though I think that the question may be raised whether he has put correct interpretations upon the facts which he has put forward, for the experiences related may be peculiar to those persons who are known as mediums. The facts he has brought before us prove spirit communion, but do not seem to demonstrate that sleeping persons have experiences of their own in the spirit world, because a biologist can make a mesmeric sensitive, who is but a medium, believe that he is where he is not, and mediums may be in some such psychological state. I utterly and entirely repudiate what has been said through Mr. Noyes, and will never receive any statement upon the authority of a spirit unless facts are given which we can understand and weigh for ourselves. (Applause) I remember my dreams sometimes; they are always about most ridiculous and impossible things; but of the alleged real experiences of the spirit during rest hours I have no recollection whatever.

Mr. E. Parkinson Ashton said: Mr. Meers is a personal friend of my own. He has given me the same account of the incidents which Mr. Everitt has related to this meeting, so I can fully confirm Mr. Everitt's statements in every respect. Mr. Meers is a truthful and reliable man.

Mr. G. R. Tapp said: Mr. Everitt has set a good example by keeping to facts. About eight months ago an old friend of mine and myself were discussing this very subject of the possibility of the spirit being free during the sleep of the body, also of its being able to influence the thoughts of a distant friend at all times, so we resolved to try to reduce these matters to experiment. We resolved to try by will-power to influence each other's thoughts at different times during the whole week, and agreed to enter in our notebooks the exact time at which we attempted to do so, or thought that we felt the influence of each other, so that we could compare notes afterwards. We found, however, that our entries did not agree at all. But one night a very curious thing took place. I woke up in the middle of the night—which I am not in the habit of doing—and had a deep conviction that he was in the room, so full of trouble that he did not know what to do. He afterwards told me that he was in a great deal of trouble that evening, although it was not usual for anything to annoy him more than once in two or three years; but that evening he was so much annoyed about something, that he wrote and tore up several letters relating thereto.

Mr. Harrison said that he could confirm what Mr. Tapp had said, because he was the other person who took part in carrying out the experiments.

Dr. Nichols wanted to know what was the difference between what Mr. Everitt had said and clairvoyance. In the history of the Christian Church many such facts were on record; one saint who lived in Naples went into a trance of many hours duration, and on coming to himself said that he had been to Rome, and that the Pope of that period, whose name he could not remember, had died. The saint further said that he attended him in his dying moments. There were no telegraphs in those days, but two days afterwards the facts were confirmed.

Dr. Clark said that 400 or 500 years ago people spent much time in debating how many spirits could stand on the point of a needle, and he felt that the discussion of reincarnation was just as profitable. Some of Mr. Everitt's facts, if admitted, seemed to show that a man had two physical bodies. He remembered a case where a man who wished to see a friend of his, went to sleep in his office; at the same time there was a knock at the door of his friend's house, and the servant who answered it found a gentleman there who asked if her master was in. This was what the sleeping gentleman intended to

do, although he never did it. His surprise was great on receiving a letter from his distant friend, saying that he was sorry that he was from home at the time he called. The servant, who did not know him, had not only given his name, but minutely described his dress and appearance. There was another well-authenticated story of a gentleman who went to see his lawyer; he had never been in the office before, yet recognised the place and remembered a picture which he saw upon the wall. The lawyer said that it was impossible for the picture was a heirloom which had been in his family for 150 years; but the other responded that he knew what was written on the other side of the picture, and on taking it down the assertion proved to be correct. There were plenty of such extraordinary cases, which might be theorised upon, but the difficulty was to verify the theories.

Mr. Dawson Rogers said that he thought that the statements of Dr. Clark were at variance with his own assumptions; he said that the gentleman did not go to see his friend; but as the servant saw him and described him, and gave his name, it was proof that she did see him, and not that the intelligent part of himself was absent. There was in London at the present time a lady who was a clairvoyant and trance medium, and one evening she said that she saw a person in the circle who lived 120 miles away in the country; the medium further said that this friend was present, and wanted to control her; she then went into a trance, and gave a peculiar message, so peculiar that there could be no mistake about it; he wrote to his friend in the country, who was a clairvoyant and mesmeric sensitive, and simply asked her, "Do you recollect seeing me last night?" By the next post she replied that she had seen him at a *séance* with Mrs. Earl Bird at Brixton; she further told him the names of the persons present, and repeated the exact words of the peculiar message which had been delivered. This was a clear case, about which there could be no mistake, and all the parties concerned were honorable people. (Applause.)

Mr. Humphreys remarked that the facts seemed to prove that whether men were in the body or out of it, they were always in a spiritual condition.

Mr. Noyes said: It is of great importance to prove the doctrine of reincarnation. (Cries of "That's not the subject," and "Keep to the point.")

The Chairman said: The subject of reincarnation is not before us this evening, and I regret that I must rule you down. I have no desire to burke the subject, which I think ought to be as well ventilated as any other.

Mr. Everitt then said a few words in reply to the various speakers.

#### THE DISSEMINATION OF SPIRITUALISM AMONG THE WORKING-CLASSES.

Mr. R. Pearce then read the following paper, which had been written and sent to the Conference by Mr. J. T. Rhodes, of Newcastle:—

In transferring to paper a few rambling thoughts on the above subject, I am fully conscious of my own inability to do justice to it, much less to make an exhaustive essay; but, nevertheless, the subject under consideration is one that a working man or woman is well qualified to give an opinion upon, and, to a certain extent, answer personally—granting that both know something of the phenomena of modern Spiritualism.

A great deal has been said about the "working-man" of late years, and it may be conceded at once that we are, most of us, working men in some form or the other—from the Prime Minister down to Bill Jones, who pushes his barrow along the street, laden with fish from Billingsgate, or turnips from Covent-garden. But I take it for granted that the working-classes here understood are the ordinary wage earning artisans, mechanics and labourers, and their families; and the question is whether the dissemination of Spiritualism among these classes will have any effect of importance, as exerting a religious influence upon them.

#### WHY THE CHURCHES CANNOT REACH THE WORKING-CLASSES.

This at once opens the question, what religious influence that portion of the community is under at the present time, and I think I may say fearlessly that the majority of the working-classes are under little or none. The national church has certainly but little hold on them, and there is no doubt that the old-fashioned pew system has had something to do with this. The dissenters have more hold, and among them we do not find that inequality, nor the haughty and patronising air of the squire and his wife towards the poorer members of their congregations—besides which their class meetings and their love-feasts produce more harmonious relations with one another.

Not long ago Cardinal Manning quoted statistics to show that the church accommodation for all religious denominations was entirely inadequate in proportion to the population of the country, but there can be no doubt to my mind that the present accommodation is equal to the demand; if that is correct, the question arises why the demand is not greater. That materialism is spreading through the land there can be no doubt, and one has only to consider the thousands upon thousands of Sunday newspapers that are sold, to show that working-men prefer reading them to going to church and listening to the parson.

It is not very long ago that a Church of England priest attached to a "high church" in the N.W. district of London, in the course of conversation asked me why it was that working-men would not come to church. I replied that, in the first place, they had little



faith in the orthodox teachings of the Church, and that in many cases their highest enjoyments did not extend beyond their pipe, their beer, and newspaper. "But," I said, "if you supplied them with spiritual food suited to the requirements of the present age they would accept it."

If I am right in the above opinion I think we may accept it as evidence that working-men are not entirely indifferent to spiritual subjects; the fact is further proved in that large numbers go and listen to Deau Stauley, Mr. Spurgeon, Cardinal Manning, Mr. Punshon, the Bishop of Manchester, and other popular speakers and preachers, including Mrs. Tappan. Not long ago she was in Newcastle; at each of the Sunday services quite a thousand persons were present, and a glance at the audience was sufficient to show that the majority consisted of respectable, intelligent-looking colliery hands with their wives and families.

