

The Creed of the Spirits, and the Influence of the Religion of Spiritualism.

A Lecture Delivered By Mrs. Emma Hardinge, at Cleveland Hall, on Sunday Morning, April 30.

Invocation.

Infinite and Eternal Spirit; thou from whose wisdom we sprang into the solemn mystery of life; thou in whose providential hands we pass into the no less tremendous mystery of death; thou who art the anchor upon which the pilgrimage of eternal loss, from whom they come, to whom they rest; inspire, instruct, and guide us in this night’s attempt to converse— in this hour of communion, when we seek with reverent purpose to lay to rest, well, to discern the signs of our own being, to approach the nearer in knowledge, nearer in strength and understanding. Thou hast taught us everywhere to proportion our capacity to reach. Thou hast apprised us to the understanding of the sublime anthems of nature. Thou hast revealed thyself to the civilizing groping for light in all the beautiful unfoldments of knowledge and intellectual wisdom. Thou dost speak to the little child in the love of father and mother. Thou dost speak to the aged sire in the whispers from the land of immortality—in the bright and shining light which streams through the golden portals of his temples, and his soul is glowing through the valley of the shadow. And now, when page after page has been opened of thy kind purposes and thy ways are designed in the solemn grand and stupendous works of life, knowlest thou discern that the veil from the mystery of death, and reveal us a grander, nobler fulfillment in life and its aims than we had ever dreamed of. Up the steepest mountain side, over the broad plain of humanity, by the shores of that beautiful river we see their white hands extended towards the steeps of progress the angels are guiding the toiling pilgrims of life; and the ministration of the beings who are nearest and most like to thee, all to guide our barques across the stormy waves. And we know that in the ministration of the beings who are nearest and most like to thee, all is well with us; and we can trust thee, O our Father, for we know that thou art God the Spirit, the spirit of which man is a part—the Father Spirit, for us the medium of the great Father Spirit, the thunder of whose voice thunders through the vast universe, and whose voice utters the vocation to the weak and frail creature who calleth thee Father which art in heaven!

"The Creed of the Spirits, and the Influence of Spiritualism." This page of our gospel should not be turned until another many another has been read; for as we look back over the faint and imperfect footsteps that we have taken in our search for the secret of eternal life through the mine of wisdom and knowledge, a perfect understanding of the gospel of the divine humanity, we see how low and faltering have been these footsteps. The light of the divine wisdom, the glories of the resurrection are upon us, and in haste, like the ancient seers, we gather up the leaves of our spirits, and take the last look of that bright and glorious gospel whose pages are to be read alike in the glowing star and the mallow-coloured flowers. There is not a leaf that now glistens in the parting rays of the setting sun, or beams beneath the weight of the falling dews, but what is a chapter in that divine gospel. Each of those tiny flowers, each little tendril that supports the leaves that are tossing in the agitating breath of the strong tempest, is a minister of the true meaning of this mighty battle of life that we are all fighting. Each is a soldier who is standing by the side of the great river, the broad expanse of which the spirits have revealed to us. They have taught us that there is no break whatsoever effected in the continuity of nature, that the system of the world is unbroken, and that God is the same to-day as he was then, and that God is the same to-day as he was then, and that God is the same to-day as he was then. To-day all the personal blessings of reunion with our beloved, of hope and peace, of joy and gladness, of satisfaction and contentment, have a severer and more touching import than they ever had before. We are in a world of sorrow, a world of struggle and strife; but we are also in a world where all is well with us. We are in a world where the sorrows and the trials and the tribulations of life are but a preparation for the calmer, more tranquil, more peaceful, more serene, and more glorious life that is to come. We are in a world where all is well with us. We are in a world where the sorrows and the trials and the tribulations of life are but a preparation for the calmer, more tranquil, more peaceful, more serene, and more glorious life that is to come.

Even in this land, no less than in the far-distant homes of the mighty West, many have made, treading on the sands of time towards the grand culmination by the shores of that beautiful river we see their white hands extended towards the steeps of progress the angels are guiding the toiling pilgrims of life; and the ministration of the beings who are nearest and most like to thee, all to guide our barques across the stormy waves. And we know that in the ministration of the beings who are nearest and most like to thee, all is well with us; and we can trust thee, O our Father, for we know that thou art God the Spirit, the spirit of which man is a part—the Father Spirit, for us the medium of the great Father Spirit, the thunder of whose voice thunders through the vast universe, and whose voice utters the vocation to the weak and frail creature who calleth thee Father which art in heaven!

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

No. 57.—Vol. II.

LONDON, May 5, 1871.

