

*A. W. S. 1866.*

*Croft Lodge Cambridge*

*F. Chana*

*Jan. 24. 1868*

# EXTEMPORANEOUS ADDRESSES

BY

EMMA HARDINGE.

SPOKEN AT THE

WINTER SOIRÉES HELD AT HARLEY STREET,

LONDON, 1865.

---

LONDON:

PRINTED BY THOMAS SCOTT, WARWICK COURT,  
HOLBORN.



TO  
MRS. BENJAMIN COLEMAN.

---

MY FRIEND,

WHOSE outstretched hand was amongst the first to welcome me to my native land, whose gentle words have ever spoken peace, whose kindly smile has been my sunshine in my hour of gloom; accept this Volume's offering in memory of the hours together passed in sweet communion, or sharing each the sacred cup of life which angel hands presented us, drawn from the eternal source of life and light, of which these pages are the faint reflection. That they may bring to you sweet talismanic memories of the cherished past, and in life's dim twilight hour reflect the fading sunshine in unnumbered stars of promise, heralds of the coming morning of eternity, is the heartfelt wish of

Your Friend in Faith and Truth,

EMMA HARDINGE.

MANOR HOUSE, CHELSEA,

*January, 1866.*



Digitized by the Internet Archive  
in 2014

## P R E F A C E.

---

THE Addresses comprised in this Volume owe their origin to a series of *conversazioni*, held in the early part of the present winter, for the purpose of affording opportunities of profitable social intercourse to a number of ladies and gentlemen interested in psychological and kindred subjects. It was originally contemplated that papers should be read and informal discussions taken on these occasions, upon points of general interest bearing upon such questions; but the opportune arrival in this country of Miss EMMA HARDINGE, a short time before the first of these meetings was appointed to be held, and the very kind and handsome manner in which she was good enough to place her services at the disposal of the Committee, induced them to dispense with the original plan, to which the popularity of her Discourses rendered it unnecessary subsequently to recur. The profound interest which these Addresses excited was speedily evidenced in the numerous accessions which took place to the number of the original Members of this little Society; and in the desire manifested for opportunities for the introduction of friends; until the rooms became sometimes inconveniently crowded, nearly two hundred persons having on some occasions been present.

For the convenience of Members desiring to know

what had taken place on any evening on which they might have been prevented from being present, or to introduce their friends to some Address in which they might have been more particularly interested, the services of a skilled short-hand writer were engaged, by whom each Address was taken down verbatim on delivery. They were then, from time to time, printed,—and having been collected in the present volume, are now offered to the acceptance of Miss HARDINGE, by the ladies and gentlemen to whom she has given so much pleasure, as a little memorial of the evenings so agreeably and profitably spent in her society, and with sincere good wishes for the successful prosecution of those efforts in the cause of truth and human progress, to which they feel assured that, with earnestness of purpose and singleness of heart, she is devoting the remarkable gifts with which she has been endowed.

It will be perceived from the preliminary observations of the gentleman by whom Miss HARDINGE was introduced to her first English audience, on the 6th November, 1865, and to whom is due all the credit not only of having originated these interesting gatherings but of having carried them through to a successful issue, that it is claimed by this lady that her public addresses are delivered without premeditation, and that they are the utterances of spirits by whom she is influenced, and whom she has the power of recognizing.

The daily accumulating evidences of the very general existence at the present day of the faculty of perceiving and conversing with spirits, will relieve

those who have had much practical experience of spiritual phenomena from the exercise of any extraordinary degree of faith in the recognition of such a claim. As an evidence, however, of the integrity of these allegations, it is proper to state that, with the exception of three instances, in which the subject of the Address for the evening was suggested by Miss HARDINGE in elucidation or continuation of one already delivered, the subject of each Discourse and the Questions with which they are interspersed were selected by the audience, and were not communicated to her until she came forward to receive them.

If it had been contemplated, in the first instance, to form a book of these Addresses, an attempt might possibly have been made to arrange the subjects in a somewhat more orderly sequence, so that the connection, from step to step, between the more external and more interior phases of the subject of "Spiritualism" to which they all related, might have been made more readily apparent to persons less familiarly acquainted with the subject than the great majority of the ladies and gentlemen present. Such a plan, however, formed no part of the object of the Committee: the subject of each evening's Address arose from time to time, spontaneously; and that which seemed most likely to be of general interest was adopted.

At the same time it is believed that, viewed as a whole, a consistent, and well-harmonised body of principles, will be found to characterize these Discourses. The philosophy of the "Spirit Circle and Spirit Mediumship" which formed the subject of the

fourth Address, as introducing the phenomena by which, in the first instance, evidence is obtained of the existence of unembodied intelligences, capable of comprehending and communicating with us, would naturally suggest the enquiry to which it is the object of the second Address to offer a reply as to "the basis of the connection" between the two. The nature of the intelligence which we term "Spirit," with which we are thus connected, and the place or condition of that portion of it, with which such connection may be supposed to be most immediate, is sought to be explained in the sixth and seventh Addresses, entitled "What is Spirit?" and "Hades." These would lead naturally to those speculations as to the nature and consequences of the orderly or disorderly development of the powers now manifested of communicating with this intelligence, which are sought to be elucidated by the third and fifth Addresses on "Witchcraft and Necromancy," and on "Ancient Magic and Modern Spiritualism." While the first Address—"In what particulars are the teachings of Christianity and the facts recorded in the Gospels elucidated and confirmed by Spiritualism?"—exhibits the speaker's views on the evidences existing of the harmony of the whole, with that Divine System which is the infallible touchstone of spiritual truth; and by which all teachings of spirits, embodied or unembodied, on spiritual things, can alone be justified or condemned.

The scientific explanations suggested by Miss Hardinge in reference to these phenomena, can only be tested by a careful examination of the facts, and

of the philosophy to which they appear to point. It is believed, however, that the views expressed are in substantial agreement with the conclusions of the most advanced thinkers—of those who have devoted themselves to experimental investigations on the subject; and that they are also in general harmony with the statements of Swedenborg, whose writings afford perhaps the best means of testing discoveries in that spiritual science of which he has up to the present time been perhaps the only thorough and authoritative exponent.

For the theological element in these Addresses, a deeper and more conclusive test is provided. Facts afford evidences for philosophy; but theology can only be tested by fruits. The claim which, with more or less distinctness, is advanced in all these Addresses, and more especially in the first, that Spiritualism is the manifestation of God in the spirit, as Christ was the embodiment of God in the flesh, is one that can only be judged by the fruits of such manifestations: “every tree is known by its fruits.”

If, by them the meanest and most material of us are enjoying a certainty of truths which many Kings and Prophets among men have yearned to know and have not known; and things hidden from the wise and prudent of the past are being revealed even unto the babes of to-day;—If, through these manifestations the sting is being withdrawn from death by means of the knowledge which they are affording of its nature; and the grave, through them, is now known to enjoy no victory over the being which it possesses not the power to control;—If, by the information which they

are the medium of affording, a perception of spiritual things is accorded to many who, before, were blind and unable to recognise them; and the power of progression in spiritual life is now through their means enjoyed by others, who, from want of it, were standing, halt, in impotent despair;—If, by the lightning flash, cast by the experiences of Spiritualism upon their own degraded natures, the unclean are being purified and cleansed; and those whose ears the spirit of grossness had closed to spiritual truth, hear now with gladness, through manifestations adapted to their condition, words which the Apostles had been in vain trumpeting at their hearts for centuries;—If all the attributes of life are being restored to the dead of soul; and the poor in Faith are having preached to them through the same medium the glad tidings of the Kingdom of Hope;—if these things be, as it is claimed they are,—surely blessed are they who shall not be offended in these developments by which the advent of the Spirit of Truth, which is also the Spirit of Comfort, is thus permitted to be inaugurated in our midst.

ALFRED A. WATTS.

24, GROVE TERRACE,

HIGHGATE ROAD, N.W.,

*3rd February, 1866.*

# ADDRESS

BY

## MISS EMMA HARDINGE,

DELIVERED AT THE

WINTER SOIREES, LONDON, NOVEMBER 6, 1865.

---

---

THE first of the private Winter *Soirées* proposed by Mr. Benjamin Coleman, was held on Monday, the 6th of November last, when a crowded audience assembled to hear an address from Miss Hardinge, the first she has made in England.

Mr. Coleman, after explaining the objects of these social gatherings, said that having succeeded in bringing together so large an assemblage comprising many who have devoted their talents to the dissemination of the great truths of Spiritualism, he considered that he had done his share in the work by laying the foundation of a movement which, those who are really in earnest, will not fail to maintain. Up to that moment he had acted on his own responsibility, but in future he would be assisted by three other gentlemen, who, with him will form the committee of management.

He hoped to see these gatherings conducted in an earnest search for religious and scientific truths, and with a desire to contribute to each other's pleasure and instruction—that much as some may know of psychological and kindred subjects, there is yet an illimitable field, and he was sanguine enough to believe that by these discussions, some points in psychology and natural philosophy may be illumined, and that too, even in the absence of those who consider themselves recognised authorities on such subjects.

Before he introduced Miss Hardinge to the company, Mr. Coleman remarked that she had the reputation of being one of the most powerfully gifted speakers who have as yet appeared as exponents of the Spiritual philosophy. He stated that she speaks in what may be termed a semi-trance state, and that she says she is guided and influenced in her speaking by spirits whom she recognises. She speaks without preparation, and would that evening take for her discourse any subject upon which the company might decide.

Miss Hardinge was, he knew, highly esteemed in America for her private worth and philanthropic labours, and he did not doubt but that the company would be ready to greet her with a hearty welcome.

At the conclusion of Mr. Coleman's address, Miss Hardinge was escorted by him to the platform amidst much applause, when the following subject, which had in her absence been proposed for her discourse by Mr. Watts and adopted by the company, was placed in her hands :—

“IN WHAT PARTICULARS ARE THE TEACHINGS OF CHRISTIANITY  
AND THE FACTS RECORDED IN THE GOSPELS ELUCIDATED  
AND CONFIRMED BY SPIRITUALISM ?”

Your question answers itself. For Christianity is Christ, the Spirit, the Divine Spirit; the Spirit of our Father, made most manifest through his Best Beloved. “In what particulars are the teachings of Christianity and the facts”—ay, mark! “the *facts* recorded in the Gospels, elucidated and confirmed by Spiritualism?” Christ, the founder of Christianity, came in obedience to the Voice of the Spirit, of that Spirit which had said, “Let there be light!” When gross darkness covered the earth, and there was no light; when the broken-hearted and down-trodden monumental people of Judea, selected to perform a drama in the page of history, such as no other people were ever called upon to perform; when these were in their hour of deepest darkness and woe, that Voice sounded down the corridors of times past, whose echoes shall be heard for ever and ever saying, “Let there be light!”—that Voice which has called into existence the fiery blossoms of the sky, marshalling the stars in squadrons, and arranging them in glittering armies, until the dark canopy of space is written over with their radiant scriptures;—that Voice answered the call of the captive, and responding to the prayer of the desolate said, “Let there be light”—and Christ the Spirit came. “We knew he would come,” said the soul within man; “for the day had come when there was none to save.” In the midst of the gloom that had overspread the East, in its last dying hour; in the days when the power of the Orient was broken, and already the dawn of a new dispensation—the morning of a new era in civilization—was dimly looked for in the direction of the Northern and Western worlds,—then it was that Christ, the Spirit, came. He came in obedience to a Spiritualism which has overlaid the ages; He came with the Advent of angelic promise and angelic apparition; He came in the midst of obscurity, in the still, small voice of the Spirit that never speaks to you in the whirlwind, or the earthquake, or the storm,

—the rending of the rocks, or the roaring of the tempest,—but in the low murmuring tone which is only heard in the depths of the human heart. Thus did Christ, the Spirit, come: and thus dawned Christianity, even like an atom which you first perceive among the nuclei of the skies, apparently only a mere monad of matter, but which aggregating unto itself more and more atoms, becomes first the flying spectre of the firmament—the wild erratic comet—till bound within the circle of eternal law, the atom's growth reveals at last the form of the obedient satellite you call this human world.

In pointing to the analogy that exists between the great physical and spiritual laws of Earth, together with the modes in which they act, I have sought to shew you that all that man has called the supernatural, and classes as miracle, is but the out-working of an harmonious plan, which the mighty Spirit reveals through eternal laws; and the Spiritualism at which you marvel, and the Christianity before which you bow, are but parts of the same divine law and alternating life of order, which ever sees the day spring out of the darkest night.

Now turn to the *facts* recorded in the Gospels. This Spirit Christ of whom you ask; this man of sorrows, child of the people, reformer of the highways and byways, this rejected and scorned of men! by what power does He, once lifted up on the cross of suffering and shame, compel all men to bow unto Him? What are those facts that made Christ the Spirit, God the worshipped? I answer, *the facts of Spiritualism*, for there were in His ministry, precisely the same character and phenomena as those which (subject now to human observation and modern interpretation) you call "Spiritualism." First, note the action of the wondrous power of magnetic life, which, flowing through the human form, and projected by the spiritual power of will upon another, becomes "the gift of healing." There was the clairvoyant eye, which pierced the gross atmosphere of earth, and beheld the angels that the Jews saw not; the spiritual ear that heard the voice which sounded as "thunder" in their ears. There was the power of prophetic vision, which gathered up the fragments of causation in the past, and strung them in one long chain of eternal law, connecting present events and the distant future, until the eye of the heaven-instructed seer could behold far down the stream of time, that the day should come, when He, "lifted up on the cross" of suffering, should lift up all men unto Him. There, too, was the power whose wonderful results engage even now our thoughts this night, and make us pause in dim uncertainty, to search those lines which to some appear to separate, to others to unite the strange and phenomenal spiritual life of the past, with the movement vaguely known in the present

day as, "Modern Spiritualism." Yet, in the close analysis of what that power reveals in the present day, and points to in the past, we judge that the basic law by which each was and is produced, is absolutely one and the same, and that both can be referred at last to the science known as *Chemistry*. By Chemistry, man learns through scientific processes, to dissolve and re-compose in changed form, every existing atom. Time, instruments, and material processes alone are asked for the chemistry of science to accomplish these results. To the Spirit (whose knowledge comprehends all laws revealed to man) such chemistry is possible, and truly is achieved, *without* the lapse of time, or the aid of human science yet known *as such* to man. Such power, it was, that acting on the elements of matter, extends them to satisfy a multitude;—to change the suffering form worn by disease (through the chemistry of pure magnetic life) to rejoicing strength and health;—to procure the miraculous draught of fishes; to transfigure the humble garments of the houseless wanderer into raiments of dazzling white;—and to change the man of sorrows into the likeness of some shining messenger from heaven, on the Mount of Transfiguration. Translated through the solemn utterance of dim antiquity all this is "Miracle"—in simple modern science, it is "Chemistry," requiring only knowledge to effect these changes; in modern spiritualistic phrase 'tis mediumship, or chemistry employing subtler forces to effect in yet more rapid time and simpler modes than man's, the self-same changes which man can make by science. To-day you listen to the tap, tap, of the electric telegraph of the soul; you translate into sentences that strange and grotesque form of telegraphy; you behold inscribed on the blank page the name of some beloved one written with no mortal hand; you feel the baptism of the falling water, you know not from whence; and the fragrance of flowers not gathered by mortal power appeals to your startled senses. You call this Spiritualism; and what is this but the chemistry of the spirit? It is the self-same power by which, through the eternal repetition of God's laws, all matter can be decomposed and re-composed, and all the facts of the Gospels, grand and sublime as they come to you, through the splendid veil of antiquity,—the entire of those miraculous acts, so called, each one of which seems in the glorious haze that surrounds the long-ago, as superhuman, and nothing short of God-like may be reproduced. I translate thus the power of Spirits through simple laws of chemistry, to act upon the forms of Earth, and to change the forms of substantial matter.

And to perceive the relations that exist between the ancient and modern powers of Spirit to produce phenomena of this character, I ask you only to remember the facts that have been made

patent amongst you, and to compare these with the recorded miracles of Christianity, and then determine whether the *external facts alone* present to you any evidences of powers that transcend the action of those departed spirits now in your own midst. Where is the difference? There is one which you have not questioned of here, and it is of this that I ask permission now to speak as an addendum to the question of the night. It is in the results of the individual action of Christ the Spirit, as compared with the aggregation of the action of the spirits of your own time, that the chief difference lies. It is, moreover, between the principles involved in the action of Christ, and the mistake that many make in the reception of modern Spiritualism, that the latter becomes a simple science merely,—the former a pure religion. Viewed now from the stand-point of the ages, you believe that Christ, came in obedience to the Divine mandate to establish an old but still new religion. Old, as a teaching of the primal laws of God manifested in the Gospel of Nature—but new to the Jews, the worshippers only of God manifested in law. You believe that Christ received power to sign His wondrous mission of divine work with the external phenomena which you call miracles. You believe that in these He stood alone; that, as incarnate Deity (deriving power from none but God alone) no age before or since can ever match the works He performed, nor the purpose He effected. Here, modern Spiritualists, many amongst you still take issue with the spirits. He said, “The works that I do shall ye do likewise, and greater works than these shall ye do, because I go to my Father,” *because I leave the mortal form, and, as a spirit, can enable you to perform greater works* than I do now through inspiration spiritually. Turn to the last chapter of St. Mark, you shall find there a distinct definition of the signs that shall mark the Christian. You shall find that those signs are facts—phenomenal facts. You shall find that Christ requires of His believers that they shall exhibit these phenomenal facts as proof that they are His followers. Eighteen hundred years have passed away and no single century of time has rolled on unmarked by these phenomenal facts. For six hundred years they were manifest in the action of the so-called “Early Christian Fathers.” They healed the sick, conversed with spirits, beheld in vision the past, the distant present, and the future, and they presented much of the evidences of that same power that Christ had promised to those who believed in Him. Time rolled on, and still there arose such men as Gregory Thaumaturgus, the mighty wonder-worker; but within five centuries after the Christian era, a decadence in the miracles of Christian churchmen gradually appeared, and then it was that those followers of Christ issued their interdict against the

performance of His solemn charge of signs and miracles *by laymen*, and certain Councils determined that it was not legal for laymen to lay their hands on the sick, nor to perform miracles, stigmatizing the same with the dreaded name of witchcraft. Then were the fires of persecution lighted; then at the stake, the rack, the fearful wheel, and dungeon, from the blazing pile and stake, where souls of martyrs "leaped to heaven from gory graves," all down the ages came the sacrifice of Christ's followers in the name of witchcraft. A new dispensation, you say is upon you, a new phase of phenomenal life is now before you, and you begin to classify it into something like an array of facts which you call Spiritualism. But when the children of this new dispensation give the very signs the Christian Master bade them, and within the sphere of God's will and law perform the work assigned them in the order of their being,—when they claim the great Christian teacher as their elder brother, and urge that by the universal law of phenomenal gifts that fall upon every one who is able to receive them, they are privileged, nay commanded, to perform the works the Christian founder promised, why do you draw the line of demarcation between Christ and modern Spiritualism? Why call the one a religion, the other a simple science? The one the work of God, and the other the work of your spirit friends? Are not both performed by those who, through the power of magnetism, work the telegraph between the visible and invisible worlds? Why are some divine, and called sacred by the name of Christian,—others profane and merely Spirit mediums?

Let us now consider the special mission manifested in the so-called miracles of Christ. He came with the electric fires of Heaven permeating his mortal frame. By human law—a law that belongs to you, and to every one of you—He came giving signs, through the human form. Nay, He laid down in simple phrase, some of the laws by which these signs were made. He claimed that His disciples failed to perform the work of exorcism on one possessed who sought them, because they had omitted conditions of "*fasting and prayer.*" Ask your psychologists what they deem the purpose of prayer to be. They will answer, "to unlock the heart for the entrance of the Holy Spirit." Think you we can by prayer move the Eternal? Never! Think you that we can change by supplication, that vast and immutable order of nature that wrote the law and being of a dew-drop, even from eternity? Never! The result of humble prayer lays open your souls to the efflux of the Divine response. You arise, and go to your Father; not to change Him, but yourselves, in the act of prayer. Such is its purpose: such its sole effect. Ask your physiologists the physical results of fasting. Forgive me if I

digress from my subject to remind you that the various subtle movements within the human form, all acted on by nerves that supply the system, work harmoniously, but best when not over-taxed, in more than one direction at a time. When the intellectual faculties are active, when the brain or those organs that constitute its powers are exercised, beware lest you tax some other portion of the nervous system, and call off an amount of active force that deteriorates from the intellectual, galvanic, or mesmeric power of the brain. Thus when the nerves that supply the functions of the digestive apparatus are called into active play, you rob the *physique* of that magnetic life essential for the performance of magnetic cures. I will not elaborate this subject to-night. I merely point to the fact that the condition demanded by the Master of his disciples, proves then as now, a law or condition necessary for the production of spiritual phenomena. Consider the deep philosophy, and yet simple humanity, of the instructions which the Master gave! And was it not ever thus? And did not Divine laws and Divine ideas ever manifest themselves through His Humanity, in foot-prints, which all humanity can follow? Where then are phenomena denied to man, or where is there aught but His mighty mission separating the phenomenal Christianity of old from our modern Spiritualism? And it is in comments on this mission that I will close the subject.

It was to build up a church, to found a new religion, to sweep away the mass of darkness and of gross sensuality which had grown up on the mere dry letter of the law, that Christ came. The Jews of old had striven to convert the Spiritualism of other nations, and bind it in with the customs and traditions of Jewish law, until the very soul had fled from the cold external forms. And it was to rebuild the church in its holy place within the human soul, to replace the glittering far-off heaven of the Orientals within the human heart, that Jesus came. It was not to tell you of the God of Sinai—the Jehovah of the burning bush, and the awful thunder—the God whom His creatures might not look upon and live; but to bid you come unto a Father; a Father who cared for the falling sparrow, and numbered the hairs of your heads; a Father who pitied the Magdalen; a Father who heard the voice of the publican, and answered the sinner with pardon; a Father whose word is ever made flesh and dwells amongst men; a Father who received as an act of worship the mite of the widow; a Father who, whilst He puts the cross of martyrdom upon us, and leads us fainting up the hill of Calvary, answers our piteous cry in the hour of deepest agony, responds in the bitter woe of sad Gethsemane by clasping us about with angel-hands, receives our spirits when the gates of life are torn apart

by the agony that rends them; transmutes the darkness, sorrow, cold, and pain, the shame and scorn of earth, to the glorious light of eternal day; and crowns our brows with amaranths born of the thorns of earth, in the land where all tears are dried, and sorrow never comes. Such was the God that Jesus came to manifest; such the religion Jesus came to teach. And Christ the Spirit, formed his church on the lone hill side, in the corn fields, or the highway—in the homes of the poor and rich alike. With Him, a synagogue was everywhere; the whole earth was His church. For Him each day was a Sabbath, and every act a prayer.

And this was Christianity. This the religion which called forth signs and wonders, and became sealed and confirmed by what you call “the facts recorded in the Gospels.” And this, too, is the church of modern Spiritualism, this its religion, this its aim and purpose. Many of you know it not, many there are who seek only the mere external sign, many who question it only for the tender messages of love, asking after the welfare of the child, the father, mother, friend, or loved companion; many who believe that the telegraph was built for this alone, and that words of kindest recognition constitute the end and aim of spiritual phenomena. It is very sweet to know that the spirit lives and loves, it is glorious to be sure that we walk through the dark cold streets of earth enveloped in the protecting light of spiritual presence, although we see it not; that it is a lamp to our feet, and holds those feet from stumbling; but that is not the only meaning of this vast spiritual movement. The Child of the manger is once more with us; still in its infancy yet, you see it now sitting at the feet of the doctors, answering their questions, and speaking with a power at which they marvel, but it is still a little child; though like the Babe of Nazareth, whose infancy was miracle, when its manhood is perfected, this modern Christ again will build up the church of all humanity. It comes in the mighty aggregation of all spiritual powers to tell you of the conditions that grow out of this life;—to warn you that the truths which the Christ Spirit *spoke* to you, that you have been preaching for eighteen hundred years, are still to you but *words*, and fail in practical application amongst you. Spiritualism is the messenger that proves the results or failures of Christian words, in Christian acts hereafter. Spiritualism is the voice that sounds in your ears, “*happy or miserable,*” as the result of the earthly career of every living creature. It comes with signs and wonders to the world, healing the sick, acting upon matter with angelic presence, pre-vision of the revelations of the future, and clairvoyant eye to behold unmasked the secrets of creation. It comes to reveal the immutable nature of causation, it casts its light upon every art

and science, and it proves that Spirit is the cause, and Spirit the ultimate of every form of being.

It is still yet in its hour of dawning—glorious revelations are only waiting for the fulness of time, to bring in their grand unfoldments; but even now it shadows forth the promise of a science which unlocks the mysteries of creation, and by the study of magnetic power and spiritual phenomena, the wondrous problem of life and human organization will some day be solved. It is the great physician of soul and body, the revelator of the Kingdom of Heaven within yourselves, elaborated in the glorious light of the Spirit-world. You ask your speaker in what particulars the teachings of Christianity and the facts recorded in the Gospels elucidate and confirm modern Spiritualism? We can make no separation between them. The teachings of Christianity are but the result of the growing wants of an older age; the fulfilment of the desire of all elder nations before the Jews. It was but the repetition of the Divine story that every land has taught, that God becomes incarnate in man, and ever manifests Himself in the true and the beautiful; it was but the assurance that where truth and goodness are, there is the image of the Father seen. This is the meaning of the spiritual life of Christianity. For its facts, I must again refer you to the sciences of life and magnetism. These classified and arranged in their phenomena, will soon assure every earnest and patient investigator that there lives within himself a wire of the telegraph which duly worked will enable him now, as then, to obey the charge of the Master, and to perform “even greater works than He did.” Spirits have come to point the way, though not themselves to do the work for you. It is your privilege to live your lives yourselves, and in your own following of Christ yourselves shall rank with Him in the glorious light of the new Christianity—the Christianity of the world’s broad church, the Christianity of the city streets, the Christianity of love to one another, of pity for the sinner; the Christianity of mind which searches into causes, connects them with the effects manifest in science, the Christianity of soul which takes that science as the basis for its new religion,—*New*, as religion founded on scientific demonstration; *Old*, as religion founded on those eternal laws which inhered in created forms ere the foundations of this earth were laid, or the morning stars sang together for joy that a new world was born.

Good friends, we now propose to answer such questions as may arise amongst you, either in elucidation of the subject of the night, or on any other point on which you may think the intelligence now communicating with you can give you a satisfactory response.

[Mr. TEBB: I will ask the question asked by Pilate—  
WHAT IS TRUTH?]

What is Truth? You imagine perhaps, questioner, with Pilate, that there is no standard of Truth. I answer to you that in every department of nature *there is a standard*. In the law by which suns, planets and systems are maintained in space there is a standard, and an astronomical truth is that which most nearly approximates to a discovery of the law. I answer you, that in the condensation of matter; in the deposition of mineral veins; in the various changes which eliminate the primal elements of matter into the infinite varieties which now manifest themselves throughout the world, there is a law of chemistry, and the truth that approximates the nearest to the discovery of that law, is *the truth* in that direction. I answer you, there is a standard within the human heart of right and wrong—that standard is the exact equilibrium of justice between man and man, that justice that respects self, and administers to all human appetites so far as God has endowed you with proclivities to satisfy them, yet never trenches on the rights of others; and action thus justly balanced *is truth in morals*. Truth is the discovery of God's law in any direction of enquiry. Name any object or idea, physical or metaphysical; name anything your sense can apprehend; any idea your mind can grasp, and I shall refer it back to an original standard in the grand *archetypes* of being *where all is truth*, and the nearer approach you can make to the discovery of those Divine originals, the more surely you have answered the question of Pilate—"What is Truth?"

[Mr. COLEMAN: Assuming, as Spiritualists do, that spirits hold communion with men on earth, what proof have we that they are the spirits of departed persons who have lived amongst us?]

What proof do we find of *your* identity? We recognize *you* by the combination of sensuous perceptions that enable us, by hearing, sight and touch, to determine your identity. Deprive us of sight, and one means of identification is lost; deprive us of hearing, and another disappears; deprive us of the sense of touch, and yet another is lost. But still you enter into the presence of the Well-beloved, and though deficient in all these sources of sensuous perception, there still exists a means of information—there is a *sphere* that enables the beloved one to determine your approach, that sphere is the aggregation of spiritual senses corresponding to the external. We all possess them; they form in the aggregate consciousness, and if you take away all the external means of perception, the spiritual still remain, and remain in

such full force, that when they predominate in any individual they form a means of spiritual identification. In the spirit-circle you seek through external forms or signs for identification, you strive to obtain what you call *test-facts* of the presence of the departed. But these are not enough. There is a power by which spirits at your circle can explore your mind, and learn therein the data that are necessary to afford you answers; these answers that yet are not sufficient to prove identity. Aye! but there are other modes and the first of these is REASON. If we still live, we still most surely love. The father, mother, child, WILL BE THERE WHEN CALLED. The patriot will respond to the call of his country; friends will answer the magnetic chords of friendship. At your spirit-circle whom you seek WILL BE THERE. And though spirits must use mediums, it may be many ere they reach you; still, you will find the last who affects the mortal medium conveys the thought of the soul you seek, though *the form of speech* (through the lengthened chain in which that thought is clothed) may be changed and lost, yet the thought is the identification of the spirit. *The spirit will be there.* This I claim on the ground that the ties of kindred and affection which God has woven around your hearts will attract the identity you seek, and, in intent, if not in actuality, your appeal to that identity will inevitably be answered.

“Where two or three are gathered together in my name, I am in the midst of them.” Jesus spoke in the name of all humanity. Where you go in the name of the friend, of the child, the father, mother, brother, even of the science or the thought on which you seek elucidation, there is a responsive power corresponding to that you seek which will be in your midst. You have no *sure mode* of identifying the fact, that the phenomenon rendered you is performed by the individual spirit you have summoned, but when you have assured yourself of the reality that the telegraph works, and the fact that the gates between the natural and the supernatural are open, you may also be sure that those you seek are not far off, and that though the mere message of identification may fail, as fail it often must, filtered through a long chain of magnetisms which colour and shape it, nevertheless it is in almost every instance that can be rendered (I say *can*, for there are obstacles, of which more hereafter), the identity you seek that responds to you.

We must limit our questions this night to two more only, for there are conditions which, depending on atmosphere, magnetism, and other external effects, are unfavourable to your speaker. Hitherto, these have been overbalanced by your kindness. There is a bond of sympathy here, an effort to weave that bond around the stranger and a determination to search out and grapple with

the truth, after a fashion peculiar to the strong Briton, which thus far has sustained your speaker, but fails at this point. On future occasions we hope to render you all the satisfaction you can ask. Two more questions alone can be responded to this night.

[MR. S. C. HALL: Can Miss Hardinge give us some idea of what constitutes mediumship or a medium?]