But I find I am digressing a little, for what I wanted to refer to especially was that a few weeks after this conversation with the Church of England priest, a course of sermons was announced, and among them two "for working-men only," inviting them to come in their working-clothes, and all seats free. The consequence was that the church was full of just the very persons they wanted to get there on each occasion.

#### THE USE OF SPIRITUALISM TO WORKING-MEN.

With the spread of education of late years working-men are becoming more independent, and think more for themselves; that they are possessed of some of the noblest traits of character to be found in any class of society is evidenced by the fact of the different organisations and societies they have originated and carried on for the benefit of one another. Take for instance the temperance movement—spreading its cause from a few men of Preston through the land, till the Church of England, the last in the movement, has been bound to take sides in the question, and Her Majesty has just become the patroness. The same may be said of other organisations, both political and social, and if we take the religion of Jesus of Nazareth we find that the common people "heard Him gladly."

This will no doubt be the case with the Spiritualism of modern days, with its attendant phenomena; it is all the more necessary that the subject should be disseminated among them, because just in proportion to the want of education or religious influence among them, do they lead sensual lives. "Let us eat, drink, and be merry, for to-morrow we die," is always the language of those whose knowledge of their nature is limited to their animal propensities. If we can show them, as Spiritualism alone can do, that "if a man die he shall live again," it gives them an impetus to live out their true nature intellectually and spiritually. Let a man once realise the fact that he is surrounded by spiritual beings cognisant of all his actions, it will deter him from many an evil action; it will enable him to understand, to an extent that he never did before, the true import of the words, "Thou, O God, seest me." It may be urged that a man deterred from evil actions by the fear of observation is not very virtuous. True, but "the fear of the Lord is the beginning of wisdom," and a man who begins to regulate his thoughts and actions first from a fear of the consequences, eventually loves to do right for the right's sake, and just in proportion as the toiling masses of the community are brought under good influence and the true knowledge of their nature, so will the nation be benefited thereby, because, as I think all will admit, the prosperity of England depends, to a great extent, upon its sons of toil.

That the present time is a critical one with us is easily to be observed if we look at the conflict that is taking place between capital and labour, between temperance and drunkenness, religion and immorality, and I think I may safely say also between Spiritualism and Materialism. I think it just possible that it will be for Spiritualism to lay the axe at the root of the tree of ignorance, and bring it low with all its branches, to teach men that they have a spiritual body (not as matter of belief, but as one of demonstrated fact) as well as a natural body; that they live in two worlds at the present time; that when this natural body is cast off they live again, and that they must be judged according to the deeds done in the body, whether they be good or evil; that they, and they alone, must suffer the consequences of their own actions; that they must learn rather what they must "do" to be saved, than what they must "believe;" that they must "work out their own salvation," though it be with fear and trembling, either in the darkness, or with courage, help, and guidance in the new spiritual light of modern revelations. When these things are brought home to men as the result of hard facts within the cognisance of each, it is then man will feel that he can, and must, love his neighbour as himself, live for others as well as himself, live a pure and holy life, worshipping God in spirit and in truth.

#### UNION AMONG SPIRITUALISTS.

Before closing this paper, I would earnestly suggest that the British National Association of Spiritualists spare no effort to reach the intelligent portion of the working-classes, as it is they who come in contact with the less intelligent portion of the community, and are better able to introduce it among their fellows than persons in a higher sphere of intellectual life. The subject would be listened to from persons in a similar sphere of society rather than from more educated persons; this is evidenced by the way in which they will go and listen to preachers of the Richard Weaver and Ned Wright class; also in temperance, the orator who is a "navy" or a "corporal" in one of Her Majesty's regiments is hailed with

delight. Even in Spiritualism how many even at present among the good and active workers are working-men. We have here in the North, for instance, a Mr. Brown, of Howden-le-Wear, by Darlington. I have had the pleasure of listening to his trance addresses in private and public, and I may safely say that no better man can be found to carry on the work among his fellow-men. Again I would earnestly ask the Association to help these workers in their cause.

Nor do I think that we, as working-men, will be indifferent to the subject because it is spread, or helped to be so, by an Association. We always welcome the effort of the National Temperance League, and we, as working-men, know, and no one better, the value of co-operative, friendly, and building societies and trades unions, indeed, the value of organisation in general, and also that organisations are set in motion; not to benefit the promoters, but those outside their pale, whom it is wished to draw within. Although it is by individual effort alone that the bee is enabled to gather honey, we know also that it is by united effort and harmony of action that the grand organisation raises the structure for the benefit of all. (Applause.)

Mr. G. B. Galloway said that he was a native of Newcastle, and in listening to the excellent paper which had been sent to the Conference by a resident in that town, he had felt an amount of pleasure which he could scarcely express. The mission of Spiritualism was to establish a spiritual church, which would do its work among a class which had been far too much neglected. He hoped that work of this kind would not be lost sight of by Spiritualists in London, whose example was so much followed in the country. He would take part in any steps that the Association might take in the matter, and would give all the help he could.

Mr. Herbert Noyes, under spirit influence, said that the powers controlling him wished to say a few words on this subject, because it was the most important which had been brought before the meeting; it was important because the working-classes formed the great majority of the residents in this country, and were more ready to receive Spiritualism than the upper classes, though the upper classes were also very ready, because the ecclesiastics had heaped up so much rubbish that people could not swallow all they taught. The working-classes led more natural lives; and those who did so were more ready to receive influence from the spirit world than others; people who led unnatural lives were always obscuring their highest faculties. They ought to live more in the open air, and to take in the influence of the sun and stars; also to live upon the best of food. Unless people spent much time in the open air they were not so easily influenced by spirits.

Mr. Ashman said that he believed he was the only one present who was personally acquainted with the gentleman who had sent the paper which had just been read, and he was glad that it came from a working-man.\* He hoped that the Association would allow the working-classes to come upon its platform and to speak (Hear, hear, and applause.) Until the platform was open more to the working-classes it would not succeed. Spiritualism was a good thing to teach the rich how to live and the poor how to die. Very likely the gentleman who wrote that paper would not have been asked to speak had he been present. Where were meetings free where the working-classes could say what they pleased?

Mr. Dawson Rogers: Why, you are saying what you please now. (Laughter.)

Mr. Ashman continued: I say again, where is there a platform in London where working men like Mr. Rhodes can say what they please?

The Chairman said: I must here interpose. This is the first time the thought has ever crossed my mind that there was the slightest idea anywhere that anybody had any thoughts of shutting out any individual Spiritualist. (Hear, hear, and applause.) The National Association believes in manhood suffrage, therefore it has made its rates so low that the poorest can join, and it invites, and always has invited, every individual and every society in the country to come in and co-operate with it. (Applause.) Its poorest subscribers are on terms of equality with the rich, all have but one vote, and all are eligible for election to the presidential office. You have in the chair at the present moment one who has been a working-man from his cradle to the present hour, and I have found that the platform of the Association has been as free to myself and to other working-men as to persons holding the highest social positions. (Applause.)

Mr. J. J. Morse said that he had read the prospectus of the Association, which invited everybody to help in its work. He was very pleased to see before him a working-man in the chair, another upon the platform, a third by his side, another the author of the paper, and a fourth standing in his own boots. (Applause.) He added that it was a libel on Spiritualism to say that its platform did not take in working-men. He had never been at any Conference which had not been free to all classes of Spiritualists; all that could possibly be done was done to supply platforms, but it was nobody's duty to drag people in if they did not come of their own accord. He thought the paper just read to be opportune; Spiritualism must be brought to all classes—also to science, to the Church, and to society—in order to give clearer ideas of morality and spirituality; he therefore hoped that some practical measures would be taken to carry out the suggestions of Mr. Rhodes. The Association had succeeded well in the past, and he had no doubt it would con-

\* Mr. Rhodes is the correspondent of *The Spiritualist* in Newcastle.—Ed.

tinued to do so in the future, so he hoped that Mr. Ashman would reconsider his words.

