

THE MEDIUM & DAYBREAK

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

37TH ANNIVERSARY OF SPIRITUALISM. SOIREE AT CAVENDISH ROOMS, LONDON.

Wednesday, March 18th, 1885.

The attendance far exceeded expectations. People will not procure tickets in advance, so as to allow due provision to be made, and nearly double the number came to tea that were expected. What was required was readily obtained, and all were satisfied. There was an early attendance of many friends, which enabled tea to be commenced promptly, and before the time for commencing the programme, all had been seated in the hall, and the proceedings went on without delay.

It was the first general tea-meeting of London Spiritualists that had been held for many years, Tea meetings may be considered by some rather "vulgar" but there is an element in the nature of man that responds to a social meal. To "dine" is the correct thing with a stratum of the people, but the social Tea is more convenient, less injurious to digestion, and capable of unlimited application. The provisions supplied by Mr. Dale were of the highest quality, and they were enjoyed to the full by all. A bevy of ladies, under the direction of Mrs Maltby, were indefatigable in their efforts to satisfy the crowds that beset them. One spirit seemed to be manifest through all.

Though our ranks have been greatly thinned during the last few years, yet it was refreshing to see such an assemblage of old friends, - faces familiar, yet wearing the impress of the advance that has been made in life's journey. There was much hand-shaking, introductions and pleasant social intercourse: that department seemed worth all the cost and trouble itself. It would be impossible to begin to point out prominent visitors. They were all well-known, as old and new friends. The mediums who have laboured for years in public and private wee present, as were also strong delegations from societies recently formed. From various parts of the country, and from all the continents of the earth there were representatives. It was a remarkable combination of spiritual forces, and the most delightful harmony prevailed.

The hall having been packed to its utmost capacity, and all comfortably seated, Miss Agnes Maltby ascended the handsome platform, decorated with plants and flowers, at eight o'clock, prompt, to play the opening pianoforte solo. This is the most trying task of an evening, as it takes considerable power to soothe the excited condition of an audience at the height of social enjoyment. Miss Maltby was unexceptionably fortunate in her effort. At the first sound of the instrument the meeting became silent and attentive, rewarding the fair artiste with a most hearty burst as she descended from the piano.

Mr J. Burns, in opening the program, said he had simply to explain why he occupied that position. A well-known lady, a few friends and himself had commenced a series of Sunday Services in that hall, and it was felt that

it would be agreeable to many to celebrate the Anniversary of Modern Spiritualism (accepting the date which was alone available in that hall), and possibly derive some benefit to the funds of the Sunday Services from the proceeds. It became his task to administer that meeting, and in the name of those interested in the work, he extended a most cordial welcome to all friends, from far and near, who had kindly favoured the invitation with a responsive presence. Thirty-seven years ago, what is called "Modern Spiritualism" had a beginning, and it was a matter for deep gratitude to observe the gigantic work which it had already accomplished in the world. It had revolutionised the scientific view held of the nature of man, and thus achieved a purpose in the highest domain of science, and which no other power could have effected. But more than this, it had been to millions a spiritual light and guide, teaching them the noblest of life's duties, and preparing them for that Life which is without end; it furnished the essentials of a true Religion.

Miss Jessie Dixon's cold would not allow her to sing the song selected - "Going Home" - one of the most popular songs of that day; but the substitute was rendered in such a way as to leave nothing to be desired.

A.T.T.P. was received most heartily. There were many inquires early in the evening as to whether he would be present.

Speech by A.T.T.P.

Ladies and Gentlemen, - In addressing you this evening, it is with a pleasure considerably enhanced by the fact that this Hall is as full as it can be. A meeting like this affords a full contradiction to those who say that Spiritualism is fast dying out. On the contrary, I say it is at the present time making greater progress than ever, Spiritualism does not seek converts by appealing either to men's fears or passions; it appeals simply to their reason, and unless a man, duly exercising his reason, can accept what the Spiritualists assert as the foundation of their belief, namely, a conscious immortality, and the power of communion between the soul out of the body with a soul in it, he had better not seek to join the ranks of Spiritualism. The tiny raps heard thirty years ago, at Rochester, in the State of New York, if not the commencement of a movement, which before long will permeate the whole civilised world. Spiritualism had existed since the creation of man. But man's mind has not been in a fit state to receive any such manifestations, either to suppress the fact, or make out that they had received communications from the Deity.