Ay, that is one of the broadest questions belonging to the phenomena of Spiritualism. We must treat it in very brief detail to-night, promising you further elucidation another time. We have spoken of magnetism, but we alluded merely to the subject. I will now state that it is the life of all things. It is the power that, pulsating in your hearts and throbbing through your veins, sets all the atoms which constitute your form in motion, and yet it is the power behind motion, or rather, the force that outworks as its attributes, the two modes of motion called attraction and repulsion. This magnetism varies in every atom of matter, because there is a difference in the media of the atoms, which qualifies the force or intensity of their magnetism. Now, permit me to draw two or three pictures of the working of this magnetism in the human form. In some of you, the atoms which constitute your physical forms, attract magnetic life in the special direction of the brain, and this forms strongly marked intellectual character. There are others again in whom the magnetic life has the strongest energy in the direction of muscular tissue; others in whom this magnetic life (generated by the brain and nervous apparatus in great excess) is distributed throughout the entire of the form: the excess passes from that form in the shape of atmosphere or aroma, and these are magnetizers. Positively and psychologically strong, this magnetic power enables them to control such objects as possess an affinity of magnetism. There is yet another class of persons who generate magnetism in equal excess, but this, instead of being distributed equally through the form, is found predominating in certain directions: it is given off in abundance at one point and becomes deficient in another. There is a want of balance or equilibrium in the flow of these magnetic currents. You call these persons, vaguely, nervous, sensitive, irritable: I call them spirit-mediums. The fact that they possess magnetic life in excess, but give it off in such modes as renders them negative to well-balanced organisms, constitutes them subjects, either of animal or spiritual magnetism. If the quality of the magnetism be of a physical character—(what I should call a mineral magnetism predominating)—they are good subjects for the animal magnetizer. If their magnetism be of a more refined or sublimated quality they are

good subjects for the spiritual magnetizer, and in that respect they become spirit-mediums. I would willingly enlarge upon this subject, but prefer that you should permit me to treat it in greater detail in the form of a future address.

[Mr. O'SULLIVAN: Can Miss Hardinge throw any light on that mystery of mysteries, the connexion and relation between the nervous matter, called brain, and the mind?]

Will you be pleased to carry your thought into the room of the machinist, and remember the wonderful apparatus that is there arranged for the production of force? Whether the machine be the steam engine, as the most familiar illustration I can use, or any other form of mechanical art which shall give off force, you do not confound the machinery with the force? You find that momentum is obtained. How? By the aid of machinery. But what is momentum? You answer, a form of mechanical motion. But what is motion? What attraction? What repulsion? These are all elements that make up what you call force, and force is something entirely distinct from inert machinery. Machinery is but the means of producing force. Go back to what is force, and we are launched at once into the vast area where swinging worlds are upheld in rarest ether; where mighty suns wheel in vast realms of space. There, indeed, is force; but that force is not the sun, nor their mighty systems;—it is not ether, nor any form of elemental being. Even so of mind, and the nervous apparatus, which is the machinery by which it is exhibited. This nervous apparatus, commencing with the brain, extending down the spinal column, and distributed in the form of grey and white threads throughout the whole *physique*, until it ramifies into the wondrous little filaments that almost escape even microscopic perception,—all this is but machinery: an apparatus for the *production of force*. That force is mind. It is exhibited in will, and acts by magnetism throughout the machinery of the body. I cannot to-night enter into the analysis of mind, because it brings me upon the very threshold of spirit—THE FORCE OF FORCES—the alpha and the omega of all life and motion; and, standing here, I worship and veil my face, saying, humbly, “OUR FATHER,” the GREAT SPIRIT! The totality of spirit force and motion! In this majestic compendium of all being, I recognize that the universe is the machine: suns, stars, systems, its several parts. These form the vast locomotive through which the Eternal Mind generates the force of motion, on which the Infinite Mind plays the vast oratorio of creation.—imaged in our little selves; here, in this petty microcosm, behold the sum of machinery. Within this outward form, the anatomist discovers the finer and more complex apparatus of the nerves. Take the human brain, with all

its wonderful yet complex parts, there is no mind there ; it is but the machine, the motion, the force, playing like lightning upon the wires and threads of nerve, and communicating the will of mind to the most extreme ultimates—that is the force behind the nervous system. Yet so wonderful is the machine, that the anatomist too often bows down and worships it, and says, “Behold my God.” The chemistry of the atoms is so admirable, that thousands of rare minds have forgotten their own souls, and done homage to the machinery, instead of to the force, that moves it. We *who know* that force exists, when the poor machine is dead ; that the water of life is gathered up when the golden bowl is broken ; and that the mighty spirit, the rushing wind of thought that plays upon the machinery of nerves, is an entity when the silver cord is loosed ;—*we* are prepared to acknowledge that there is a difference between the force of mind and the nervous system which exhibits it.

I am sorry I am not able to-night to enter into a better analysis of mind, and I ask permission to reserve further discussion of the various phenomenal lights which are now flitting hither and thither, torches borne in the hands of angels throughout the length and breadth of your universe, until another period. If I would attempt to number them, lo ! the stars of heaven seem to have fallen from their spheres, and to bespangle the very ground beneath our feet with glittering gems of light. Glorious, noble Spiritualism ! great telegraph of mighty mind ! And praise be to the Master who has permitted us, the Spirits, to build and work that telegraph, and with it to bring to earth the gems of beauty which age after age have been piling up in the storehouses of eternity, waiting for the hour, when the Master’s bell should sound in your midst on the dial-plate of time, and proclaim the dawning of the new day of modern Christianity. That hour has sounded, and Spiritualism is in your midst ; and when mortal lips attempt to interpret all the meaning of its advent, their utterance fails—we roam the earth and find it all too narrow to compass the power and beauty, the depth and breadth of Spiritualism ! All hail to you, investigators who are standing, even now, in the vestibule of this grand temple ! Will you retreat, or will you make this a Pentecostal chamber, where gathering together from time to time with one accord, tongues of fire shall sit upon your heads, and speak to you of the great and eternal mysteries of creation—its alpha—its omega ! SPIRIT AND SPIRITUALISM !

---

What they have now seen here, will give our readers some idea of the vast powers which are poured through this gifted lady. Fortunate were they who heard her discourse, and felt the

influence which her presence threw over every one of her hearers, who were almost as much entranced by her power, as she herself was by the spirit which spoke through her. It stands without question as the highest development which has been seen in this country since modern Spiritualism began, and the great pity is, that Miss Hardinge has not yet had the opportunity of delivering her wonderful utterances, in England, before such audiences of thousands, as have hung upon her words in America. We trust that the means will yet be found for placing her before these large assemblies of the English public, that they may have the rare opportunity and delight of listening to discourses, the like of which they have never heard before.

Miss Hardinge has since spoken at each of the Monday Evening *Soirées*, and it is hoped she may continue them to Christmas, and although we have printed one discourse, it is not selected because it is the best, but only because it was the first. The others have all been as wonderful, both in their matter, and in their manner. Let the reader consider the conditions under which these orations are delivered. The subject of them is devised, discussed, and chosen by the audiences before she enters the room, and the slip of paper containing it is first made known to her when she stands upon the platform. At once, after its being read to her, she commences to speak, and thenceforth pours out her melodious and aptly chosen words, without break or check, or the having to recall a single tone or utterance. With graceful and pleasing action, and commanding mien and figure, she has all the attributes of a finished orator. We ask ourselves as it proceeds, And is this after all a woman who has these highest, manliest gifts, transcending in interest and in power the efforts of our foremost men? Who is it in our British Houses of Parliament, or amongst our most practised speakers, who dare come forward and be compared with her, under the same conditions? If there be one, he has kept to himself hitherto the knowledge of his powers, and has deprived the world of both instruction and enjoyment. There are *improvisatori* in Italy, but we have always heard that their improvisations do not shew well in print. There is not pith and marrow in them. Let our readers judge the matter of Miss Hardinge's oration, and we think they will find no such deficiency in it. There is not fluency alone, but powerful reasoning and argument throughout. It is not necessary that we should agree with every word of it, but its mere power is the quality to which we draw attention; and we commend, not only the noble woman herself, but her utterances also, to the best consideration of her countrymen, amongst whom she has come but for a short visit.



# ADDRESS

BY

MISS EMMA HARDINGE,

DELIVERED AT THE

WINTER SOIREES, LONDON, NOVEMBER 13, 1865.

---

---

QUESTION:—

“WHAT IS THE BASIS OF THE CONNECTION OF THE  
NATURAL AND SPIRITUAL WORLDS?”

---

“WHAT is the basis of the connection between the natural and the spiritual world?” We ourselves stand related to both worlds; inhabitants of both, illustrative of both, and in ourselves, each one of us a microcosm of both worlds. To answer the question we must turn our eyes inward, and, contemplating the wonderful and subtle organism which constitutes the apex of created being—man; we must obey the charge so constantly iterated by sage and philosopher, “Know thyself.” It is only in the contemplation of self, and in the full and complete understanding of our own natures, that we can answer the question, and so it is from this stand-point that we propose to consider the subject.

We will speak first of the natural, or of that portion of self which is manifest to our senses. What are we? The chemists tell you that there are 64 primary elements in matter; primaries, so called, because they are substances which cannot be decomposed, at least not so far as the science of chemistry has as yet discovered; and of all the primaries or elementary substances known to the chemist, there is not one, which in some subtle or complex form does not exist in the organism

which constitutes man. Nor is there a single force, nor a form of motion—scarcely even an idea incarnate in being, but what finds its representation in the nature of man. The grand art of mechanics is there in its most elaborate perfection. Every joint, every bone, and every finely adapted part, moves in admirable illustration of the art of mechanics. Lightness and strength, use and beauty are all combined in the arrangements by which every organ works in the human structure. The hand of man, alone represents all powers of being, for it is an instrument fitted to accomplish all that the exigencies of being can demand in material existence.

By the hand of man, he achieves through mechanics control over the elements. He can scale the mountain heights; he can speed away on the wings of the wind; he can dive in the pathless wave; he can tunnel his way through the heart of the giant hill; he can fetter the winds, and make them become his workmen,—command the fire, and compel it to be his slave; bind the lightnings, and send his thoughts on their swift and fiery wings: in a word, he has scaled the sovereign heights of power, where the elements are his subjects, and nature herself his slave. And chief of the wondrous instruments that enables man to wield this mighty power, is that admirable mechanical tool the simple human hand, adapted as it is to all uses which material forms demand, yet illustrating in its subtle mechanism, the most perfect principles of mechanical art ever yet known in science.

Again, behold the science of Hydrostatics, in the wonderful play of the fluids which vitalize every portion of the human system, passing as they do in arterial currents through the great aorta, and which, ramifying into miles of tubing, carry the flow of life-blood into every ultimate fibre of the system. Surely the hydrostatics of the natural man is the one grand model from which all human imitations have sprung out! Think too of the vast galvanic power of the brain; of that brain which is even now sending its messages of mind through these lips to you. What mechanician's art has as yet discovered telegraphic modes so complex, vast, and prompt, as those which work through the wondrous nervous system the will of the locomotive brain, till the world of matter is moved upon from centre to circumference by mind?

Pneumatics finds its grandest model in the lungs of man—Acoustics in the fine and delicate structure of the ear, and Optics, in the widest range of human art in modelling after God, sinks down to pigmy-like proportions before His optics in the eye—the eye that answers to the great Revelator who spoke existence into being through the one word “Light!”—the eye, that tiny ball of coloured dust, but yet even in its littleness, a window,

through which the soul looks out, and beholds the sum of worlds—vast suns and gigantic systems, wheeling in endless space,—that little eye that can so inform the mind of science, that it can tread the paths of glittering worlds, and pronounce that the gloom of yet unlighted space, shall be thick with the growth of new created worlds. Such are some of the powers manifest in the natural form of man,—such the sublime results which appear to grow out of his glorious mechanism; but glorious as it is, and sublime as are its powers, consider it now as unrelated to its spiritual nature, and what does it become? Behold it parted from its spiritual tenant, and lying at our feet a natural body only—a lifeless form of earth! Perhaps that form was once the monarch of the European continent; the man who shook the world, and from France's empire, stretched his sceptre almost over the earth. Behold him now when the natural is unconnected with the spiritual! “He lies dead,” we say, “The Little Corporal is dead”—*He is a man no more.* Where now is the General in the brain? Where is the unseen captain seated in the invisible chambers of that mighty soul that made “the Little Corporal's” cold blue eye look out command upon the entire of Europe? Wherefore were the armies marshalled by his word? Wherefore were glittering lines of manhood arrayed in splendid panoply to do him honour, now moving at his command, now stilled at the wave of his hand? Simply because a spiritual life was related to the natural, and in that union Napoleon Buonaparte became all Europe's king: remove that spiritual, and quench its light, and see! what kingdom now is left to him! The army waits, but he comes not forth to command it. The trumpet sounds, the shrill clarion note pierces the air!—but he answers not. Multitudes are waiting, and a nation bids him as one man to come forth!—he moves not, he stirs not, he answers not again. Nor wife, nor child, nor people, nor waiting legions, nor trembling kingdoms, crowns, nor sceptres now, can ever move him more! *The spiritual is gone*, the natural alone remains; and in a few short months, or years at most, not even a grain of dust of him shall be left to tell what manner of outward man he was.

Let us contemplate even more in detail the power of the spiritual when associated with the natural—suffer your minds to wander back to the period when man roamed the earth, destitute of knowledge, art, or science. What is he now? He has pierced with scientific eye the mysteries of space; we have shown you how he has gauged the firmament; measured the depths of space; in scientific lore, trod the sparkling heavens; and with the power of mind, fathomed the ocean's depths; how he has converted darkness into light, and how even this night by ten thousand mimic suns that light up our city streets, he has converted atmosphere, which the ancients deemed but nothing-

ness into the sparkling, imponderable gas which illuminates our darkness. All elements are subject to him when he stands a natural man related to the spiritual; but admirable as is the natural form as an instrument, *it is but an instrument* to outwork the achievements of the spirit who looks through the natural, and beholding the suggestive forms around him, compels them to unlock their secrets, until all nature yields in homage to his power.

When we contemplate the wonderful attributes of mind, to which no obstacles of time or space can form an horizon,—of mind that rolls back the curtain of the past, and pierces with the eye of science through the long chain of causation to the untried future; when we consider how the empire of soul, by knowledge penetrates the mysteries of almost illimitable space, and compare all this with the little pigmy form that shrinks in the biting blast of winter, and faints beneath the scorching heat of summer;—when we remember that the wondrous power that makes this form its instrument, is related to its fragile tenement by a thread so yet more fragile; that the prick of a dagger's point, the atom of a poisonous substance, a flash of heaven's fire, or the stumbling of a foot,—that these, or less than these would quench the light and make this demi-god a lifeless clod of inert powerless earth,—surely we must conclude that the vital spark is something more than chemistry; that the glorious form, how beautiful soever it be, which we call Man, when vitalized by spirit, which **ALONE IS MAN**, and when robbed of this, is but man's cast-off garment! And still the material tenement is beautiful, and so admirably adapted to outwork the spirit's purposes, that we may well forgive the materialist for sometimes thinking it is God, instead of God's image only.

Philosophy has searched with the Rosicrucian; toiled with the Alchemist, and speculated with the sage, to unlock the wondrous mystery of life,—and still that one great problem has baffled all his science to discover. We know there is a line that connects the natural and the spiritual, for we are standing on the threshold of the very time that holds this problem solved; we stand there with Mesmer and behold the effects of life passing from form to form. In faith and knowledge too, in this bright day of spiritual revelation, we stand there with Swedenborg, and behold once more the clairvoyant eye of spirit piercing the obstacles of matter, traversing worlds of space, and revealing states and conditions of that vast hereafter which had been at best a hope; almost a faith, but has now become a knowledge. Those familiar with the writings of the seer of Sweden will recollect he told us there was a connecting link between mind and matter, visible to his spiritual eye; that there was a relation binding the

natural to the spiritual body, which shone to him in such marked connection that he described it as a cord, which seemed to unite the soul and body; one which is never broken except at death. There are fitting lights of revelation too, gleaming amidst the dark tales of witchcraft, which inform us that there is a shade or spectral form, which goes out from the organism of matter, and appears from time to time in distant places, and though not a disembodied soul, appears in the shape the soul must wear in the body. Amidst the wildest superstitions, and associated with the grossest forms of folly, stigmatized as supernaturalism, there are still suggestions of this strange and mystic link, half shadow and half substance, such as Plato might have meant by the "sensuous soul" he writes of, or the ancient poet sought to represent when he pictured "shades," "not spirit nor yet body," wandering like Achilles in the realm of shadows; *something hovering between the nether and the upper worlds*. But the day of simple speculation on these themes is passing fast away. The gates are opening from the natural into the spiritual world, and at their portals sounds the hammer of the spirit telegraphic operator, with its electric "tap, tap, tap," striking the birth-hour of the new day of spiritual revelation. Pass in thought for a few brief moments to the spirit-circle; watch the movements of the ponderous bodies through which these invisible operators work their telegraphic messages, or listen to their tiny signal knocks. Consider in a word all the array of phenomena patent amongst you at the spirit-circle, and you will find that when classified they resolve themselves into the fact that a science approximating in its effects to those exhibited by electricity, is known to spirits; and by a force, (inherent partly in the human form of the medium and partly in the spirit) that there are changes effected in the atmosphere by which all these phenomena are readily produced.

Glance yet a little further at the possibilities thus suggested. The magnetizer, with hand outstretched, projects by his will his very life-power from himself to his suffering subject. That subject is changed; strength ensues for weakness, health is substituted for disease. This is a *physical* effect we say. But is a sufficient cause found in the realm of the physical for this change? Question another witness for the spiritual power even of atoms to conquer the natural powers in atoms also. What is the secret of that mode of cure identified with the honoured name of Hahnemann? 'Tis said, he claimed that in the infinitesimal particles of matter there resides a virtue which is latent in the mass. He declared that disease was spiritual, and produced from a disturbance of those imponderable currents which make up the sum of life, which he called spirit. He asserts that rightly to touch disease, the spirit of the atom must be set free, and that it then becomes in its degree

as powerful as the soul of man when set free from the atoms of the body. Whether his claim is just in theory or not, his result in effect was *proved*, and so remains. There exists, in short, a mysterious link which binds together the unintelligent atoms of matter and the intelligent will. Not all the will which you possess can cause these substances to float before your eyes in air, nor to produce the telegraphic knocks; not all the will which you possess can change the darkness of the surrounding chamber into the flitting sparks called "spirit-lights," unless, indeed, there is some intermediate substance to act as force under the will, like the mesmerine of Mesmer, or the spiritual power claimed by Hahnemann to reside in atoms, or the bright connecting magnetic link of Swedenborg, which binds the natural and the spiritual worlds together. All who are familiar with the phenomena of the spirit-circle know that this link exists, and they trace its manifestations as obviously as they would electrical phenomena. The conditions of the atmosphere; the magnetisms of every approaching body; contact with special substances, requiring specialty in dress or atmosphere, in persons who compose the spirit-circle,—all these are incidents which, when gathered together, determine us to give to that invisible substance which combines the natural and spiritual into such relations, the name of magnetism. Magnetism! That mighty force by which is upheld and balanced in heaven's eternal scales the countless gem-like worlds that swing in space. Magnetism! The force which moves in a dual mode by attraction and repulsion; by attraction gathering up the atoms of matter and aggregating them into worlds; by repulsion determining the place of each world, and preventing the mighty mass cohering into a centre. Magnetism is that power which, outworking as His tool the Eternal's will, formed and determined the place of every atom pervading even the restless ocean wave, the lashing tempest, and the roaring storm; amidst the winds and sighing breezes it arranges each atom in its place, and outworks throughout the universe inevitable law.

But though all forces in the world of matter refer themselves to the rule of magnetism, remember that spirit is the sovereign and controlling power of all law and matter, and magnetism also.

It but remains for me to speak to you now in brief of the spiritual world itself,—the world which soul inhabits, and of its relation to the natural World of forms.

Pass with me for a few moments to the shores of that inner world, whose very existence seems to be merged in the sensuous life of the natural. Some soul may, perchance, have passed before your very eyes from out its mortal tenement to this mystic unknown realm. You behold the mortal struggle of that passage. Or it

may have been a departure made in the speechless stillness of a sleep that knows no waking. No matter how—the soul has passed—or, to use the common phrase of human thought, it is “gone,” “lost for ever!” Aye, but bethink you! for a few brief moments at the least, that spirit must have stood within the chamber that contained the mortal clay it once inhabited. There it must have been; then why not there again? As surely as there is a soul within the outward form of matter which makes that matter man; as surely as it is the spirit resident within the chambers of the mind, which makes that mind a power; as surely as it is the growth of spirit through the links of ages, which has converted the world of barbarism into civilization; just so surely is there a spirit world within this natural world; invisible but full of life; a human world, where all the buds and flowers and seeds of human life, too often untimely nipped, are gathered up and form the blossoms of eternity—the soul of the natural world. The universe is a Grand Man; and the totality of soul that quickens it, is the mighty uncreated mind which ever was and ever will be; the sum of that wondrous intelligent power which writes its laws in universal scriptures through creation. THAT SUM IS GOD! A Spirit! That master mind—that alpha and omega of all existence, we call “Our Father,” is a Spirit! Sometimes we gaze upon His glittering halls of heaven, in starlit midnight skies. Sometimes we stand within His earthly courts, the purple mountain side, the flowery vale, or ride on the tossing ocean’s foam. Sometimes we hear Him whispering in the breeze, or shouting in the storm, or rushing wind. Sometimes we feel the throbbing of His heart in the heaving of the earthquake; but nought is so full of Him as our wondrous souls, by whose power we learn to feel that all things are revelations of Him in whose inmost depths we know that He is with us, and that we are part of Him. Spirit, infinite, eternal, is our author! And all the panoramic pictures of the glorious universe He has made, are too small to express that close relation that we bear to Him—that recognition of His “still small voice” which is heard alone by the ear of spirit, and only can be answered by the aspiration of our spirits going up to Him again.

I may not further dwell upon this subject, nor yet can we go forth and feel that we have answered the question fully unless we had thus reminded you of our relation to the universal soul, and had referred all forms, and things, and worlds, and thoughts to Him, and Him alone—the Eternal, the Great Spirit! But for the world which He has made, think you there is no spiritual part that corresponds unto the natural? Think you that the viewless air which we know to be full of natural life is not also teeming with a spiritual existence? Ay! and not only so but the universe

is vitalized by soul in every earth, and every planet. From the first and rudest forms of matter to the highest, all is full of spirit—corresponding to them, growing with and through them. Such are the spirit spheres; circles of spirit spheres belt round this earth of ours growing, *not out of matter, but THROUGH matter*; as your own soul has grown through the form of matter you call your body, even so has grown the spirit-world, and even so are the relations between the spiritual and the natural worlds sustained. You ask for a definition of “*the relations between these worlds,*” I answer you, *the substantial link* which constitutes their relation is that which is neither physical nor spiritual—the force of magnetism—that which cannot be decomposed nor recomposed; the restless power which sets all forms in motion, clothes the spirit with what the ancients call a spiritual body, with what the modern spiritualist names a sphere.

We would fain elaborate this subject further, but dare not trespass longer on your time. The relation between the natural and the spiritual is a theme, so grand that whilst it carries us into arcana, where we veil our faces, and worship trembling, we yet in response to the enquiries of the hour, by searching God’s Scriptures in His universal gospel—nature, find that the relations between the natural and the spiritual, subsist throughout the whole realm of being; that the link that connects them is that which we call in the lightning of the skies “electricity;” in the physical world, “magnetism;” and in the animal kingdom, “life.” The grand trinity then of matter, life, and spirit, constitutes humanity, and the larger and grander trinity of these three elements—is THE UNIVERSE.

We now propose to answer such questions as you may desire to propound. We would ask that those who wish for further elucidation of this subject shall have the preference in questioning.

[MR. RUDALL: Can you offer any suggestion concerning the causes of moral and physical evil in the world, and explain how imperfection in the creature can be reconciled with the idea of a perfect Creator?]

MISS HARDINGE: We are asked for the origin of evil. We prefer not to commence from that point where theology alleges that evil originates. We will take it even as we find it, and must consider both sides of this question. On the one side is the wrong done to the neighbour. No single act of such wrong was ever committed but a plea was put in by conscience against its commission. It is all in vain the sophistry which pleads organization; it is all in vain to demand for the criminal the merciful interpretation of his crime, upon the ground that he has

inherited the sins of the father, or that the chemical composition of the atoms which form the foundation of his spiritual nature or its boundary, make up the set of motives which through his proclivities compel him to certain acts; it is all in vain for us to accumulate these pleas, unless we also admit that God has failed in justice, and compelled these criminals to enact by the law of their being, a wrong they are unconscious of. Thus do I plead on the one side. I now turn to the other, and cry in the name of the offender, "Have mercy on me!" and if you demand a better pleader than myself, ask the phrenologists, ask the physiologists, nay, ask the religionist why he thunders down the ages, "The sins of the fathers are visited on the children;" ask the chemist why the composition of certain atoms shall inevitably produce certain results; ask the ethnologist the cause of colour or variety in organizations. He will tell you, not alone of climate and soil, but also of a concatenation of conditions, to which each philosopher I have appealed to shall add some more, compelling the ungainly shape of the savage, and elaborating the beauty of the Anglo-Saxon. Are not these inevitable physical results? And trace these yet more in detail and combine with them hereditary proclivities, and then admit my plea, "Have mercy on me!" Ask of the dungeon; ask of the gallows; learn of the underground cities of civilization, and mark the psychological, the atmospherical, and varied external conditions of inheritance which criminals are bound to; the sounds that reach the ear, the scenes that assail the eye, the habitudes that grow upon the professional criminals of life: ask what are these—what effects *must* they produce? And then again I plead, "Have mercy on me." Ask the favoured child of fortune, when the winter wind sings mournfully a requiem outside the chamber of luxury, why there is an inevitable response in the heart; why that heart throbs wildly, and unbidden thoughts of woe and crime steal through the very air. You look upon the cold gleaming lamps of the city streets, and a memory of a houseless wretch that seeks her black winding sheet in the dark flowing river will flit across your mind. There is an orphan's sigh in the moaning breeze, and a poor widow's tears are falling in the pattering rain. And this is human sympathy, and this you cannot exclude; for crime is in the atmosphere, and sorrow in the world—both are contagious, and I believe there is not a single breath of evil magnetism drawn in the universe, but what makes up the sum or influence that every living creature shares. You cannot separate yourselves from the great chain which binds up all humanity: its links clank around the prisoner's form, and their echo is with you. You are but a part of life, and so are they; and there is a mighty sympathetic throb which convulses every

heart in nature when one light of existence goes out. "Have mercy on me, then, pleads the criminal, *if not for my sake for your own.*

But where then is God's justice? Go back for a few brief moments to the day when the world was very young; when rough rude rocks projected above boiling seas into the thick and murky air, only illuminated by the red-tongued fires that spring up from the central heart of the great cauldron of an unformed world. Remember the ages during which creation was elaborating from this state, till moss and lichen converted the crumbling forms of ancient rocks, to the first sparse signs of vegetation. Do you call this evil? Do you claim that the comet in its uncondensed condition is evil, because it is not a shining sun, or obedient satellite? Do you claim that the dark, dim ages of antiquity, when mind was scarcely born, were evil because man was not the full-grown heir of civilization who controls the age this day? Do you say the acorn is evil, because it is not the oak, and when the giant of the forest puts forth its leaves and fruit, and repeats itself a thousandfold, forget not it was the acorn? And even such a place in analogical life is filled by crime and woe. These lower strata of society are undeveloped worlds of criminality and wrong, all struggling upwards through the ages of progression, to beauty and perfection. It must be so. Here upon this planet are represented all the various spheres of which the spirits know. Here, from the underground cities of crime, up to the highest condition of saint-like virtues, are all the gradations of human progress which the soul of man can make, bounded by circumstances, and surrounded by conditions, over which he has but little mastery. Meantime there is a witness within the soul, ever and ever; God has not left himself without it. Even in the darkest degrees of crime He speaks in the tone of the conscience, He speaks in the voice of offended man, He speaks in that mode of reform which you call punishment, but which in His justice He makes serve as a signpost which warns the criminal of every age, upward and onward, from the road of vice to virtue; and so the world grows better, and from point to point, all its darkness, and all the shadows which you call evil, shall recede before the glorious light of progress, and when your souls shall stand, as spirits do, upon the hill top where you can behold the chain of causation stretching forward into the long connecting links of effects, you will find that all the criminality, all the wrong and error that man commits in stumbling upward from the infancy of soul to manhood, are conditions of probation very good for him, whilst they act as incentives to motives of philanthropy, and efforts of reform—for they are in truth compulsory pleadings in the name and well-being of society, for restraint for the criminal, teaching for the

ignorant, and pity for the weak. *You* do not stand before the bar of human justice as a thief; *you* do not because *you cannot* commit a low and petty crime. But why? *Your* conditions are too favoured to need such crimes. Look, then, with an eye of pity upon the poor, the lowly, and the criminal; they are inheritors of crime. Look too with an eye of philosophy upon the results, as you stand midway between these pleadings, considering not only effects, but causes, and recollect that whilst the cause is in part in the inevitable law of development, the ultimate effect is to be found only in the inevitable law of progress. And it is in tracing this, that we humbly bear the present, labour for its improvement, and wait with faith in supreme justice, and eternal good, for the future of the criminal.

[MR. O'SULLIVAN: Some spirits seem to be still Roman Catholic, and to enjoin adhesion to that church, others very much the contrary: how are we to receive such opposite teachings from spirits who seem to be good, holy, and Christian, in the general character of their communications?]

MISS HARDINGE: I am here called upon to respond to two questions, one of which requires an explanation of wherefore opinions, known as creeds, prevail in the spirit-world; the next, a question touching the reception you should accord to those opinions. I speak to the first question. Creeds are the result of opinions. As opinions merely, they are not always founded on facts, that you can witness. The witnesses to the foundation of every creed or opinion are in general men of some ancient time: persons you know not of, except through history. They uttered theories, but theories merely. When they gave a creed they enunciated an opinion concerning a set of forms, and forms merely. Christ never gave a creed, simply the exposition of those fundamental principles which underlie creation. Or e'er the world was born, the teachings which fell from His lips were established laws and primal principles of being. Worlds were formed IN JUSTICE. The whole system of physical creation, is one grand exposition of the law of interchange and justice, which, translated into that of morals, means that Christian edict which forms the centre, beginning, end, ultimate and cause for which Christianity was established, "to do unto all men as you would be done unto." That is not a creed. All creeds are but forms or modes in which man is directed to approach his God in worship, or to offer praise or prayer; and because such opinions are chiefly the result of an inspiration that falls upon special individuals, and concerning their duty to God rather than to men, so they do not admit of a common philosophic standard. No one analyzes a creed, without offence to those who are

worshippers in that creed. Hence the subject remains untouched, and from generation after generation the sacred mystery of belief and custom of belief, descends from father to son and often passes into the spirit-world itself. Men's habits of thought, especially on subjects they have never dared to analyze, cling about them closer than their garments, more than their flesh and blood, and sometimes even pass with them, I repeat, into the spirit-world.