Mr. Rogers said that, as a member of the Council, he was one of those who had to select the papers to be read at the Conference, and the paper just read had been put on the list for the express purpose of drawing out working-men, and giving them facilities to speak upon the point. They had plenty of papers in the other room, sent in to be read at the Conference, but which could not be read for want of time; the one which had been read had been accorded precedence of the others for the very reason that it had been written by a working-man. (Applause.)

Dr. Nichols said that the mission of Spiritualism should be carried out; it sought to teach men how to live a spiritual life, and proved that it was a matter of some importance how men live. If the facts were indeed facts, equal to those produced in a court of justice, and if these facts were brought home to the personal knowledge of the hard-headed practical working-men of England, they would form a corner-stone of safety to bring about their physical and moral salvation.

Dr. Clark said that he had listened to the paper with much pleasure, and that the author had worked both with his hand and his brain. In England materialism was making great progress amongst working-men, but not so in Scotland and Ireland; this was the case in England because they supposed the Church to be against them, and because they looked upon capitalists as their natural enemies, whose Church gave them no standing.

Mr. R. Pearce said that for five years he had been secretary to an association composed entirely of working-men, and had seen the influence which it had exerted upon them. As secretary to the St. John's Association, he had visited them in their own homes at all times of the day, and at all seasons—at times when they were flush of money, and at times when they had none at all. He had heard their wives speak of the changes in their husbands, and mothers of the changes in their sons, in consequence of their having adopted Spiritualism, and they had invariably testified that it exerted an influence for good. (Applause.) He had been present at the deathbeds of several of these persons, and had found that Spiritualism had exerted a good influence there. He himself came from Cornwall, where there was much Wesleyan Methodism and revivalism, but the influence which they exerted was not of a permanent character. From Spiritualism he had never known a convert to go back; he had, however, known them to leave off drinking, to get better houses, to lead better lives, and to begin to educate their children. All these things he stated from personal knowledge. He therefore thought that efforts should be made to spread a knowledge of Spiritualism everywhere among working men. (Applause.)

A paper by Mr. Thomas Blyton was then read, which we will give in the continuation of this report in the next number of *The Spiritualist*.

#### THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

The second session of the Psychological Society was opened on Thursday, the 4th inst., at its new permanent rooms, 11, Chandos-street, Cavendish-square. Mr. Serjeant Cox occupied the chair.

During the recess the society had secured the rooms above mentioned, and excellent accommodation was offered to the members and visitors who attended. Among those present were Professor Plumptre, Mr. George Harris, Mr. Percival, Mr. F. K. Munton and Mrs. Munton, Mr. Stephens, and Mr. Coffin.

The President, who was warmly received, delivered his annual address, of which the following is an abstract:—

The mere fact that this society is alive, and likely to live, is a matter for hearty congratulation with psychologists everywhere, for it was formed and is flourishing in despite of many confident prophecies of failure to find supporters, of impracticability in the subjects to be handled. These evil whisperings would have sufficed to deter from exertion almost any but the earnest men who had united their energies in the full conviction that psychology was a science as real and substantial as physiology or biology; that it was not, as its opponents aver, a vague and visionary pursuit, dealing only with cobwebs of the brain, having no foundation in facts, and not to be proved by observation and experiment. We had, all of us, the most confident conviction that psychology is as solid and real a science as are any of the physical sciences; that it is to be pursued by the same processes and with equal reliance upon the results of investigations into actual phenomena, instead of the metaphysical abstractions and the delusive study of the inner consciousness by which its progress had been hitherto impeded. We had also a profound conviction that psychology had been lately growing in the estimation of the public, who were beginning to perceive its important bearings upon the past, present, and the future of the human race. The fact was patent to all who mingled with educated society that the uninquiring faith which had induced the almost universal acceptance of the existence and immortality of soul as an indisputable truth was being widely disturbed by the doctrines of materialism, which professed to show by scientific evidence that this faith was not justified—that soul was a dream or a dogma merely. There had long been plainly visible to all who looked behind the scenes of society a painful disturbance of mind, that induced among the thoughtful an anxious

desire to find some gleam of hope somewhere, some path that might conduct to a determination of the painful doubts that oppressed them.

It was in such a condition of the public mind in relation to psychology that this society issued its prospectus. The result has far surpassed the anticipation of any of its promoters. From all parts of the country have come words of encouragement and promises of support. In a week success was assured. The first meeting will not readily be forgotten. The great room was crowded, and many were unable to find a place. Opponents and friends were equally eager to learn what the society proposed for the subjects of its inquiries and its methods of pursuing them. There is nothing in psychology to exempt it from the principles and rules and methods of study that attach to all other branches of natural science. The sciences of magnetism and electricity are learned by observation of and experiment upon the action upon perceptible matter of forces that are themselves imperceptible. So we contend that psychology must be learned by observation and experiment upon the action of the vital, mental, and psychic forces that, like the forces of magnetism and electricity, are themselves imperceptible.

This programme of the practical scheme of the society was widely circulated and extensively noticed by the press; by some severely criticised, by many warmly eulogised, by others abused, according to the preconceptions of the several reviewers. The objections were, however, not so various as numerous. They resolved themselves into the following:—

The first was that raised at the meeting—to the rigid exclusion of theological discussion and reference:

To permit theological reference would be to drown discussions of psychological questions in disputes about theological authority. All men may be brought to agree about a scientific fact, and even differ without quarrelling about the inferences to be drawn from it; but if Mr. Smith were permitted to quote a text as conclusive, Mr. Jones would dispute the authority of the text or cite some other, and the evening would be occupied in endless conflict, that would be properly raised in a sectarian assembly, but which would be utterly out of place in a scientific meeting. The rule is not ours only. It is common to all societies whose object is the pursuit of pure science.

Another objection proceeded from an opposite quarter, and is entitled to more respect. An extensive and important class of mental and psychical phenomena, not yet scientifically investigated with a view to learn by careful experiment and conclusive tests what are their true nature and sources, have been made the basis of what may be termed a religion, or certain unproved assumptions as to the agencies by which they are produced. By the votaries of this sect our society was assailed, because it did not give to Spiritualism (which is the name assumed by this new faith) a prominent place in its programme. "You ignore," they said, "a series of phenomena directly associated with psychology, and strive to build up a science without the facts that most bear upon it."\*

Our answer is brief. We do, and intend to do, nothing of the kind. We do not recognise your theory of causes; we cannot accept the assumption upon which you have erected your faith and taken your title. We do not venture without investigation to assert that you are wrong, but we hold that your assumption is as yet wholly unproved, according to the reasonable requirements of scientific evidence. The asserted phenomena require to be examined by more crucial tests and more cautious experiments than have been yet applied to them, before their existence, and, still more, their extent and nature, can be accepted as the basis upon which to found scientific conclusions. From their very nature, and from the conditions of their manifestation, they are peculiarly liable to be the subjects for imposture by knaves and delusion by dupes. Frauds are confessedly frequent, and, therefore, nothing can be accepted as proved that is not obtained under tests that are crucial, and by evidence that is conclusive. Ask us to apply such tests, and offer to us such evidence, and the society will gladly try the truth of any asserted phenomena without prejudice, and report upon them honestly. As yet you have shown to science nothing more than that there is something that demands patient investigation. But your very name assumes a conclusion which a society for scientific research cannot recognise. The asserted facts and phenomena will, indeed, be entitled to, and will receive, a fair examination, in common with all other facts and phenomena relating to psychology, and, so far as they are found to be true, will be admitted to that storehouse of facts which it is the primary purpose of all scientific societies to accumulate, and without which no science can be securely constructed.