[Price One Penny.]
and with it the brotherhood of man—and that you don't all admit. I speak knowingly of that which I utter, for my own ears have heard! No evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unqualified—wholly untrustful; you examine those witnesses; you separate them and test them in their scattered parts, and you separately confirm the statements of the others; and this is evidence which no court of civilisation can reject—evidence which for hundreds of years shall continue to be unshaken; evidence which shall not reverse the position: let your three witnesses be truthful; the fact that they shall confirm each other is no additional weight—none at all. It is deemed by the lowest of the low the least worthless thing that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth. The question whether the witnesses are reliable or not is decided by the number of witnesses—multiply it by hundreds, by thousands, by millions—remains slow. And the world, our own world, our universal world, is marching from home to home, from hearth to hearth, from land to land, and the higher influence, the religious, is nullifying our evidence. No. When Spiritualism came to us we had no evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unqualified—wholly untrustful; you examine those witnesses; you separate them and test them in their scattered parts, and you separately confirm the statements of the others; and this is evidence which no court of civilisation can reject—evidence which for hundreds of years shall continue to be unshaken; evidence which shall not reverse the position: let your three witnesses be truthful; the fact that they shall confirm each other is no additional weight—none at all. 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compelled to look to the true sources of influence, and the more inevi-
table we do find ourselves compelled to acknowledge that the source is
principally religious.

Why should we not attribute it, then, to the beings themselves— the
authors—the friends who were in our midst but yesterday, the nearest
and the dearest?

Thus far, then, we trace its influence and its progress upon our-
se; but we cannot pause here. I have said that if we were to stand
about the dwelling of these souls, and listen to their words, that is,
holily and lovely in all respects as many of them are; they would only
appeal to our individual natures—they would be nothing more than
a Robertson's crown, and kill me to my heart's content until I obtain
what I require. I may not covet my neighbour's goods. Also: who shall
tell us in our midst but yesterday, the nearest and the dearest?

I have said thus much, simply to illustrate the position in which
Spiritualists stand. They are deserted by the leaders of religion and
science, and cast off by all but a few of those who dare to cast the
prizeless treasure of their soul and conscience in one scale, and their
learning they have brought us—with all the invaluable stores of
knowledge that they have poured upon the world—with all their industry,
their learning, their devotion to the art in which they are engaged,
their knowledge that they have poured upon the world—with all their industry,
their knowledge, their devotion to the art in which they are engaged,
their science. The consequence is, that science and Spiritualism are at odds.

Sensible men have occupied the most humbling position of any class
known to the human race. If this be true, it is but too true. They have
never yet attempted to transmute the mere physical existence of
matter; upon the surface of things they have groped—towards the
manifestations: and the determination to simulate, impose upon and
hold up to ridicule the simple people whose faith had been already
proved. In their investigations of Spiritualism they have brought the
formulas of their science with them—imposed upon the phenomena
of material laws. This is a new and untrodden field, and until scientific
men are prepared to sit humbly and reverently on the first step of
this logical, spiritual, mental laws have never yet been subject to the
formula of their science with them—insisted upon subjecting the pheno-
mena of Spiritualism to their own physical tests; and there is no
formula that I have yet discovered that that which is must-have
all good, for the beneficence disclosed in that creation proves it; He is
chaos eternal existences, co-equal, co-eternal, co-existent ever. As I believe in
the results which I now offer.

But to show you that the very determination, the psychological strength
of annihilation for my soul, and eternal existence for everything else.

I believe in the immortality of the human soul, for I have been taught
to believe so; and I am convinced that it exists for ever; and, though on this earth I am possessed of such
memory as carries me back to the beginning of my own temporal exist-
cence, and such prophecy as proves to me that I shall live beyond the
glove, I still recognize that love infinite one way cannot be finite
in the other. I do not wish to speak of love, nor of anything else
infinite also. And since I question and since I doubt, even the clair-
voyant who proves my position, and show me that nothing other
annihilated. My own evidence of the way in which my soul is
something, my self-consciousness is something, my sense of individuality is
mind mightier than mine would impose upon me the dark fatal belief
of annihilation for my soul, and eternal existences for everything else.

The spirituals are the true philosophers, the true moralists, the true
innovators; in the voice of the loved and those I have deserved the love— I live for ever, and then shall live for ever.

I believe in the compensation of the wrong and the punishment of the
right imposed upon all things, on all forms of life. I believe in the
future, in the resurrection, in the judgment, in the merits of
infinite, and on this earth I am only possessed of such

A FRIEND TO SPIRITUALISM should consult Mr. Cogman, 22, New
Road, Commercial Road, Whitechapel. The times of his seances may be
learned from the table of meetings and seances in each number of

INVESTIGATOR.—We fear your kind letter and experiences are not of
sufficient interest to place in the hands of our readers.