But the general advancement of intellect, if it has not brought about a general acceptance of the facts of Spiritualism, has enabled men to make known their experienced without fear of either gibbet or faggot; the only weapon the Spiritualist has to meet is that of ridicule. I ask why he should be ridiculed? Almost every religion that the world has ever seen, has a belief in

immortality of some sort or another, Spiritualism alone teaches an *actual* and rational immortality. It does not pretend to give the Paradise of the Mahomedan, or the equally fanciful immortality of Christianity, in which the chosen few are to spend eternity in singing everlasting Hallelujahs, and the vast majority are to be doomed to everlasting torture; but it teaches that as you sow in earth-life so shall you reap in eternity; that the soul forms its individuality in earth-life, and in eternity is ever progressing upwards and onwards. It teaches that no wrong can be committed in earth-life without a due expiation either in earth-life in time, or in eternity, but that no one, not even the greatest sinner that ever existed, will suffer everlasting punishment. Spiritualism is the Religion of Self, not of Selfishness! It teaches man to rely on self; to work out his destiny by and through self; not relying on vicarious aid - by vicarious suffering. It teaches that man serves his God in no way better than by living according to the laws of nature, and doing all that lies within his power to relieve the burden of his fellow-men. I would not have Spiritualists to be impatient at the apparently slow progress it is making; its progress can only go on as men's minds are fitted to receive it. What we, as Spiritualists, have to do is to agree among ourselves; to sink all minor differences, and to stick to the simple fact, that man's life is eternal, and that under certain conditions the life in Eternity can communicate with the life in Time. Spiritualism must be catholic, because it is founded on truth which never dies.

Mdlle. Catalina Gomez sang "Creation's Hymn" with fine expression, followed by a song from Mr. Donaldson. Miss Wade sang "A Dream of Peace" and Mr T. Everitt was called on, as being one of the pioneers of mediumship, through the excellent powers of Mrs Everitt.

SPEECH BY Mr. THOMAS EVERITT.

Dear Friends, - We have met to commemorate an event, the importance of which, to the whole human family, no one can overestimate; no one can foretell the ultimate result of the wonderful and inexplicable phenomena which are taking place throughout the civilised world at the present day. The great progress the Movement has made during the last 37 years argues well, we think, for the future triumph of those glorious truths, over all opposition and prejudice, over all scepticism and materialism. This movement undoubtedly supplies a want which a large portion of the human family is yearning for, and nothing but communion with the dear departed will satisfy this burning and longing desire; and we think it is only a very natural conclusion for us, the offspring of a wise and loving parent to come to, in supposing that when our heavenly Father say it safe to permit intercourse between the inhabitants of the two worlds, he would grant that blessed boon; and we also think that this privilege is now, if it has not always been, the birthright of all his children.

If you have any doubt about the necessity for such communion, and bear in mind, "Man's necessity is God's opportunity", look around and see mourners' heads hung down like bulrushes; look at that sad, pale face, listen to the sorrowful tale of her widowhood, and see the big

scalding tear-drops chase each other down her furrowed cheeks, as she tells of her bitter woe, of her lonely situation, her sad condition, - and say, is there not the necessity for a loving parent to permit the full assurance and knowledge of a re-union of loving hearts.

It is true the clergyman calls and tries to give consolation, by telling her that her husband shall rise at the last day, when the general resurrection of the dead shall take place: but this doctrine of the Church, of the resurrection of the dead at some future day, is contrary to common sense, and can offer little or no present consolation to her aching heart. It does not meet the necessity of her case; but now make known to her the fact that her loved one still lives and loves her, and that it is possible to hold communion with him, she at once sees that this is a very probable truth, and at the same time a very common sense view to take of the subject. Straightway her tears are dried up, her hopes revive, the springs of life flow afresh; now there is joy, happiness, and smiles. The dark clouds which rested upon that sad face, like some incubus, have been dispersed by the light of truth, which has been revealed to the mind. This picture is by no means overdrawn, for where photographs exist of the same person in these two different states, you would hardly recognise that it was the same being. Is there not, then, the necessity for intercourse with the departed? And if there is the necessity, doubtless the all-wise Father will supply the want.

