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SECOND ANNUAL REPORT

OF THE

GLASGOW

ASSOCIATION OF SPIRITUALISTS.

TO WHICH IS APPENDED,

WHAT IS SPIRITUALISM?

AN ADDRESS BY

MRS EMMA HARDINGE;

WITH HER DIRECTIONS FOR THE FORMATION AND
CONDUCT OF SPIRIT CIRCLES.

GLASGOW:

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GLASGOW
ASSOCIATION OF SPIRITUALISTS.

OFFICE-BEARERS.

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LONDON. | LIVERPOOL.

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HENRY STEWART.
JAMES M'GEACHY.

PUBLIC MEETINGS

Of the Association are held on every Fourth Monday, in the Lesser
Trades' Hall, at Eight o'clock p.m.

PRIVATE MEETINGS are held in the intervening Monday Evenings, in
Whyte's Hotel, Candleriggs.

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CONSTITUTION AND RULES.

1.—That the name of this Association be “The Glasgow Association of Spiritualists.”

2.—That the Membership of this Association be limited to parties acknowledging the reality of the phenomena of Modern Spiritualism.

3.—That the objects of this Association be (1) To aid and encourage Members and inquirers in their investigations of the facts and teachings of Spiritualism, and (2) To spread a knowledge of its truths with a view of opposing the Materialism of the age, and of confirming the mind in the belief of a Future State.

4.—That these objects be carried out by means of lectures, reports of circles, readings, the circulation of the literature of the movement, etc.

5.—That the Office-Bearers of this Association consist of Honorary Presidents, President, Vice-Presidents, Secretary, Corresponding Secretary, Treasurer, Librarian, and eight of a Committee, five forming a quorum, for the transaction of business. All these offices, with exception of Honorary Presidents, being annual.

6.—That the expenses connected with the Association be met by a Half-Yearly subscription of not less than 1s from each Member, payable in advance, and by voluntary contributions from Members and friends.

7.—That meetings of the Association be held every Monday Evening, commencing at Eight o'clock precisely, and closing at Ten.

8.—That meetings for the transaction of business be held in the months of September, December, and April—all business coming up at these meetings having been previously given notice of to the Society or been considered by the Office-Bearers. The election of Office-Bearers to take place at the September meeting.

9.—That all notices of motion must be given in a week previous to their being discussed.

10.—That each Member be permitted to bring friends and inquirers to all the ordinary meetings of the Association; but no stranger shall be allowed to address the meeting without the sanction of the Chairman. The utmost liberty will, however, be granted for asking questions or explanations.

11.—Applicants for Membership must be proposed and seconded by Members of the Association, and at following meeting of the Society be admitted, should a majority of the Members so decide. During election, applicants to be requested to retire.

12.—That all meetings of the Association be opened and closed with prayer.

13.—That no Rule of the Association be altered except at one of the business meetings, and with the consent of at least two-thirds of the Members present.

ANNUAL MEETING.

THE Third Annual Soiree of the Members and Friends took place in Ancell's Dining Rooms, on Thursday Evening, the 2nd October; James Marshall, Esq., Preses, in the chair. The Chairman delivered a few introductory remarks, which appeared to give general satisfaction, after which the Secretary's Report (subjoined) was read and approved of. The musical and literary part of the programme was then entered upon, comprising several very beautiful songs, duets, glees, and readings, which were most tastefully rendered, and which did much to enliven the meeting.

Mr Nisbet then gave a very interesting account of the painting manifestations during the past year, showing the great progress made during that period by the painting medium. Since he commenced, he had painted 33 different pictures, each of which showed much improvement on the one preceding.

Another interesting part of the programme was an "inspirational address" and an "inspirational song," by Miss Chapman. The song was certainly very well sung, the only and general complaint being that it was almost impossible to catch the words, which were original. The inspirational address was equally attractive, the subject being "Summer Land;" for more details of which we would refer the reader to the *Glasgow Herald* of 4th October. After the usual votes of thanks, this large and most interesting meeting was brought to a close, every one apparently highly delighted with the evening's proceedings.