The Council have had under their consideration an application from many quarters to admit ladies as members. They have come to the conclusion that it is extremely desirable that ladies should attend the meetings of the Society, and the example of other scientific societies has encouraged them to the partial adoption of the proposal. Sufficient reasons were adduced why it would be inexpedient to admit ladies to full membership; but it has been resolved unanimously to issue ladies' admission tickets at half the ordinary

\* This is the first we have heard of the Psychological Society being assailed by any Spiritualists, and we deny that that society is investigating the facts with more accuracy than was done before it came into existence.—ED.

subscription (viz., at one guinea for the year), which will admit them to all meetings of the society, save such as may be specially excepted, and of which due notice will be given.

When opportunity occurs, or permission for investigation is offered, personal examination under sufficient tests will be given to any phenomena brought under the notice of the society with a view to ascertain the truth, and fully and fairly report the result.

Especially do we ask medical men, who have the most frequent and perfect opportunities for witnessing psychological phenomena, to assist our endeavours by transmitting cases that occur in their own practice, not with names, of course, but as they communicate their ordinary medical cases to the medical journals. We should accept such reports on their authority, withholding their own names if so desired.

As the society has now a settled habitation, where all communications may be made, information given, and its publications procured, it may not be out of place to suggest that we should begin at once to lay the foundation of a psychological library. Nothing of the kind exists at present in the United Kingdom, and of its value and utility there cannot be two opinions.\* But the society cannot afford to buy. Like all similar societies, it must look to presentations of books from its members, and those who take an interest in its objects.

Mr. George Harris, in moving a vote of thanks to the President, which was carried by acclamation, dwelt upon the importance of the study of psychology, and the success which had attended many great men from their having studied mankind. He mentioned especially the first Napoleon, whose great victories were mainly secured by his consummate management of all classes of men with whom he came into contact.

Mr. Munton spoke at some length on the points of the president's address. As to the invited communications of psychological phenomena, he said that the society wished that every contributor would carefully examine into the alleged facts before committing them to paper. He himself had taken several opportunities during the past year of investigating the alleged phenomena, and had very often discovered a missing link which deprived the assertions made of all value. He had, however, convinced himself of the genuineness of many of the cases referred to, though his doubts as to the nature of the agency at work remained the same. Hesitation in assigning a cause was of course quite another thing to disputing facts, and he was surprised at the singular obstinacy of many men of great intellect, who would not trouble even to inquire. The society would continue to approach the consideration of all communications of phenomena without any foregone conclusions, and he felt assured that great benefit would accrue to the community by the society's operations.

A list of the ordinary members elected since the last meeting was then read; among others was Mr. Chas. Staniland Wake, one of the vice-presidents of the Anthropological Society, who also has been invited to join the Council of the Psychological Society.

During the recess several honorary and corresponding members have been elected, among others Capt. Richard Burton, the traveller, and Dr. Richardson, F.R.S.

Some communications of psychological phenomena were then read to the society, one being an instance of remarkable mental sympathy, and another of a dream of events occurring at a distance with most minute detail of circumstances.

### SPIRITUALISM IN ISLINGTON.

MR. BULLOCK, and Mrs. Bullock the trance medium, took a house about nine months ago, with a small hall for public meetings attached, at 19, Church-street, Upper-street, Islington, London; they have thus been enabled to carry on Sunday services, week-day seances, and other meetings in that locality, and to gather around them new inquirers as well as several of the late members of the St. John's Association of Spiritualists, which formerly existed in Clerkenwell. Once a quarter they hold social meetings, and one of these gatherings took place last Sunday evening. The proceedings began at five o'clock by serving out tea to the assembled friends, and at seven o'clock the business of the evening commenced, under the presidency of Mr. John Swinton.

#### WHAT IS SPIRITUALISM?

Dr. Hallock said that he would try to answer the question, "What is Spiritualism?" To the outside world it was superstition, fraud, folly, and everything that was bad; but the question was not easy to answer, on the same principle that neither the fool nor the philosopher knew what electricity was, but could define it only by describing its qualities. To many persons Spiritualism was too much of an amusement, too much confined to the family altar, around which a few private friends gathered after the duties of the day were over. He did not see that there was harm in this, indeed it was beneficial that such a system of bringing Spiritualism into practice was used so fully. But it was necessary to make as broad

a distinction between Spiritualism and Spiritualists as between the eternal laws of justice and the law administered by a justice of the peace. (Laughter.) Spiritualism was a thing which permeated all mankind, whether they knew it or not; it was the unfolding of a set of principles to overturn the errors of the past as now preached in all the cathedrals in this and other lands. Some thought that Spiritualists obtained their teachings altogether through mediums, but it was not so: for instance, the Church taught that there was a bottomless pit for a certain set of people; now Spiritualists did not need to be told through a medium that this was a fallacy. The facts of Spiritualism proved it to be an error, since some of their friends who were supposed by the Church to be hanging on to the sides of the bottomless lime-kiln (Laughter) manifested at spirit circles, so they could not be in both places at the same time. (Applause.) Truly those friends were not in a very progressive or happy state. Mr. and Mrs. Bullock had settled down in that neighbourhood to teach men the truth about these things. The people had been taught by their forefathers that they could sin and afterwards escape the consequences, but Spiritualists knew better; they knew that there was no forgiveness whatever for the breaking of a law of nature, for if men broke laws they would have to pay the penalty.

Mr. Towns then passed into the trance state, and under inspirational influence gave a short address, in the course of which he said that there was no burning hell; hell was a mental and spiritual state to be found everywhere where people created it within their own hearts by breaking natural laws; if they broke any natural law, no matter whether it were of a moral or physical nature, they had to abide by the conditions of that law, punishment being the necessary consequence. Those who lived in hell did so because they made their own conditions, and those conditions were not made by their Father in heaven.

Mr. Lawrence then passed into the trance state, and gave an address under the control of a spirit who asserted himself to be William Tyndal, one of the earlier translators of the Bible.

Mr. Stevius said that he had been turned out of the Church because he was in favour of utilitarianism; not the utilitarianism of the materialists, but that utilitarianism which sought not only to accept Christianity, but to put it into use, and to endeavour, in daily life, to follow the examples set by the saints of old. In pictures hanging in the homes of the orthodox, angels were represented around the beds of the dying, yet when Spiritualists taught this to be true their testimony was rejected. He did not see what special use spirits were around the bedsides of the dying from the orthodox point of view, because if a bad man died the devil would have him and look very sharp after him, whilst if he were a good man he would be claimed by holier beings: so in either case he was sure to be looked after pretty closely at death, without the intervention of special ministering spirits, who were more likely to come, as was known to be the case by Spiritualists, when men wanted their help, namely, in times of trouble, weakness, sickness, and poverty. (Applause.)

Mr. E. W. Wallis passed into the trance state, and gave a short address on the subject, "Add to your faith, knowledge." In the course of his remarks he said that mighty hidden forces were at work in the universe. Some of these could be only understood by study in quietude, by sympathy, and by reflection; but when once a man understood much about the unseen, he had gained a valuable stock of knowledge for use in daily life. Spiritualists were latitudinarians, who saw gems of beauty in every creed and belief, mixed with a certain amount of error. They therefore received or rejected none of those creeds, but saw that there were good men and women following every one of them. (Applause.) All were liable to error, so Spiritualists should take care to live in sympathy with all who lived good lives, no matter what their beliefs might be.