I shall never forget the sight I witnessed some years ago, when walking in the cemetery at Nottingham. A funeral cortege passed along. I followed with a view of listening to the burial service, and soon perceived who had sustained the loss: a pale face and red eyes bore the evidence of her deep sorrow. The service commenced, and the sighs, sobs and cries increased, until when they were about to lower the coffin into the grave, she rushed forward, crying out, "Oh! You shall not put him in! You shall not put him in!" The service was stopped, the Doctor came forward and threatened to have her removed if she did not restrain herself. Oh! How my heart ached, and how I wished that I could speak to this poor, bereaved creature, about those beautiful truths derived from our own experience, for with us there is no uncertainty. It is not, perhaps, peradventure, or it may be so. This is not the language of experienced Spiritualists: we can speak from personal knowledge and intimate experience, that our loves ones still live, and by giving them the conditions they will prove to you their continued existence.

I will now relate an experience which I have recently had with Mr. Eglington, and it will be in perfect keeping with the objects of this meeting, as it shows the wonderful un-foldment of these mysterious manifestations since 1848, or since the earliest experience of the oldest Spiritualist present. You know, in those early days, we used to be delighted with the tipping of the table or tiny raps. [Mr Everitt gave a minute account of the appearance of a large quantity of fine fabric or drapery, which came into view near to Mr Eglington, in a light sufficiently strong to tell the time by looking at a watch. Out of this fabric a human figure was evolved, which walked about the room, and could be closely

scrutinised, so that Mr. Everitt described the features accurately, It ultimately led Mr. Eglinton into the cabinet.]

In conclusion I will just observe, that when the human mind gets hold of a truth, more especially such truth as we are rejoicing in to-night, opposition helps to spread the knowledge of our belief: it cannot uproot it, it cannot stop its onward progress. This truth, arrived at from experience, has entered into the very soul of our being; it cannot be eradicated, having also become part and parcel of the life of hundreds of thousands of our fellow beings. Therefore opposition is futile, falling upon our experience "like water upon a duck's back," hence, you might as well try to drag the sun from the firmament with a shepherd's crook, or roll back the mighty ocean by the flap of a butterfly's wing as annihilate a truth so dear to our hearts as Spirit-communion.

Master Sydney Richardson charmed all with a humorous song - "No, Sir!" which he sang with very good taste. He was followed by Dr. J. Commodore Street, who was introduced as a representative from America. The meeting contained not a few worthy American representatives, but Dr. Street had arrived that afternoon from Boston, and as he was a "Metaphysician" of the type so popular just now in the Eastern States, there would be a special interest in hearing him.

SPEECH BY Dr. J. COMMODORE STREET.

Ladies and gentlemen: Friends and brethren of Spiritual Light, - About thirty-seven years ago, a tiny rap in New York state, America, startled the world. Some men hurried away from it in fright; others hastened to it. Still the little invisible knock remained, and proved to be the dawning light - only an old, old knowledge made new. It had, in its past glory, been the light and wisdom of Greek Truth; again, for more than two thousand years, it was the Egyptian's guide: a living truth - if a man dies he lives again. Many of our Christian brothers chant each Sabbath: We believe in this, we believe in that, we believe, we believe! No Spiritualist need say believe. A true Spiritualist always knows: we know Immortality to be a truth and a fact. Spiritualism is, indeed, a question of experience not argument. We are apt, brethren, to argue too much from outward effect, with too little knowledge of the cause.

Your American cousins also have their faults. In the States, everything begins and end with money. Our lives are one vast hurry of per cents and discounts. But to blunder and to try again in the hope of ultimate success. Your friends in America send across the seas a fraternal love of Spiritual Light; and I to-night greet you, not alone in body, but also in spirit.