Then comes the question, how you shall receive the various dicta of creed makers and creed believers, as teachers from the spirit-world? Judge for yourselves by this position. Descend, if you please, with some soul who, like the great Teacher of Nazareth, stood outside of all creeds—descend from some distant world to this, with its many companions. One alights in India, and they tell him there of Buddhism as the true religion; another visits Iran, "the land of light," and they tell him of Zoroaster the founder of the religion of light, assuring him this is the true religion; another finds himself amongst the Islamites, and they sing in his ears, "There is but one God, and Mahomet is his prophet;" another in Spain receives the dicta of that religion of which you question; and yet another and another learns religion in portions of the world where different sects of Christianity prevail: all receive as *the good, the true, the only true*, some special form of creed peculiar to the people and the land where they chance to be. What shall these strangers do? and how compare with one another their several experiences, and then determine who are wrong and who alone is right? Surely they will say as I do now, "Go back from the teachings of the workmen to the great Author of the work." Turn aside from the mere exhibition of the machine in its external form, and learn the purpose and will of the Machinist; seek His motives, study His laws. Go with Jesus of Nazareth—Christ the Spirit, not to the man-made church, but to the lone hill side, to the mountain top, to the cornfields and the plains, to the valleys and the city streets; go to nature and go to man; go wherever the works of the Creator have manifested themselves in eternal law, and there shall you discover the true religion. Before you receive the dictum of creeds as God's word, compare them with God's works; the one is but words, the other works. Compare all words with the grand revelations which God has made in the known sciences; compare them with the yearnings of your own hearts; compare them with that law before which you all bow down, and acknowledge that it is the purest, sweetest, truest that ever yet has sounded in mortal ears, that noble justice which Christ enunciated better than any teacher before or since, the justice between man and man; compare all acts of formalism, all rituals of creed to this, with this, *and this alone*, and concentrate all teaching that man

has given, in the one grand gospel that God has written with a finger that never inscribed a falsehood. There in the shining skies and flowery earth, there in the eternal heaving of the ocean wave, in the action of man with man, in the poorest savage and the highest saint, there are God's laws revealed—there is a standard of laws which all may discover for themselves, and I call *that the true religion*. No matter whether a spirit disembodied or embodied endorse the same or no, I will stand alone before the great good God whose temple over-arches me this night ; I will worship in His forest cathedrals, or amidst His grand old towering rocks which pierce the skies in worship. There I can understand Him ; and all that man has uttered, whether through the lips of sage, philosopher, schoolman, reformer, or religionist, I will compare with what I know of God my Father, and accept no other creed than that which he teaches me Himself. Receive the teachings of the spirits thus, and you will never follow creeds because *they* bid you do so. If the creed they teach commends itself to your reason—if it speaks to your inmost soul of truth and right—that soul is listening to the still small voice of God, and it is right for you, but not because a spirit tells you so. I have said that the soul carries with it the habit of its thought, that it goes to the place to which it belongs, goes also with its opinions, and unless that soul can search for God as I have rudely illustrated, as a visitant from some planet, in the great broad gospel that God Himself declares and Christ so truly taught, that spirit will still be narrowed to his earthly creed. Seek not to him, then, but worship in that broader, grander temple, where all humanity shall yet bow down, where all shall know their God from the least to the greatest of them, and that is true religion.

No other question being asked, MISS HARDINGE continued : The subject of the relation of the spiritual and natural worlds, Friends, is not exhausted. There are flitting lights of phenomena which have been manifested in the spirit-circle, still more in your own hearts and in your own experiences, thoughts recalled by the history of the long ago, thoughts which carry you forward into the untried future, hopes and possibilities which stir every human heart, grand revealments for which the spirit can find no words wherewith to translate them into human speech ; and all this vast array of phenomena is before us and asks for your philosophic analysis. Your speaker is the servant of the spirits, and with the power of the fiery tongue upon her, can now stand here far longer than your thought can follow her utterances. For your sake, and not for that which, once positive to the outward form, becomes the strength of spirit, we close this night ; and if it is your will, and yet other efforts to measure the power of spirit, its possibilities and phenomena, should be made by you, we

promise to meet you here again, spirit and mortal, and as we best may, through failing human speech, to roll back the curtain from the Holy of Holies, where the soul sees no more darkly, but face to face. But oh, remember, in attempting to interpret to you the thought of spirits, the ideas translated in human speech fail of one half their significance. How difficult it is to narrow down the thoughts of soul to human speech alone. Pardon then all failure, and we will compensate for them as best we may, and translate the wealth of spiritual ideas into failing human speech, with our highest human efforts.

# ADDRESS

BY

MISS EMMA HARDINGE,

DELIVERED AT THE

WINTER SOIREES, LONDON, NOVEMBER 20, 1865.

---

---

## QUESTION :—

“IT HAS BEEN ALLEGED THAT MODERN SPIRITUALISM IS THE WITCHCRAFT OR NECROMANCY REFERRED TO IN THE OLD AND NEW TESTAMENTS: WILL YOU BE GOOD ENOUGH TO DEFINE THE DIFFERENCE BETWEEN THEM?”

---

It has been alleged that modern Spiritualism is the witchcraft or necromancy referred to in the Old and New Testaments.” We are required to define the difference between them. Let us then in the first place consider what are the subjects requiring the line of demarcation to be drawn between them.

Necromancy is defined as an art by which embodied souls communicate with the disembodied; or a system of communication with “the dead.” Witchcraft, as stated in your question, as well as in the opinion of a great mass of mankind, is assumed to be a reality, but our chief reason for stigmatizing it as a crime or a practice obnoxious to religion, is to be found in the denunciation against it attributed to Moses, the Jewish Lawgiver, and contained in the charge so often quoted in connexion with this subject, of

“Thou shalt not suffer a witch to live.”

Another instance of denunciation against witchcraft, in such connexion as to fasten upon it the odium of offence to God, occurs

in the book of the Prophet Isaiah. In the 8th chapter of Isaiah, we find the writer denouncing certain practices supposed to be identical with witchcraft, but savouring more of necromancy, unless the two be synonymous terms. He says—"And when they shall say unto you, seek unto them that have familiar spirits, or unto wizards, that peep and mutter,—Should not a people seek unto their God? for the living to the dead?" Something like a definition of the mode of communion is here suggested, namely, in the denunciation of those who "peep and mutter." We would that the volume in which these charges are made were now beneath this hand. We will endeavour however to recall the spirit of the chapter, although we cannot render perfect justice to the words.\* We find that from the pen of Isaiah the Prophet, have poured those words of fundamental truth which give us the assurance that he was the mouthpiece of the most noble and Divine inspiration, which, defining as it does the laws of God and the highest truths of pure morality, gives us a right to quote him as our authority at least in his *writings*; in *deeds*, however, he was but a man. Despite his matchless and sublime gift of prophecy, we find that when he desired to impress the monarch of Judah with the sublimity of his power, and to control him by his commands, and the monarch resisted his will and refused to ask for a sign from the Lord at the dictation of Isaiah, that the Prophet first informed King Ahaz what the sign should be, and then pursued such a course of action, as to ensure the fulfilment of the promised sign. It is in angry denunciation of the King's refusal to accept of the Prophet's peculiar mode of signalling future events, that the famous charge is written "not to resort to those that peep and mutter." We have said thus much in illustration of the two principal texts from which we derive information on the subject of witchcraft in the Jewish Scriptures. By the presence of this book one of the phases of modern witchcraft, namely, psychometry, will enable us to recite other instances, which we believe will bear upon the subject under discussion.

Referring to our question, namely—What are the evidences that the witchcraft and necromancy of the Old and New Testaments differ from modern Spiritualism? Our first difficulty is to find the definition of what these crimes really are,—for though the two instances of denunciation I have referred to on the part of Moses and Isaiah, represent them as crimes, the nature of the acts involved are neither so defined nor sufficiently understood through any coincident history of the times, as to enable us

---

\* (Here a Bible was brought and presented to the speaker, who retained it *(without opening)* in her hand during the rest of the discourse.

to determine that those acts were obnoxious to the Jewish people only, or generally to the laws of God, as revealed in the accepted forms of religion and morals. In elucidation of this part of our question, therefore we gladly turn to another portion of the Old Testament, where we are assured upon the authority of most modern commentators that a clearly defined case of witchcraft and necromancy is detailed. I allude to the case of Saul and the woman of Endor,—rendered by these same modern authorities as “the witch of Endor.” We find that when Saul was himself subject to the power of the spirit, when he was “amongst the prophets,” and communicated with his God through the then established modes of intercourse with a spiritual source, called in the Old Testament “inquiring of the Lord;” when Saul was the chosen of Israel, the friend of his God, and received prophetic revelations,—he was himself the recipient of the very power which, in the case of the woman of Endor, is denounced as witchcraft. When Saul had offended his God, the evidence of that offence is stated to be the fact that he was denied the continuance of this power, and that no response could be obtained through any of the then known modes by which men “sought the Lord.” What those modes were, we need not now remind the scholar, except to state that they were of an external nature, such as the waiting for a voice; consulting the Urim and Thummin, or “light and perfection,” which signifies the looking into the twelve stones which surrounded the breast-plate of the priest, and from the glittering lights which were supposed to flash across those stones, interpreting a suitable response. These and various other modes of obtaining oracular responses, might suggest to the uninitiated the idea of witchcraft—the very crime under consideration—did we not know that they were practised as the religion of the time by those supposed to be favoured by the Lord; it seems it was only when persons were supposed, in the language of the times to be forsaken of the Lord, that attempts to obtain responses by “necromancy,” or by other forms not clearly defined, were denounced as “witchcraft,” or, perhaps, we are to suppose that certain individuals, perhaps those invested with the priestly office, were allowed to have a monopoly of spiritual gifts, while the unprivileged respondents were stigmatized as having a familiar spirit, and were of the class whom Saul is stated to have banished from the land, as being obnoxious to the charge of witchcraft—chiefly so it appears, because they obtained oracular instruction without the legal authority to do so. In what respect those who had familiar spirits differed from Saul himself, when he was “amongst the prophets,” we are not informed; certain it is that when this power (which was only withdrawn in evidence of God’s wrath)

failed him, he sought to supply the deficiency, by a resort to those whom it is fair to infer he must have deemed to have possessed the same gift which he had lost, and these are the circumstances under which he is represented as seeking "a woman who had a familiar spirit."

Now let us consider the details of this act of "*necromancy*," or consultation of the dead. Samuel was a man of God, or a mighty prophet "inspired by the Lord." The whole history of this remarkable man gives us the assurance that either he was endowed by nature with that peculiar power which enabled him to communicate with the super-mundane world, or that he was specially favoured by God in the reception of remarkable spiritual gifts; and he was able to inform those who enquired of him where lost property could be found. It was evident from certain portions of the history of Samuel that persons were in the habit of resorting to him for information on this last point. Of course we need not remind you that this gift was *not* one of the attributes of witchcraft, for Samuel was a man of God. The woman of Endor, on the contrary, was not a woman of God, consequently whatever occult powers she possessed must be witchcraft; at least so we are informed by popular opinion, although the simple narrative of the Scriptures affords us no such definitions. Now when Saul sought Samuel through the woman of Endor's power, *be it what it might*, Samuel responded. The description given by the woman of a figure visible to her eyes alone, and identical with that of the deceased prophet, represents this scene first as an act of "*necromancy*," or communion with the dead, next as strictly in accordance with the evidence of that peculiar gift of modern mediumship which we call "*clairvoyance*." Thus far the parallel between ancient necromancy and modern mediumship is complete, but to determine whether or not the character of the act was obnoxious to God's laws in ancient or modern times, we must enquire yet farther. Under the spell of this necromantic act it is evident that the woman recognized the King, whose disguise on his first entrance she could not penetrate. There was a change, therefore, occurring in her organism and illuminating her eye with a spiritual light, enabling her to perceive the embodied as well as the disembodied spirit. Now by what right do we call this state opposed to God's laws, or stigmatize its actions with the odious name of witchcraft? Samuel was good and true and obedient only to the divine spirit in his earthly life. How comes it that a soul so pure as his should become the subject of control from one you call a witch, simply because that soul had cast off its earthly tenement? Could that woman of sin, if such she were, have controlled the soul of Samuel whilst embodied in the form of earth? Could she have willed him to come at her bidding, and commanded from him

the revelations he made to King Saul? Your own experiences of life testify that the strong control the weak, the wise the ignorant, and the good the bad; and whose experience testifies to the reverse of this picture? The power, then, which could control the spirit of Samuel and produce his apparition, and render his words intelligibly to earth, must have been in harmony with Samuel's state and acceptable to his intelligence, for remember that throughout this scene the spirit must have been *the* power, and not the woman. The spirit, too, according to the Scripture test so often declared to be truth, was a good spirit, and "spoke from the Lord," not the "familiar" of an act of necromancy as some modern commentators would assume. It is written that, "if the thing which the prophet speaks comes to pass, the prophet hath spoken from the Lord." Now we find that, what the spirit of Samuel spoke *did come to pass*; we have, therefore, the Scripture test to show that the prophet did "speak from the Lord."

In considering the part which the necromancer, or Woman of Endor herself acted in this scene, what right have we to assume a criminal character for her, except in respect of her violation of the laws of the King, to whom she responded?—her manifestation was characterized by truth, and it involved the action of the good Samuel, whom we must either suppose to have been incapable of taking part in an act offensive to his God, or to have greatly retrogressed in piety since his departure from the mortal form; hence, if this scene of necromancy, detailed with such graphic simplicity in the Scriptures of the Jews, be a specimen of an act of witchcraft, we are far more qualified to decide upon its being a strongly parallel case to an act of modern mediumship than one of "Satanic agency," unless indeed Satan employs such agents as the good Samuel, and produces such results as truth.

I now proceed to consider some few additional cases of spiritual manifestations narrated in these Scriptures, and call your attention to some passages in the life of the father of the Jewish nation—Abraham. We read, that whilst sitting at the door of his tent in the heat of the day on the plains of Mamre, he beheld spiritual beings and conversed with them; that he supposed them to be spiritual beings we have evidence from his own lips to prove, for he addresses them in pleading for the doomed cities of Sodom and Gomorrah, as—"Lord," and even as "God of the whole earth." Moreover, Abraham is represented as beholding spirits sometimes "in an horror of great darkness." What meaning should we attribute to this remarkable passage?—our mediums to-day are denounced as witches and wizards when they require the condition of darkness for the performance of certain phenomena which the light would, they tell us,

neutralize. Must we thence assume that spiritual manifestations produced under the conditions of a darkened atmosphere are witchcraft to-day, but religion three thousand years ago? We find that Abraham on one occasion built himself an altar, laid thereon a sacrifice, and waited, "lying upon his face on the ground till fire came from heaven and consumed those pieces." How long think you, would the performer of such an act to-day have to wait for the fire of persecution *to come up* from the earth to consume him?

We pass on and find that every page of the Old and New Testaments teems with innumerable evidences of spiritual manifestations, and though these are there called "the acts of God" or of "angels," they are always identified with beings who present such a likeness to humanity, as to be frequently mistaken for men, and in this respect too, they bear a striking resemblance to the manifestations of modern Spiritualism. Let us notice another phase of spiritual revelation, which in these Scriptures is recorded as an evidence of Divine Inspiration. I speak of dreams, and I remind you in this connexion of the famous historical account of the "Vision of God," manifested to the Patriarch Jacob in that dream which represents the ladder whereon angels are seen ascending and descending. This narrative, so sublime and so suggestive of the eternal relations between the infinite and the finite, was given through the simple and familiar instrumentality of a dream. Dreams then were one of the Divine modes of revelation in ancient times. By what transmutation have they become through the lapse of ages in our own day mere "old wives' fables?" Is the angelic ladder drawn up, and do angels ascend and descend no more between heaven and earth? We have no record of this decadence of angelic ministry as an historical fact, but we must assume it if the privilege of Divine revelations in dreams be pronounced impossible, and if all spiritual intercourse on spiritual ladders be altogether ended.

Another illustration of this form of revelation in ancient Spiritualism is recorded in the history of Joseph—the good Joseph—whose life has, in piety and example, proved the strength, comfort, and counsel of so many countless generations; whose own captivity in earth's dungeons, and sorrows in life's prison-houses, have been cheered by the history of God's providence manifested to Joseph in dreams. Yet we find this man so highly favoured of God and revered of man, performing an act of *divination by a cup*. He certainly did perform such acts, or he would have had no use for a "divining cup," and such a cup he certainly did possess, or the history of his touching intercourse with his brother Benjamin, becomes mere fable. That cup was found in Benjamin's sack, placed there by the command of

Joseph, and those who discovered it taxed home upon the supposed thief a greater degree of crime, because it was "the cup wherewith my Lord divineth." Who amongst you this day would venture to follow the example of Joseph, and to divine with a cup without first preparing themselves to endure all the martyrdom which scoffing, scepticism, or pious indignation could inflict? Remember I am not now discussing the possibility of obtaining truthful responses through a "divining cup;" simply pointing to the parallel between the ancient, which the world offers us as a model, and the present time, when obedience to this model is so often denounced as impiety or insanity, blasphemy or imposture.

Turn to the history of Balaam. Without questioning its details, I will but remind you that truths the most solemn and important were through him given to the children of Israel, the "chosen people"—the people claimed by Christians of the present day, as well as by themselves, to be the peculiarly favoured of God. Remember that for the guidance and counsel of God to this wonderful people, and to out-work the accomplishment of their mission, God selected a fire-worshipper, even "Balaam the son of Peor, who made Israel to sin;" Balaam who fell down and worshipped the host of heaven, adoring sun, moon, and stars. Yet he was the mouth-piece for the utterances of God's divine truths! Moreover, we find that Balaam strove to obtain an answer favourable to his employer, through divination and enchantments, and that when these failed, Balaam "had a vision of the Almighty, having his eyes open." Balaam appeared therefore to speak the words which God gave him to say, in a condition approximating to what in modern phrase is called an "inspirational state," or one which while preserving consciousness and individuality, is yet gifted with the power of prophetic vision. Balaam the fire-worshipper, the diviner, and the enchanter, then, was selected as the instrument of giving forth Divine inspiration. Are we so very presumptuous in supposing that our humble mediums of to-day may become the recipients of the subordinate inspiration of kindred spirit friends?

Remember the history of Moses. We do not propose to occupy your attention with its details, but there is a certain portion of it, not historically represented in its fulness in this book, but mentioned by Josephus, whom we suppose we may quote as an authority, to which I desire to call your notice. This writer tells us, that there was a certain place which had an ill repute. It was said that a powerful spirit—"The spirit of the mountain"—dwelt there; and by the inhabitants of that region the place was called "A dreadful place" and a "place of fear."

'Twas said that none might approach within the sphere of this terrible mountain until Moses, as Josephus relates, whilst keeping the flocks of his father-in-law, penetrated that "place of fear," and led on, as it is assumed, by the Spirit of God, he drew near to behold the "Burning bush, that was not consumed," and in the midst of that scene of awe and mystery he received the first intimation of his wonderful mission "Through a voice speaking out of the midst of the fire." Record such a scene in this, the nineteenth century, and how would you pronounce upon it? Pass over the trials of skill which are avowed to have taken place between Divine power and Egyptian magic, proving as the record does, that a strong similarity existed between them. Pass by the mightier "miracles," so called, of the great Jewish Lawgiver, and pause only on one of his acts, significant to those who seek for the origin of powers now "sacred," now "profane." At one time deemed "religion," but at another "witchcraft,"—and consider the fact that the uplifting of the hands of Moses was a necessary act for ensuring a victory for the Israelites over Amalek; nay, when his hands were heavy "Aaron and Hur stayed up his hands until the going down of the sun." So that this act appeared not only instrumental, but essential in deciding the results of the battle, and securing the victory to Israel. A curious page this would be in the history of modern Spiritualism,—and one which, if submitted to the criticism of a modern press and pulpit, would call forth a tempest of literary sarcasm, and of religious anathema, fierce enough to overwhelm the Spiritualism of every age from the present day to that of Moses and Aaron. "Not so," a courteous and consistent modern age replies,—"the uplifting of a pair of human hands as a means of ensuring victory in the nineteenth century, if not an act of simple absurdity, would be, to say the least of it, one of presumptuous blasphemy." Why it was successful in the case of Moses, or why the Lord who could work that power through Moses, yet not without him, it is not for us to enquire,—one thing is certain that what the Lord could do in the days of Moses, He *cannot do now*, and therefore that what in Moses is the law of God and true religion, in the modern Spiritualist, is the law of Satan and pure necromancy." Pause a while on the history of Gideon,—pass over the many pages of this volume so rich in spiritual records, that I am embarrassed with my riches, and only able to make certain selections—and remember that a simple fleece of wool and a few drops of dew, were the tests required by unbelieving Gideon, to prove that his God spake with him. We prate of God as beings familiar with the Infinite and the Eternal, and yet we find, when that which we call God is presented to man, that apparition did not impress him with the belief that God was present with him! It needed

a test to convince him of that awful presence; and what test did the man demand, and the mighty presence deign to grant? Simply a power exerted in an unusual mode upon a fleece of wool and the drops of dew!

We are told, that falling drops of dew at a spirit-circle, have been known to baptize the brows of those who seek for evidence of spiritual presence there,—and thus far again we find God's laws in spiritual manifestations are paralleled in modern and ancient times, aye, and in the very self-same mode. But a fleece of wool and drops of dew, are not objects too insignificant to become the tests of the presence of the "Mighty," "the Wonderful," "the Counsellor," the Infinite Soul that filleth space, and whom "the universe cannot contain," and yet these petty objects of mere material sense are unworthy of the dignity of our spirit-fathers, mothers, brothers, and sisters, to convey us telegraphic signals that they are present with us, or if used in such a mode, they must be denounced as acts of "necromancy," or powers of "witchcraft." We are asked to draw a line of demarcation between these manifestations, simply because they occur at different periods of time. We can only respond by supposing that wool and water were sacred in Jerusalem, but that they are not so in Great Britain, or that the power of God is not too great to use such petty means, but that the power of spirits is! That which is dignified for God, is undignified for spirits. Some power, we are told, of a spiritual nature—an angel, so it is stated, caused fire to consume the unleavened cakes and broth that Gideon placed upon a rock, and this was done also as a sign of angelic presence; but let such signs be presented to us to-day, let but a spiritual power act in changing the simple elements of matter, wreath a ribbon in the form of flowers, oh, how contemptible, how undignified becomes the act! How, all "unworthy of a disembodied spirit," or else how very clear such acts become as evidence of "witchcraft!" Gideon might save Jerusalem through the commands and ministry of angels; and a simple peasant maid might not save France by the self-same means and aid, without being subject to the avenging flame for the crime of witchcraft. Perhaps in drawing these parallels I shall be reminded that the power which enabled the Jews of old to effect their signs and wonders was the very power and visible presence of God in person in their midst. To this I answer in the words of Jesus. "No man hath seen God at any time," nor do these ancient records leave us room to question, that beings human in form and often mistaken for men, were the agents of this ministry.

In the history of the prophets, many and various are the modes in which we find "the coal of fire taken from the altar,"

and put upon the lips of the inspired. Our limits, however, will not permit me to pause upon them, but I may cite a few, in evidence of the modes received with unquestioning reverence as "Laws of God." In the writings of Ezekiel we have the express declaration that he was required for a sign unto Israel to lie on his side for forty days, and afterwards for a certain period to lie on the other; we find that he was required to eat strange and repulsive food; to cut the hairs from his head, to burn some and sew others in his skirts as signs to Israel, and besides these to perform many such acts as to-day would excite man's wonder, if not contempt. I find a remarkable illustration of the difficulties attending the analysis of this subject, unless it be conducted in candour and fairness, and God's ways manifest in universal law be admitted, in many passages occurring in the life of the prophet Elisha. Amongst these, I notice one which represents King Joash seeking the prophet as he lay on his death-bed. The King of Israel wept over the dying prophet, and mourned for him as the "chariot of Israel and the horsemen thereof;" and Elisha bade the King take a bow and arrows and shoot from the window, whilst Elisha put his hands on the King, and he bid him strike the arrows on the ground; but the prophet was wrath with the King, because he had not smote those arrows times enough, for he declared that as many times as he smote the ground, so many times should he smite his enemies; and because he failed to do this as often as the prophet desired, the King should be unequal to the task of smiting his enemies. Ask your accepted interpreters of these Scriptures what connection there exists between these simple instruments of mere allegorical representation, and the power by which an enemy could be conquered? Were such a scene presented for analysis in the phenomenal experiences of modern Spiritualism, we should explain the power to be the potency of soul, which through the psychology induced by external circumstances—the psychology that is assured by signs, and which realizes in a mere allegorical figure a consoling promise of future success, and becomes a stimulus to the will which strengthens it for the accomplishment of the prophecy; we should interpret it as evidence of the force by which mind acts upon mind, and realize that it was the psychological act of the prophet, which impressed the King with the belief that he could conquer, in the strength of which belief he most assuredly did conquer. Again we are told that in an earlier part of Elisha's history, as he was passing on his way in the midst of his companions, who being numerous, the text states that, "the place of their residence was too strait for them," one of them dropped an axe into the water. You are familiar with the history, and will remember, doubtless, that the prophet, kindly pitying the man who had lost his tool, for the

man lamented himself because the axe was borrowed, Elisha exerted a power which caused the axe to swim. We have witnessed, day after day, the rocking of heavy bodies suspended in air, or watched the movements of the family altar, the social board around which were gathered in the spirit-circle of modern times many darkened minds, to whom the hopes of immortality or belief in eternal life were merely priestly fables, who lived without hope in God, or fear in death. We have known the results of this fearful lack of faith, in the days when the red revolutionists of France, fearing no God, and hoping for no life immortal, unrestrained by human law, still more so by lack of Divine law, stooped by the wayside and drank the blood of God's images whom they had slain—and this, I repeat, because they believed in no God nor in life immortal. For let the barriers to human action be once taken away, and without the restraint of human law deprive man of the grand goal of existence—a retributive and compensative eternity, what does he become? The atheist, living in the wholesome atmosphere of social law and political restraint, cannot determine what he may be when deprived of these. The floodgates of spiritual life broken down, man is but an animal, a type of the red revolutionists of France whom I have cited; and how many such as these have crowded round the modern spirit-circle; atheists, unconscious of the Great Spirit, not recognizing a heavenly Father, and living for this shadowy existence without the smallest consciousness that life was but a preparation for eternity; and how often has the swinging table or the rocking chair proclaimed this all-stupendous fact to them? Perhaps the vibrating floor spelled out the little message of a lisping child; the sentence may be all imperfect in the character of that sublimity which we are told is due from disembodied spirits. But oh! how perfect in its revelation to the atheist's darkened mind, when by its tests of sure identity it proves that the soul still lives; how perfect in the demonstration of life immortal!—perfect in the revelation that, as a single fragment of spirit stands in mortal presence and material atmosphere, so the whole universe is filled with God's great spirit; for the existence of one single soul, or one individual spirit, bears witness to the whole. We are conscious of our own soul's existence in the act which says "I am," and from thence we recognize the great "I Am," and worship. And so, good friends, the heaving of the table, the rocking of the chair, or the vibrating of the floor as telegraphic messages from immortal spirits, rescuing thousands of blind despairing minds from the horrors of atheism, and lighting this modern age with a torch whose beams might have saved the land of France, not a century since more than ten thousand lives, this spiritual telegraphy of to-day is "witchcraft or necromancy," while the

recovery of a piece of iron by an unusual mode, is evidence enough to prove in that ancient time, God suspended his laws in favour of a man by causing an axe to swim!

I shall not now weary you with further illustrations from the Scriptures of the Old Testament; I need but remind those who, with reverent minds, are accustomed to dwell upon the familiar pages of the New, that from the advent of the angels who proclaimed the coming of the Child of the manger, to the last dark hour of Gethsemane,—and on, on, after the Master's light was quenched, and the brave Apostles manfully toiled through the darkness and materialty of earth, alone upheld by the power of the spirit in the self-same signs and wonders which we have been discussing, that the whole of these pages become records of a similar and coincident class of phenomena. Such was the power that opened the dungeon doors for the captive followers of Jesus, loosened their fetters, stayed them in the heaving deep, healed the sick, guided their way, filled their unlearned lips with resistless power and wisdom, and laid the foundations of the purest religion which the world has ever known. The pages of the New Testament, no less than of the Old, are full of these revelations. Call you then this power witchcraft? Aye, but you say, "Christ healed the sick," and proved the divinity of His power by its beneficence. Nay, but he caused the elements of matter to change also, for he commenced his Divine mission. He even "shewed forth His glory" by converting the contents of a few waterpots from water into wine. How much of glory would be accorded to modern mediums for such an act as this I leave yourselves to determine. It is in the recognition that the power which enabled the poor unlettered fishermen to speak with a wisdom not their own, was the very power of God, whilst the mediums of to-day are denounced as charlatans, who would claim the self-same power; it is in the impossibility of discerning any other difference in the facts of spiritual ministry in ancient and modern times, than that which human prejudice and bigotry asserts, that the difficulty of our task this night consists, and we are fain to acknowledge that we are unable to draw the line of demarcation suggested by your question. One point still demands a few words more of elucidation. I mean with reference to necromancy and the question of how far the "miracles" (so called) of the Bible involve the acts of human disembodied spirits? One distinct statement of this kind is made in the history already referred to in the life of Samuel, but besides this, many other circumstantial reasons for this belief could be shewn, had we time to trace them. At present we can only remind you that the beings who are spoken of as "Gods, Lords, Spirits," and sometimes "angels," throughout these Scriptures, almost invariably ap-

peared in such human form as to identify them constantly with men.

We find, too, direct evidence from the lips of Jesus, that in heaven "men shall be as angels." Not only is it shown then that angels appear on earth as men, but that men in heaven are to appear as angels. Surely this circumstantial evidence proves much for the community of nature between man and spirits. "I have chosen you twelve and one of you is a devil." So spake Jesus to a *man*, a spirit still incarnate in a mortal form—the traitor Judas Iscariot. You have no definition of the word "devil," more marked than this, though a "devil" is commonly supposed to be a spiritual, though an evil, being—yet Jesus spoke to a mortal man, when he used those emphatic words, "I have chosen you twelve, and one of you is a devil." Does not this passage cast some light on the mysterious beings so frequently referred to as "devils," no less than on angels also?

When Peter was liberated from prison, and presented himself at the door where his companions were gathered together, the damsel who opened unto him, and reported his presence, was not believed, and they said, "it must be Peter's angel." Does not this signify Peter's spirit, or what else was here spoken of? And must we not hence conclude, that deeming that the mortal form of Peter could not be present, his companions spoke of his "angel" as his spirit, as the custom of the time would phrase it. In these same Scriptures too, we read, "who maketh his angels spirits, and his ministers a flame of fire." Angels signify messengers, and this writing then declares that God's messengers are "spirits." Seek an interpretation of your scholars, Hebrew and Greek, of the word "spirit," you will find it is the *ruach*, the breath, which signifies the life or the spirit, and is always held to be synonymous with the soul of man.

And yet another witness, and we close our case. Remember the Isle of Patmos; remember John the Apostle, the councillor, the friend, the most beloved of the most beloved of God. Recollect that this so highly favoured man and chosen seer, when the vast arcana of the future was opened up to him, as detailed in the Book of Revelations, when the mighty mystery of this volume was displayed before his ecstatic spiritual eyes, so vast and wonderful appeared the power of him who brought the message that John would have fallen down and worshipped him. "See thou do it not," the mighty Revelator said, "I am one of thy fellow-servants, one of the prophets, like thyself." Does not this signify in the angelic assurance of a similarity with John the man, that the angel had been such as himself, and could be then no other than the spirit of a man?—

a fellow-servant of the prophets, such had he been, even as John was now. If any other meaning than this most obvious one, is concealed in this language, what is the use of that book whose direct interpretation is given to man as "the living word of God?" and this must complete our case in evidence, that human spirits inferentially, circumstantially, and by direct testimony are shown to have communicated the will of the Most High to all classes of men who were able to receive them throughout that vast dispensation which formed your religion. And now we reiterate the question. What is the difference between this dispensation and that of modern Spiritualism? Are not your powers the same in every age? With spiritual eyes you see the spiritual form, with open spiritual ear you distinguish voices, lost to the dull ear of matter. You lay your hands on the sick, and they recover by the power which in ancient days was called divination, translated into modern speech is known as clairvoyance, man can reveal the distant past and untried future.

Some occult power in the human frame, quickened by that of spirit, can now as then change the elements of matter, and act upon ponderable bodies in strange and unusual modes; the gift of tongues is with us, and many are the Pentecostal chambers of this day, where the ignorant and unlearned speak with the wisdom and foreign form of speech they knew not of before.