Mr. Starnes said that he would give a brief outline of the work done in that place. During the nine months that Mr. and Mrs. Bullock had been established there the place might be aptly described as a kind of public-house, in the sense that it was a house of call for spirits. (Laughter.) The spirits were not at all particular about being invited; they came in without being asked, and took possession of mediums by force; they had had spirits of all kinds, colours, and quantities, who had given in some cases high and holy teachings, but in others had advocated doubtful morality. Some had spoken with ease and elegance, others as if they had swallowed a copy of the English grammar wrong side uppermost. If they continued to come in such large quantities, perhaps the Laland Revenue Commissioners would be down upon the establishment for dealing in spirits without a license. The facts had also a serious side; for in that room friends had met and spoken again with those who had previously lived and loved and suffered in their midst. The speaker then went on to describe how, at one of Mr. Eglington's seances, a luminous spirit had appeared, and shook hands with most of the sitters in the circle. On another occasion, with two other mediums, the spirits violently turned over Mr. Bullock's chair, depositing him in the fireplace; the table then ran to the rescue, and lay down affectionately by his side. Many trance addresses had been given in the hall, and others from speakers in their normal state.

#### SPIRIT IDENTITY.

He had had messages from his mother who had passed away from earth six years ago. One day he went to Mr. Canuel's seance at St. John's Wood; he was a stranger to everybody there, the medium

\* This is altogether a mistake. The National Association of Spiritualists, 28, Great Russell-street, has the finest library of psychological books in the world, many of them unprocureable elsewhere.—Ed.

included, yet his mother spelt out her name by means of the table, and said that she was eighty-four years of age when she departed earth life, which was correct. He then said, "Can you tell me what you found in your tea-caddy some years ago?" "Yes," she answered, "half-a-crown." When he was an apprentice at Brighton he slipped half-a-crown; without her knowledge, into her tea-caddy, thirty-five years ago, so that she might find it when she looked therein. If people would not believe in the identity of spirits when proved by facts like these, neither would they believe if one rose from the dead. (Applause.)

Mr. Bullock said that he was pleased to see so many happy faces there that evening, as evidence that the work which his wife and himself were doing in Islington was appreciated; they always felt it to be their duty to break up new ground, therefore, when they found that hall vacant at Islington they took it, in order to open up a new spiritual centre in the neighbourhood. The building was then in a deplorable condition, and some £13 was subscribed by friends to put it right. This money was expended only in materials; for working-men came there in the evening, took off their coats, and set to work to renovate the place without charge for their labour. (Applause.) Their work in Spiritualism was chiefly among the poor, who required a knowledge of it as well as the rich, for it was a noble and a grand truth. The subscriptions during the quarter from friends who came regularly to the meetings amounted to £2 2s. 6d., and the collections to £4 5s. 4d., making a total of £6 7s. 10d. With this help he and Mrs. Bullock had held about six meetings every week during the past quarter; one friend had said to him that he wondered where any clergyman could be found who would do the same amount of work for the same sum (Laughter), especially as gas, rats, and all such things had to be paid out of the amount. He and his wife had been brought up amongst orthodox people, so knowing their order of mind, they had been able to convert several such to the truths of Spiritualism. He wished to see Spiritualists working together in love and harmony; he and his wife had not learnt one way more than another in Spiritualism; but all kinds of Spiritualists, high and low, they looked upon as brothers and sisters. (Applause.) Harmony was wanted amongst Spiritualists, and all selfishness and class distinctions ought to be trampled out, both in their hall at Islington and at the National Association. All should act like brothers and sisters one to another.

Mrs. Bullock said that during the last quarter several mediums, including Mr. Herne, had given *seances* at a small charge, whereby sufficient funds had been raised to purchase the harmonium used for the Sunday services, and they hoped before long to have a stove and a timepiece. Several persons had been cured of their diseases by healing mediumship, but many of them did not like to publish the results brought about by that method of cure.

Mrs. Hallock said that to know the value of Spiritualism, all present should consider what it had done for them personally. She then proceeded to narrate how the proof of the reality of the spirit world which she received through a medium in New York, changed the whole course of her life and the whole current of her thoughts.

Dr. Hallock said that the few words uttered by Mr. Wallis led him to remark that Spiritualists had no controversy with men, their mission was with principles; there were in the Churches excellent men and women, who were a thousand times better than their doctrines, some of which were much at variance with the facts of nature. Yet to be candid, it was necessary to speak of errors in principles, whilst at the same time their charity should be unbounded to the victims of the said error; and no attempt should be made to heap coals of fire upon their heads, for error always punished itself. Every law in nature was quite competent to take care of itself, and no man ever broke one of them; he could only break himself against them. The orthodox often ridiculed the comical nature of certain spiritual manifestations; but he thought that this was a good antidote to their mournful way of going to heaven as set forth, for instance, in the hymn beginning—

"Hark! from the tomb a doleful sound."

Spiritualism was Christianity carried into action, but it had little connection with churchianity or creed. (Applause.)

#### VOICES FROM THE TOMBS.

Mr. Cyrus Avery then rose and said the line of the hymn quoted by Dr. Hallock, reminded him how, on the morning of April 29th, 1874, while reading the 13th chapter of 2nd Kings, at the 21st verse, he was strongly impressed that Elisha's spirit must have lingered or was stronger near his bones: and he started at once to Bunhill-fields, City-road, to see what would be the effect of sitting on the tomb of Isaac Watts for manifestations through writing mediumship. He took from his pocket a book and pencil, and wrote the following poem without one moment's thought as to what words were coming:—

Hark! from Watts' tomb a joyful sound!  
Ye saints on earth draw nigh:  
The spirit sleeps not underground,  
But dwells above the sky.  
Freed from this earthly flesh and blood,  
Its joys no man can tell;  
God's love does ever purify—  
He doeth all things well.

Inspired by all that He has made—

The morning light and sun—  
The still small voice sings of His love,  
And has since earth begun.

Look not to Jew or Gentile tribe,  
But cast thine eyes on high,  
And learn of God, and not of man,  
That mortals never die.

No doleful sound comes from the tomb:

Ye saints, why do you cry?  
Is faith so weak, or hope so small,  
That tears form in the eye?

Banish such fears from thy faint heart,  
For mortals here may know,  
When spirits leave their earthly part,  
On wings of love they go

Where angels never sing of death;  
But live for evermore;

'Tis life to lose the mortal breath;  
And sing on Canaan's shore.

Votes of thanks were then accorded to the speakers and to the chairman, after which the chairman announced that the following would be the programme of the proceedings in that hall during the quarter just commenced:—Every Sunday, at 11 a.m., a *seance* for the development of healing mediums; Tuesday, at 8 p.m., *seance* for physical manifestations; Wednesday, 8 p.m., *trance* and *test seance*; Friday, 8 p.m., *seance*; Saturday, 8 p.m., social meetings. Private *seances* held by special arrangement. Sunday evening services weekly at seven.

#### SPIRITUALISM IN NEW SOUTH WALES.

SPIRITUALISM IN AUSTRALIA—MR. TYERMAN'S WORK IN SYDNEY, AND HIS APPROACHING DEPARTURE FOR AMERICA—SPIRITUALISM IN QUEENSLAND—NATIONAL ORGANISATION.

We have received the following letter from the Rev. J. Tyerman, the chief worker in the cause of Spiritualism in Australia:—

To the Editor of "The Spiritualist."

SIR,—Mr. Terry, of Melbourne, who supplies your regular subscribers, has not had a spare copy of *The Spiritualist* since it ceased to come to me from England direct, so that I have not seen it since the last number of January, which I have felt to be a considerable loss.

I send you a copy of my latest pamphlet, *Spiritualism Vindicated* and of the second edition of my lecture on "The Devil." I sent you a copy of each of my other little publications a good while ago. My *Guide to Spiritualism* has been very favourably noticed by several papers, and it may be of interest to English Spiritualists to know what is being published on this side of the globe. The doctrine of reincarnation appears to be gaining ground, but I have not yet seen any of its advocates fairly meet such objections to it as those I urged in my pamphlet on the subject.