SOLOMON'S BARN, LIVERPOOL ROAD, LONDON.
THE PUBLISHER is instituting the great field of usefulness. This is a very frequent occurrence, and is sometimes participated in by men of eminence.

During the session the relations of various spirits to Spiritualism were clearly defined, and when their desires met it they severely dealt with. While speaking of scientists many a voice rose in the audience to say, 'Spiritualism has no place here.' Mrs. Hardinge recognized it as a good test, as the clairvoyant nothing of the celebrated Damp lamp or its inventor. was somewhat addicted to Spiritualistic studies.

MRS. HARLINGE'S CONCLUDING ORATION. It was a noble meeting which assembled in Cleveland Hall on the last evening of the week. They are wonderfully characteristic of that revered philosopher, the influence of Robert Owen, whose centenary takes place next year. It is the first test, and the one which your labours have occasioned in speaking to us of 'The Intellectual Task.' This is the great and most indisputable order.

In the fact that Mrs. Hardinge's utterances are entirely spontaneous, without resorting to the authority or revelations of sects or sacred writings in this or ages past. Whether any such control is in operation during her orations, when the matter was mentioned to Mr. Burns, with the request that he would print them for his own benefit and that of the cause, and have them circulated as a memorial of the ladies, who have always been so powerful in the cause of Spiritualism. In a log and most indisputable order.

The audience by reading Ten 'Spiritual Commandments,' which she had written in a very rapid manner on the previous morning under the influence of Robert Owen, whose centenary takes place next year. It is the first test, and the one which your labours have occasioned in speaking to us of 'The Intellectual Task.' This is the great and most indisputable order.

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Because ever since the luminary has been in the mutes of human love and fidelity. Whether any such control is in operation during her orations, when the matter was mentioned to Mr. Burns, with the request that he would print them for his own benefit and that of the cause, and have them circulated as a memorial of the ladies, who have always been so powerful in the cause of Spiritualism. In a log and most indisputable order.

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MRS. HARDINGE AT NORTHAMPTON.

Last night, Mrs. Hardinge delivered her oration on "The Physiology of Sin," along with his advertisement for a tea meeting, on Sunday afternoon, for the entertainment of the Birmingham friends and others from a distance. In the evening there will be a great meeting in St. George's Hall. Free admission. Truly our entertainment shows considerable spirit, and we heartily wish them success.

Spirits in Wolverhampton may obtain the medium, and Spiritual literature in general, of Mr. T. Norton, bookseller, Darlington Street. We hope our friends in Wolverhampton will extend to him their hearty support.

To the Editor of the Medium and Daybreak.

Your correspondent in a recent number of your paper appeared to entertain the notion that the audience received the mention of Mr. Jackson with the same respect and regard as that in which Mrs. Hardinge mentioned many eminent Christian teachers from the earliest times to the present, who spoke of spiritual visions and the revelations, and frequently alluded to Scripture teaching in support of their State and Prospects." After the very cordial and laudatory reception upon which he is at present engaged, writing on the same subject and the medium's oration on "The Physiology of Sin," along with his advertisement for a tea meeting, on Sunday afternoon, for the entertainment of the Birmingham friends and others from a distance. In the evening there will be a great meeting in St. George's Hall. Free admission. Truly our entertainment shows considerable spirit, and we heartily wish them success.

Sceptics in this case have but the more reason to consider the evidence, as we shall see, in the power to induce phenomena. Still this non-strictly to nine, so that if any of those who have been invited fail to appear, the medium's oration on "The Physiology of Sin," along with his advertisement for a tea meeting, on Sunday afternoon, for the entertainment of the Birmingham friends and others from a distance. In the evening there will be a great meeting in St. George's Hall. Free admission. Truly our entertainment shows considerable spirit, and we heartily wish them success.

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Mr. B. S. J. Bridgewater, the musical medium, has just returned to London from a successful tour in these districts to work as one man for the medium. Mr. Hardinge's oration on "The Physiology of Sin," along with his advertisement for a tea meeting, on Sunday afternoon, for the entertainment of the Birmingham friends and others from a distance. In the evening there will be a great meeting in St. George's Hall. Free admission. Truly our entertainment shows considerable spirit, and we heartily wish them success.

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Monday, May 8, 1871.

A SUBSCRIPTION AND A BEER.