What voice was that which called the infant Samuel;—spoke to Judea's ancient patriarchs and prophets;—sometimes by burning bush, and human tone, and sometimes in extatic slumber? 'Tis written that they were "In the spirit," but that spirit's manifestation was commonly displayed in the form of a voice speaking in human phrases? What voice was that which spoke to Socrates, Pythagoras, and to many a Greek and Roman sage, whom you call heathens? Voices spoke with Buddha and dictated the noble poem called the "Golden Verses of the Buddha." Voices conversed with Zoroaster and rehearsed the pure and holy teachings of the Zend Avesta. Were these voices false, or merely hallucination, or the work of "demons," whilst God Himself spoke with a voice to patriarchs, prophets, disciples, early Christian fathers, saints, and martyrs? Is God's voice hushed that He speaks no more with man, or are ministering angels silent? What voice was that which spoke to good George Fox, bidding him go forth and preach God's truth, and cheered him in the dungeon, and strengthened him in the hour when the arm of violence and persecution was heavy on him? What voice was that which spake to Joan of Arc, and called the humble peasant girl to go forth and become her country's saviour? And with them and with us, and with every age and clime, those voices speak on—

speaking in still small whispers to the spirit-ear that is open to receive them. They are silent never, never! In the dull cold ear of matter, their precious tones are voiceless, but the spirit medium of the nineteenth century *knows* that they are speaking ever, and as surely hears the Pilot calling to her words of good cheer and comfort amidst life's storms and tempests, as ever that voice resounded in the ear of holy Paul or John in the Isle of Patmos.

No, friends, I do not find the line of demarcation you enquire of. In the phenomena of witchcraft and the record of their dark and dreadful trials, I do find abundant illustrations of certain phases of magnetism and psychology, the two pillars which support the temple of Spiritualism; I do find that the entire of the communion or relation between the natural and spiritual worlds is demonstrated to be upheld by magnetism, which is the action of body upon body—and of psychology, which is the action of mind upon mind. I also find in analysing the curious phenomena of Spiritualism in every age, and under whatsoever title prejudice or partiality may bestow upon it, the very same testimony of similiar phenomena, and therefore I infer an unique and similar cause. I find that the records of this grand old book have been received because they are in this book. I find them hitherto received in the spirit of unquestioning faith, which learns to read but not to obey the command of "Search the Scriptures." I find that the investigation suggested by modern Spiritualism, compelled by its mistakes, necessitated by its falsehoods and by the very difficulties through which you are blindly groping, are all revelations which throw back upon those ancient records the illuminating light of truthful science, so that henceforth we may not only believe, because we imagine it is pleasing to God so to do, and because this record is called His word, but because we believe and understand the record, and know it to be GOD'S TRUTH; because we recognize through the evidence presented to *our own* senses, through the testimony of God's revelation to *us*—through the voice that speaks to you and to me—through the light that shines upon *our* eyes, and the angels that walk *our* city streets, and the re-opening of the gates of spiritual truth that man, but never God has closed against us, that the grand and sublime phenomena of ancient and modern Spiritualism are one and the same revelation of eternal spiritual guidance, and of Divine and human relations; and that though man has received them in different ages, in the spirit suggested by prejudice, bigotry, or partial egotism, their basis, action and ultimate effect are ever the same, and leave me no line of demarcation to draw, or difference to define between what is called in one age witchcraft and necromancy; in a former, miracle and religion.

DR. WYLD: Granting that the body of a certain man appears to pass through the substance of a closed wooden door and that the garments of other men are removed apparently through solid ropes, what is the scientific explanation of such facts? Is the operation conducted by the spirits of departed human beings or by the spirits of living men present, suspending by some force the laws of the cohesion of solid bodies?

MISS HARDINGE: I will again ask your attention to certain quotations from this most valuable record, (holding up the Bible) "Flesh and blood cannot inherit the kingdom of heaven." That is a quotation which bears immediately upon our subject. The circumstances to which you refer of a solid body passing through a solid body, not only require a vast amount of faith to recognize their possibility, and of testimony to assure us of it, but they involve a proposition which is not needed in spiritual manifestations. All spiritual manifestations are performed through the knowledge the spirit possesses of how to work upon the elements of matter. Having a certain amount of knowledge which will effect his purpose, why should a spirit endeavour to seek for other facts, even if they be facts in science, which would involve a far greater amount of difficulty in the production of the same effect. For instance, spirits know that it is not only possible to change any of the atoms of matter through the three forms in which it is presented—namely, the fluid, the solid, and the gaseous, but they can by knowledge readily do so. Now spirits have no need to effect these changes in their mode of moving ponderable bodies from place to place. The spirit is surrounded by an atmosphere as you are. In your atmosphere all things are visible to your eye. The atmosphere is the medium by which the eye is informed of the presence of objects which partake of the same ponderable character as the eye. The spirit is surrounded by an atmosphere like unto itself, formed of the emanations of spiritual bodies, composed of spiritual particles, and in that atmosphere all things are immersed, and become invisible to human eye, except by the aid of clairvoyance, or prepared conditions; hence you cannot behold the spirit land which fills your chamber, neither could spirits behold your world through your earthly atmosphere, unless they had had the experience of two worlds instead of one, and had already lived in the natural as well as in the spiritual sphere. Hence they can behold the natural form around you, as well as the spiritual around themselves. You cannot, except by clairvoyance, reciprocate this power, and so long as any substance is held by the spirit, and immersed in its atmosphere, it is invisible to you; it is dropped before your eyes into your atmosphere, and becomes visible to you. The action

of the spirits in manipulating matter, which they do with inconceivable rapidity, because they are better acquainted with the laws of chemistry than yourselves, is, therefore, invisible to you. The form of the man whom you describe, giving off emanations of magnetism to such an extent that a battery can readily be formed with spirits, becomes immersed in the spiritual atmosphere, and is invisible to your eyes. Meantime the magnetic spiritual body of the medium, which is an exact counterpart of the mortal form, is made visible to the eye of the circle passing through the ponderable mass of the door. Conducted by the disembodied spirit, this still embodied soul can pass like thought or electricity with inconceivable rapidity through space, and take note of scenes through which it passes. In part, at least, it is separate from the body, but still it is held by that same cord which Swedenborg has described as binding the soul of the seer to its mortal body; he realizes not himself, like the apostle, whether he is in the body or out of it; hence the testimony of his sensations are no evidence in this case. Still we repeat, "flesh and blood cannot inherit the kingdom of heaven." It can be moved upon, carried through space, but two forms of decomposition must take place ere the door can be disintegrated, and the human body also; and this is not only, as in the present case, unlikely, but also unnecessary.

The door offers no obstacle to the transmission of electricity, and therefore the electrical body of the medium readily passes through it—not so the ponderable body which is not disintegrated, although it may remain in the chamber with the circle, invisible to the eyes immersed in a spiritual atmosphere. We render you this explanation confident of its truth, and further investigation of this peculiar phase of such phenomena will prove it. We say not that the form of humanity may not be carried by a force, which like the magnet, upheaves a mightier weight in substance than itself—the force of gravitation; thus it may be carried with the speed of electricity through the air, *but not through ponderable substances*. The fine and subtle form of humanity is never disintegrated. Subject then to the laws of the physical universe, neither the objects of clothing which you have alluded to nor the knots which fastened the bound form of the medium are disintegrated, but by the speedy force of mechanical action they are loosened, changed, and altered by the simplest modes. True, *inanimate* substances may be disintegrated and recomposed again without destruction, but never the human body. We may not tamper with this glorious model of the Divine, but spirits adopt much simpler means to effect whatever changes are produced between the visible and the invisible worlds.

MR. COLEMAN : You have not explained the latter part of the

question, whether human beings or the spirits of living men present aid in the operations which are seen?

MISS HARDINGE: Human magnetism aids in such phenomena only so far as human beings give off a magnetic force. But we shall treat your question in further detail, for by the permission of those who are here assembled, as it is your speaker's privilege to be permitted to turn some more pages of that volume, radiant with light and fragrant with the airs of immortality, so we shall ourselves select for you subjects of contemplation. We ask whether your minds will follow us and rally around our thought should we present you in the address to be next offered in this place, the Philosophy of the Spirit-Circle; if this subject be acceptable to you, we will renew this question in treating of the persons most intimately connected with it, namely, Spirit Mediums.

Now ere we part, oh lift your thoughts in the divine circle with your speaker to the Great Spirit, the Infinite Soul, the Father, who calls us hither, even in our own purpose to assemble together to ask Him for light, or the intent to search of His Scriptures, written with His own divine hand on human brow and human tongue and human soul. Let us appeal to Him in humble aspiration for more light. We are standing in the vestibule of His divine presence; we are gazing on the volume whose seal is not yet broken; we are waiting for His voice to quicken our thought; we are asking of Him revelation from the world of the unknown. When next then we gather together, let us each one say in the secret chambers of his soul "I will arise and go to my Father." Such a purpose will form of this chamber a place of Pentecost; such a purpose will ensure the response we seek, for "Where two or three are gathered together in His name there will He be in the midst of them."

# ADDRESS

BY

MISS EMMA HARDINGE,

DELIVERED AT THE

WINTER SOIREES, LONDON, NOVEMBER 27, 1865.

---

---

## THE PHILOSOPHY OF THE SPIRIT-CIRCLE.—THE SPIRIT MEDIUM.

---

“THERE is a natural body and there is a spiritual body.” These words define humanity and its history:—A natural body has constituted its page, and a spiritual body its inspiration. In every age, and amongst all people; in every land, and amongst those who have constituted nations, there has been a thread of human history called the supernatural. I know of no portion of human history which has not been illuminated by it. I know no country where it has not been assuming the aspect of a counterpart to the natural body of the history of man. Moreover, there is a general similarity throughout all apparitional manifestations, which gives us the assurance that they originate in some unitary point of causation, and that they tend to some unitary design. Whatever may be the varieties which have been observed in the supernaturalism of different lands, and periods of time, they all correspond to the differences of manner, and speech, and habits, which externalize mankind in varying circumstances; excepting in this they are ever the same. It underlies the sacred page of religion whose very groundwork of inspirational revelation, angelic message, or spiritual apparition is based on a supramundane world. In the history of art, genius, invention and science, in the traditions of the past, or in the aspirations of the future, there is ever a link of connexion with the supernatural. It has swept, with magic hand the lyre of the musician; it has dipped its pencil

in the rainbow lines of heaven, and colored the canvas of the artist; it has stalked before the warrior on the battle-field, and written the doom of nations and the downfall of earth's dynasties with the finger of inspiration. We find from a review of the Spiritualism of all ages, that it can be classified, and resolved into what St. Paul so admirably defines in one of his epistles to the Corinthians, as "spiritual gifts," or "differences of administration, but the same spirit."

With him the origin of all spiritual gifts was from God, with us the same belief exists as to source, the same definition becomes necessary of "differences in administration"—and thus in one age we call the action of this supramundane world, "religion," in another "miracle," in other and varying nations "magic," "witchcraft," "sorcery," and generally "supernaturalism,"—in all we can trace the same phenomena, we can witness the same effects, and the truly candid mind can recognize an unitary cause and mode of action. It is a page of this supramundane history that we propose to turn this evening, by considering the peculiar characteristics of those individuals of the race who appear ever to be so strangely associated with the phenomena of this mystic world of power, as to suggest the opinion that their mortal organisms or spiritual natures are in some way necessary to their production, and though the special idiosyncracies of seers, prophets, and the highly favored recipients of spiritual gifts in ancient times, can no longer be the subjects of critical investigation, the abundant outpouring of spiritual phenomena in our own days, enables us to turn to most favorable evidences of this special nature, in the person of the modern spirit-medium, whose peculiar endowments and most obvious specialities will form the subject of our address. In a definition of the term itself, we but echo the voice of the populace, for it is only popular ignorance which has resolved that nature is comprehended in the visible only, and that all power, being, and intelligence that have been manifested outside the realm of the visible, are *supernaturalism*. All who acknowledge that the Universe is *nature*, and that God's laws are prevalent throughout the whole realm of being, recognize supramundane or superterrestrial existences, but neither law nor being *super that nature* which comprehends all being.

There are three modes in which the thinkers of the present day attempt to explain the hypothesis of the spiritualist—namely, that a super-mundane world interpenetrates this mundane one. One of these modes is to give the lie to human history, and represents a gigantic falsehood tracing its line of inconsistency, folly, or wilful deception, from one age to another, impressing that history with the continuous stamp of either imposture or ignorance. Another pretends to class all such phenomena as

miracle; miracle worked in favour of its own nationality, however; for every nation claims that the apparitional world of which I have spoken, can only come by permission of God, but coming totally independent of, or supra the natural laws known to man, so it is assumed that God is unable to make laws for the whole world. God whose wisdom is not adequate to knitting up into one grand and immutable chain of causation, all people, all seasons, and spiritual as well as physical beings, in order to reveal his will to man on special occasions, and in favour of special nations, has been compelled to infract his own laws and on certain occasions to transcend them by "miracle." We shall neither trespass on your time nor insult your judgment by attempting to discuss either of these positions, so wholly untenable in our age, when nature's laws are recognised to be God's immutable modes of Divine government, and we only allude to them to show how fallacious such attempts at explanation appear in connexion with a class of phenomena whose universality demands their classification within the realm of natural law, even if that law has hitherto been undemonstrated in the category of known sciences. Admitting then that God's laws are adequate to define the spiritual as well as the natural body of history, and that no miracle or transcendence of natural law can exist, there remains but one mode of explaining the phenomena of the ages, and that would seem to be, by the discovery of some occult force in nature sufficiently potential and applicable to our case, to cover its phenomenal manifestations. It is believed that such a force was known to the ancients, and by them sufficiently understood to be reduced to a science, practised under the title of "magic," in the system of which the occult powers of crystals, vapours, stones, and drugs, the influences of certain human and even animal organisms, giving forth magnetism, and thereby creating the power to fascinate, enchant, control the body, and sometimes the mind, of certain susceptible subjects, produced that science of mysticism vaguely defined in later times as "magic."

I shall not discuss the question of how far these practices are opposed to the evident spontaneity of prophetic, apostolic, and modern mediumistic gifts, for despite the splendid halo which antiquity throws around the forms of the long ago, despite the glorious light of oriental imagery in which the seers or Judaic inspiration are enwrapped, the line of demarcation to the cold investigating eye of science, cannot be found between the old and new where the causes and effects alike cohere in the realm of nature, and in the domain of laws immutable and continuous through all ages. Prophets, seers, and apostles or old were priests of the order of Melchisedec, deriving their

office from neither father nor mother, nor from the ordination of human hands, but from the great fountain and source of spiritual life, and St. Paul concludes that these powers were direct gifts of the spirit from God. When we investigate the writings of this noble spiritual teacher and compare them with the mode in which modern manifestations are produced, and remark in each a spontaneity which appears to defy all attempts at explanation from art or science, we are fain to come to the conclusion that had our mediums lived 3,000 years ago, they might have stood robed in the splendid mantles of antiquity on the same pinnacles of awful reverence which enshrine the sacred heads of the seers of old. The question then narrows itself down to a consideration of what may be the law of modern mediumship, since we affirm that law it is which governs the manifestations of spiritual communion with earth, or the relations between the visible and invisible worlds.

When next we address you we shall consider the subject of ancient magic in connection with modern mediumship, but we now propose to invite you to a consideration of the personages through whom, as it appears, by some special and seemingly natural endowment, and spontaneous efflux of power, the phenomena of modern Spiritualism are produced.

I have spoken in brief on this subject before, but must reiterate for perspicuity some of the positions formerly assumed with reference to modern mediumships. It is believed that the manifestations of the spirit-circle are susceptible of classification into physical and mental phenomena, and that they involve physical and mental states of a special character on the part of the mediums. That these states seem to be produced partly from conditions existing in the surroundings of the mediums and partly from some occult force in themselves, which enables a world of invisible beings to use their organisms as telegraphic instruments for the communication of their wishes, purposes, and powers; that they are enabled to operate in this manner, sometimes in the movement of ponderable bodies, sometimes in the production of signal sounds; occasionally by trance and impressional speaking, writing, signalling and various other methods.

A power is also shewn to exist by which one body can project magnetic influences upon another, and either by will or touch or both, produce health where disease existed. The operators in this case are called sometimes magnetizers, sometimes healing mediums. Another manifestation is made, by which lights are produced from sources unknown to the assembled witnesses. By another mode, the law of gravitation appears to be suspended, and ponderable bodies are carried through space by an unknown power, though one which often accompanies such movements with

evidences of intelligence. By another exercise of this mysterious force, visible substances have been decomposed and re-composed again, investing the spirit-hand, and sometimes the form, with the attributes of matter, such as visible substance, weight, density, and even impenetrability.

Amongst other phenomena is one which enables the human eye (whose power to perceive in normal states is limited to a certain range of vision), to take cognizance of things and scenes irrespective of all obstacles of matter, space, or distance, independent of time past, present, or yet to come; so that the eye thus spiritualized, not only transcends all normal powers of vision, but reveals to the mind prophetic foregleams of the untried future. There is still another state in which the ordinary mode of information, through the fine and complex organs of the ear, appears to be transcended in clairaudience. Another, of "discerning spirits," by which the mask which man weaves around the outward form—"the mask of seeming"—is stripped off, and the character is known for what it is, not what it would appear. Sometimes the ordinary functions of the mind seem to be overmastered by a foreign power, and the lips pour forth entranced, unstudied thoughts, and a fiery flow of unpremeditated speech. In this mode, prophetic revelations, visions of beauty, and foreign tongues, are often poured through the lips endowed with the burning "gift of tongues." Some influences there are, which seem to be limited to special organs of the body. These excite automatic movements of the hand to write, to execute drawings, and occasionally to perform on musical instruments. Other influences appear to act through organs of the brain only, stimulating the medium to perform these same works of art or caligraphy by *impression*, so strongly marked upon the mind as to compel their execution, yet so silently infused as to perplex the subjects, to discriminate between their own volition, and an impression from a spirit. There are many more phases of spiritual gifts to be noted, though these must suffice to illustrate our theme this night, and we must now quit the subject to consider in what respect the "spirit-medium" differs from other persons, and by what power these gifts are seemingly limited to certain organisms; and on this point we must speak more of generalities than in detail. I invite you to consider with me the existence of the finest point of matter which the microscope can reveal to you. By the aid of this instrument you may gaze upon a nucleated cell; it seems to be structureless, but presently the cell expands, bursts, and liberates a fluid containing other cells like unto itself. These again aggregating together by a combining fluid, repeat the action of the parent-cell until they re-duplicate their mysterious life, and number a thousand and a thousandfold. Gathering up

fresh elements of life from surrounding materials, this microscopic nucleated point goes on elaborating cellular life and tissue, until at last the wondrous growth displays a thread of nervous matter which forms a rudimental brain.

From this point, the self-same mystic power of growth elaborates the nervous into other material tissues, and yet two modes of motion only are at work—modes which in mechanics are known as centrifugal and centripetal forces—the centrifugal which disperses, the centripetal which gathers into centre elements from without. These two march on in the wondrous fields of life, until they have dispersed and gathered up, and by secretion elaborated and arranged all the elements which form the wondrous infinitely varied and infinitely complex structure which we call a human being. And all this vast and mysterious transmutation of a microscopic point of matter into a living, sentient, mortal creature, radiant with life, gloriously beautiful, wonderfully and variously made, and combining within his being the microcosmic elements of the whole universe, is elaborated alone from the dual action of that invisible force resident within the original monads of matter, variously called nervous force, or life, or magnetism. Wondrous as are the effects, how simple seems the cause! merely one element and two modes of motion! By centripetal force are gathered up sunlight and air and heat, moisture, dew, solids and fluids—in short, all things in nature which by secretion are appropriated to their several parts. By centrifugal force are sent off all emanations, waste substances and atoms, that enable the body to exchange its decaying tissues, the old for the ever new. How simple are the means! how wondrous the results!—embryotic life, birth, growth, elaborated manhood, until God's noblest image is outwrought and maintained in the strong integrity of life, and all by the dual forces called attraction and repulsion! The next question that arises refers to the force itself, and enquires whether there is any element in nature acting through these two modes and capable of outworking this magical transmutation? I answer, Yes; the same element that, as an instrument in the hands of the Divine Architect of creation, has formed vast worlds; the same that in the wild fire of the skies you call electricity; the same that in ponderable bodies you call magnetism, the life-principle that forces up the rising sap of the vegetable world in the spring and returns it when the processes of growth are completed in the fading age of the dying year; it is the element that, in the human system, generated by the locomotive brain, sends the nerve aura in vitalizing flow through every portion of the frame, even to the extremest ultimate.

It is this element which in the modes of attraction and repulsion extends the little microscopic atom, into the magnificent

structure of manhood—in one word, it is LIFE; we call it vaguely electricity, magnetism, nerve aura, or nerve force, it is one and the same element throughout, though varied in correspondence with the media of the atoms through which it is manifested; even as the sunbeam falling on the rose, quickens into life, and strengthens by its influence the exquisite colour and delicious fragrance of this queen of flowers; yet, the self-same sunbeam lighting on the festering heap of corruption by the wayside, generates miasma, fever, and the poisonous exhalations which destroy and pollute the life of the beautiful, which its own force has aided to stimulate into being. Thus this magnetic power becomes life and death by its medium of manifestation. 'Tis motion quickening all things into being, whether for good or evil, and its results are determined by the nature of the atoms in which it is exhibited, and this is the electricity of modern science, and the force by which the spiritual and natural body combined in man forms a battery and produces the phenomena that we call "LIFE."

We next proceed to consider how the distribution of this all-pervading force produces those characteristics in special persons which we call medium powers. Go forth this night, and examine the external features which mark individuality upon every living creature who passes you in the city streets; find amongst the millions who make up the sum of this great human Babylon one single person who is the duplicate of the other: you cannot do this. Then extend your search into the various countries of the earth, and seek from pole to pole if you will, and still the same infinite and problematical variety shall confound you, and that amidst a set of beings who are fashioned with the same organs, the same set of features, originate from the same embryotic and structureless atoms, the same microscopic monads of matter, and through all the stages of growth we have attempted to describe, does it elaborate variety until not one living creature, I repeat, can be found who appears to be the exact duplicate of the other. Now, when by observation and study of natural phenomena, you shall have arrived at the conclusion that every atom of matter differs in some respect at least from every other atom, you may also surely conclude that there must be an equal variety in the manifestation of the magnetic life which passes through these atoms, and this reacts again upon them, and causes them to exhibit magnetic force with innumerable shades of difference and characteristic results.

To consider yet more closely the nature of magnetism, I ask you again to remember that it moves only in two modes, sometimes called positive and negative, or attractive and repulsive—or again, centripetal and centrifugal forces. These forces are recognized throughout the realm of physics, and even in meta-

physics they find a correspondence in antipathy and sympathy, love and hatred, vice and virtue. In the least as in the grandest operations of nature this is the universal tool or motive power. It is by this that the solar fluid issuing from the sun, combining in galvanic action with the atmosphere of earth, produces that change in the particles of matter held in solution in atmospheric air, which we call light, or liberate the caloric by motion which we name heat, besides outworking all the varied changes upon the surface of your earth of form, colour and quality, in substances that vary matter from the hardest crystal to the most rarified of gases.

Turn we now from the merely unintelligible world of matter moved upon by this great magician, magnetism, and let us consider its action in the sentient world of being, where we call it "life."

We find that in some persons, where the brain or the atoms that compose it are of sufficiently energetic power to generate a large charge—that quality of magnetism which manifests the positive or condensive character—a power of giving off surplus force results in these organisms, which renders them magnetizers.

If the brain generates an excess of magnetic life, and this be peculiarly concentrated in the direction of the intellectual organs, such persons become psychologists, great statesmen, and the master-minds of life. Should it be diffused throughout the whole physical system, it renders the subject in its physique strong, muscular and powerful. Should its energetic action be limited to certain organs of the brain alone, then you have those manifestations of special intellect and predominance of intellectual gifts, which single men out as poets, painters, musicians, and inventors; all the various degrees of character which mark themselves in special idiosyncracies arise from the energetic action of magnetism in certain organs of the brain, and are represented again in external form upon the cranium by which phrenology forms a diagnosis of the mind.

In some organisms, the quality of the magnetic life which appears to be generated by the brain in excess, is of a negative rather than of a positive character. I cannot in this place undertake to discuss the question of polarity, nor take the affirmative of either of the prevailing theories on the subject of electricity and magnetism, namely, whether it be one and the same force, or whether the positive and negative are distinct forces. It is enough for the purpose of this address to remind you that the exhibitions of magnetic force are widely different at opposite poles of a battery, and that this difference has been called positive and negative magnetism. Now in the subject under consideration I

find the most marked evidence that the brain generates that quality of magnetism called *negative*, and the result is, that the magnetic force appears to be unequally distributed throughout the system,—it appears in excess in some directions, in deficiency in others. A general lack of balance is perceived either in the physical, intellectual, or moral departments of such persons—sometimes in all; but the inequality of temperament thus produced, invariably manifests itself in an unusual degree of nervous irritability, extreme sensitiveness, and very constantly in that high degree of susceptibility to all electric or magnetic forces in the visible and invisible worlds, as to produce the phenomena which you now call in modern phrase spirit-mediumship.

Suffer your minds to recall your own personal experiences of those who have been distinguished amongst you as mediums, and you will remember them as remarkably susceptible through all the various organs of the senses, to atmospheric changes, impressions made on them through sight, sound, taste, and smell, but above all susceptible in the highest degree to influences conveyed by various human beings, through what is called their magnetic sphere. These “Sensitives” we now call “Spirit-mediums;” and spirit-mediums they become,—or telegraphic instruments for spirits, because they by their negative quality of magnetism form good batteries for the positive magnetisms of their operators to work with. Now assuming that all human organisms are susceptible of classification into characteristic groups, so do we find the phenomena manifest through spirit-mediums resolving themselves into differing phases of power.

Thus we find with some the energy of the magnetic life acts upon the back brain or cerebellum, and produces that strong, gross, earthly character of magnetism which enables spirits to produce manifestations of a sort which distinguishes the mediums for “physical force” phenomena. We find in other mediumistic persons, cause to believe that the excess of the magnetic life clusters about certain organs, which, although not manifesting themselves in specialties of individual character, creates tendencies of mind which become by mediumship developed in the direction of certain arts and sciences, productive of “gifts” for tongues, poetry, invention, painting, music, or other intellectual attainments, which, if latent in the mind, are evoked and called forth by mediumship or the power of spiritual control. It is as if the fire of heaven kindled the incense laid upon the altar of the soul, and quickening powers held dormant in the mind result in developing mediums for some special gift of an intellectual character. There are others again where magnetism, though generated in excess, passes off so rapidly that the life-principle itself becomes deficient, rendering the physique deprived of magnetic life, frail, and

physically rather than intellectually unbalanced; these persons form often good spirit-mediums, but their gifts are most commonly found in the direction of spirit-sight, or clairvoyance, the form or prison-house of matter is not strong enough to restrain the spirit and hold it within its earthly shrine. It is in such fragile tenements, too weak to restrain the ever-aspiring spirit, that the soul goes forth, and produces the strange phenomena of unaccountable visions, seership and somnambulism. We commonly find these tendencies of spiritual exaltation associated with a frail physique, though not invariably so, and thus it is we are apt in our ignorance to mistake effects for causes, and attribute a state of feeble health to mediumship—a mediumship which often results from lack of physical strength, though rarely produces it by its exercise, except in cases where the life-principle is rapidly parted with, when the form loses what the spirit gains in power. Mediumship as it at present exists in spontaneity rather than as the result of a scientific system regulated by knowledge, results from lack of power in the atoms of matter to retain and concentrate the life-principle generated in the nervous system in excess, and used as a magnetic battery for the purpose of working a spiritual telegraph. You see a remarkable illustration of this in children; in these, we find that the excess of life-force which is generated in great abundance for the purposes of growth excites the young to excessive exertion, and stimulates young children to restless movements and exercises that would weary the set form of manhood. Your matured strength could not afford to part with the same amount of life-principle that is given off in the ceaseless motion of its waking state by the very little child, but the wise and provident tendencies of nature compel the child to this excessive action, in order to part with a surplus of life which would else be injurious to its welfare. When at last the processes of growth are ended and no great demand is made on a surplus of the growing principle, the invariable result is shewn in the tendency to more orderly and less active physical exertion. It is from these causes that we find where mediums are most numerous. Children are remarkable for mediumistic powers; and yet another evidence of nature's wise ordinations is found in this fact, that whilst we in seeking for means to work this newly discovered spiritual telegraph, would gladly and perhaps often anxiously urge our young mediums to undue exercise of their gift, nature seems to inspire the child with a feeling of dislike and repulsion to the spirit-circle, which seldom at first appears, but which experience has so often proved, that we are compelled to admit the explanation rendered by the spirits, that this feeling of repulsion is an inspiration, designed to protect the child medium from an undue exertion of mediumistic powers, which

would tend to draw off too large a proportion of the force of life essential to growth and maturity.

I now proceed to consider the mode by which the spirit-medium is used as a part of the battery through which the spiritual telegraph is worked. Recall, if you please, some occasion in which you have witnessed the action of a human magnetizer. In fancy behold him now, and you will perceive in the effects of his manipulations, that the imponderable but strong and irresistible force of his own life-principle, is going forth and controlling the subject sensible of his potential influence. You behold him in life one hour,—the next—behold the magnetizer *dead* ;—but what change then has death wrought? The apparatus of the nerves is there, to generate its force; aye, but remember as we affirmed when last we met, the nervous force, like electricity, magnetism, and life, is but the tool of the viewless spirit, in whose mysterious exodus from that clod of clay, the magnetizer becomes one no more. He sleeps, and his magnetism remains within him, though the spirit may be absent the magnetism remains;—with it, the life. But now the sleep that knows no waking is upon him, and therefore his power is gone. Gone; for the life is gone, which was his power, and the atoms are but an unlikelike mass of clay.

If you admit the fact of the soul's immortality, if you admit my hypothesis that magnetism is the spiritual body—the life, and in connexion with spirit, is the dual principle that forms the soul, then, he who has carried his magnetism with him, is the same magnetizer wheresoever that soul exists, and whatsoever that soul could do whilst yet incarnate in the body, it must either be able still to effect, or the second sphere of existence is more powerless than this, and spirit-life, instead of being a world of science, knowledge, strength, and beauty, is a retrogression instead of a progression in eternity. But this is an hypothesis we cannot for one moment entertain, we know it to be far otherwise, and so the magnetizer has passed into the second stage of existence—taken his second degree in the great College of Eternity; he has graduated into a higher school of science, and grander halls of art; he is the same magnetizer, only with added powers. What those powers are, we cannot now describe. It is enough for us to know that they are all that earth could give him, in addition to the glorious powers of spiritual existence.

We have now then some understanding of the second person present in the working of spiritual telegraphy. The first is the spiritual body of the medium, the second, that of the controlling spirit.

I ask leave to illustrate now the mode of production of the phenomena by one of the simplest and most familiar forms of

scientific exhibition in which electricity is generated. Some of you have beheld the electro-galvanic battery, constructed for the production of that same electricity or magnetism of which we have been discoursing. We take a plate of copper and one of zinc; these metals associated in the battery are in what is called opposite states of electricity. The one is capable of giving off attractive, the other repulsive force. The one is the positive, the other the negative—the one the plus, the other the minus. We place between these two a fluid which has a stronger affinity for one of the metals than the other, that is, it acts with more energy in decomposing one than the other of the plates, and thus magnetism is generated—whether it be in the voltaic pile or the simple electro-galvanic battery—for the generation of electric power three elements consisting of two metallic plates or substances in opposite states of electricity, and a medium or fluid between the two is always required.