You will see from the address at the end of this letter that I have removed from the colony of Victoria to New South Wales. I left Melbourne with my family six months ago, intending to proceed to America, after a short stay in Sydney, but am induced to remain here, at all events for some time to come. Sydney, as you are no doubt aware, is the capital of the colony of New South Wales, as Melbourne is of Victoria, and is about six hundred miles from Melbourne. I visited it about eighteen months ago, by invitation of a committee, and held a number of highly successful meetings for the advocacy of Spiritualism and free thought. Over two thousand persons were present at some of the meetings. On halting here on my way to America, the friends I made then rallied round me, and wished me to remain amongst them. I decided to do so, but only for a time, for I still intended going to America. However, that is a matter of the future. There are a good many lecturers in the field in America; and I am the only one devoted exclusively to the work in Australia; so that for the present I may do more good here than in that country which I am so anxious to see.

Since our arrival in Sydney I have held meetings regularly on Sundays, and occasionally on week-days. We continue to have very large audiences; these show the interest that is felt in Spiritualism and freethought. Our Sunday meetings are held in one of the theatres for the present. The orthodox are much exercised at the spread of our principles, and do all they can to retard our progress by misrepresentation and abuse. There is "an Association of Inquirers into Spiritualism" in existence here, which was formed after my first visit. It holds its meetings fortnightly, which are interesting and helpful to those who wish for information on the subject. There are also several circles in the city and suburbs, at which more or less satisfactory results are obtained.

About three months ago I was invited by a committee to visit Brisbane, the capital of the neighbouring colony of Queensland, and about 550 miles from Sydney. I spent a fortnight there, holding meetings nearly every night. Large audiences assembled, and great interest was excited. Of course we had to encounter the usual amount of orthodox opposition and abuse. An association was formed as the result of my visit, which is doing well. Thus

by the help of my spirit friends, I am doing a little good in Australia. The opposition is so well organised and strong that we have a hard uphill fight, but knowing that we have truth on our side, we gather courage, and go forth confident of ultimate victory.

Spiritualism is still alive and quietly spreading in Victoria. In Melbourne, where I laboured over three years, the cause, I understand, is rather stationary than otherwise, as there has been no one to advocate it regularly before the public since I left. But it has taken deep root there, and some one will be forthcoming before long, I trust, to push its claims. Good and true as Spiritualism is, it needs similar agencies for its propagation to those employed by other movements. Our spirit friends work, but it is chiefly through human instrumentalities. One fine old advocate of our cause passed to spirit life since I left Melbourne—Mr. Naylor. He was to take my place as lecturer to the "Spiritualistic and Free-thought Propagandist Society," but he only appeared on the platform a few times. Being in his eightieth year, his day was over, and he peacefully passed away to his reward some two months ago.

I hope the National Association of Spiritualists is prospering. Since *The Spiritualist* was stopped I have been ignorant of its doings. It is a matter of deep regret to many friends of the cause in these colonies that there should be any division respecting it in England. I cannot but think that the Association, if wisely conducted, and kept free from sectarianism, will do great service to Spiritualism. Assure the secretary of my continued interest in the Association, and my sincere desire for its future prosperity.

Spiritualism in most parts of the world has had to pass through troubled water for some time past. The Holmes affair did much harm; Buguet has turned out badly; and now comes the news that Robert Dale Owen has been driven insane by Spiritualism. The colonial papers, secular and religious, seize these things, and make the worst of them, to the great injury of the cause, while anything in its favour is carefully excluded. We do what we can to place the true facts of these cases, as far as we can gather them, before the public, but, with the press against us, we have great difficulty in gaining a hearing. Spiritualism, however, will survive all these things, and yet become the mightiest power on earth.

JOHN TYERMAN,

147, Woolloomooloo-street, Woolloomooloo, Sydney,  
New South Wales, Australia,  
Sept. 25th, 1875.

#### WINTER MEETINGS.

NEXT Monday evening, at eight o'clock, the first of the fortnightly meetings, for the reading of papers and discussion of subjects connected with Spiritualism, will be held in the rooms of the National Association of Spiritualists, 38, Great Russell-street. These meetings will assume somewhat of the interesting character of the Gower-street and Harley-street conferences of former years, since many experienced Spiritualists, versed in the study of mediums and mediumship, will make known to each other the results of their observations. Admission will be free to all members of the Association, and no doubt the Winter Meetings Committee will also be glad to see those friends in attendance who give in their names for election as members at the next Council meeting.

#### PHYSICAL MANIFESTATIONS IN DALSTON.

MISS FOWLER, the physical medium, visited the Dalston Association, and gave a physical *seance* in the light, on Tuesday evening last. There were present—Mr. Joseph Bamford of Macclesfield, Mr. Charles Lee, Mr. J. Tozeland, Mr. H. Potts, Mr. Arthur A. Coleman, Mr. Edwin Dottridge, Captain James, Mrs. Amelia Corner, Miss Corner, Miss Nina Corner, Mrs. M. Theresa Wood, Mr. R. Cocker, Mrs. Blyton, Miss E. Blyton, Miss Hannah Blyton, Mr. R. Pomeroy Tredwen, and Mr. Thomas Blyton (honorary secretary).

Mrs. Wood and Miss Corner put Miss Fowler into a black bag, which had been previously inspected, and her hands were securely bound behind her; the bag finally fastened around her neck and secured to the back of her chair. She was further bound with ropes by Captain James, Mr. Tredwen, and Mr. Blyton, so as to render it almost impossible for her to move herself in any way. Thus secured she was lifted into the cabinet formed by curtains in front of the window in the back room. A small hand-bell was placed upon her lap, the curtains were closed, and immediately the bell was rung. The curtains were withdrawn, and, on examination, Miss Fowler found secured as at first. A tambourine was placed upon her lap; on closing the curtains it was freely manipulated, and eventually found upon her head. A concertina was also played, and a whistle blown, while at frequent intervals the curtains were withdrawn and the fastenings examined. Miss Corner was then permitted to remain in the cabinet, when raps were made upon the concertina, which was lifted and placed in her hand at her

request. Miss Corner having resumed her seat in the circle, two curtain rings were placed on Miss Fowler's lap; they were quickly transferred to her wrists, and the result was examined by Mrs. Corner, Mrs. Wood, and others. Short messages were written upon paper, and several signatures made in the attendance-book, which was placed in the lap of the medium for that purpose. Hands were then both seen and felt by each individual present. Mr. Arthur A. Coleman stated that two hands clutched hold of his wrist, and one seized his arm, so that he was in danger of falling upon the medium, so great was the force exerted. The curtains were afterwards pinned back, so that what took place was visible to all. The tambourine was raised from her lap, and placed in her mouth; while the small hand-bell was rung on the top of the tambourine, the movements being clearly seen by all present. A heavy Bible was also raised, and the leaves turned over. Miss Fowler was then examined and released from her bonds.

THOMAS BLYTON.

74, Navarino-road, Dalston, E.

#### MR. SERJEANT COX AND HIS UNCLE'S GHOST.

To the Editor of "The Spiritualist."

SIR,—For the first time to-day I have seen in *The Medium* a statement by Mr. Burns, that I recognised a materialised form at one of the sittings of the notorious Holmeses. The head of an elderly gentleman appeared at the hole, and bobbed to me. An uncle of mine, whom I had not seen for nearly twenty years, was the only elderly gentleman whom I could then recall as dead, so I said, "Are you my uncle Robert?" upon which the head bobbed again, as it would have done had I said "Are you my uncle Timothy?" I did upon this thrust myself forward as far as I could crane my neck, to obtain a better view, and was successful, for I saw an unmistakable mask for the face, and a most bladder-like-looking head. The eyes did not blink, and the mouth did not move, and its bend was not the bow of a living neck, but the mournful bobbing of a doll. In fact, the entire exhibition was as manifest an imposture as that which was detected afterwards in America.