At the laying of the corner stone of our new and beautiful Temple, in which I had the honour to be chosen as one to take part, we received our first warm greeting from old England, from Judge A. T. T. Peterson; and to me it has been a pleasure indeed, again to grasp his warm hand this evening.

Being called on to speak as an exponent of Metaphysics, or power of Mind and Thought over Matter, I have found it of much potentiality; and it is at the present moment quite the fashionable thing in Boston

society to become a student of Metaphysics, which is only the pioneer of fine Mediumship. I have had the pleasure of witnessing grand results from it. It is the great knowledge of knowing thyself. Each student is agreeably surprised a learning of the wondrous powers which lie back of his own littleness. Learn to know thyself!

Dr. Street related a remarkable experience he had, showing that there are loving intelligence's at work in this movement. It was of urgent necessity that he should embark one evening by a river steamer. When about to start he received a spiritual warning not to go. At great sacrifice he obeyed, but he saved his life, for the steamer was destroyed by fire that same night, nearly all on board perishing. In conclusion he said: Thousands of years ago there was engraved on the mighty wall of Karnak, in Egypt, Love in the Secret of Life. Again Christ came and reminded his brethren of a new commandment: love ye one another. Spiritualism only re-echoes the old story: Fraternal Love. And I would say to you my brethren: Open wide your hearts of love to the creative light of Nature, and, the absolute love to do good fro the sweet sake of doing good, and you will find your short life on earth a grand repose, redolent with the Absolute Love. A light and glory to your age, your years will be a rapturous song of charming melodies; and you will not be left in your old age to pine alone amidst the dreary deserts of mortal existence!

A special feature of the evening was the recital of the pathetic "Prince Arthur Scene" in Shakespeare's King John, by Miss Agnes Maltby. It was delivered with great power.

Mr. Thomas Shorter was introduced as probably the first English author of a work on Spiritualism. Over a quarter of a century ago he commenced his editorial labours on the Spiritual Magazine, which continued till the failure of his eye-sight compelled him to retire. Having been assisted on to the platform, Mr. Shorter evoked much sympathy. He concluded with a burst of impassioned eloquence, which quite stirred up the meeting.

SPEECH BY Mr. THOMAS SHORTER.

I was glad to learn from the opening remarks of our chair-man, that our celebrations to-night, of the 37th Anniversary of Modern Spiritualism, has incidentally the further object of aiding the Sunday Services that are held here. That is giving to our meeting what I think it desirable that our meetings should always have: a pointed, practical and useful application. A preliminary word as to these Sunday Services may not be out of place.

I remember, some twenty years ago, the inauguration of the first regular series of Sunday Services held in connection with Modern Spiritualism in London, at what was then the Polygraphic Hall, near Charing Cross. They were conducted with much earnestness and eloquence by Emma Hardinge (now Mrs. Britton), under the designation of the Spiritual Church. On the return of that lady to America, her place was ably filled by Dr. Peebles, and a series of Sunday Services under the management of our worth chairman was commenced here, conducted chiefly by Dr. Peebles, and these Services have been continued either here of elsewhere, but chiefly here, with

little intermission from that time to the present. Those who have been privileged to attend these Services, can best appreciate their value in arresting the attention of visitors and exciting enquiry, by furnishing an exposition of our Spiritual Philosophy, and of that liberal religious thought which in our day especially is so greatly needed. It is therefore peculiarly appropriate to celebrate this Anniversary of Modern Spiritualism, in a place so long and honourably associated with it.