The phenomena resulting from these combinations are various in proportion to the construction of the instrument for generating force. Sometimes the results are those tiny sounds which interpret the thoughts of potentates and kings, and put a lightning girdle round the world, sending mind's messages from pole to pole. Sometimes the battery gives off continued force, capable of being increased until it can move ponderable bodies, or it shall be the machine which, like the philosopher's stone, shall change metals from one plate to another, in the process of electrotyping, or it may give off sparks of electricity, that shall condense invisible gases into water, and this again into crystals, changing from the invisible to the visible, and performing all the functions of creation from the extreme of rarefaction to the extreme of condensation, until the mind contemplating in amazement the possibilities which this wondrous magician electricity suggests, beholds in imagination the tool by which a world has been condensed from the unparticled elements of primeval states of matter, and contemplates the agency by which a process of chemical decomposition might reduce a planet again to inorganic and chaotic void.

You cannot point to one single function of being, nor one form of motion known in the universe, where electricity is not the tool, and where its action is not manifest as the force by which primordial elements have been reduced to forms by being placed in chemical affinities with one another. Now place the spiritual body of the medium as the copper, and the spiritual body of the disembodied soul as the zinc, and the atmosphere as the solution between them, and your mediumistic battery is complete; and wherefore, if the simple forms of matter which man's mighty and controlling spirit can act upon; wherefore, if the subjects of the soul can thus be made to produce all the

wondrous phenomena that re-create a world, and make man in truth the image of his Creator, with all the attributes and functions of the Infinite represented in his finality; wherefore, if man is thus gifted to act upon matter, shall not himself, the grandest of all magnets; himself the microcosm of all lower forms of matter; himself only subject to God and the angels,—why shall not he form a better battery than any of the mere fragments of matter which are all combined within himself? He does so, and thus arranges and classifies the entire of the phenomena into the science of modern Spiritualism.

But you ask, wherefore, if this claim be just, and all living creatures are thus vitalized with a force which produces these manifestations, wherefore, if all are thus susceptible of being batteries, are not all alike mediums? I ask you in the simple physical battery I have spoken of, to remove the plate of copper and substitute, if you please, any one of ten thousand other substances; do this without regard to the chemical affinities of these substances, and you will not realize the same results. Remove the plate of zinc, and substitute one of a million of other unrelated substances; and still you shall have no manifestations. Change the character of the solution, let that solution fail in proper chemical combinations, and a similar failure awaits you—and now apply this law to spiritual phenomena, and remember, that there must be chemical adaptation in the spiritual battery of which I have spoken, of precisely as arbitrary and finely assimilated a character, as that which is required in physics. The atmospheric air you breathe is mere oxygen and nitrogen—ay! nothing more! But though it is the combination of these two elements that vitalizes and sustains the functions of life, it is the amount and exact proportion of oxygen and nitrogen combined, that form atmospheric air. There are five combinations of nitrogen and oxygen, and any other than the special proportion of each that is found in atmospheric air, is destructive rather than promotive of life. One temporarily destroys the intellect in the form of nitrous oxide, popularly known as “laughing gas,” and the other three are but forms of modified poisons. Even so, then, in the chemical compound of every single atom of matter, visible or invisible, substantial or magnetic. When you sit at the spirit-circle you demand phenomena under conditions that often transcend all the known laws of matter to comply with, and in your ignorance of magnetic adaptations, set aside these immutable and fundamental principles that inhere throughout creation, and still require satisfactory results.

But whether it be in the force that eliminates life in the atom until aggregation from centre to circumference extends a point into a planet, or in the arrangements of the little battery I have

cited, the law in its immensity, or in all its littleness, is ever the same. You cannot produce the effects of power unless the conditions for that production are observed fully in scientific law and artistic skill. And how many chances in the arrangements of the spiritual circle exist to counteract the effects of the spirits on the powers of the medium! Even when these powers exist in excess it may be that their magnetic force is not in condition to produce the desired results. Why does the ground heave beneath your feet, which for many centuries has formed the tranquil floor of the earth you tread? Because there are underground thunderstorms there, manifest in the earthquake; because in the restless sea of change that moves upon every atom, no wave in creation ever returns upon the shore of time with that same force that was spent upon the wave that preceded it; because every single atom of time in the vast ocean of human existence is fraught with change, insensible to you in time's flight, but marking itself in those wonderful results that elaborate the tiny nucleated cell into the superb structure of manhood. It is magic when you look at the two extremes; it is natural life when you behold the gradual process of growth. These changes are ever operating upon mediums, and the electric currents through which their phenomenal gifts are exercised are constantly disturbed, now by the external, and now by the internal process of life.

In considering the subtle and ill-understood character of this mediumistic force, we may shrink back aghast from the difficulties that seem to surround the subject, and question whether this knowledge may not be too intangible for us to attain to, but still I affirm that it is a branch of natural law, as surely susceptible of being reduced to a system, as any other branch of philosophic lore which deals with the realm of imponderables for its subject. We know that any lack of chemical adaptation in our galvanic battery will neutralize the effects that it might produce, even so of the more sublimated battery formed of spiritual essences. A single wave of disturbance in the atmosphere around the spirit-medium affects the solution between the magnetic plates of the spiritual bodies. Whenssoever these are changed look for change in their phenomenal manifestations. Still more potential are the human magnetisms of those who approach the medium. Some bring refracted rays, like sunlight passing through a prism. If sunlight is broken into many varying hues by refraction, must not magnetic rays emitted from each one's form, be similarly subject to similar disturbances? And thus it is that in the unnoted failure of the spirit battery, you seek for truth, and falsehood answers you—the sun of truth is passing through a prism, its rays are broken and appear no more as a pure white light but in the parti-coloured hues of

falsehood, and it is far more often mistake and lack of necessary condition than wilful design that perverts the truth of spirit revelations; nor is it so much a moral or intellectual, as a physical organism that forms the prism, for that organism is the grand compendium of all physical forces, and hence magnetism flowing from these is chiefly characteristic of physical conditions. Without arrogating to ourselves any other power of instruction on these most momentous questions than that of pointing to the subjects for investigation, we may venture to say we have shewn enough to justify assertion that a new and glorious field for scientific search is opening up to man in the philosophy of the spirit-circle, and that none have the right to demand exact and satisfactory phenomena, until they can by knowledge, take part in their production, and aid by good conditions in the working of the battery.

I must now offer a few words more in explanation of the nature of spirit-mediumship. I have stated that the medium is but a plate in the spiritual battery, and in speaking of this instrument, I speak of *copper*, and not *gold* or *diamonds*; carrying out this analogy yet farther, I speak of a metal capable of generating magnetic force. Can you therefore require from the organism, whose very lack of balance, constitutes its force, all the concentrated powers of intellect or spiritual excellence which would use up the magnetic life to fashion, rather than give it off? You may urge that this plea if analyzed would prove that spiritual gifts may be an evil rather than a blessing, and scarcely think their gift is one indeed "to covet after." I answer you, that God's facts are manifest as much in the noisome insect, as they are in the fairest forms of nature. God's facts are still facts, whether they are understood by you or not, and whatsoever of criminality, moral obliquity, or error exists in the world, all has its place, and all is full of meaning, could we but read the page aright.

The strangely fashioned "sensitive" or spirit-medium, with all the varying phenomena of spirit-circles, is a new and startling page for human study, but one which assuredly opens up one of the most vexed problems of philosophy, the mystery of the life-principle, and the secret arcana of life and motion, together with the fine and subtle relations of spirit and matter. Spirit-mediumship is a priceless blessing, but it carries with it penalties which nought but knowledge and scientific truths can overcome. The boon of the communion is for the universal good of all mankind—the penalties results of ignorance, designed to stimulate the all-conquering mind of man to master by search a knowledge of the law, and thus remove these penalties, or convert them into blessings. Remember, too, that the bright

and blest communion with souls we love, is poured through channels open to the dark and unprogressive spirits, who still linger round their former sphere of crime, and as of old, seek to renew their lives of violence and wrong by tempting earth's inhabitants, and appealing to vulnerable spots in each one's secret chambers of the soul. You may answer that such fearful possibilities as these, and the difficulties that often baffle man's attempts to discriminate the truth or falsehood, good or pernicious influences at the spirit-circle, involve it in many dark and mystic possibilities to overmatch the joy and blessing of the communion with the good. But here I take the witness of the ages, and I find that the vast bulk of spiritual phenomena and spiritual manifestation, has come with almost invariable evidence of good. I find its results in inspiration, religious teaching and Divine revelation. Surely it is "the Word made flesh;" the world of soul instructing that of matter. Whatever darkness, inharmony, falsehood, and error you find at the spirit-circle, question how far all this results from a world of pure malignity or how much from your own mistakes, or abuse of conditions you do not comprehend; and yet, again, how much may be the refracted light that should fall from the spirit-world upon the pure and wholly sinless to endure the like results, but instead becomes a reflex of some hidden sin within yourself, which forms a magnet to some unhappy kindred spirit; determine too that your battery is complete in scientific adaptation for the spiritual telegraph, ere you resolve that these often-recurring mistakes and falsities are evil.

I believe in SUPREME GOOD. The ancient Hindoo worshipped the sun, because it was the largest and the grandest of the visible bodies of the universe; he claimed it as the author of all good, and that it was thus superior in outward symbolism to every other being: so the adversary could be but a poor and subordinate spirit compared to the good. This ancient heathen teaches me a lesson, and instructs me in the all-predominant influence of God our Heavenly Father—God the good—over the dark and evil of all worlds, visible or invisible, mortal or immortal. In Him, then, let us trust; and though we find the science of spiritual communion in its rudimental state darkened by many inharmonious errors, still, *it is a science*, and as such is as much susceptible of reduction to a known and practicable system, as any other form of God's universe made manifest in fundamental law. The growth, change and perpetual phantasmagoria of elemental transmutation passing before our eyes in the world of forms only cease to be miracles to our understanding, from familiarity with them. When the science of mind and the laws of the invisible world shall have become the subject of similar

investigation, it will be found that between the natural and the spiritual body there is an inevitable *rapport*. It must be so, for the spiritual world is the soul of this natural world, and fills the space around us. It is the cup by which the Infinite Spirit lets down the draught of inspiration to this earth. It is formed of the kindred that he has wound around your souls, by the tendrils of affection; it is filled with the blossoms, leaves and branches that have all grown out of the primal root of the natural ties of earth. You cannot separate yourselves from this spirit-world. You may ask, "Why, with these dear and close relationships, this intimate union between the spiritual and natural body, God has not laid down in characters of living fire, laws of communion so plain that none should mistake them?" I ask, why these mimic suns that flash in your chamber to-night (*pointing to the gaslights*), flashed not a thousand years ago in the midst of earth's physical darkness? I ask you to remember long ages past and gone, when the old forest fern tree was swept by the floods, and buried beneath the superincumbent masses of earth, and rock, and ever-changing elemental matter—now washed by the laving tide—now crushed by the gathering heap—now dried and scorched and burned by the blazing sun—again, and yet again, fresh floods swept over it, fresh monumental ages heaped their *debris* over it, and age after age of flood and storm and sunshine built a tomb of a mighty mountain range above it. The heaving earth beneath, and the restless strife above, rent the giant rocks which still held in their strong heart the ancient forest fern, till from the awful laboratory of time and the ages, man comes with the stroke of science to rend the tomb asunder; age after age beholds new instruments of science fashioned, till such are found as in time's fullness, and impelled by the eternal fire of burning inspiration, he rends the mummy fern from its mineral sarcophagus—converts its petrified form into blazing fuel, places it in the scales of accumulating knowledge, crushes it, burns it, turns it into vapour; gathers it up again, condensed and fettered, chains it invisible, as it now becomes, to the care of science; and lo! this night displays the old forest fern tree flashing from gas jets before your eyes, like stars in the firmament of science.

Yes! God can wait! God waited for thousands of years to find men ready to receive the thought which works this fiery wonder. Shall man refuse to wait, or labour for the evolvment of those ideas which the ever-working Deity vouchsafes alone to labour, toil, and merit? You have not earned as yet the full gift of spiritual light. Labour for it, search for it; it will no more evade your sovereign control than the elements can reject their human king, or man can fail to make them subjects. Step by step he has marched with the tramping ages, up through the

world of the known to the world of the unknown, onward he presses;—Science has yielded her secrets up to him; elements have bowed before him:—The realm of the visible is almost conquered, and already he stands at the threshold of the unknown world, where cause and effect are alike stored up, and creation's unfinished problems find solution.

Light, heat, electricity, magnetism, the mariner's compass, the discovery of the laws of gravitation, the power of steam and air and gas, and last and most masterful of all—the power by which art catches sunbeams, and sets them to making pictures, and compelling the glorious light that traverses millions of miles of space, to perform artistic labours for him, and bow to the royalty of mind as its captive workman. All this, and a thousand-fold more miracles of power than this tongue can rehearse to-night man's inspiration has achieved: and last of all comes in prophetic dawning the promise of the mastery of mind over itself, in the comprehension of "the natural and the spiritual body." And for the agents in this vast discovery, the spirit-medium, we find him with all the crudities and inharmony that belong to a sensitive and as yet unbalanced being, an instrument for out-working a good whose grandest fulfilments await the further revelations of a spiritual science. Its powers are often lost, often wrongly directed, because the burning lightnings of life are yet unmastered by the art of man, and he can only perceive the law without being able to work it. But still the medium is a sign-post, with his illuminated finger, from which streams the "od force" of the philosopher, pointing in the direction of that temple of law, hitherto unknown, by which the supernatural shall be interpreted into the highest form of the natural. We thank God then, for the spirit-medium! even as we bless Him for the sublime page of prophetic wisdom in ancient time. These grand old seers are now too far removed from us; they have ascended the glittering mounts of time, and only left their burning footprints on our sands; and should we not rather strive to follow, than idly gaze upon them? In the commonplaces of every day mediumship, we have none of that sublimity that marks the Judaic era; but we have in our very midst a living volume wherein we may read the first rudiments of the science by which both Prophet and Medium works. Be merciful to your spirit-mediums, and merciful to yourselves, when you restlessly pray for gifts without the knowledge of whether the gift is good for you, or may not be withheld in mercy. "He doeth all things well."

The science of mind, which up to this day has never been known or acknowledged as a science; the application of psychological art, which up to this century has appeared to be a vague

and intangible thing, incapable of being reduced to a system, gives us the assurance that by the study of the spiritual body by an understanding of the laws of life—magnetism and electricity—man shall be enabled to understand, and in this glorious knowledge use the power to control all these imponderable elements by the laws of science. Only labour whilst you watch and wait; God waited, it may be ten thousand years, before He gave man the power to outwork, through the known laws of science, the mimic lights which imitate his own creative power of primal light. Shall we not wait as patiently for the discovery of the laws that will enable us to convert earth's moral darkness into light? Something of those laws we have discoursed to you this night; when next we address you we shall speak of the results of that law in more detail; speak also something of the mode by which I believe we shall acquire a knowledge of its working. It is enough to add, that from the inspired trance-speaker to the humblest form of spiritual manifestation, psychology and magnetism are the two forces that work the entire of the phenomena. I shall speak of these more in detail hereafter. While you pass judgment, then, upon your mediums, or on the phenomena now present in your midst, remember that it is but the rudimentary glimmering light of the science *that SHALL be*; it is but the scale of gold which in the keeping of the poor savage is useless, until the man of civilization comes, and with the knowledge of scientific uses cuts, and hammers, and rolls, and beats it, and at last stamps it with the mark of the royal guinea coin, which makes it current value. Until all this is done, until the sovereign image of royal knowledge is stamped upon the glittering unwrought gold that shines in your spirit-circles, it is but worthless ore, or rough and unvalued metal, but oh! how gloriously will this metal shine when you polish it with the light of science, and by your knowledge form yourselves into eternal circles with the world of arisen spirits.

I propose on the occasion of the next Address, to speak on the subject of "Ancient Magic and Modern Spiritualism." I will now answer a few questions; provided they can be responded to briefly.

Mr. COLEMAN said: that in the exercise of the discretion entrusted to him by the Meeting, he would not call upon Miss Hardinge to answer *any* questions, she had spoken more than a hour and a half and was no doubt exhausted. He should be happy to hear any expression of sentiment on the part of any gentleman present.

Miss HARDINGE said: We would ask your pardon and interpret by one of the phenomena of the spirit-circle this eloquent silence far better through the spiritual than the natural body.

There is a spiritual influence permeating this place which speaks to us in far more moving tones than human utterance. It is first, the purpose that brings us hither, namely, to seek for light from that realm of soul, where the beloved whose presence we know we shall not invoke in vain, are waiting to answer our aspiration with inspiration. Next it is a revelation of kindly sympathy, knitting up the hearts of auditors and speaker in the mutual aim of giving and receiving of the cup of inspiration, which fills this eloquent silence with the meaning of hearts too full for utterance. May the Great Spirit accept our reverent thoughts, and earnest purposes to search out truth in lieu of deeds or words, which must ever fail when we seek to match our finite littleness against his sublime infinite and eternal greatness. To Him we commend our counsels and their fruits for ever and for ever.

# ADDRESS

BY

MISS EMMA HARDINGE,

DELIVERED AT THE

WINTER SOIREES, LONDON, DECEMBER 4, 1865.

---

---

## ON ANCIENT MAGIC AND MODERN SPIRITUALISM.

---

“KNOWLEDGE is power.” When last we had the privilege of addressing an audience in this place, we endeavoured to point to the fact, that the strange and phenomenal persons whose foot-prints mark the boundary between the two worlds, those who in modern times we call mediums, become so by virtue of some special organic distribution of those electrical, or life-forces, which inhere in you all, but which operate in peculiar modes in these exceptional persons. To-night, we propose to answer two of those questions, which, if not already patent amongst you, must, ere long, become the theme of discussion. So far and widely spread is the movement called modern Spiritualism, that it becomes you, its pioneers and representatives, to determine what answer you can give when the world asks of those who claim to possess the knowledge which is to make Spiritualism a power, how far the occult force residing in every living creature may cover the ground of what is called spiritual manifestations; whether it may not be that the power of the Holy Spirit within yourselves, the unfoldment of this spirit, and its latent powers called into action, are amply sufficient to account for all that array of phenomena which the world can no more evade nor trample beneath the iron heel of materialism. Whatever may be the primary cause of the movement it is certain that the flood-gates are opened, through which in modern as in ancient days are pouring the ocean tides of spiritual life, forming channels for

themselves in the grooves of old opinions, and which ere long will flood this land.

The questions then, which I ask you to think out for yourselves, (merely accepting of your speaker as a finger to point the way to the methods of thought on this subject) the questions that will be discussed to-night are, first—What evidences have we that the spirit embodied within ourselves is not the author of the so-called spiritual manifestations, and next if we can demonstrate that these phenomena belong to a power not of man, how far may we reduce the power of the communion to a science, and work the telegraph for ourselves?

We ask you then, in the first place, to take the most remarkable illustrations of the occult powers of the human soul that history presents us with, in some of the records of ancient magic. There are doubtless some present who are well informed upon this subject, and who have traced in the records of ancient history, abundant evidences to show that magic was studied as a science and practised as an art, although that art is now lost or is only regarded as the imposture of priestcraft, or a something synonymous with the unexplained phenomena of sorcery and witchcraft. Amongst most of the oriental nations, such as Syria, Arabia, Hindoostan, and Egypt, as well as amongst the Norsemen, and Scandinavians, Gauls, Celts, and the ancient Druids, are historical evidences of the practice of the art of magic. In oriental nations we find the spirit of conservatism induced by the law of caste, still presenting us with illustrations of the modes and practices which obtained thousands of years ago. The law of caste is the genius of conservatism. Hence we have this day in Hindoostan, Syria, Arabia, and with other oriental peoples where the law of caste prevails, illustrations of the self-same phenomena which were witnessed ages ago. I shall not call your attention to the personages concerned in these practices, nor illustrate these affirmations by special relations; I will merely remind those scholars, who have studied oriental manners and customs, that the practices called magic, consisted of certain ceremonials, whose power of calling forth occult forces in the human system, we may judge of by our own daily experiences.

The first of these that I name, is the power of sound. In most of the barbaric nations of antiquity, sounds were employed for the purpose of confusing and distracting the brain, and the result produced a condition of partial unconsciousness, or exalted the senses to a pitch of ecstasy which in some cases amounted to entrancement; or opened the spiritual vision, and enabled the subject of these strange rites to converse with an invisible world, to pronounce words of supra-mundane power, to predict the future, and to disclose the past. Now consider the

measurable degrees of influence which sound exercises upon all men, from the wild resonant tones produced in the crashing sounds of fetish ceremonials to the effect of music upon the highly cultivated ear. There are but a few discrete degrees between noise and music. The one is the percussion of bodies inharmoniously related, the other is the percussion of bodies harmoniously related; the one is the still inharmonious and imperfect speech of humanity; the other the exquisite intonation of heavenly voices, such as we may deem the speech of angels to be: the one the interpreter of a rude and undeveloped world, and the other the language of God in nature.

Note the effects which music is capable of producing upon yourselves; resistless valour is awakened in the soul of the soldier by the tones of martial music; deep devotion fills the aspiring mind of the worshipper at the sound of the sacred organ; sweet and sympathetic feelings steal over the harassed mind beneath the influence of melodies full of tender associations, the music that speaks of the long ago, and is fraught with happy memories and cherished hopes. In every department of the human soul, through all the varied interests of life, music speaks with an awakening power that has never been translated into speech. Hence it is that in all ancient ceremonial rites, those worshippers of nature who performed them, discovered and applied the power of music and the influence of sound for the production of psychological effects upon the mind. Also I call to notice the varied effects which may be produced upon the human system by action. Remember that in all magical rites and ceremonials recorded in the history of witchcraft, sorcery, enchantment, divination, and magic, there were always modes of evoking the occult forces of man by movements. Sometimes these took the form of wild grotesque dances or fantastic rotatory motions such as are still exhibited by the Dervish and the Santon of Arabia, and the Fakirs of India. Remember how marked are the effects which the comparatively subdued and orderly motions of the dance, and the gymnastic exercise produce upon yourselves even in your own experience. How contagious the tendency in a multitude to march, or join in certain unitary movements of the body such as clapping of hands, marching or dancing; every child has realized the intoxicating effects of rapid rotary motion on the brain; every adult the exhilarating results of temperate exercise. If movements thus measurably produce these invariable influences upon ourselves, what may we not expect of practices of a somewhat similar nature systematized into a science and carried to the extreme? Another mode of what we may now call by understanding self-magnetization, was a concentrative habit of contemplation; and here again I point to our own experiences

to remind you of the power which the human soul can exert by a steady and concentrated effort to abstract the mind from the external world, to promote dreams, visions, and reveries which almost amount to a separation of the spirit for the time being, from the scene and form of its earthly habitation. It is evident that the ancients understood the singular effects of this habit of mental abstraction, and self-centred isolation, by the illustrations we find in the history of the old sages of India. Scholars, who are familiar with the histories of these ancient nations, will remember that the first forms of theology the world has known, the foundations even of the most ancient of all religions, were laid in those wild forests, remote deserts, mountains, and wonderful cave temples of India, which are now being disinterred and brought to the view of the modern eye. There sages were accustomed to resort and ask of nature and nature's God for an interpretation of the mystery of the unknown. Think of man in the day when he had eaten of the tree of knowledge of good and evil, when the inquisitive intellect was pointing out to him the inevitable intelligence manifest in the order of nature, the perpetual recurrence of solar and astral phenomena, the return of tides, times, and seasons; when the wild winds and the rushing storms, the leaping fire of the volcano and the quaking of the trembling earth, all spoke of a mighty and irresistible power, in whose hands the fragile creature man stood helpless. When we remember that men were the inquisitive witnesses of the perpetual recurrence of these phenomena, in lands where nature's operations are carried on in the grandest and most awful scale of catastrophic power, impressing the mind with awe and compelling it to turn restlessly to the mighty but unknown cause, can we marvel that he stood still before the viewless throne of Him whose gigantic arm guided the chariot of this awful king of the storm and the earthquake, or listened spell-bound and lost in hushed contemplation to the voice of the invisible, who spoke to him in the crash of the tempest, or the terrible artillery of the battle fields of air? It was beneath the stimulus of nature's wildest and most imperative pleadings to subject man, to worship *his* God, and *her* sovereign ruler, that the ancient Hindoo retired from the hum of the cities, away, away, in the depth of the vast banyan groves, away into the recesses of the mighty Himalayas, away into the glittering mountain heights where eternal snows have caught the reflection of the radiant sun, lighting their white tops and pointing like silver cathedral spires to heaven; away, away, where the silent stars look down upon valley, desert, and plain, where God and Nature reigned supreme, thither they went and there they sat, in those strange and fantastic forms of contemplation still grotesquely

imitated by the Fakirs of India. We call these people heathens, but can we doubt that an answer came to the soul of any age, or land, who sincerely aspired to God by whatever external rite, custom, and the age had taught it? Can we doubt that these practices had, at least, the effect of calling forth those gifts of occult force which have handed down the examples of these old solitaries, as famed experts in magical gifts or attainments? In their own time they became famous for these gifts, and men flocked from the cities to the resorts of those sages to question them of the future, to obtain oracular responses, or to benefit by their renowned curative powers, in disease or demoniacal possession. And do we not find that habits of contemplation and abstraction are still practised by the Brahmins of India, and still produce to this very day occult powers that render this singular people famed for their incomprehensible and unexplained phenomenal gifts. Another of the practices of ancient magic is traced to be the use of intoxicating vapours. I need not remind you by the simplest of modern experiences, what vast effects may be produced by the inhalation of various substances, vaporized or crushed into the exhalation of fragrance. We know the brain may be stimulated to madness or even death, by the combination in various proportions of the two elements that make up common atmospheric air. When I last spoke to you I referred to the fact, that nitrogen and oxygen gases may in five different proportions be so combined, as instead of the healthful air you breathe, to produce graduated conditions of poison either of which may be fatal to sense or life, and this is true of innumerable chemical compounds, which with precisely the same elements become innocuous or destructive by the effect of different combinations of their atoms. Something of the science of chemistry was known to the ancients, and it was evident to them that by the inhalation of drugs, vapours, and different essences, conditions were induced in the body which enabled the mind to manifest wonderful and abnormal stages of intelligence.

And yet another mode by which occult powers were called forth, and curious phenomena produced, was by the performance of magical rites under the condition of darkness. How often have we been questioned wherefore darkness is claimed to be more favourable to spiritual manifestations than light? I ask you to pause here upon one of those simple evolvments of knowledge which modern science has given you. It appears to be apart from my subject, but you will find, however, it is necessary to its exposition. What change occurs in the atmosphere between mid-day and midnight? Have you ever considered the various theories assigned as the cause of that condition of the atmosphere called light? I submit that the power of motion even from the

most primordial state in which we can trace matter, resides in an all-pervading force found in every atom which I call magnetism, and to whose action in various objects throughout the universe I drew your attention when last we met. The first evolvement of force from atoms charged with magnetism sets them in motion; and when this motion is energized to a certain point a change occurs in the atoms of matter, which generates caloric or heat. When motion is still further energized, another change occurs which produces what is called luminosity, that is to say, there is a feeble condition of combustion going forward in the atoms which produces upon their surfaces mutual reflection, and this last named condition, resulting from a certain amount or energy of motion amongst elemental atoms, forms the change which we call light; nay, I believe so surely is motion (developed from a latent to an active force) in matter the primal cause of all those changes which occur whether in rarity, density or in any other of the effects known as heat and light, that were the action which produces light to be energized to a still more active condition of combustion, the next and last change the atoms could endure would be fire, a state which terminates the action by depriving the atoms of their combustible qualities. Hence, this is the ultimate point to which all motion tends, and where its power becomes once more latent. If this hypothesis of motion as the primal cause of every elemental change be true, and especially so of light, let me call your attention to the fact that between the sun which is perpetually giving off a solar fluid, and the earth, from which an atmosphere as you know is as constantly exhaled, galvanic action takes place so long as that particular portion of the earth, illuminated as you call it by the sun, is turned towards it. It follows that between the sun and the earth there must be constantly going forward a galvanic action, and it is this which in the form of motion produces the change called light. When the earth, or that portion which *has been* illuminated by the sun is turned from it, there is no such direct galvanic action going forward, and the atoms of matter emitted from both bodies gradually obey the law of gravitation and tend to centripetal subsidence; and it is in the most perfect condition of that subsidence to which ever unresting atoms can attain, that we have that state called darkness. You will perceive the argument, that so long as light is present, the merest spark of light, however feeble, the entire of the atmosphere around its radius is set in motion. In the absence then of light, the atoms of matter in subsidence, produce conditions which like the sensitive plate of the photographer, are favourable to so-called spiritual manifestations. Just as surely as your image can only be reflected in the still lake, or perfect tranquillity is necessary for the crystal-

lization of chemical solutions, just as surely as certain tests in chemistry depend upon conditions of rest, so do the finest experiments of spiritual galvanism, that galvanism that takes place between the electric plates of the medium and the disembodied spirit-life principle, so surely, as all scientific operations are performed through the necessary conditions afforded for them, so is a perfect condition of stillness of atmosphere necessary for the amalgamation of the electric life whose exhalations from the medium and the operating spirit are combined for the production of that class of spiritual phenomena witnessed in "the dark circle."

The ancients have mastered, with many other occult facts, something of this law; and hence we find that darkness was often one of their elements in the ceremonial rites of magic. I have alluded to but a few of these, but they are sufficient for our consideration—the power of sound manifests amongst yourselves in the influence of music, or the distracting inharmonies of noise; the power of motion familiar in its effects as witnessed by the athlete, the pedestrian, the strong sons of labour, or still more painfully manifested by antithesis in the languor, debility, and physical degeneracy of the indolent, all these are witnesses to the position I have affirmed, to wit, that magic is an art which calls forth latent forces in humanity, and knowledge of how to apply them. I may not omit to touch upon the well-known power which is claimed for ancient magicians, namely that of fascination, or a spell which seems to originate in the eye. It is often stated that the human eye is itself the strongest of magnets. It may well be so, for it is in truth the camera obscura which reflects the rays of light, gathers them up and enables the soul to look through the magic chamber as a window, and to perceive the world without of moving living things. It is within the eye then as the most potential instrument of the universal magnetizer *light*, that the power of fascination chiefly resides. The Arab, Hindoo, Egyptian, and ancient magicians of all countries, when famed for their well-known powers of casting spells on unresisting victims, are known to have exercised this power through the scintillations of their glittering eastern eyes. We may now understand that the claims for ancient magic, interwoven as they are with gross and impossible superstitions, are not without foundation. The power of clairvoyance, prevision, the ability of the seer to converse with an invisible world, with other gifts too numerous now to dwell upon, were amongst the ordinary achievements of the ancient magician; nor must we omit to notice the effect upon their votaries, exercised psychologically, by the priests who devoted themselves to the study of the now lost art of magic, with whom it was not only practised but absolutely taught, and

perfected in some nations to such an extent of scientific development, that the "wisdom" of Egypt, and the astrological lore of the Chaldean, have descended to you as proverbs.