EDWARD W. COX.

36, Russell-square, November 15th, 1875.

[We were present at the *seance*; there were no test conditions, and Mr. Serjeant Cox did not recognise the face. He merely put the question quoted above; then, after scrutinising the face, remarked, "Well, it is many years since I saw him."—ED.]

## Provincial News.

#### LIVERPOOL.

SUNDAY SERVICES OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY. —A course of lectures will be delivered from the platform of this society by Dr. Hitchman and Mr. Priest. Dr. Hitchman has selected for his subject "Mythology," and Mr. Priest, "The Church and the World." Dr. Hitchman delivered the first of the series last Sunday afternoon, and Mr. John Priest occupied the platform in the evening.

#### NEWCASTLE-ON-TYNE.

ON Thursday night Mr. T. P. Barkas delivered the first of a series of scientific lectures in Nelson-street Lecture Room. Among the subjects announced are Magnetism, Electricity, Open Questions in Psychology, Biology, and Physics. He has secured the services of some of the most influential clergymen and members of the medical profession in Newcastle as chairmen. Colonel A. Potter (ex-Mayor) presided on the last occasion.

The *North of England Advertiser* of Saturday, Nov. 13th, contains a lengthy review of Colonel Olcott's work.

#### WILLINGTON-ON-TYNE.

MR. JOSEPH PROCTOR, in the seventy-sixth year of his age, has passed away to the spirit-world. He was the first to adopt steam flour mills in the North of England, and it was while residing in the house adjoining his mill that the disturbances took place which excited so much curiosity, and were attributed to the spirits. Mr. Proctor himself was sceptical at first, but eventually "gave in to the spirits." The "Willington Ghost" is believed in by most persons, and is a household story in the North.

THE new honorary secretary to the Liverpool Psychological Society is Mr. Lewis Roberts, 68, Oxford-street, Liverpool.

MR. AND MRS. EVERITT IN DERBYSHIRE.—Mr. and Mrs. Everitt are now staying at Derby, and have been giving to the friends there a series of excellent *seances*. If the local societies and Spiritualists resident in the neighbourhood will communicate with Mr. Everitt he will be happy to give them lectures, and to arrange for sittings with Mrs. Everitt, as far as other engagements will permit. We need scarcely remind our readers that Mrs. Everitt is one of the best and most reliable of our private mediums, and the hearty thanks of all friends of the movement are certainly due to her for the ready devotion of her marvellous powers to the furtherance of the cause. Letters will find Mr. Everitt if addressed to him at 27, Uttoxeter New-road, Derby.



## BRIXTON PSYCHOLOGICAL SOCIETY.

LECTURE BY MR. E. PARKINSON ASHTON.

LAST Monday evening, under the auspices of the Brixton Psychological Society, Mr. E. Parkinson Ashton delivered a lecture on "Spiritualism—Is it a Myth, or a Verity," in Gloucester-hall, Brixton-road. The lecture had been efficiently advertised, and was exceedingly well attended. Amongst the Spiritualists present were—Mr. Martin R. Smith, Mr., Mrs., and Miss Desmond Fitz-Gerald, Mr. Edmunds, the Misses Poudner, Mrs. Rudd, Miss Withall, Mrs. Gunyon, Mr. Earl Bird, Mr. and Mrs. C. W. Pearce, Mr. Francis, Mr. Gray, Mrs. and Miss Sexton, Mr. Wallis, and Mr. E. Dawson Rogers.

Mr. Martin R. Smith having been called to the chair, expressed his gratification at the exceedingly good attendance, and his hope that the audience consisted mostly of non-Spiritualists, desirous of making an honest inquiry into the very important subject that would be brought before them, for he had arrived at the conclusion that no one who fairly and impartially examined the question could fail to become convinced of the reality of what were known as spiritual phenomena. He admitted that in the course of their inquiry it was quite possible that they might meet with some attempts at deception or imposture, but however much this was to be regretted, and however much it might tend to disappoint and discourage them, they would not be wise men if they, on such account, concluded that there were no genuine and honest mediums, and that none of the alleged manifestations were true and real. To avoid such dangers, however, altogether, the best and wisest course was for honest inquirers to form circles in their own houses, for he had no doubt that in almost every household might be found a sufficient supply of this strange and mysterious power to convince them that Spiritualism was indeed a great and serious reality. (Applause.)

Mr. Ashton commenced his address by the declaration of his conviction that of all the "isms" with which the world was now acquainted, not one of them was to be compared in interest and importance with that which was familiarly known under the name of Spiritualism. The marvel was that a subject which ought to attract the kindly attention of all classes, because of the vital question which it raised—that of a demonstrable proof of a continuation of life after so-called death—was so generally met with scorn and opposition. The lecturer attributed this, principally, to two causes—utter ignorance on the one hand, and the fear of the "bogy" of popular derision on the other; but he appealed to his hearers to withhold their honest search no longer, suggesting that a man who would not or dared not think for himself, was a very shallow-brained individual indeed. He suggested further that there might be some persons who, with every desire to arrive at the truth, were deterred by the assumption that communion with our departed dear ones was contrary to the teachings of the Scriptures. He would not attempt to induce any man to act in antagonism to his sincere convictions, but he would ask them kindly to consider whether, after all, the hindrances did not lie in their own incorrect interpretation of the sacred records. He believed, though the question was too large to enter into on the present occasion, they would find that the truths of Spiritualism were not at variance with the Bible, but that the Bible in every part supported the theory that visitants from the spiritual world might and did communicate with those who yet remained on the earthly plane of existence. Reverting to his own experience in connection with the subject, which he said had extended over several years, he stated that he took an opportunity some time since to visit the performances of Messrs. Maskelyne and Cooke. Some people imagined that this was an exposure of the alleged spiritual phenomena, but after what he had seen in private and public spirit circles, he had no hesitation in declaring that his belief in Spiritualism, far from being shaken, was strongly confirmed by the foolish tricks which he witnessed at the performances of those celebrated conjurers, Messrs. Maskelyne and Cooke. Mr. Ashton then narrated in detail incidents which occurred during his visits to *seances* with Messrs. Bastian and Taylor, and Mr. Williams, under strictly test conditions, the utmost precautions being taken against trickery and deception. He told what all Spiritualists know, and need not therefore be here reported, how faces were seen and recognised at Messrs. Bastian and Taylor's, and how John King had appeared with his wonderful light. Some of the lecturer's narrations excited smiles on the part of the audience; but when he told how, in the company of Mr. and Mrs. Everitt, persons of irreproachable integrity, having no possible object in deceiving their friends, he witnessed spirit-lights, enjoyed the wafting descent of luscious perfumes, the spirit talking for some time by the direct voice, the company listened evidently with a deep attention and interest; though when he went on to state that he in broad gaslight had witnessed a chair come up from the side of the room without human contact, there was an evident look of incredulity on the part of many of his hearers. Turning to the question of the value of Spiritualism, even granting it to be true, he stated that the *cui bono*, to his mind, was really to be found, first, in the circumstance that it had established what had hitherto been but belief, the absolute fact and knowledge of a life after death; and, secondly, that it gave to bereaved mortals the comforting reflection that they could hold communication with their dear deceased friends who had gone before. After a brief reference to the question of spirit photography, and directing attention to some specimens which were on the table, having been lent for

the occasion by the British National Association of Spiritualists and other friends, Mr. Ashton cleverly accumulated the evidence in support of the truth of spiritual phenomena, verified by a large number of eminent scientific, literary, and other gentlemen, asking the audience honestly to put the question to themselves whether in the face of such testimony it was possible to doubt that the alleged marvels really occurred. If his hearers were disposed to ask, as some honest men did, how it was that such manifestations were deferred to so late a period of the world's history, Mr. Ashton suggested that now was indeed the *fulmen* of time, for it must be granted that there had been no age in which revelation of the things of the spirit world and of the fact of our continued existence after the physical life was ended, so encountered the injurious tendencies of debasing materialism. He answered many popular errors and objections, expressed full faith that although Spiritualism might be guided, its growth would certainly not be arrested, and concluded amid warm cheering with an earnest appeal for honest and fearless inquiry.