I am not about to rehearse the event we celebrate to-night: that is now an old and oft-told story, and I will not weary you with its repetition. But it may be well to consider a little its significance and value. Why do we deem it worthy of celebration? Why is it commemorated not only here but in so many large towns throughout the land, in most capitals of Europe, throughout the length and breadth of the vast Republic of the West, and in the towns and cities of the Southern Hemisphere? Modern Spiritualism may be described as the advent of a new and mighty out-pouring of spiritual power upon the world; the flinging with the gates of the Spirit-World for the free and open communion of its citizens with humanity upon earth; the affirmation and proof of Immortality. You have been truly told to-night that the immortality of man is no new doctrine; it is indeed older than history. What then is the distinctive value of its reassertion in Modern Spiritualism? Chiefly this: it proclaims the old Gospel in a form and with evidence suited to the needs of our world today; placing it on a broader and surer basis than before; adding knowledge to faith. Previously, the immortality of man had been held as a philosophical speculation, an inference from metaphysical argument, an article of religious faith handed down by tradition in ancient records and upheld by church authority. But these bases of belief were now felt in an ever-increasing degree to be precarious and insecure. At this age of science, man demanded proof more relevant than this, more certain than doubtful probabilities, more in harmony with the methods and demonstrations of modern Science. The current philosophy and theology were alike impotent to meet these demands. The philosophical argument was assailed, the metaphysics controverted, the light of tradition had grown faint and dim, faith was reeling under heavy and repeated blows; already the philosophers of Materialism were waving their banners and pealing their trumpets for the victory they believed themselves to have achieved, when they were assailed from a new and unexpected quarter. Modern Spiritualism met the Sadducees of science on their own ground and defeated them with their own weapons. It appealed to clear, plain, palpable fact. It proceeded on the accepted lines of inductive philosophy and experimental investigation. It verified its demonstrations by new and varied experiments; by close, careful, accurate observation, repeated again and again by independent, competent investigators. It could not be silenced by derision: it would not be laughed out of court; more than all, it could not be extinguished by science; the extinguishers even began to catch fire. Then began to be witnessed a spectacle amazing to gods and men: these enlightened philosophers of the 19th century and the age of reason, who denounced the bigotry and persecution of the churches, and claimed to be champions of free-

thought and liberty of conscience, turned pale with passion, began to use bad language, and call their opponents hard names. Not content with freely employing the vocabulary of abuse, in their helplessness and rage they invoked the aid of the civil power, to put down by force what they could not disprove by argument: they might punish, but they could not convince. The spirit of sanhedrim and synagogue was reincarnated in a new form and under another name, but it was the old, old story repeated over again; the conservators of established opinion banded to crucify, as a malefactor, the new heresy they so greatly dreaded. A little knowledge of the past, a little experience of human nature, might have assured them that their efforts must out of necessity be futile. If the new doctrines were false, it needed no revival of obsolete laws with the infliction of fine and imprisonment to dispose of it. If it were true, how could they hope to succeed against it? Would the sun stand still at their command? Could truth be arrested by their anathema, or would it accommodate itself to their convenience? No! Truth is unchanging and immortal: the eternal years of Gad are hers, while the fleeting forms of human opinion pass away and perish.

Spiritualism will go on, as it has gone on, conquering and to conquer: it appeals to the reason and the heart of man, and these respond to its appeal. Its foundations are laid broad and deep and sure. The waves of Scepticism may beat against it, and the winds of Controversy may rage around it, but it is built on the rock of Eternal Verity, and no power on earth shall ultimately prevail against it!

Mr Dawson Rogers received a very cordial invitation to take the platform and say a few words, it being remarked that he had delivered a discourse on that platform upwards of fourteen years ago, soon after the Sunday Services were first established there. That gentleman quite readily accepted the invitation.

SPEECH BY Mr. DAWSON ROGERS.

Mr. Dawson Rogers, in alluding to his unexpected appearance in that position, said he did not offer adverse criticism on Mr. Burns, but he thought he had made a mistake in asking him to speak on that occasion. Mr. Rogers spoke of Mr. Burns' adherence to the work in adversity; he feared he had not had much prosperity, in the worldly sense. He and Mr. Burns had gone in opposite directions; and in recalling the fact that Mr. Burns differed from him, he also remembered that he equally differed from Mr. Burns. In that meeting he experienced a freedom of feeling which he had not met with elsewhere. He spoke of certain societies to which he belonged, and a paper with which he was connected. Then alluded to Mr. Eglinton's mission to Austria, and that he had had the most remarkable materialisations in Vienna, his visit having been crowned with success. As to the vivid description of materialisations which Mr. Everitt had given, the recital would have the effect of stimulating a desire which could not be gratified, as Mr. Eglantine had resolved to sit for materialisations no more, the effect on his vital powers being very serious. The slate writing was equally convincing, and could be demonstrated to a much greater number of people than the materialisations; hence Mr. Eglinton had resolved to