I do not propose to consider this subject farther to-night. We have already noted enough to shew the foundation of truth based on the natural powers of humanity underlying the structure of superstition, fear, ignorance, and misrepresentation, which darkened the name of magic in succeeding ages to that of its practice, with a reputation so evil and traditions of exaggerated horror so impossible, that it has become the part of cautious scepticism to deny its existence in all but acts of imposture and priestcraft, while its fearful name is still regarded by the pious as synonymous with the abominations of ancient Egypt, or the loathsome practices of European witchcraft. In a too hasty acceptance of opinions based on prejudice rather than on philosophy, we have rejected the kernel of truth with the chaff of error and superstition, and have thus neglected to avail ourselves of the vast range of mental science which might grow out of a study of the occult forces of the human soul. The powers of sounds, movements, narcotics, stimulants, the magnetisms of animated bodies, the effects of crystals, shells, and stones, the influence of human associations, with all the mysterious antipathies and attractions that knit up or dis sever society into groups, all these and an array of psychological and physical phenomena, only inconsiderable as testimony from their familiarity, would form, if duly analyzed and philosophically classified, indications of the laws of mental science amply sufficient to bear witness to the truths of ancient magic, and invaluable as the basis of a comprehensible system of modern psychology. We regard the subject with contemptuous indifference in our own time, notwithstanding the stupendous fact that in such a system we hold in the grasp of science a clue wherewith to trace the cause of crime, and the special tendencies of every human organism. Nay, more, "knowledge is power," and the powers which the ancient magician wielded in days of scientific blindness, and impotent superstition, which may well stamp his day with the title of a "dark age," might become a knowledge the most sublime, and a power the most momentous, were we to add to the gleams of light he possessed, acquired by painful study of psychological phenomena in the experience of centuries, all the aids of scientific experiments, electrical apparatus, magnetic discoveries, and the illustrations of the modern spirit-circle. How little do we begin to realize the wonderful attributes of our own souls, or attempt to measure the capacities of our own glorious spirits? I, by clairvoyance can quit my body, says the seer of modern times, and can go forth defying the obstacles of time and space; whether in mortal form or disembodied, clairvoyance

is an attribute of my soul. "I myself have the power by the projection of my life upon another," says the modern mesmerist, "to produce phenomena which in ancient times you called miracle. I myself can bind by magnetism my subject to my will and compel his obedience by the piercing sword of my mind within his brain." In ancient days this was enchantment, sorcery, fascination, magic, yet what is it now but simple magnetism? I am aware that I have thus far only strengthened the case of the materialist, who claims that the latent powers resident within the human organism, when called into active play, are of themselves sufficient to account for all the phenomena claimed by the modern Spiritualist to be the work of the disembodied human soul. He says that the records of witchcraft, magic, and oriental sorcery so far confirm his position that he is ready to admit the existence of sway, once practised successfully, and still capable of being exercised over the human mind by the aid of magnetism and psychology, for the sake of demolishing the claims of the modern Spiritualist for the agency of disembodied spirits. Those who, like ourselves, have followed the revelations of the spirit-circle from point to point, and have perceived where the power of the embodied spirit failed, and the intelligence which could only be identical with the disembodied began, can well afford to analyze a system which will tend to the exaltation of their own undemonstrated powers, without apprehension that the grander they reveal themselves to be by investigation, the more do they prove the fact of their ultimate annihilation. Nor do I fear that the discovery that we are "wiser than we know," and of more potential power than we had dreamed, will end in the revelation that we alone of all creation's wonders, the highest and the best, that we alone are doomed to extinction by "the sleep that knows no waking;" the death for which no resurrection comes, the eternal winter, never more to ultimate in spring that blesses earth with flowers and sunshine, tender grass and leaf, and bud, and blossom; the ever new and ever living glory of all created form, *except the soul of man*. I have no fear that it can be proved that whilst nature herself is deathless, God's vicegerent, man, is less than her immortal.

I now propose to redeem my pledge, and speak of the second part of my subject—Modern Spiritualism. I shall tell you nothing new. I have good authority—the highest—and with all reverence I dare to use it, for claiming that I may call that new which is presented in unusual form, for Jesus said, "A new commandment I give unto you," and yet that commandment was as old as creation, "to love one another." And now we invite your attention to a page of modern "witchcraft" whose witness is so near our own times and within the compass of

our own present experiences, that I believe I can scarcely select a more valuable illustration of my subject than by presenting you with a slight sketch of the famous "Rochester knockings." Pass with me in memory to a quiet home in an obscure village in the state of New York, where dwelt the family with whom the first weird phenomena, since called Modern Spiritualism originated. Respected in their neighbourhood, simple, honest, and pious, the antecedents of these persons like the commencement of the whole movement, are still singularly significant of the promises of seer and prophet of old, "But God hath chosen the foolish things of earth to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, yea, and things which are not to bring to nought things which are." Those who are familiar with the history of the first noted case of spiritual manifestations in New York State, America, popularly called the "Rochester knockings" will remember that the earliest evidence of an invisible intelligence of an unaccountable and special character, was the production of constantly reiterated knockings, with other mysterious sounds, and occasional movements of furniture of a distressing and ghostly character. The harassed inmates of the "haunted dwelling" summoned to their aid the priest to exorcise, and the magistrate to compel the invisible tormentor into silence, but each alike in vain—each in equal impotence to control the obnoxious but persistent presence.

At first the sounds manifested themselves merely in those slight percussions, which might be produced by some external cause. The wind, the falling drops of water, or any of those movements of matter which produce sound, might have occasioned these. But now the sounds change, and as weeks pass on until their recurrence becomes an event of constant expectation to the afflicted family, the knocks, accompanied with other sounds of a far more fearful character, seem to connect their production with some ghostly tragedy of violent death deepening into the tones of human agony. The voice of one in mortal pain is heard, and then the sound as of a prolonged death-struggle, followed by the smothered cry of a departing soul. Fearfully and terribly rang those sounds, night after night, in the ears of those affrighted and helpless listeners! And yet these were the first tokens of the working of the spiritual telegraph. Oh, remember what dark and fearful fancies have filled your own minds in connection with ideas of death, and the dim mystery of the hereafter! You have been told that the soul was "gone to God," or a fearful place of eternal torment, or else that it still slept in the ground, and waited for the awful judgment-day. They wrote it on our tombstones. They stereotyped it in spectral tale and legend;

they never told us of "the many mansions" taught by Jesus; they never told us that God was "the God of the living and not of the dead;" but they filled our ears with such superstitious terrors, that we drove our dead out of our tender memories, strove to banish them from our hearts, and when we had put them away out of our sight in the tomb, and returned from the cold grave where we had laid them, had we met a risen spirit on our threshold, we should have fled from it as the most terrible of all sights that could have assailed our eyes. The form we had loved but a week before, and held pressed in our fond embrace; the form that was the joy of our hearts, the light of our eyes, and the paradise of our homes, we would now shrink back from aghast and loathing, because we were under the dark ban of superstition—ignorance concerning the fate of the dead.

Remember this, and then attempt to picture to yourselves the nameless horror that must have wrung the hearts of those who heard the evident tokens of the invisible presence of the dead in their midst, and enacting the ghastly scenes of violent and tragic death. What did the world do in this case? Did it come to the help of these afflicted ones? No; it pointed the finger of scorn at them, and left them alone—in their house of fear; it left them alone with the superstitious terrors itself had conjured up—with the soul of the murdered dead. The ignorant and superstitious world left this suffering family like the prophet Mahomet, who was pursued by the multitude and left alone with one trembling follower, who said to him, "Oh, Prophet of Allah, the enemy is upon us, hark! they are many, and we are but two." But the prophet replied, "*There are three of us—God is with us!*" Even so did the world's scorn pursue this helpless family, but God was with them: He came to them as He ever comes to man through the lips of humanity—through "the Word made flesh, and dwelling amongst men." He came in the inspiration that brought to their side the plain honest common sense of one, who though not instructed by science until he had forgotten his own soul, nor so bigoted as to suppose that God could do in Judea what he could not effect in modern times, determined that so long as God was with them, men need not fear what Satan could do against them. Thus reasoning, and with more trust in the good than in the evil, the honest farmer listened to the sounds and said, "This invisible knocker CAN SEE, for it imitates what we do by knocks." Again, he said, "This power *can hear*, for it listens to our speech, and answers us again in signal knocks." At last, after long and weary months of fear and modern martyrdom, of which you can scarcely form the faintest idea, on a certain night, this man (who shall deny?—inspired by the God he trusted in to

make the attempt), stood alone in the presence of the viewless knocker, and listened to the strange and fearful mimicry of the hideous death by murder, then took lamp in hand and followed those sounds down to the darkness of a vault below the house, and there he prayed—he prayed to Him who answers prayer. He knew Him not except as the Father from whose hands he came: the Father to whom he committed his cause. He prayed for light and strength, guidance and inspiration, and when the prayer was done, the telegraphic signals answered him, and the word of the inspiration that he sought, responded in his mind. “It is a telegraph;” and for the first time upon this mortal earth, the child’s alphabet by telegraphic signals through the invisible knocker’s raps, spelled out the name and history of a disembodied human soul. That history was the record of a murder. That disembodied soul the knocker. Letter by letter the telegraph was worked. Oh! scorers, scoffers, sceptics, could you have heard the hallelujah of joy that went up through the courts of heaven, poured from the hearts of fathers, mothers, patriots, friends, and great master minds who had waited, through the ages, and for the fulness of time, to do God’s bidding in the working of this same Spiritual telegraph,—to manifest God’s will in the rebuilding of the ladder on which for ever and for ever bright ministering angels passed up and down amidst men! Could you have heard the grand chorale of joy that answered the low and humble tones of the New York farmer, as he spelled out the name of a disembodied soul—the first who had ever *thus manifested* successfully on earth; ye would hush your tones of mockery and veil your faces to worship trembling. It is enough for our purpose that we remind you of the mode in which this Spiritual telegraph was first worked, *without the aid of magic*, or any of the development of those occult forces which appeal to sight or sound or sense, or of any arts of man, or exercise of psychology, divination, enchantment, or of even modern magnetism.

I need dwell no more on the initiatory steps of this great movement. Suffice it to say, its earliest advocates and mediums, endured like the martyrs in all early periods of reform and new developments of science, the rack of ignorant scorn, and the wheel and screw of superstitious persecution. In future ages, men will blush with shame to read how self-styled scientists repelled with narrow bigotry, the dawnings of the noble science of mind; how priests, enshrined by a people’s superstitious reverence in the charge of human souls, repeated the cry of the ancient Ephesian image makers, and strove by the shout of “great is Diana of Ephesus,” to drown the teachings which are destined to enable every living soul “to know the Lord” for

himself, from "the least to the greatest of them." The souls of our posterity will burn with indignation when they read of the scorching flames of cruelty and impious denunciation with which the so-called worshipper of God, strove to drive out God's angels from their ministry of light, whilst reverend followers of Christ shall stand aghast at the daring acts of those who recite each Sabbath their Master's charge, to give the signs which prove men to be His followers, yet heaped the fires of bitterest persecution on the heads of those who dared to *do* as well as *hear* "the Word."

But that day of spiritual light had not yet dawned in America, nor has its star of promise as yet ascended high in the firmament of heaven for England, for the angels are amongst us, not as if in fulfilment of the promise "that there shall be no more death," but still as the ghost of a Christmas tale to many, and to yet more, as the mark for the yelling mob, the priests' anathema, and the execration of a ribald press;—and yet in its earliest, as in its present hour, onward the mighty movement speeds. Some true and loving hearts throw open wide their gates, and bid the angelic messenger a glad and grateful welcome. Clear intellects, and strong and noble minds cluster around the spirit-circle, and acknowledged with humble yet amazed conviction, a spiritual science imminent in the unexplained phenomena.

The knocking host have moved on, and deep and indelible footprints have marked their resistless passage through the earth. On every side seed has sprung up as in a single night, and the mighty outpouring of the spirit has fallen on the young and old, on the ignorant and wise. The days of magic no more darken with Egyptian mysticism, but radiant with the light of a heavenly mission, return again to earth, and the powers of witchcraft, divested of their loathsomeness and evil, seem to revive in a flood of modern miracles, man's faith in an ever-present spiritual world. Once more the day of open vision has returned. The beneficent hand of the healer charged with life and health gives sight to the blind and strength to the crippled form. Ponderable bodies float in air, and uninstructed men and lisping infancy speak with new tongues, and pour forth words of wisdom, as the spirit gives them utterance. From state to state, from city to distant vale, from town to village, prairie, mountain, and wild, "the fiery cross," like a messenger of news from the land of souls, pours forth its beams of light; young men and maidens, old men and matrons—all feel the electric fires of the angelic message, revealing through a thousand varied forms of strange intelligence, the presence of the loved and mourned—bringing an angel into each desolate mansion of bereavement in exchange for each loved form whom death has claimed.

“The living dead are with us once again,” was the cry that broke from many a lip, now echoed by the hundred, now by the thousand, now at last by millions. Many shot out the scornful lip, and greeted the tidings from the spirit-land with curse, anathema, the hoot of shame, and hiss of persecution; but many again there were who went out to persecute but returned devoted advocates of this strange and wondrous truth. Far off in the remotest wilds, where the tongue of rumour or the voice of popular opinion could not reach, even there from the forges of the humble smith and the bench of the poor mechanic, from the hut of poverty by the wayside, the ploughman from the field, and the mason with his hod, all were called, and inspired to do the bidding of this mysterious power, until throughout the length and breadth of the land at every point, without apostle, champion, leader, or any of those human means which have hitherto heralded in some new reform or creed, the entire of the western world, in every part beheld spirits in their midst. Let whom reject or scorn who would the spirits were there, and poured such mighty power and irresistible reason and conviction into the souls of thousands, that from the three first mediums of Rochester celebrity, Spiritualism grew to number its millions in the Western, Eastern, Northern, and Southern hemispheres,—for the still small tones of the first spiritual telegraph were quickly answered by the echoes of spirit voices from every portion of the globe. The old tale of spectre and apparition was revived, but soon the glorious torch, borne by spirit-hands, entered each chamber, and lo! from the throne-room of the monarch to the hut of the peasant, Spiritualism was heard, and felt, and known until its presence has become like a household word amongst us.

Friends, such has been the advent of Modern Spiritualism! If I have dwelt too long upon this history, or would seem too pointedly to have connected this advent with the special persons first visited by its influence, I have done so to illustrate my affirmation that there is in Modern Spiritualism a spontaneity, wholly independent of all those occult forces, produced through magical performances or conjured up through rites and ceremonials by the power of man. Here at last is the key that unlocks the mystery of prophetic power, which of old was not always of the priest; the priests were not necessarily prophets; and it was because laymen discovered the power which resided in them to cure the sick, and to perform signs and miracles, that priests in the middle ages determined that all of miracle which was not performed within the pale of the church was witchcraft.

It belongs to my subject, in closing, briefly to reiterate some points of the movements of these Spiritual phenomena up to the present day. I may speak of that which is not yet patent

amongst you, but which may become so. The first reception of these phenomena spoke to the affections. They came with an individuality and a testimony of identity so resistless, that with one choral voice the recipients of this new light pronounced, "It is our loved and lost one returned to us." It spoke to the affections: it brought out the demonstrated presence of the great of by-gone ages, but it came with those unmistakeable evidences of fact bringing down to our own experience the presence of those we knew of, and witnessed of. It brought the testimony of an intelligence supposed to be lost in the dim and unknown land beyond the grave, and revealed histories known only to those "living dead;" with whom it was identified.

The world ever leaning on authority asked why the spirits of the great and mighty, the master minds of earth, come not? Spiritualism answered, "I am thy child, thy father, mother, brother, sister, *if we still live, all souls live.*" We prove that thy beloved ones live, and are with thee; that they have passed those wondrous crystal gates, through whose shining portals thou hast seen them depart; let but these dear footprints mark themselves within thy home again; the sound goes through the world, "the dead still live, and do return to earth." Hitherto we have believed on others' testimony; hitherto we have worshipped at the shrine our fathers taught us of; hitherto we have accepted dead men's witness; believed in immortality either because our faith was strong that God spoke to men in ancient time, or else because it was our custom so to think. But why, if God spoke truths of immortality through the lips of Him we worship as God's son, why, oh why are his precious promises no more fulfilled? Why do we not do the works, and give the signs that He demanded? Where is the Holy Spirit that has been promised us? We worshipped Jesus, because we felt He was divine in that He spoke God's truth; but now we worship in spirit, and in truth, because we understand what Spirit is, and so we worship at the shrine of God, *who is a Spirit.* After the earliest developments of modern Spiritualism appealing to our best affections, another phase succeeded. The men of science crowded around the spirit-circle. To them it was the revelation of a new force—a science of mind; a new imponderable element transcending all former powers of nature known to man. Something existed here potential enough to light up the hitherto intangible mystery of death. Behold from the sepulchre the stone rolled back, and when we look for the decaying form of poor mortality, an angel sits within. Oh glorious light to the men of science, to those that could receive it! Here was the basis of a scientific truth for the hitherto (to many an one) undemonstrated affirmations of religion. In the stimulating

problems of a new science, many a noble searching mind was captured. They asked "how these raps were made;" chemists would comprehend by what power matter was dissolved and changed; and philosophers must understand the power which defied them all, suspended, *as it seemed*, the well-established law of gravitation, and upheaved ponderable bodies in air. Such as did not believe that they *had learned everything*, such as yet hoped that in the arcana of nature, something yet remained to know; and those who had not yet taken the *last degree* in the college of universal learning here, perceived the opening of the gates closed so long to men, the dawning of a science of mind: and so the curious and the marvel-lovers crowded around the spirit-circle, and brought with them a noble array of venerated minds, whose acumen discovered by their sensuous perceptions that spirits communicate, and that science proves it.

And now another phase succeeds. You all remember that for thirty pieces of silver man sold his Saviour. You all remember that a howling multitude chose Barabbas and rejected Jesus: we may say with the Master, "God pity them, they know not what they do," but they did it notwithstanding. Do we marvel then that there are those who still make capital out of human souls, and traffic with spirit-land and spirit-life? Do we marvel that the swindler, cheat and impostor, those who are types of the mob of Judea, and the Judas Iscariots of the present day—do we marvel that such as these would mock the glorious knowledge of life immortal, and simulate by cheating, swindling, and imposture that precious torch which God himself has placed in his ministering spirit's hands to illuminate mankind to the shores of immortality? Many did this—and many in consequence went back; the zeal of many waxed cold; and amidst the contradictions, errors and shameful exposures of these miserable tricksters, many there were who would not seek for the grain of wheat amidst the chaff.

And yet another phase. In every age there are those who believe that some special hobby of their own is the only mode of locomotion by which the world can move on to progress. One-ideal Reformers ever arise with the special aim to prove that Humanity has waited for them, and for their narrow thought to ultimate its great millenium. And when this vast unfoldment of all ideas and possibilities for man, and for his relations to the Highest, demonstrated through still undeveloped means, flashed on their astonished gaze,—they deemed *their hour* had come,—and the mysteries of Spiritualism were all to be solved, and the human race at last regenerated by the enforcement of their hobby. Thus it was that Spiritualism, the broadest and grandest of all modern revelations, Spiritualism the key which

unlocks the mystery of man's spiritual nature in every department of being which can affect him, has now been classified as one and now as another petty "ism"—as now some special branch, and now a mere leaf only of the mighty tree whose shadow is broad enough to shelter every living creature;—and so when men have questioned "What is Spiritualism?" an hundred clamorous voices have replied in the feeble tones of petty idiosyncracies, and thus labelled, the glorious light of Spiritualism has been to many darkness, to others but a passing gleam, and even to others as flitting phantom fires, redolent of the impure and marshy swamps of error, from which the delusive glare was evolved.

And now we call to your attention the last era of this great movement which we have yet reached. This involves the action of those numerous media, whose varied states, cast their own mental reflections on the ideas developed through their organisms make them to be what are called "trance-speakers." What are the first inevitable queries which you propound at the spirit-circle, when you know the loved one stands beside you? Is it not "How do you dwell? Are you in heaven, or in the dark and dreadful place they've taught us of? Tell me of thy condition, spirit, for it must be my own?" These are the queries that, in some form or other, have sprung from every lip which has sought counsel at the spirit-circle. Now remember, if you can, the various answers which have come from spirits. Some have told you of the shadows of opinions learnt on earth, and which they have carried with them to the spirit-world. Some have repeated the tale of sectarian belief; some have warned you from it; some have bid you seek within their church for God and salvation, some without; all have answered you according to their intelligence. When last I addressed you, I asked you to find, in the varied features of earth, all represented by a few similar organs, one single duplicate of likeness throughout all the countless millions who constitute the race. I challenged you to produce this duplicate, and even so I challenge you to produce this similarity of soul. We may group and classify opinions. Men's thoughts and ideas range themselves within generic circles, but still in detail mind is as various as the varied features in which it is externalized; and even so of the spirit-world. Although the answers change, although sometimes we classify them, and think that we have the history of our spirit-friend's experience, until we find they have passed to another sphere, nevertheless, it is in this infinite variety that you have received the doctrines taught by spirits.

And it is your reception of this doctrine, which will constitute the last point to which I call your attention this night. In all their varied shades of opinion spirits have spoken to you. How have many received them? Even through the prejudices and

superstitions of olden times, concerning what was taught and thought of spirits, namely, that they were in some far-off sphere, in some vast and dreadful place, or else in the presence of a visible God. Thus believing, too many have accepted spirit teachings as authority, forgetting that a human world sends forth its cloud of human mind, and that this progresses foot by foot with this human world, in all spheres, all planets, earths, and systems, in harmonious movement, no slower yet no faster than the other.

Too many, I repeat, accepting spirits' dicta as authority, forget to compare them with God's universal Bible, God's largest, grandest revelation, written with His own sublime majestic finger which never falsifies the truth—His universe of law and universal revelation. Hence we might stand marvelling what Spiritualism means, and seeking a definition, and as yet we are unconscious whether it be a science which we can control by knowledge, or whether it be a teaching which we should receive as final and authoritative.

I regret that I must now wind up the various threads of this varied history in one simple knot. I have shown you that by the power of science you can evoke from the human form, scarcely recognised and seemingly occult forces. If these powers could be worked for evil, surely they can also be worked for good. If we could produce the corrupting influence which placed men's lives and almost their very souls in the hands of priest or magician, may not the same powers, when systematized, limited by law, reduced to wholesome bounds, and studied as a science, promote the highest welfare of the race? Physiology, the laws of health and life, are included in this science; the laws of mind and manners are also knit up in that teaching which proves our immortality, and with it our stern responsibility for every act of earth-life as illustrated by our spirit friends' conditions.

Must not all this impress a sacred as well as a scientific character upon our spirit-circles? Should it not teach us to use them as a volume, whereon are written in characters of living fire, the mysteries of life and death, and their effects and causes? Whilst the added powers which death brings to our spirits, invests the better world with a character of teaching—beware lest we yield the Sovereign Authority of the great Creative Spirit, the God of Mortal and Immortal, to any lesser being than Himself. Rejecting all the abnormal extremisms of ancient magic, shall we not reduce the illustrations which we now receive at the spirit-circle to a system compelling us to obey the known laws of health and life, and yet so exalt our natures that we can make our knowledge of magnetism a power, and become the second person in working understandingly the grand telegraphic wires which connect the natural and the spiritual worlds? I have pointed to

the exaggerated powers of magic and to the natural spontaneity of this vast spiritual influx, in order that you may harmonize the two. Up to this point you have no standard of a spiritual science. Up to this day, too, many spirit utterances have either been accepted as authority or received in doubt and hesitancy. Spirit influence has often been claimed, instead of that self-psychology which is so often mistaken for it, and is so constantly induced by surrounding circumstances, or the presence of magnetic persons, or certain conditions, which unconsciously produce within ourselves the influence we attribute to the spirits.

*Fanaticism* believes that all of mental phenomena is the work of disembodied spirits; *Scepticism* rejects it all as human "occult forces." Wisdom lies between these two extremes: we must study the powers of our own souls, nor undervalue these; we are all measurably clairvoyants and mesmerizers; and not the highest, grandest angel, that ever was, or ever can be, is higher or grander than the archives of eternity can unfold in us—the angel in man himself. He is a spirit here, he is God's angel, a little lower than the disembodied messengers who come to us as "flames of fire" from Him; but still like them, one of John's "fellow servants," is every angel of the highest. A glorious destiny is ours. Let us not undervalue this when studying ourselves, nor yet reject the power of science to teach us how to regulate our being, nor forget that within ourselves lies the great curative power of spirit which can conquer disease and triumph over death. I do commend to you a spiritual lyceum; and for a spiritual church, I know of no other than that universal church of broad humanity, connecting every living creature within its pale by that central doctrine of all ages which is at once the oldest, yet newest, of commandments, "Love."

And in this word is, in fact, the fulfilment of all law and all commandments. Men cry, Sabbath by Sabbath, "Do unto others as ye would be done by." and they repeat this charge in the ear of earth's criminals as their rule and law of life; they tell the hungry man to obey this precept; they bid the erring, on whom lies the ban of Moses, that mighty truth of criminal inheritance to live a spotless life, with a sinful organization. Men charge the miserables who live in the dark, unwholesome scenes of crime, in fœtid atmospheres of abject poverty, to obey the mandates of religion and to live the life of Christ. But who sets that man the visible example? Who shows him why the barriers exist in dark inheritance from nature, or points to the mode of cure for moral disease, before asking for results in healthful virtue? or, who enquires whether a scientific basis for the modification of inharmonious organisms is not a pre-requisite to

enable living souls to give the witness of the Holy Ghost within them through their earthly forms? No: man has not done this, nor made its possibility a scientific study.

Therefore I do claim for that Spiritualism which starts first on the material plane, which brings us in the presence of the man, before we expect the results of manhood in the action of the Spirits—for that teaching which deals with the cause of human organisms, and points to the force which heals and modifies them, that it is the rudimental form of science by which we shall learn at last to “know ourselves,” and to make that knowledge a living potential power, not only to work the telegraph of mere communion with the spirit-world, but to elaborate the true and beautiful, and spiritual in man, until the word made flesh shall dwell with us; and so far as finite being may become—we shall become “perfect as our Father in Heaven is perfect.”

# ADDRESS

BY

MISS EMMA HARDINGE,

DELIVERED AT THE

WINTER SOIREES, LONDON, DECEMBER 11, 1865.

---

---

## “WHAT IS SPIRIT?”

---

“I AM Alpha and Omega; I am He that liveth and was dead, and behold, I am alive for evermore.” “God is a Spirit, and they who worship him must worship him in spirit and in truth.” These are the only authoritative definitions which have been recorded, either in the page of theology or of science, to inform us of ourselves, of our author, or of our spiritual natures. I ask your attention this night to the subject of “Spirit,” because I believe that in this age, more than in any other that has preceded it, materiality prevails amongst us, and that spirituality and the spiritualism of religion are the least understood. The achievements of science and the triumphs of the human mind over the elements, seem only to have enamoured man of the external forms of existence, to have demonstrated the mere effect, but to have left him in vain and dreamy uncertainty concerning the cause. Whilst modern Spiritualism opens to us an illuminated page, which reflects its light back upon the ages of the past, and extends into the glorious realms of immortality, the fact that we have busied ourselves chiefly with its phenomena, appropriated the evidence which the spirit-circle affords, far more for the mere individual gratification of curiosity, or the satisfaction of hearts bereaved, the wonder of the marvellous, or the evidences of power which spirit can manifest over matter—the fact that we have up to this point thus studied or used the spirit-circle, has added but little to the advancement of that most sublime and stupendous of all human

interests, involved in the question of "What is Spirit?" For eighteen centuries we have received the definition rendered by Jesus to John in the Isle of Patmos, concerning the awful question of "What is Spirit?" "I am Alpha and Omega;" the Alpha, in whom all things originate; the Omega, in whom all things end. "I am He that liveth and was dead."

For eighteen centuries we have been accustomed to assemble together for what we call the worship of God, but how many of us comprehend what is that God Who is a spirit? We say we are in the presence of a spirit when we hear the tap of the electric telegraph of the soul. My father, my brother, the loved ones of the long ago, give me, in the voiceless but intelligent tones of the spirit-circle, undeniable assurances that "they are alive for evermore." But is the portion of spirit who manifests thus, a part of God, "the Spirit?" Are the words of my text applicable to them, and shall I, too, be "alive for evermore?" By what power?—by what law? There are many scientific minds of the present day, many too who attend the spirit-circle, who question whether it may not be possible that the manifestations are the work of our own spirits; others who ask whether matter has not out-worked spirit, and still others who require to be informed of what are the laws of spirit, and how we may study and define them, either by the analogies of matter, or by that of the nature of the spiritual body, or the magnetic life of which the two last discourses have treated. But in these I have spoken of the shell only; of the casket, the manifestation of the cause, not of the cause itself. I propose now to quit the realm of effects and to speak only of the cause—the master power of being—its Alpha and Omega—the Spirit! Oh, may Its own illuminating light shed radiance on our attempt to analyse Its supernal nature!

My first question of "What is Spirit?" cannot be answered understandingly to you, when we merely follow in the ordinary track of those who have been accepted as the world's instructors. These claim to speak to you with divine authority, and none such stand before you this night? Mine is only a voice crying in the wilderness, preparing the way for the authority of truth as manifest in your own reason, and urging you through investigation and study, to pronounce judgment on our statements for yourselves. I shall commence my attempt at definition on this vast problem of Spirit, by a quotation from a creed which was some time since accepted by some of the thinkers of this age, who desired to separate the views of spiritual truths from the excessive materialism which strangely enough prevails even at the modern spirit-circle, and which in answer to a demand for such definitions have been rendered on former occasions through the prompting of spirits by the mediumship of your speaker. One

portion only of that creed will suffice for the illustration of our subject. I shall render it to you in substance, though the form of words in which it is recorded may fail of exactitude. "I believe in a spiritual origin for all things; I believe that the totality of all being is Infinite and Eternal; I call it in totality 'God,' 'Creator,' 'Father;'" I believe that in every age, and amongst all people of earth, the presence and inspiration of God has been realized in the systems known as religions, and have become an invisible though universal church for all mankind; I believe that matter is a proceeding from God, being the passive or negative pole, of which Spirit (which is in its totality God) is the active, positive, and creative power; I believe in a beginning of earths, forms, bodies in space, men, and things, but not of elements, spirit, matter, or of Him the Uncreated, Infinite, and Eternal; I believe in the beginning which we call creation for this planet; I believe in a Trinity, proceeding from the Infinite, composed of spirit, which is mind, of life, which is Magnetism, and of matter, which is body."