At the invitation of the Chairman, some of the audience asked a few questions, which Mr. Ashton briefly replied to. As some of these questions seemed to imply a doubt as to whether there were anything supernatural in the alleged phenomena, the Chairman took occasion to mention the instance of Mr. Morse, who, having been brought up in extremely humble circumstances, with scarcely any education whatever, after coming under spiritual influence, was enabled to deliver addresses of a character which it was impossible that he should have given without supernatural help, and he also gave some particulars of interviews with Miss Lottie Fowler, when she told him circumstances connected with himself and family, some of which were absolutely unknown to himself, and were only confirmed by subsequent inquiry. These narrations, which were of an exceedingly interesting character, seemed to produce a considerable effect on the audience. A vote of thanks to the lecturer and the Chairman brought the interesting evening to a close; but we must not omit to mention that Miss Sexton kindly contributed to the enjoyment of the assembly by accompanying herself to two songs upon the pianoforte. It is sincerely to be hoped that the Brixton friends, having begun so well, will not relax their efforts to spread a knowledge of Spiritualism in so promising a neighbourhood.

In our advertising columns will be found a list of subscriptions to the "Harrison Testimonial Fund," until Monday last, since which date it is pleasing to state that several other friends have taken part in the matter. Further particulars will be published next week.

THE ANTHROPOLOGICAL INSTITUTE.—The opening meeting of this session of the Anthropological Society was held a few days ago, under the presidency of Colonel Lane Fox. In the course of a discussion upon "heredity," some amusement was caused by a gentleman rising and saying that the doctrine of reincarnation would explain many of the problems then before the meeting, and that as he was a medium, perhaps those present would like to hear what his "invisibles" had to say through him on the point. Col. Lane Fox then called him to order, saying that the Anthropological Society dealt only with people belonging to this world. Dr. George Busk, late President of the Royal College of Surgeons, said that the splitting up of the germs spoken of in the paper, might have been produced by much the same causes as the splitting up of the spirits for the purposes of reincarnation as mentioned by the medium. After the firing off of this joke the proceedings continued in their wonted order.

RECEPTION AT MR. FITZ-GERALD'S.—Last Tuesday night Mr. and Mrs. Desmond Fitz-Gerald gave a reception to the members of the Brixton Psychological Society, at 6, Loughborough-road North, Brixton, at which the following ladies and gentlemen were present: Mr. E. Dawson Rogers, Mrs. Rudd, Miss E. D. Poudner, Mrs. Maltby, Mr. and Mrs. Arthur Maltby, Miss Withall, Miss H. Withall, Mr. H. Withall, Miss Emily Fitz-Gerald, Mr. and Mrs. Edmunds, Mr. E. Parkinson Ashton, Mrs. Fitz-Gerald, Mr. Gray, Mr. Newton, Mrs. Gunyon, Mr. and Mrs. Earl Bird, Mr. Francis, Mr. G. R. Tapp, Mr. Deane, Dr. and Mrs. Sexton, Mr. C. D. Vesey, Mr. J. D. Warren, Mr. A. Franke, and Mr. W. H. Harrison. Not only did the members of the Brixton Psychological Society meet for social converse on the occasion, but it was Mrs. Desmond Fitz-Gerald's birthday, and Mr. Fitz-Gerald had left nothing undone to promote the entertainment and instruction of his guests. Microscopes and carefully prepared microscopic objects, coil machines, and so on, were among the attractions. The Misses Withall, both most accomplished musicians, entertained the company at the pianoforte during a portion of the evening, and Mrs. Fitz-Gerald gave some specimens of her own composition, "Go where the water gldeth," and "I remember," the latter of which was once one of the most popular songs of the day. Everybody present was made thoroughly happy, and the company separated at a late hour. Mr. and Mrs. Desmond Fitz-Gerald have fostered the growth of this young society by regularly giving up their drawing-room for its business meetings, thus relieving it of expenses and other difficulties, and Mr. Desmond Fitz-Gerald being recognised by the scientific world as a skilful electrician, has still further benefited the cause in the locality by giving his good name without hesitation to the unpopular truths advocated by the Brixton Psychological Society.

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Martin B. Smith, Esq., 38, Great Russell-street, London, W.C.

Since the year 1869 Spiritualists have been indebted to Mr. Wm. H. Harrison for the excellent journal of which he is the editor. This journal has been a credit and strength to the movement in every respect. It has been printed in clear type and on good paper, and has been conducted with ability, caution, courage, and public spirit. It is hardly necessary to say that up to the present time the paper has been by no means self-supporting; indeed, during the first three years of its existence it entailed upon Mr. Harrison a very heavy loss, which he bore single-handed. This loss was aggravated by the fact that, in order the more completely to devote his attention to the *Spiritualist* newspaper, Mr. Harrison voluntarily relinquished a considerable portion (estimated, upon reliable information, at an average of not less than £200 per annum) of the income which he was deriving from literary work on the *Engineer* newspaper and other journals. Mr. Harrison has indeed done more than this, for during the past eight years he has given up one or two evenings every week to a practical observation of spiritual phenomena at seances. By his unwearied and intelligent observation he has been enabled to collect a mass of reliable information as to the facts and principles of Spiritualism, which fits him in the highest degree to be the editor of a newspaper devoted to the religious and scientific aspects of the subject.

It is a matter of notoriety that the *Medium* newspaper, which was inaugurated the year after the appearance of the *Spiritualist*, has been annually subsidized by large subscriptions, which its editor, Mr. Burns, has always called for as justly due to his exertions. Whilst we fully acknowledge the services which have been thus rendered to Spiritualism, we would call attention to the fact that no appeal to the public for help has ever, except upon one occasion, and that for a special purpose, appeared in

the pages of the *Spiritualist* for six years. The work was done, and the whole expense borne for three of those years by Mr. Harrison alone; during the last three years an annual sum of about two hundred pounds has been privately subscribed by a few friends, which has, doubtless, greatly relieved the burden upon the shoulders of Mr. Harrison, but this in no way touches the fact that Mr. Harrison has for years cheerfully submitted to a heavy pecuniary loss in order to supply to the movement a paper in many, if not in all, respects worthy of it.

The undersigned ladies and gentlemen are of opinion that it is not to the credit of the movement that this pecuniary loss should be borne alone by Mr. Harrison.

Had he appealed to the public for subscriptions, they would doubtless have been forthcoming, as they have been for some years past in answer to the appeals of the *Medium* ever since its establishment—but he has not done so.

It is proposed, therefore, that a subscription, in addition to the existing Guarantee Fund, shall be opened, which shall take the form of a testimonial to Mr. Harrison, and which, it is hoped, may to some extent, relieve him from the heavy sacrifices which he has made in money, time, and work in the interests of Spiritualism.

All subscriptions to this fund will be payable on the 1st January, 1876. Friends desiring to contribute are requested to send in their names to Martin R. Smith, Esq., care of Miss Kinsbury, 38, Great Russell-street, London, W.C.

#### LIST OF SUBSCRIPTIONS TO NOVEMBER 15TH,

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**LOST HAT.**—At the recent Conference of Spiritualists, a gentleman took away the wrong hat by mistake. Will he kindly return it to 38, Great Russell-street, where his own hat awaits him?

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