

ADDRESS

BY

MISS EMMA HARDINGE.

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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.