This much alone of my creed do I offer you as the text of the discourse. The first question demanded in view of the words brought under your consideration, is an attempt to define the Great Spirit in His nature, form, and substance, and I tell you with Plato that, "I cannot without indignation hear the argument of those who would ask me to reason upon the existence of a God." I cannot listen without shame to the voice of mind denying itself. I cannot look round me upon the grand and superb order of existence, whether I take the telescope and wander in the shining road where worlds are as star dust, till I hear the grand anthem of suns and planets, firmaments and systems, chorusing through the eternal realms of infinity "End there is none"—"End there is none." I cannot take the microscope and behold the infinity of law, design, wisdom, and beauty so abundantly manifest in the very least of created beings. I cannot consider either of these revelations of the work of an omnipresent and infinitely wise, infinitely powerful First Cause, without a realization of a spiritual and intelligent authorship. I cannot gaze upon the dying and see them passing from my world into His; the world of *God the Spirit*, invisible though it be to me, without feeling that they will still be safe with Him. I cannot hear the voice of the newly-born child, without realizing that it is another scintillating spark of spirit, precipitated by Him into the mould of matter, another blossom from the gardens of eternity planted in our midst. I cannot listen to the beatings of my own heart, and follow the aspirations of my boundless soul without knowing that I am a part of Him. I cannot stand alone in my earthly strength, or shrink in my human

weakness, without inevitably turning to repose on the mighty arm of the Invisible Presence, Whose I am. I cannot hear the voice of the savage worshipping in nature's ancient forest cathedrals, nor yet see the crowds of civilised humanity pouring in streams to every place they consecrate to the name of God, and not perceive that all are drawn to the same vast magnet, speaking to the soul of humanity through the voice of praise and prayer. I cannot believe in any effects of greater magnitude than their producing cause, nor conceive that the magnificent effect of creation exists without an adequate cause in an Almighty Creator. I may not in my finality comprehend the Infinite; nor temporal as I am in time, can I search into the two eternities between which I stand. It is enough "*I am,*" and therefore thou, O God, *must be.*" But what I can comprehend, and what age after age unfolds—fresh pages of the volume of universal revelation, is myself and my own spirit. And now that we know that Spirit lives, that we can converse with it, and comprehend some of its attributes, now that a clue to the mystic skein of its laws is within our very clasp, surely it is not in vain that we seek to analyse our spiritual natures, and to search into the laws that govern them, and question of their action in the wonderful phenomena of life and growth. Whether this form of clay has outworked the Spirit by the chemical action of atomic attrition, or whether the Spirit be the power, sustainer, and preserver of the subject form of clay? We then, in short, like the revelating angel in the Isle of Patmos, are fragments of the Alpha and Omega of existence—undying spiritual beings. Let us in the first place consider the advent of Spirit upon this planet, as revealed in earth's natural history. I shall not remind you of the various systems, religious and philosophical, which attempt to explain the theories of creation; it is enough for us to know that this ancient earth, whose brow is scarred with fire, water-worn with floods, and torn and rent with volcanic rifts and earthquake-shocks, presents the testimony of a molten mass fused in the mighty laboratory of countless ages, which sweeping in cycles of change and growth over earth's planetary existence, bore it through all the wondrous action of elemental strife, until it became a fitting scene for animated beings. Naturalists say that there must have been vast periods during which all manifestations of life were wholly material, not spiritual; times when the gracious sunbeams never pierced the awful gloom profound—when impenetrable night veiled earth's unlighted brow, or it was only illumined by the red tongues of flame which shot up from the awful realms of quenchless central fires—when no air, no atmosphere, no moonlight ray, nor starry beams could pierce the murky mists, which poured out in burn-

ing vapours from the boiling seas, whose tossing billows lashed the rocky ribs of the rude and unformed earth—and so they say time was when *matter was, but spirit was not* in vast nature's laboratory.

In fancy, let your minds revert to the period when the vast Western Continent of the New World was (save for the poor Red Indian) a wild untenanted solitude; vast prairies stocked with game were there, with none to hunt it;—vast fisheries in inland seas, and mighty rivers, but none to explore them—endless growths of gigantic timber, with none to hew or build it; nature's orchards and garden grounds of delicious fruits and roots, with no human Adam to luxuriate upon them. And yet would a view of this endless wealth of nature's choicest gifts impress the beholder's mind with a lack of spiritual existence? with the uselessness of matter, or its spontaneity in growth?—and the fact that no visible forms of life were there, be received as tokens that Spirit was not imminent. Could your *spiritual* eyes have beheld this scene instead of your natural vision, you would have seen God's angels in eternal ministries tending this unwrought garden of the future, and culturing every atom of this paradise with a care and wisdom belonging alone to mind, for the unborn millions of the future—painting the autumn leaves with gorgeous hues, and staining the summer flowers with the colours of the rainbow—decking the fields with the loveliest vernal green—or wreathing snow palaces and diamond frost arcades; tossing up crystal fountains locked in ice, or twining old winter's silver hairs in ten thousand ice-locked arches, and all for the practice of times, and tides, and seasons, growing earth, and trees, and flowers, and seas, and lakes—that life and death might do its work in matter, change, recompose, and change again in progress, seeds, and earths, and stones, and trees, and landscape, till spirit born in matter, should find the land prepared by creative love and wisdom, a fitting habitation for God's noblest creature—Man. Why, who can doubt that rocks, and trees, and flowers, sunshine and storm, billows and foam, are elemental witnesses of God, and preachers of His whereabouts? Age after age, His Spirit in the ancient earth where materialism would deny His presence, has been working in the crucibles of time, piling up gems in mountains, making new rocks, elaborating earths, and changing continents and shores, tossing up islands; and, in short, making the whole earth a measure of His majestic footprints through all time.

By the experiences of the days you know; judge of the ancient age you know not of. Now you can realize that where the proud and beautiful queen cities of the West, throng with busy life, were once outstretched the prairie and the silent forest, the

unwitnessed bloom of flowers and ungathered wealth of fruits ; even so, in the dim past ages of this earth's creation, in the period when in the throes of time this planet first was born, God's mind, God's spirit, and God's presence was as imminent then, as though his images in human form had dotted the earth with incarnate spirits as now. You look upon the works of human hands to-day, behold great princely palaces, Gothic cathedrals, and splendid works of art : you know all these were reared up by human hands, built by the nameless dead. Who questions that human souls were the workmen's motive power? Who doubts that human minds contrived the forms? As you look upon every work of art throughout this earth, it needs not that you should know its author, or learn the age, or height, or form of him who executed it ; it is in itself a token to your sense that the workman was a man, and that man a spirit. Even such evidence as this, does the machinery of the old earth present you with, of the master mind in the universe—the universal soul in matter—the mighty alchemists, who, in the laboratory of ages reduplicated the image of himself in us his children, so soon as in the fulness of time, matter was sublimated from the inorganic rock to the organism of plant, and fish, and beast, and bird, and at last in creation's apex—the microcosm Man.

From the starting point of animated life, the rudest animals we see display the elements of that volition which is the highest and special attribute of spirit. I do not say that in the lower creatures we have the evidence of that completed power, which in the human being we call soul, but I do say that even from the inorganic rock, which age after age elaborated and prepared, matter in higher and more various forms was given forth until it gave birth by decomposition, chemical changes, and recomposition to the vegetable world. From the points when these two combining with atmosphere and water, heat, light, electricity, and moved on by the Creative Spirit, produced at last forms of animal life, you have successions of graduated and progressive forms, ending at last in the first manifestation of *spirit in matter* in the rudimental shape of that instinct, which enables a form of matter by locomotion to move from place to place. Humble as is this power, it still is evidence of some intelligence or will which guides those movements, and in this you have the first faint dawn of thought. Pass onward through time's cycles, and you will discover from the poor mollusca and the humble radiata, up through the various invertebrate creatures to the vertebrate, one ascending prophecy of the coming sovereign—Man. From the fishes of the sea to amphibious creatures, from the cold-blooded reptile to the forest beast and atmospheric bird, form, matter, and will, ascend higher yet and higher. Every form of

life seems struggling to assume nobler proportions, until the spine, (that spine which as the continued column of the mighty brain, the centre of nerve-power and seat of mind, stands representative of nature's highest organisms) the spine no more runs laterally along the earth, but stands erect and drinks in the solar ray, in that triumphant and commanding attitude, which draws the line of demarcation between the man and animal. The glorious gift of speech too, defines the grand ascent of the sovereign ruler above the subject beast, and predicates a power of intellect subserved by this faculty of interchanging thought, which marks the power of Godlike mind, of which speech is an attribute, but thought is the substance. In the fulness of time, then, nature prepared for and received her sovereign—Man. I shall not here inquire how races originated, sections of the earth became peopled, or differences of men arose in complexion, growth, or degrees of intellect. It is enough for us to know that like all other forms of life or being, man appeared wherever the conditions for his life were aggregated.

I need not now discuss the opinions of theologians or scientists on this point; the vestiges of natural, theologic, scientific, and civilized man's history all trace him emerging from the allegorical garden of his first estate of simple innocence, without the experience and therefore without the consciousness of good and evil, and consequently in the Eden of happy ignorance. As time brought experience, and experience prompted intellectual yearnings, he ate of the tree of the knowledge of good and evil; and this knowledge drove him forth from his paradise of ignorance to toil and labour, and bade him in the world's rough school of suffering and achievement to earn and learn his way back again to Paradise, which he held at first in his infancy, in innocence without knowledge, but shall possess again in a spiritual manhood of innocence, pure as at first, but crowned at last with knowledge.

Observe that throughout the various orders of ascending forms certain designs are ever prominent, certain ideas are ever manifest; for though all organic forms move in obedience to the law of their being, law itself is but an evidence of design and a manifestation of idea in order. No higher evidence of law, order, and design can be found than by observing how admirably the ascending grades of being seem to have prepared matter, until from the crudest condition of the inorganic, to the complex and wonderful structure of man, matter was refined in the crucible of time, and sufficiently sublimated to produce him. Note, also, the admirable preparation of various forms for the ultimate combination of all qualities and capacities in the highest. We are told that in the museum of the naturalist the skeleton

of every animated creature is something of a representation of the human, and every fossil a prophecy of man, although he maintains supremacy over all. It is said that no power of locomotion, from the humble worm to the fleetest steed, has yet equalled in mechanical perfection the locomotive powers of man, the admirable machinery of whom works with such exactitude, as to render our normal movements almost involuntary and spontaneous, and only provokes our consciousness when disorganized and in pain. In the whole order of his system, you will find a compendium of all the powers of lower creatures. In the glorious gift of human reason is the assemblage of all the fragments of intellect manifest in the varied instincts of the animal kingdom. Certain naturalists claim that the lower creatures' instincts are superior to the powers of man. As extremes they may be so. But observe the movements of these solitary instincts, and you will find that all creatures' forms are exact limitations as well as absolute definitions of their instincts, and that they can never transcend their form, nor outwork more or less than their form compels. Even in the noblest manifestations of instinct, and in the finest traits of character displayed in the creatures you domesticate and call almost your companions—in the faithful loving dog, or the strong and generous steed, are there intellectual power, controlling will, varied gifts, speech, worship, spiritual aspiration, or the power of soul, which, in pigmy man, can subject the elements to be his slaves, and bow the strength of every creature to his vast controlling will? No; none of these exist in any form but in man's, and this is the line of demarcation between instinct and reason; instinct is one or two, or at most a group, of some special faculties, but reason is the assemblage of the whole. Reason is the triumphant rule of the master mind of earthly being over earth, and all its creatures; it is the sovereignty of soul over all which in separate fragments constitutes its powers—and judgment, the special attribute of man, is reason in the exercise of rule, amongst the varied faculties of mind. Like the chemist, we say there is no annihilation: he makes this claim for matter, we extend it to mind, to reason, to judgment, and even to instinct. Hence, though man alone may possess a *conscious* individualized immortal life, the instinct, large or small, of every lower creature finds a fitting sphere of continued and progressive life, throughout that eternity which surely transmits the imperfect and rudimental into the highest forms in which Divine ideas may be enshrined in forms.

It is not for us to pursue this theme; we turn, therefore, to another problem of our spiritual natures. Having traced to the triumphant progress of the ages, nature elaborating God's glorious image—Man; having perceived his advent on earth,

preceded by prepared stages of creation, we face the startling query of what is the next and higher order of being, and may not man himself be naught but a prophecy of some more noble creature destined to succeed him? Is man the last of form? Or, if the history of progressive life which we have glanced at be true, may it not predicate another and a nobler race than man's, whose future advent on this earth may supersede his lordship over nature? To this query we respond by a simple illustration. When you gaze on the humble caterpillar, you look for the next link above it to determine what its status in the animal kingdom may be; but when you find the next, and yet the next ascending species, eclipsed alike in beauty and rejoicing life by the transmigration of the humble form that crawled the earth, into the gorgeous many-coloured butterfly, whose beauty gilds the very summer air in which it sports, you conclude that the highest type of caterpillar life is found in the resurrection of the beautiful from the ashes of the dead. Can we distrust our mother nature's teachings? or doubt that we, who have seen, and heard, and felt the presence of the resurrected soul of man, rising from out the ashes of the tomb to the glorious light of immortal youth and beauty, have in our spiritual natures discovered the next link in God's harmonious chain of being to ourselves? That such a link exists connecting man with higher and even the highest of the intelligences of creation's prophetic nature—history, reason, and all analogies declare. Then such a link is found, and in the ascended spirit of the dead, that link is manifest. Religion vouches for, and modern Spiritualism sets her seal upon it, and thus does the wondrous natural history of man merge at last into the spiritual; and the unknown Alpha of his mystic origin becomes revealed in the bright immortal Omega of his destiny and ultimatum from a man to a spirit. For the purposes of instruction on this earth, for a full comprehension of all of our destiny in the future, and status in the present, this revelation is all that is necessary for us, and completes the picture of our own most admirable and perfect being as a natural and spiritual man.

The final query to which we would now direct attention, is that suggested even by many so-called Spiritualists amongst ourselves. It is this—"Is Spirit outworked by matter, as a chemical result of the growth and progress of atoms, or is Spirit an original condition or element, and matter a mere temporary result of the operations of Spirit as the producing cause?"

Our first answer to this question is inferential evidence merely. Still, it *is* evidence, for it is founded in the very constitution of humanity itself, and points to the fact that from the earliest periods of man's savage existence in his untaught infant state of

primeval barbarism up to the present hour, the aggregate mass of humanity, stimulated by the speechless witness of the spirit within us, has felt, acknowledged, and worshipped "God the Spirit." Floods have swept the earth, fires have consumed it; earthquakes have rent its form, and destroyed its cities; kingdoms and dynasties have perished, and ghostly generations have stalked their little hour of life across life's stage, and have then disappeared in the dim unknown, overwhelmed in oblivion's waters, but flood nor fire, change nor transmutation, have ever touched with the fingers of decay the truths of religious hopes and fears, or of worship within the human soul. From age to age this element remains imperishable. Except in a few abnormal cases where men, enamoured of the wonderful results of Spirit intelligence manifest in the laws of matter, worship the effects and forget the cause,—except, I say, in such abnormal states of mind as theirs, or in cases where scholasticism searching the foundations of theology, finds reason first to doubt, then to reject, and finally shaken from the one anchor on which they leaned, deny that there is any such thing,—save in such cases, man as a part of the great spiritual origin of all things, bears witness in his soul of himself, his nature, and his God, and is himself the testimony that Spirit is the source, the strength, and the very substance—matter but the effect and external shadow. Take another witness in the works of our own hands, and judge between matter and Spirit. Suppose we should send some mighty ship to sea, but leave her masterless, send her forth without pilot, crew, captain, guide or helmsman. Suppose that the ship be fashioned with all the wondrous art and cunning skill which man alone can give to the form that breasts the tossing wave, and conquers the storm; how long must we wait until this mighty ship outworks for itself a crew? Go back to the builder's yard, and there trace the work of mind upon its construction. Mark how the ancient forest tree was hewed into planks, and ribs, and masts; remember how every several part was outworked by mind. Compare the pigmy forms which, by hundreds, swarm like mere insects around the giant sides of this vast building. Were these hundreds all combined in one, their united forms are but littleness compared to the thing they make—and yet it is this littleness, which inspired by mind, outworks the giant ship. Pass on to Egypt, and consider there its wondrous Pyramids. Ask these gigantic structures, voiceless to some, though so eloquent to others, how long they have been waiting, how many thousands of years they yet must wait, until by this strange new theory their inert bodies shall outwork the living men and women fired with soul, and lit with the flame of Spirit, who shall arise to worship in them? Is

it not strange that the Pyramids have not in their vast material power, as yet *outworked* people to inhabit them? How long must we wait for the islands of the sea to furnish their own inhabitants, or the deserts to produce tribes of living beings? How long? Just so long as we must wait for matter to "out-work Spirit," or for man to outwork God. Again, I ask you, consider whether these laws of which we have been discoursing in former addresses on the magnetic body, even in the wonderful evidences of hitherto unknown powers, which the science of magnetism is now revealing to us, even in the extraordinary array of phenomena which electricity is disclosing to us, whether aught has as yet appeared to prove that any system of laws regulating ponderable or imponderable forces, can define the powers, or govern the attributes of Spirit?

Here I stand, and can this hand of mine uprear the roof above me? This hand is the matter that we boast of—what can it do? Nothing of itself, absolutely nothing. As an entity moved by will, or moved *alone* by will, in its feebleness, this hand is nothing but a subject of my spirit. I have two slaves whom I will summon; their names are Machinery and the Printing-press. My spirit calls these into operation, and mark the result. By labour-saving machinery I shall build me mighty palaces, vast Gothic cathedrals, splendid galleries, and enormous piles of matter. I may cover the world with a building, which Titans may inhabit, by labour-saving machinery! By this, moreover, I may stand here, the denizen of some poor and lowly cottage, but I shall send to China for my tea, to Java for my coffee, to the islands of the sea for my spices, to Golconda for my diamonds, to Ceylon for my pearls, to the furthest arctic shores for my furs, to the tropics for the plumage of gorgeous birds, rare plants, and delicious fruits. I shall put a girdle round the earth, and north, south, east, and west shall send me tributes of all they have. I shall not move from out my place, for my slave machinery shall bring me all this riches. I shall employ fleets to carry these treasures for me, armies to guard them, engineers to make my roads, the fleetest of iron steeds to transport them overland, and carry my messengers the length and breadth of continents. I shall employ twice-told ten thousand workmen to prepare my tools, and forge and make, and wield them. I shall have great industrial palaces erected to spin my garments in; I shall have rarest garments from Thibet, muslins from India, ivory from Africa, carpets from Persia—every part of the known world shall yield me of its treasures. And I shall organise governments, political systems, and employ officials in every department, from the highest to the lowest, to regulate the intercourse of nations, that all these treasures shall be heaped upon me without grudging,

yielded without stint, and made my own, in exchange for a few poor coins of metal which I shall give, and yet not stir from my place to do it. "Labour-saving machinery does this for me," says the man of science, and such is "the power of *atoms over atoms*."

But more than even this: 'tis not only that I can command the elements, and compel lightnings, and fire, and earth, and air, and water to do all this for me, I can sit at my own fireside and learn how ancient men lived and dwelt, and what they did and what they said, and what their cities were; I shall recall the most distant periods of the past; nothing shall be hid from me; the history of all living creatures for me shall be disclosed; all peoples and all nations have written their records for me, and the printing-press shall bring it to my table, till I find that man is a gigantic animal, with a memory extending back into all the ages of the past; and all this is mine, and re-produced for me at the cost again of a few poor coins, till the history of all human experiences are at my command and become my knowledge, through my slave the printing-press. And this, too, is my power—"the power of *atoms*." My power! This hand, which cannot wield one block of the material that I have spoken of; this eye, which cannot penetrate beyond this chamber; this foot, which cannot measure above a mile of space beyond it; this feeble, fragile form, which the first summer's heat or winter's cold may destroy; this form, which a hundred years hence shall be dust and ashes, scattered to the four winds of heaven; this crumbling form, which even the painter's canvas or the sculptor's bronze and marble could not perpetuate an image of above a few dim years. Is this the power which thus can rule the earth, conquer the elements, and defy even time and space, until by machinery we can almost re-create the world, and by the printing-press record the tale to every living creature? Poor crumbling dust! No power of thine can effect one stroke of this magic labour. What can these hands accomplish unmoved by the master mind within? What can these atoms do unlighted by the mighty soul which alone redeems their darkness from the grave? The soul is the power, the soul the motor, soul alone the workman. Think, too, what that soul shall be when these atoms are no more! I stand on the mountain height that overlooks the awful rush of great Niagara; I hear the hoarse roar of its thundering voice, and ask how long that tongue of flood has shouted its anthem of terror to the winds? They tell me that for thirty thousand years, at the very least, these mad waters have torn their way through miles of solid rock to the chasm of awe where they now pour down their foaming mass to the river-bed below.

Perhaps this tale is true! But if the great flood has indeed been thirty thousand years carving its way to its present rifted bed, where shall it be in thirty thousand years to come? Is not the spirit of change even now treading with silent footprints the writhing rapids, the struggling foam, the rugged rock and the leaping torrent, and writing with the sure but ineffacable lines of destiny—"Niagara must die." The rapids' murmuring wail shall be hushed; the cataracts' anthem of thunder cease; the mountain height be levelled with the dust; the rocks all crumbled into earth; and flower enamelled grasses stirred by the summer's breezes, rest tranquilly above the grave of dead Niagara—*but I shall live for ever!* Thirty thousand years, it may be thirty millions hence, when every memory of the ancient world is lost and Niagara's very name "is not," I shall still be living,—for I am part of Alpha and Omega of the indestructible nature of Him "that liveth, and was dead, and behold I am alive for evermore." We may take the astronomer's glass and gaze upon the brilliant light of Sirius. How many ages have swept by this earth ere its beams have reached us, even the mathematics of the sky cannot determine. We know that it is with us now, but ere the rays of that radiant star shot out from the present hour may reach us, through long cycles of future ages, the source itself may be no more; quenched like the bright lost Pleiade, its woof of destiny may be spun out, for it is but dust, like the mightiest suns in space, it is but atoms, and these in the transformations of eternal life and death must alternate from beauty to decay, and then in elemental space, wait for the resurrecting hand of time to rebuild the scattered fragments and recompose their airy dust in some yet unborn world. We may behold the very star which is the central point of illimitable firmaments; one that may be like the sun of our solar system, the fixed point around which are revolving vast astral as well as solar systems, but all must die! for all are but glittering star-dust, and thus in eternal change must all dust perish. The golden tresses that night trails through the vaults of heaven, composed of bright suns and stars, all these shall disappear. The heavens shall shrivel together like a scroll, and firmaments shall be no more—but I shall live for ever! when stars are quenched and suns go out in death, when firmaments are changed, and sparkling worlds that now choir in rejoicing anthems to the praise of God, when these are lost in unfathomable space, and their joy-bells hushed in void, somewhere in eternity my spirit shall be heard singing the echo of that anthem still, for I shall live for ever! Tell me not of any laws that govern matter, as analogical of those that limit Spirit! Tell me not of Spirit born of dust; Spirit is a

something higher, grander, larger, more stupendous than any form of matter ever yet exhibited in being; more permanent, more powerful and stronger than any sun, system, or vast firmament *is mind*. Let not material studies, nor worship of the effects which mind alone produces, make you forget their Author, nor darken out the view of the spiritual cause of which your soul is a part.

You, as Spiritualists, have turned a new page in the magnificent volume of effects in creation, whose title is "Spirit," "Spirit—the Alpha and the Omega," and in this revelation we discover the promise fulfilled that an angel hand should "break the seventh seal which veils the mystery of God." Small, and to some of us even insignificant, as seems the witness of the spirit-circle, its phenomenal gleams are lights which reveal in their aggregate, these solemn truths unto us. There we behold foregleams of the powers of soul, which so vastly do transcend the laws of matter. That soul's continued existence and triumph over death; our own embodied spirit's power of communication with the invisible world around us, and its various occult forces. Clairvoyance, clairaudience, prophecy, trance, vision, psychometry, and magnetic healing. How grand and wonderful appears the soul, invested even in its earthly prison-house, with all these gleams of powers so full of glorious promise of what we shall be, when the prison gates of matter open wide and set the spirit free!

Oh, fair young girls, whose forms of supremest loveliness are nature's crowning gems, forget not when the great Creator's bounteous hand adorned your blooming spring with the radiance of summer flowers, that He shrined within that casket of tinted beauty, a soul whose glory shall survive the decay of all earthly things, and live in weal or woe, as your generation paints it with beauty, or stains it with sinful ugliness, when springs shall no more return, nor summers melt in the vast and changeless evermore. Lift up your eyes from the beautiful dust of to-day, which to-morrow shall be foul in death's corruption, to the ever-living soul, which *you*, not *destiny*, must adorn with immortal beauty. Remember you are spirits, and that the hours of your earthly life are only granted you to shape and form those spirits for eternity!

Old man, on whose head the snows of many winters have spread their silver fingers, pointing to that closing hour when the midnight bell shall sound for earth and you a last good night, are you ready for the following hour that heralds in the coming day of your eternity? How do you look back upon the dying day of life, when you remember all your struggles, bereavements, cares, and sorrows, the bitter pang of separation, the lost com-

panions gone, the kindred parted from you, the dear ones who have disappeared in the dim unknown, the hopes which have been crushed, and all life's bitter memories thronging upon you! Look up!—look up! You are standing before the golden gate, where those you loved have passed—where, like them, yourself shall now become a spirit—a mighty, triumphant Spirit!—a Spirit, in whose grasp are all the magnetic lines of power that guide creation. Glorious is your destiny, Immortal Spirits!

Young men, who love to expand the muscles of mind, and wrestle in mental gladiatorial combats for the triumphant crowns of science, what are all these compared to the eternal conquests to be won in fields of illimitable science in the realms of immortality? Press on through earth as a means, but only to attain to the nobler, higher colleges of the never-dying life, and use mortal aims as instruments to gild your souls with the splendour that never fades, but which yourselves must win here or hereafter, ere you are fit to pass as graduates in the halls of eternal science. To understand that we are Spirits, and that we live for immortality, to know and ensure its issues; is not this to Spiritualists the noblest though last bright page which God has revealed unto us? Is not to read and comprehend this page the true mission of modern Spiritualism? All else is but the phenomenal basis of the science which gives us the assurance that Spirit lives. This is the ~~one~~ great aim and purpose of modern Spiritualism, to know what the Spirit is, and what it must do—how best to live, so that it may most surely array itself in the pure white robes of an immortality, which is purged of all mortal sin and earthly grossness.

You may urge that God, through the voice of conscience and the revealments of religion, has already witnessed of these spiritual teachings. Spiritualism answers, it is not alone the echo of that voice, it is the angel hand which carries the torch of the dread hereafter, illuminating with such vivid light the life beyond the grave, that you can err no more in ignorance, nor wait more in hopelessness, for you know where you are going, what you shall be, and how you shall dwell, by the inevitable destiny of those who have gone before and who have made it manifest at the modern spirit-circle.

I may not dwell any longer on my affirmation that spiritual existence, though hindered by law like matter, is not ruled or defined nor even understood by the laws of matter, for its being, as its laws, as far transcends the laws of matter as eternity encompasses time, or as infinity encloses forms and things. Wonderful as are the combinations of atomic life which ultimate in suns and planets, earths and mortal forms, all vanish into nothingness before the only absolute, the only eternal sole Infinity, which

ever was and ever will be "God," Who is a spirit, and the soul of man, a spiritual being like his Author, whose origin and destiny is revealed to us in the light of spiritual science in the present, and in the days of old by that stupendous definition of an immortal spirit which declared of itself in angelic revelation "I am Alpha and Omega, I am He that liveth and was dead, and behold I am alive for evermore."

# ADDRESS

BY

MISS EMMA HARDINGE,

DELIVERED AT THE

WINTER SOIREES, LONDON, DECEMBER 18, 1865.

---

---

## HADES.

---

“SAMUEL said unto Saul, To-morrow shalt thou and thy sons be with me.”

“Jesus said unto him, To-day shalt thou be with me in Paradise.”

We cannot more fitly conclude the discourses we have been privileged to offer to you, than by calling your attention to the most momentous of all those points of consideration which belong to what is called the revelations of Modern Spiritualism: namely, “Hades;” or, “The Land of the Dead.” We select the word “Hades,” as significant of the world of spirits, of which we speak, not as representing the mythical personage known as “Hades,” king of the land of shadows; or on account of the meaning which later mythologists have attached to it, namely, as signifying the place itself wherein dwelt the dead, according to ancient belief; but we use the word “Hades,” to signify the land of the dead, because we are at a loss to convey to your minds by any other title an idea of the world of spirits—the source from which emanate the communications which form the bulk of Modern Spiritualism. The Hades of mythological days was a mid-region, not a place of finality. So was the Tartarus of the Romans; while the “Elysien” of the Egyptians, the Paradise of the Hindoo, Persian, and Mahomedan were all graduated places, transitional states through which the soul passed in its ascent to the final place of bliss, or Heaven. It

may seem strange that in addressing an audience of those who are the representatives of the representative nation of Christendom, I should select a Pagan figure of speech to represent the belief, which reason and truth pronounce to be just, in illustrating the final condition of the soul, or its state hereafter. Whilst I remind you of the words of the dying Jesus, and consider them as authoritative evidence of the true condition of the hereafter, I am compelled to fill up a great hiatus of centuries, existing between the time of the foundation of Christianity and the present hour, by a reference to the yet more ancient views of Paganism.

You all believe that you shall live hereafter. You have all answered for yourselves, in the innermost of your natures, the question, "If a man die, shall he live again?" That is, you are of a people who claim as an universal belief a knowledge of the immortality of the soul. To-night, could you with clairvoyant vision behold the outstretched plains of earth, and number up its millions; could you realize the purposes that animate them; could you note the fire of the poet, the musician, the painter, the artist, and all who are moved by the divine light of intellect; could you realize the craft of the politician, the power of the legislator, and the indomitable will of the master minds who now claim to rule the destinies of earth; could you disentangle the complex lines of commerce, and comprehend those international systems which bind together the entire of this vast and thickly-peopled globe into one mighty family, you would stand amazed at the wonderful array of intellect, mind, power, physical splendour, and achievement, even of one single hour of humanity's existence. But when you remember, that one century hence, of all the moving forms that now walk between heaven and earth, not one living creature shall remain—not one single being in its integrity shall be there to represent to-day—that all shall be gone, swept from earth's surface and immersed in the silent waters of oblivion, while the memory of the very few only shall be stereotyped in mouldering dust, or bronze, or marble, or in some of those perishable modes which preserve for a few centuries the remembrance of those whose place knows them no more; when you recollect this, and that yourselves form a part of these passing phantasmagoria, do you not feel that the great question of every minute of your present existence is—"Whither are we bound?" and, when in response to this question, the answer comes in the voices of religion, revelation, reason, and of the immortal soul itself, "Somewhere in eternity I still shall be, a living being," then surely the great final problem of existence becomes the how and where we live in the hereafter, and what are our present relations to it.

Let us, in the first place, review the opinions we at present

cherish on these momentous questions. It is claimed that all religions teach the fact of the soul's immortality, and that in them you have all of answer that it pleases God to render you. What is the effect of these teachings? You hail the advent of the babe who enters a world of sorrow, whose heavy burden is whitening your own hair with premature winter snow, and driving the iron of grief deep into your very heart. You see the fair bride depart from the parental roof to the arms of the stranger, perhaps to pass away for ever from the dear home that has sheltered her, and it may be to enter upon a career of trial and hardship, or even of neglect and desolation; yet with all life's proverbial lottery of possible woe before her, you adorn your house with garlands, and make merry, and rejoice, as you see her depart, and even as the falling tears water her path, they are lighted with a smile, and you exchange congratulations with each other for the loss of your household's fairest blossom, and for its possible dedication to a path of storms, from which your paternal care can no longer shield her. But how different is it with you when the peaceful dead are carried from your dwelling! when the fair young child is safe in the house of her heavenly Father: when the little one is no longer the heir to the bitter trial and the painful thorny path which yourselves have trod, but is free and away with the angels? When the heavy burdens of earth that have silvered the hair of the venerable sire are put off, and the weary and broken-hearted are gone to their rest; when the dear, patient, toiling mother, the mother in whom the divine love is most perfectly shewn forth, in whom the angelic tie that knits us to the father and mother of the race, is so beautifully reflected that we cry "there is no love like mother's love;" when her weary woof is spun, and the toil of long years is ended, how do we hail the hour of their high-earned deliverance? With one, with all alike, we close our windows; we darken out the light, array ourselves in the trailing weeds of mourning, and we know no consolation but that time which teaches us to *forget* the honoured dead. We prate of consolation to each other and then we turn aside with the assurance that there is nothing but fading memory to console us for the loss of those who are at rest. We write upon our tombstones that they are "gone to God," or else that they are sleeping in the ground, waiting for some unimaginable period which we call the "judgment day." How much, then, do we know of the hereafter? or how effectually do we realize the sublime truth of the Master that our Father is "the God of the living and not of the dead?" Why call we them dead? Why do we mourn for them? Why do we grudge them their rest, if rest indeed the hereafter only is? These questions we answer not with our lips but we live them in our superstitious dread of death—we live

them in the nameless horrors which we have woven like a spectral shroud around the form of death. We live them when we count the throbs of our own hearts, at the fancied sound of footsteps in our chamber where the precious dead have been, lest we should hear their returning tread. We live them when we see the self-styled leaders of the world, the press, the pulpit, or the representatives of public opinion in any calling, hurling ribald jests against angelic ministry because it is simply modern; uttering anathemas and heaping insult of the most remorseless kind on those whose belief in immortality is founded on knowledge, instead of on *their* shallow faith, on those whose God is one of eternity, instead of a special time; whose Spiritualism is an ever living, ever present revelation instead of a narrow special time and special place; whose union with God and angels is law, instead of miracle, and whose lives are obedience to the charge of Christ to give the evidence in signs that they believe in Him and follow Him in their works.