husband the resources of his valuable mediumship in such a manner as to enable him to do the most good with it. But Mr. Everitt need not have gone from his own home to find most remarkable instances of spiritual phenomena. Mrs. Everitt's great power as a medium were too well known to require description. Those who desired to received the light of spirit teaching on any matter that weighed upon their consciences, might converse by the hour with Mrs. Everitt's spirit-friends, in the direct voice, and discuss with them as they would with a wise and obliging friend in the body. Mr. Dawson Rogers spoke in a cheering way of the great progress which Spiritualism is making; but we have recorded as much as we can from our notes. (No tape recorders in those days. J.H.H.)

SPEECH BY Mr. J. BURNS.

Mr. Burns said he thought the speech which they had listened to, was evidence that no mistake had been made in calling on Mr. Dawson Rogers; but lest it might be imagined that he had taken an unwarrantable liberty in the matter, he would say that several friends had repeatedly intimated that Mr. Rogers should be called upon to speak; and he understood that he had something to communicate to the meeting. He very much objected to his personality being introduced on such an occasion, for such was not the object or business of the meeting. He was simply "stage manager" for the evening, and in performing these duties he was not more than any one who occupied a seat in that assembly. The reason why there was such a comfortable, easy feeling in that meeting was, that they were not a "society." There were no dictating superiors, there were no "members" and non-members. They were all alike: there was nothing to divide them, and set them at variance with one another. The result was palpable to all. He considered that certain "societies" had been the bane of Spiritualism in London. As soon as the Cause assumed such popularity that there was money in it, a society started up, not to do spiritual work, but to get hold of the moneyed people, and thereby to embarrass and impede those who were in need of the sinews of war, because they carried on the war. These London Societies collected all the money they could, and when they became bankrupt, they, like the birds, moulted, came out again in new feathers, and began the same game over again. When public confidence and public support was once more exhausted, the moulting process was renewed, and how long that would be continued in the future he did not know. Evidently the progress of Spiritualism did not depend on that sort of thing, for it went on its own way, without being helped or hindered by those tactics. The only way to help the Cause was for individuals to prepare and devote themselves to be the instruments of spiritual work. That was how the Cause had been worked, and there was no other way. For a party of men to set themselves up, that they would do some indefinite spiritual work if they got an indefinite sum of money, was immoral: they never did the work, public confidence was hurt and the Cause suffered. Men should be reimbursed after they did spiritual work, and not feed in advance. If he asked the public for cash for spiritual work, it was because he had furnished certain public conveniences which were of use

to the Cause generally, and to certain sections in particular: the Cause had used him as their agent, and therefore it was in honour and honesty bound to support his work, or remain under the imputation of failing in fulfilling a manifest duty. He said these things in no spirit of personal feeling or fault-finding; and on such an occasion he know of nothing more expedient than to candidly consider what was for the bane or benefit of the Movement. He had spoken from the facts of experience, and would have failed in his duty had these things not been said.

The evening was now far spent, and those who lived at a distance had to leave. The greater portion of the audience was desirous of hearing the remainder of the programme. Miss Jessie Dixon sang "The Fishermaid's Good Night," in her usual efficient manner. Miss Wade made a marked success in "Good-bye." Middle. Cataline Gomez sang "Auld Robin Gray," rendering the peculiar national feeling in a manner attained by few. The closing item was Master Sydney Richardson's "Yes Sir!" and he was again received with enthusiasm.

Mr. Donaldson moved a vote of thanks to those, who by their services in various ways, had rendered the evening such a pleasant success. Mr. Towns seconded, specially adding the name of Mrs. Maltby. The motion was carried with much sincerity, a friend in acknowledgement stating that the lady who had been named was amply rewarded by the satisfaction which could be read on each face.

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I have found typing this text interesting and reminiscent of the "Good Friday Rallies" held in the Oxford area.

The most interesting thing to note, however, is the date of this publication which is just over 100 years ago. Have we really got anywhere since then?

John H. Hardaker. May, 1995.