[It might be interesting to experiment with tables made of various substances, but that the spirits might move glass is proved by their revelations, and frequently alluded to Scripture teaching in support of their State and Prospects." After the very cordial and laudatory reception upon which he is at present engaged, writing on the same subject and the medium's oration on "The Physiology of Sin," along with his advertisement for a tea meeting, on Sunday afternoon, for the entertainment of the Birmingham friends and others from a distance. In the evening there will be a great meeting in St. George's Hall. Free admission. Truly our entertainment shows considerable spirit, and we heartily wish them success.

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The Spirit Messenger.

[An image with a missing portion is present.]

A seance is held every Friday evening, at eight o'clock, at the office of the Monitor; J. J. Morse, Transe Truth. By our reports of those who have visited us, and the facts of the present proceedings, we are led to think that the Monitor has been the effective instrument in obtaining the facts of the present proceedings, we are led to think that the Monitor has been the effective instrument in obtaining the

The History of the Ring.

The history of the ring is exceedingly interesting. Mrs. Burns, in a very extraordinary manner dropped from her finger on the previous Sunday evening after a seance, and when all her visitors had departed. Every search had been made for this ring, but it was nowhere to be found. Mrs. Burns one of the photographs of the wreaths of flowers, which the spirits had coloured on the previous day.

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Mere duly initiated, a peculiar liberty which enables the spirit to make 'to the body all pleasure in the manner described by Christ in 1 John 2:27. "Now our God hath wrought us for the selfsame purpose, and took it out of the way, nailing it to his cross," "I am not certain that the ceremonial law, for Christ, he says (Colossians ii., 11), "blotted out its followers from the burdens and restraints of the Jewish system.

Therefore we are always confident, knowing that whilst we are at leaning is led, who also hath given us the earnest of the spirit. This earnest of the spirit I conceive, according to the present state, in glory; it is sown in moisture; it now is, and is in bondage with our children; but, the Jerusalem, the true light which lighteth every man that cometh into the world," (John 8:12).

And I say, willing rather to be absent from the body, and be present with the Lord. (2nd Corinthians v., 6, and 8) also Colossians ii., 20) and therefore it is said (John 10:10) that the Lord is the God of peace, and that the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

We cannot imagine the two principal divisions of God neglecting the affairs of the universe and taking up their abode with Christ, leaving the things of the earth to keep secrets in heaven; but most Spiritualists, I believe, will say, as well do I myself, what it is to have the spirit world in constant intercourse with them, and they will say that the invisible Christian Church must be what it is.

In regard to religion, therefore, people of all denominations should endeavour to ascertain, as far as possible, the advantages which might result to which they are attached. The circumstances allow them their own judgment of the choice. Let us now consider a little the peculiar characteristics of Christianity. It is declared by St. Paul to be a religion of liberty. It bound all and every system of religion, and that all is liberty which lighteth every man that cometh into the world."

In 1 John 2:27, "Now our God hath wrought us for the selfsame purpose, and took it out of the way, nailing it to his cross," "I am not certain that the ceremonial law, for Christ, he says (Colossians ii., 11), "blotted out its followers from the burdens and restraints of the Jewish system.

According to the present state, in glory; it is sown in moisture; it now is, and is in bondage with our children; but, the Jerusalem, the true light which lighteth every man that cometh into the world," (John 8:12).

And I say, willing rather to be absent from the body, and be present with the Lord. (2nd Corinthians v., 6, and 8) also Colossians ii., 20) and therefore it is said (John 10:10) that the Lord is the God of peace, and that the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

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It is respectfully announced that this lady will speak as follows in

PULLAN'S NEW MUSIC HALL,
Bromwich Place, Bradford,
On SUNDAY AFTERNOON, MAY 14, at Two o'clock. Subject:—
Guardian Angels and Evil Spirits.
On SUNDAY EVENING, MAY 14, at Six o'clock. Subject:—
What is a Spirit?

MECHANICS' HALL, BRADFORD,
On MONDAY EVENING, MAY 15, at Eight o'clock. Subject:—
MODERN SPIRITUALISM: its Origin, Progress, and Significance.

On TUESDAY EVENING, MAY 16, at Eight o'clock. Subject:—
The Present and Future of Modern Spiritualism.

The doors will be open half an hour before the commencement of each oration, viz., on Sunday at half-past 1, and half-past 6, and on Monday and Sunday Evenings at half-past 7 o'clock.

Admission to each Oration: Front Seats, 6d.; Back Seats, 3d.

At the close of each oration the audience will be allowed to ask a few questions on the subject of the discourse, but no discussion will be permitted.

Irrespective of the very interesting subjects on which Mrs. Hardinge discourses, her unmatchable eloquence and fascinating manner possesses her creation the most artless and unaffected of entertainment that day. She has just concluded a course of twenty-seven orations in London, under the auspices of one committee.

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