All these are tokens by which we discover man's opinions in these modern times of death, and by which we learn to judge of his estimate of the soul's hereafter, and of his total lack of understanding of the meaning of those stupendous sentences of threat and promise, with which we prefaced this address, "To-morrow shalt thou and thy sons be with me," "To-day shalt thou be with me in Paradise." It is in this fatal ignorance of our destiny hereafter that we lead too often lives of total indifference in the present; in this that we have spun a veil of superstitious error around the tomb, until at last we look down into the earth for a solution of our own fate, as well as for that of our dead, instead of into the face of the bright stars and the glorious sunlight, or abroad in the free atmosphere where they are living and hovering over us, every one of them a "ministering spirit." And so I claim that though I may tell you nothing *new* nor gratify novelty-seekers as I discourse of those principles which are as old as the world itself, I believe we shall yet strengthen ourselves by a rehearsal of that which we have gained of the life beyond the grave, from those who are in its actual experience; and by applying to the hitherto awful form of the death-angel, that light of the glorious torch which is borne in the hands of spirits illuminating the sacred pages of religion, and casting its radiance on the darkness of the tomb, we shall discover there, instead of the poor decaying form of mortality, the resurrected living spirits of men, in form of those angels robed in white, who were seen in ancient days sitting within it.

In the first place, then, we may remind you that in the infancy of the race, when men derived not authority from gospels, creeds, or human revelations, but from the inspiration of

God and angels; in those early and innocent days when communion was pure and free between earth and the world of spirits, when we may suppose that the earth untrammelled by habits of thought or of sectarian prejudices, and aspiring in unfettered freedom to the First Great Cause, was answered in direct inspiration; then it is that we find ideas of fundamental truth and basic principles, which, though filtered through the long night of ages, lost almost in the changes of language, country and creed, in their true significance to us, still, when analyzed, conveying to us those eternal philosophic truths which underly all religions, and differences of sectarian opinions. I point to the fact that in teachings such as these, indeed; throughout all primal systems of theology—opinions concerning the hereafter were based upon a belief consonant alike with the idea signified by the word “Hades,” the “Paradise” of Jesus, and the spirit-world of the present day. Nearly all oriental nations taught that this life was but the dark and narrow section of a transitional passage from one state to another: that earth was but a rudimentary sphere of preparation for a higher state for reward, or a lower one of punishment, and hence arose a belief in the metempsychosis or transmigration of souls. It was generally taught that this earth was one of a certain number of spheres, and that each nation rendered or defined both the number and character of those spheres in harmony with the myths of their time. There were some lower and some higher than this earth, and the condition of the soul in these spheres was typified either by the forms of bright and glorious angels, or by animals lower than man, the character and form of which was assumed to be a representative of some of those base passions, which so peculiarly mark themselves in vicious human natures.

In process of time this belief, which was at first rather allegorical than accepted as actual, grew by superstitious custom to be identified with personalities, rather than with principles, and mere speculative theories grew into accepted belief of the absolute transmigration of the human soul at death into the form of animals. We reject the metempsychosis in this age of reason, as a theory unfounded alike in fact or revelation, and yet its spirit is full of truth, as typical of the soul's conviction, that every state of being is preparatory to something higher, and that every condition of suffering is one of instruction and preparation for the next and progressive state of life above it. In this signification even the superstitious doctrine of a literal metempsychosis becomes divested of its grossness, and typifies a solemn truth concerning the approximation of our own base passions to the animal kingdom, and the fact that every lower creature is a hieroglyphic of the human soul. To assure ourselves of this, we need but search beneath the mask of the human form, to discover that the animal

soul is there, however disguised by the fair external appearance of humanity. To return to our subject and its texts; we find in historic records that the Jews, who by their captivity amongst many nations, and their passage through varieties of peoples, had gathered up the traditions and customs of all with whom they had consorted,—that they themselves, the most material of people in their earliest wanderings, realized but faintly a belief in the soul's continued existence after death. The chief exceptions to this belief were the Pharisees, who taught the immortality of the soul. It is supposed by some modern commentators on the Jewish Scriptures, that the great majority of the people did not realize this doctrine, and that they were chiefly held in check by their hopes and fears of temporal rewards and temporal punishments, believing that these were meted out by their God Jehovah during their earthly life, for the good or evil each one did in his mortal body. Thus it is that we read of the doubts of mourning Job, and the fears of death and the grave of King Hezekiah. In fact the Old Testament writers most commonly refer in the spirit of despair or fearful questioning to the grave and death, and except for the witness of the returning spirit of Samuel, we have little if any teaching of immortality throughout the Scriptures of the Old Testament, though abundant evidence concerning the presence of spiritual beings and spiritual phenomena. When we turn to the pages of the New Testament however, we not only find clear and distinct definitions concerning the state of the hereafter, but in the passage which I have selected as the text of the night, we have one of the most marked and conclusive witnesses concerning the actual condition in which the soul shall dwell. You will remember that the word "Paradise" was common to many Eastern nations, and that it signified the spheres or a mid-region in which the soul passed in transition from one progressive condition of suffering or happiness to another. It was a probationary place—neither the final heaven nor the final hell, which have since been represented to you as the only two places where the soul (if living or conscious at all) passed immediately after the death of the physical form liberated it, to its final account.

No such teaching is rendered by the founder of Christianity. Whilst He repeatedly alludes to the life hereafter, as one whose happiness or misery was to be determined solely by the deeds done in the body, and never to merits derived from special religious opinions, the sentence which we have quoted this night is in itself distinctive and characteristic of what that hereafter should be. Jesus spoke in the hour when the shadow of the land, to which His soul was passing, must have been upon Him. He spoke in the hour when the inevitable truths which were

present to His dying eyes must have dictated the utterances of His lips. He spoke to one, who, like Himself, was to share, ere the sun set, or the night of that day of dread and doom was upon them, in the realities of the hereafter. Surely such words spoken in such an hour must be testimony irrefragable. What then, were the words He spoke? "To-day shalt thou be with me in Paradise." Yourselves have determined both from the record of the Evangelist, and from the acceptance of your own creeds and teachings, that Jesus did not ascend to the Heaven which is called a finality, until the third day after the utterance of these memorable words. Where then, was the place in which He was to meet the penitent *on the first day*? Paradise was not the Heaven of which men teach as a finality. Some place of blessedness and rest it must have been, and yet some place which was not final, for the promise of this glorious meeting and recognition was to be *on the first day*, and was to be in recompense for the penitent spirit who appealed so piteously for remembrance when Jesus should come into His kingdom. Oh, may such words sound in the ears of every one of us in our death hour! Could we be sure that the gracious Spirit, "The word made flesh," should utter such a promise to us, which of us would not ascend the hill of Calvary, and stretch out our dying arms on the cross of agony to listen to it? But the point to which I would call attention is the fact that this promise defines the place of meeting with the penitent as a *mid-region*, or a *temporary place* of spiritual existence. Where then is the tale of a final theological heaven, or a dark and dreadful region of unending torture, to which believers in its existence so freely condemn our Magdalens, our publicans, and sinners? Aye, even precious little children—most precious in the eyes of Him whom such teachers call their God and Divine authority, and yet condemned by such, to eternal torments for the difference of their parents' faith in forms and creeds.

There is yet another passage to which I call your attention—it is to be found in the writings of the apostle Peter. We are told by one of the evangelists, "That there are also many other things which Jesus did, the which if they should be written, every one, I suppose that even the world itself could not contain the books that should be written." Without placing faith in the literal rendering of this exaggerated style of Oriental writing, we must still assume that the companions of Jesus knew much of the life and teachings of their Master which is not recorded in his apostolic biographies. We may also suppose that one of His most intimate companions and followers was capable of interpreting something of His mind and teachings with which we may not be familiar, and we find the evidence of this in the first epistle of Peter, wherein is a distinct declaration

that Jesus had gone to "preach to the spirits in prison"—the spirits who were "disobedient even before the time of Noah." Why are we in such ignorance of the meaning of this passage? Why do not our teachers and preachers apply it to those unhappy criminals whom we have nailed to the cross of earthly vengeance, misnamed justice? Why are we not reminded now of a merciful Spirit, who still pleads even for the murderer, because he knows not what he does, and after this life preaches to the disobedient spirits held captive in the prisons of their own criminality? Why have they not assured us that the dark and dreadful place to which they would so ruthlessly extend earth's vengeance beyond the grave, and even through eternity, cannot be a final one, if Jesus, the incarnate Word made flesh, spoke truly on the cross, and, according to his follower's assertion, still preaches to spirits in prison? Can we mistake the object of such teaching? or question farther that the place of the worst of punishments, the darkest of prison-houses, in which the disobedient soul of man can dwell, is not a final place, and that the preaching of angelic wisdom and Divine inspiration visits those doleful regions for the purposes of reform, instruction, and light, and therefore of progress?

I shall not pause longer upon the evidences to be found in this volume concerning the condition of the hereafter. It is enough for our purpose to ask why those two texts have not been so fully interpreted to man, and so thoroughly analyzed and rendered clear to his reason and judgment, as to enable us to rejoice when the true and the good depart to their glorious paradise of rest, and to follow earth's darkest criminals to their prison-house of teaching, with the certain consolation that Divine love and mercy would deal with them, in place of human vengeance, and that even for the most disobedient of God's rebellious children, the Father sends his angels to preach to them in prison? Had such views of immortality as these been ever impressed upon us, we should long since have put off our weeds of mourning for the departed soul, ceased to hang our houses with the drapery of death, adorned them instead with fairest garlands, and invited the glittering sunbeams to enter the chamber from whence the earthly clay had gone forth, and to which his angel had returned. We should not have regarded death as the last and worst of enemies, but should have welcomed his presence as a friend, greeted him as the bridegroom of the soul, and hailed him with smiles instead of bitter tears, broken hearts, and the inconsolable agony of the bereavement that weighs us down to-day. We should now have known where our beloved were gone. We should now follow them in aspiration, speak with them through inspiration, rejoice in the bright transition of

the good to Paradise, the undeveloped to instruction, and make ready our following footsteps to rejoin our dead, in the confident assurance of whither we were tending, by what our lives have been. But if earthly teachers have failed in interpreting these truths to us, behold there comes in the fulness of time a revelation to us from the source of truth itself. It comes in the day when materiality is abroad, when the spirit of infidelity and of scepticism runs riot in our midst, when statistics, councils, and church commissions render to us the terrible but incontrovertible evidence, that a third of our population enter not the places of worship in this land, and almost live without God or spiritual life—when twenty-five per cent. of our nation never hear the words of religious teaching, nor Sabbath after Sabbath seek the place of prayer. Men may not believe in the peculiar forms in which religious teaching is presented to them, but we do know the soul must starve without it: it can no more feed upon itself, than the body can be sustained without the aliment that belongs to it. Therefore it is we say that the hour has come when in the fulness of time another revelation was most truly needed, when another seal was to be set upon those Divine teachings which should have been sufficient for us, had they been rendered in true interpretation and been illustrated in deeds, not words alone; had our Christianity been of the city streets, of the seven days of the week, instead of the seventh only; had it made every place a church, and every act a prayer. The time is come, I repeat, when a revelation of fulfilment, and not of destruction, has fallen upon us.

I now propose to rehearse to you that which I doubt not most of those present have learnt in various spiritual revelations for themselves. I know not how far in advance of the intelligence bestowed upon the Western Continent you of this island may be; but I do know that though there were ten thousand spirit-circles held this night, and that in every portion of the globe, all these were removed from the possibility of communion with each other, with all the varieties incident to the media through which the message is transmitted, with all the differences of intelligence, mistakes, and deformities which occur in conveying the spiritual idea through the narrow channels of human mediumship, there shall still be five points of agreement upon which no medium shall differ, and through which the spirit-circle shall be in absolute and corroborative unanimity. These are, in the first place, the fact of man's continued existence beyond the grave; next in the fact that there is no veil, no barrier, no inseparable or impassable gulf between the spiritual and natural worlds, but that spirit acts upon and does communicate with matter. The next and most stupendous truth of these revealments is, that *every spirit is either in*

*happiness or in suffering, or in one or other of the graduated states which exist between these two extremes, for the deeds done in the body.* The fourth is, that in the teaching of the doctrine of progress there is no finality; and the fifth, that all progress here and hereafter, whether on this earth or through the world of spirits into that realm which is still known to exist beyond the limits of the mid-region, or Hades—a world which inspires the spiritual world and pours its influence upon them, the spirits, as they do upon you—that all degrees of achievement and attainment by which souls reach this supernal realm of heaven, must be outworked step by step and foot by foot by the good and progressive deeds of the pilgrim soul itself. With whatsoever of aid, light, counsel, strength and blessing God vouchsafes to pour upon the soul through the ministry of angels, still like its Father and its Author, Spirit the Son, *must work*. “My Father worketh hitherto, and I work,” is the expression of every child of God, and it is on these points that Spiritualism is unanimous. But even in these, what a revelation is contained! what a glorious light is thrown upon the hereafter; what a lamp to human feet in their toilsome and doubtful pilgrimage through the thorny paths of mortal existence!

I now propose to rehearse some of the teachings that grow out of these affirmations of “the spirits.” The fact of their communion with earth and of their identity is already demonstrated. I need not here pause upon its evidences nor examine its testimony. That which I am now about to speak of, I must present in the form of assertion; but as you have been accustomed to receive as authoritative the word of man, so may you take the word of man’s spirit, offered to you with no more and yet no less of authority, than would be tendered by your human friends who lived in the experience of what they assert.

It is true that man is finite and imperfect; hence his utterances are too frequently the dictation of his own narrow perceptions, and his views are limited by his own finite capacity. But as you judge of him so also “ye shall judge the angels.” Spirits only present you with the testimony of those who have advanced *one step* beyond humanity, and ask for no credence from man without the sanction of man’s judgment and reason. Spirits, then, say that their world is as the soul, or the spiritual and sublimated essence of this human world of yours; that in locality it is not removed from earth, but is here present with you, and interwoven in the tissues of matter, even as the spiritual part within yourselves vitalizes the atoms of the natural body; also, that in locality the spirit-world extends around this planet, as all spirit spheres encircle in zones and belts all other planets, earths, and bodies in space, until the sphere of each impinges upon the other, and they form in connection one vast and harmonious system

of natural and spiritual worlds throughout the universe. These spirit-spheres have grown age by age with your earth. They are no more outworked by matter, than the body which grows with your soul, is the cause rather than the effect of spirit-power. Both the natural bodies of earth and of men are the results of spirit growth, and of its power to ultimate and express itself through matter. Body is but a result of the spirit which animates it. In the spiritual world are preserved the forms of all ideas which ever have been or can be. In the Divine mind are the types of all ideas, of all forms and things, and being; and matter is but a mould for the outward expression of those ideas. When once these have been ultimated in form or matter, they become imperishable entities. Hence the matter, as decaying transitory substance, fades away, and disappears from material view; but *the life*, which is the idea of God itself, remains for ever, shaped in the mould of matter. Born into form, it survives its crumbling mould, and remains as the dwelling, landscape, scenery, and furniture of the spirit-spheres of earth, so long as those spheres shall be. Thus nothing is lost, nothing annihilated—matter is ever changing—birth, growth, death, and decay are its nature, for matter is but the shadow-world, of which spirit is the substance; but spirit is undying, and once born in form it remains in form for ever, growing in beauty, use, and sublimation, but never passing out of being, of which, I repeat, it is the real essence. It lives in essential permanence after the mould in which it has been born is broken up and passed away, and scattered to original elements. And it is of these everlasting spiritual forms of things that the spheres and all that they contain consists—that is, the spheres of the earth-bound soul, or what may be termed the lower spheres of the spirit-world. How often do you hear at the spirit-circle the assurance that the life hereafter is but a reflex of the present—that all which men have loved or cared for, all the occupations they have followed, and the pursuits of daily life, are repeated there? You compare these with the glorious descriptions of brightness and beauty, with the inconceivable depth and height and riches of the hereafter, rendered in other phrase through the lips of other mediums, and faintly depicted in your fairy drawings; sometimes suggested by sweet spirit-music, or represented in the bright and radiant forms of the blessed beings who flash before the extatic eyes of spirit-seers; and you wonder why so much discrepancy occurs. You ask whether you can reconcile the opinions thus variously rendered of the world of spirits; and sometimes you even conclude that the knowledge of this Hades is too vast for earth, and that the understanding of its real state is not for you.

Should you enquire of many travellers who have returned

from some foreign land what they have seen and heard, be sure that from the artist you would only hear description of sunny skies and glowing scenery; from the merchant accounts of the trade or commerce of the land; from the mechanic descriptions of its operatives and workmen; from the soldier details of its warfare; from the geographer merely a description of its physical surface; and thus from every varying mind you would receive a reflex of its own peculiar idiosyncracies. When you remember that in the spirit-world are garnered up all the various conditions of mentality, and gradations of intellect, opinion, vice, and virtue, which constitute the humanity of this sphere,—when you recollect that the central claim of Spiritualism is that of *moral gravitation*, by which inevitably each one goes to his own appropriate place—the place which he has made, and which his affections have determined—the place for which by his love he has fitted himself, and whose whole surroundings correspond to his inner nature, you will comprehend that for every being whom you now behold upon this earth there is a representative state, which even in its minutest physical exterior, corresponds to the moral state of the souls who dwell within it. And thus it is that the earth-bound spirits, whose gross magnetism especially fits them to become your mediums at the spirit-circle (an office in which the very materiality that constitutes their power as medium spirits, becomes refined by the use and good of their employment), thus it is that the majority of communications you receive at the spirit-circle, descriptive of the states of the hereafter, are rendered by medium spirits who themselves are “earth-bound,” and represent the spheres most chiefly from the standpoint of their own condition and undeveloped being. There are, moreover, like the visionary Hades of the ancients, spheres above as well as below this earth; Paradises radiant with heavenly beauty, glorious with never-setting suns, and happiness unspeakable; such scenes as those which broke on the entranced gaze of the favoured Apostle, who felt that their supernal splendour was not lawful for human lips to speak of. There are prison houses, too, where those unhappy spirits whose earthly mission is not yet outworked, whose lives have been a bitter failure, or a dark mistake, leaving them debtors still to sin and death, are bound in chains of moral penalties from which they may never escape, until by suffering and experience each has paid their penalty’s “last farthing.” Oh, could we see those suffering spirits, and gaze upon the awful transmutation of earthly wrongs and crimes into the actual physical surroundings which enchain them, we should need no fabled hell, or “fiery pandemonium,” to affright humanity from evil ways. We should only need to *apply* the vast and philosophic truth in deeds as well as words,

that, as is "the kingdom of heaven," so is *the kingdom of hell* "within us;" to make us shrink back from vice with far more terror than we fly from the consuming fire or the overwhelming flood. But let us not forget God's mercy in His justice; the hell of spirit-land is not like human scenes of punishment—a place of mere retribution; God's punishments are teachings, men's are too often vengeance—there every spirit learns through suffering, progresses through adversity, grows and reforms through penalty, and led upwards by teaching spirits, lays the foundation of his future heaven in the hell of stern retribution. Grand and eternal is God's justice in the compensative world of spirits. There all earth's mistakes, and the failures of mis-spent lives are the soul's schoolmaster, and the echoes of the voice of the blessed ones who are preaching to "spirits in prison."

Turn not away in disgust or impatience from communications such as these; they tell you the result of every earthly passion; they are the true metempsychosis or transmigration of souls, where the hypocritical mask of flesh stripped from the spirit, each animal passion is represented in the form of the creature of which it is a hieroglyphic. The soul is still in human form. But there is in the spirit-world a moral transmutation, which stamps the likeness of humanity with the animal propensities of animal souls, until if your eyes were opened, you would shrink back aghast, loathing and confounded from the hideous picture of humanity when stripped of the mask of flesh, and represented as it truly is, *not as what it seems*. Death is the great Transfigurator, friends—we all must endure his action. How are we fitted for it, think you? How prepared for this mighty soul-unveiling? Surely it will come. Are you ready for it?

Another of the wondrous transmutations of spirit-life, is in the atmosphere and physical surroundings of the soul, which like its external being, grows out of its moral nature. Thus we have storm and tempest there, but the howling blast is conjured up from the stormy heart of human passion. Spirits are there who are bound in an icy region, to which earth's arctic skies are tropics, but the cold of these fearful scenes is outwrought from the frozen hearts of cruelty and scorn. The souls of earth who have heard the cry of famine in vain, are the hungry beggars there, and many a houseless soul is wandering faint and wearily seeking for shelter, and for rest, who drove earth's wanderers from their doors of splendour, and ground out dwellings and lands from the labour of toiling poverty. The garments of spirit-land must all be woven on earth, and are rags or shining glory according to the woof of vice or wrong, mercy or tender charity, which were spun in our earthly life threads. The houses of spirit-land are the dwellings our souls have reared, when our mortal acts were

the builders, and the bank of the world of spirits is a treasury so stern, that it yields ten thousandfold to the true and good who invest in it earthly well-doing, but then it denies the smallest fraction to the shipwrecked souls who have laid up no treasure in it. But what revelation is this you ask? Jesus, "the Word," has in parable and scripture instructed man of this for eighteen hundred years. Once more I remind you of your vague and undefined views of the hereafter, which the mysticisms of theology have woven about the teachings of Christianity, and thus it has been that the loudest professing Christians, hourly pass from earthly wealth and splendour, to become the beggars, wanderers, and captives of a spirit-land which they never knew or dreamed was a reality, in the stern immutability of moral transfiguration.

The teaching is the same to-day as it was eighteen hundred years ago—for truth is changeless ever; but to-day the lesson comes no more as an echo from the past, for it is spoken in the familiar tones of the father you knew and honoured, of the precious mother who bore you, of the friends you loved and trusted, and all these living witnesses are in the actual experience of what they teach, and as they are, yourselves must one day be. Oh, mortals! listen—listen to their voices! Suppose we pass into the dark and fœtid dens of crime and poverty on earth. There we inhale the reeking atmosphere of filth and misery, in which the only consolation is derived from drowning memory, and steeping the miserable sense of present pain in the intoxicating cup. Where shall such spirits go? What are they here? What must their souls appear in the day of their transfiguration? What are they fit for? Shall the bright and pure homes of angelic peace and rest be open to these spirits still in prison, till they have learned their lesson, and step by step trod life's ascending circles from the very lowest up to the highest points? They cannot dwell in heaven yet, they have no affection for it, they have no correspondence with it. It is not yet for them; were your spiritual vision open to behold, too, their surroundings, you would see in such scenes as these hovering around them, unfortunate spirits who like themselves have drained the intoxicating cup.

Those spirits have engraved themselves with a fatal passion for vice, but, alas! they dwell in a world where there is no longer means for gratification. There is the gambler, who has burnt into his soul the fire of the love of gain, he hovers around earth's gamblers, and, as an unseen tempter, seeks to repeat the now lost joys of the fatal game. The sensualist, the man of violence, the cruel and angry spirit; all who have steeped themselves in crime, or painted their souls with those dark stain spots which they vainly think are of the body only—all these are there, no longer able to enact their lives of earthly vice, but

retaining on their souls the deadly mark, and the fatal though ungratified desire for habitual sin; and so these imprisoned spirits, chained by their own fell passions in the slavery of hopeless criminal desires, hover around those who attract them, as magnets draw the needle, by vicious inclinations, similar to their own. But you say, the soul, by tempting others, must thus sink deeper into crime. Ay, but remember that another point of the spiritual doctrine is the universal teaching of eternal progress.

Thank God for progress! *it is eternal, it is inevitable.* They are growing still, those suffering souls; growing, too, even by the very fire that consumes them, and the pangs that, like suicides, they are implanting within their natures. They are taught even by the very futility of their agonising desires for crime, repeated again and yet again in more and yet more failures. Thus at last is the fire of passion quenched, and amidst the ashes sits the divine spark, waiting for the dear voice of Him who ever preaches to "spirits in prison," and thus, like little children, they are led on and upwards to a beginning of life afresh. Thus commencing in the path of progress, and tasting the dear delight first of the wish and then of the achievement for something better; they speed on, and onwards still; still led by angel hands and guided by angel teaching, until in a spiritual manhood they have strength to stand alone.

We now pass on to scenes nearer to your own hearts' love—we also trust, to your experiences; and I believe I answer the question of many hearts here present—"What of our little children?" They too go to where they belong; these buds of beauty and blossoms of innocence, can we mistake their place, or question where should we plant them? Can we doubt at all, what is the state of those who knew not sin, and are types of the kingdom of heaven? By the same great law of moral transmutation which rules all spheres, they outwork from their own pure natures the scenery, surroundings, and associations to which they gravitate. Question not of them; *they are in heaven.* In spirit-world the kind heart realizes the sunshine that proceeds from the source within. The patient, loving, tender soul outworks the tranquil beauty of those spheres, whose loveliness and glorious rest is indescribable, in peace and harmony—the peace that is within. Oh, how wondrously does spirit communication set the seal of truth, upon the assurance of Jesus, that the kingdom of heaven is within us! How clearly now do we demonstrate, by the condition of those who have gone before, that we it is who make our heaven, we it is who must pay the penalty of death for the wages of sin—that it is his own deeds wherewith the miser has enchained his soul in the love of yellow gold; wherewith the

sensualist has bound himself in his earthly appetites; wherewith the drunkard, gambler, and victim of every vice has fashioned for himself the dungeon walls which enclose him; wherewith the brightness, glory, beauty, radiant skies, and never-setting suns of heaven are outwrought from the dear and loving hearts of the good and true.

We may not tell you in detail of the special modes by which in spirit-world the souls of the young and ignorant are taught, or how the tender infant, removed from earthly care, finds spirit-parents, teachers, and friends, who supply instruction in those pictorial representations and allegorical hieroglyphics, where every leaf, and bird, and bud, and blossom, airs, sun, stars, and all the realm of nature are the open page from which instruction is drawn. Oh, it is a glorious school-house for the soul! We say our loved are "lost to us;" we lament that we have adorned the fair young girl or budding youth, who has left us, with so much external grace, or, perhaps, scholastic learning. But in spirit-world be assured nothing is lost. God gathers up the beautiful—it is only sin that pays the wages of death; for sin is imperfection, and death is change: and there are glorious arts and sciences in spirit-world, which ultimate the rudimental fragments of earthly knowledge in comparative perfection. To the music of the spheres, your music is but shadow-music made by shadows. The harmony and melody of spirit-world is in truth Great Nature's language; the speech of angels; the interpretation of harmonious hearts: it is the thought of beauty; the realization of the great mathematics of Nature made vocal in delicious sounds. Oh! not in vain did Pythagoras of old say he heard "the music of the spheres!" Every star and every moving world chimes its melodious harmonies in the fine ear of spirit. This is the music which they catch and echo in their speech; and the unveiled forms of memory present a retrospect of all the mighty past. There is no obstacle to the boundless vision of that soul who has performed his earthly mission well. Earth-life gives man his work to do, and bids him bravely, faithfully fulfil it, no matter what his lot. Accomplished well, and faithfully fulfilled, he enters the spirit-world a full-grown soul, and on, through spheres of glory inconceivable, he follows the voice of Him who ever bids him "Come up higher." But the spheres of earth are still but Hades: still a mid-region from whence each one of us must rise to that sublimated point of the very highest, which, from what we know of earth, we may well call heaven. Also, we must affirm that it is only from these spheres that you receive direct communications from the spirits.

Of the nature of those spheres and their inhabitants we have spoken from the knowledge of the spirits, dwellers still in Hades.

Would you receive some immediate definition of your own condition and learn how you shall dwell and what your garments shall be, what your mansion, scenery, likeness, and occupations? Turn your eyes within, and ask what you learned and what you have done; in this the school-house for the spheres of spirit-land. There—there is an aristocracy, and even royal rank and varying degree, but the aristocracy is one of merit and the royalty of soul. It is only the truly wise that govern, and as the wisest soul is he that is the best, as the truest wisdom is the highest love, so the royalty of soul is truth and love. And within the spirit-world all knowledge of this earth, all forms of science, all revelations of art, all mysteries of space must be understood. The exalted soul that is then fully ready for his departure to a higher state than Hades, must know all that earth can teach, and have practised all that Heaven requires. The spirit never quits the spheres of earth, until he is fully possessed of all the life and knowledge of this planet, and its spheres. And though the progress may be here commenced, and not one jot of what you learn or think or strive for here is lost,—yet all achievements must be ultimated there, and no soul can wing its flight to that which you call, in view of its perfection, Heaven, till you have passed through earth and Hades, and stand ready in your fully completed pilgrimage, to enter on the new and unspeakable glories of the celestial realms beyond.

We would fain pause longer on the details of this world of spirits. Doubtless we have only echoed what your own experiences have already taught you. But if our rehearsal will stimulate you as you pass from hence to question of yourselves whither each one of you is bound, and what will be *your* sphere and place in Hades, our work is not in vain. As you remember those who have crossed the beautiful river before you; as you think of the dear ones waiting on its shore, and of the hands that are beckoning for you to follow them: of the companions of your youth, and of the friends who have disappeared, the sweet and gracious forms that have passed through these crystal gates, lost—lost to your mortal eyes!—as you remember that all these are still in ministry around you, you are sure that God who walks this earth is surrounded by clouds of witnesses in the form of ministering angels.

Does not earth-life seem glorious, as the highway to a glorious Hades? Nor will our soul's hereafter lose its celestial radiance in the eyes of true affection, because this cloud of witnesses and ministering spiritual presence, reveals itself to be the just and true of earth. Theology tells of "angels," and the Divine fire of love within us embodies those angel forms in the shape of those whom the great spirit Himself has made to us His

ministering spirits, the kindred nearest to us—the precious mother who bore us; the strong and patient father, whose toiling life was spent in labour for us. Is not the ministry of God's angelic watchers made manifest to earth in the love of such as these? They watched over us in infancy; toiled to sustain and educate our youth; fell back in aged humility to rejoice in our manhood's prime, and though in poverty, disgrace, or crime, all earth forsook us and fled, the father's arms still sheltered us, the mother's heart still throbbed for us; and when they died, their glazing eye-beams last of light was love for us; their parting breath was lost in a dying blessing on our names.

Where, where can such love be quenched? In Paradise, where love alone finds entrance? in Heaven, where all is love? or Hell, where naught but love redeems the soul? If our mortal parents live in immortality, there is no Paradise for them unless it be that ministry of love, which was the chief of Heaven that earth can know. If those who ever loved on earth are living still, it must be to love; and in loving ministry and service to those they have left behind must be their Heaven, or Heaven is not for them; or else a place where the brightest star in the firmament of mind is quenched, and the soul is stripped of the fairest gem that likens it to God. Believe it not! Hades, the land of souls, is the sphere of that angel ministry whose highest law is love—whose chiefest care is earth—whose nearest bonds are its dearest ones.

Happy are those who, having passed through this pilgrim sphere, thus guarded by the bright and good and gloriously risen, are ready in their turn to take the place of ministers to others, and having fulfilled their own earth destiny, enter the spheres of Hades to claim the promise of the blessed One, "To-day shalt thou be with me in Paradise!"