REPORT.

Your Committee have much pleasure in bringing before you the Second Annual Report of our proceedings. We have pleasure in doing so, because we feel that success has been ours in the past, and hopeful sunbeams light up our pathway through the mists of the future. We commenced the work of last session under very considerable difficulties; our funds were not in the best condition, and our prospects were not at all bright; still, we would *not* yield to despondency: we *girt* ourselves for the battle, and we conquered.

Our meetings last session began in rather a small way, there being only thirteen persons present at the first meeting; but the number gradually increased, until we reached the maximum on January 8th, when there were one hundred persons present.

Since last Report, the Association has held upwards of thirty public meetings, in addition to Committee and other private meetings. The public meetings have been attended by several hundreds of individuals; and who shall estimate the seed that has been sown, or the abundant harvest that may be reaped in after years? Many seeds of thought have, doubtless, been cast on good ground, which may yet be productive of much fruit.

The lectures and addresses delivered at these meetings were very varied in character, but all on topics akin to Spiritualism, for the study and elucidation of which we are bound together. The following is a list of the subjects and speakers:—

"Spiritualism—What is it?"	- - -	Mr A. GLENDINNING.
"Modern Spiritualism,"	- - -	Mr ANDREW CROSS.
"Spiritualism—Past and Present: its Agreements and Differences,"	- - -	Mr J. NICHOLSON.
"Spirit Identity,"	- - -	Mr J. LOGAN.
"How I became a Believer in Spiritualism,"	-	Mr ANDREW CROSS.
"Teachings of Spiritualism,"	- - -	Mr J. NICHOLSON.
"Report of Painting Manifestations,"	- .	Mr H. NISBET.

"Spiritualism and Christianity,"	-	-	-	Mr J. MARSHALL.
"Spiritualism : its Facts and Phases,"	-	-	-	Mr ANDREW CROSS.
"Spiritualism : its Aims and Purposes,"	-	-	-	Mr J. BROWN.
"Report of Circles,"	-	-	-	Mr G. CLARK.
"Philosophy of Spirit Intercourse,"	-	-	-	Mr J. LOGAN.
"Spiritualism a necessarily existing fact,"	-	-	-	Mr W. BURNS.
"Mediumship : its Phases and Philosophy,"	-	-	-	Mr J. SCOTT.
"Reichenbach's Researches in Odyle,"	-	-	-	Mr R. COLQUHOUN.
"The Ponderable and Imponderable,"	-	-	-	Mr J. NICHOLSON.
"Spheres,"	-	-	-	Mr A. LEIGHTON.
"Strauss on Miracles,"	-	-	-	Mr J. BROWN.
Concluding Lecture,	-	-	-	Mr A. GLENDINNING.

Certainly, those who came forward so disinterestedly, so boldly, to advocate views so unpopular, merit the warmest thanks of our Association. We refrain from alluding to any particular lecture; suffice it to say that the course, from beginning to end, was characterised by a depth of thought, a warmth of feeling, and a breadth of argument, rarely equalled in the advocacy of any new science. Nevertheless, the cry was still the same, "However unanswerable your arguments, however sound your logic, away with your theory; give us facts to build upon; 'shew us a sign that we may believe.'" In this we confess to have failed, and it is matter for much regret that there are so many in this city whom we have brought to the very threshold of our faith, but who are still trembling in the balance, waiting for some grand *fact* to revolutionise their whole minds. In short, the great want of the city is a *good professional physical medium*; still, we live in hope, when we remember the progress of the painting and other mediums in our midst; nor would we forget that a "little leaven leaveneth the whole lump."

We would take this opportunity also of reminding the members individually, that the success of the Association depends entirely upon their personal efforts. One stone from the arch, and the fabric may fall; one shoulder less to the wheel, and the chariot may stick; one warrior less in the ranks, and the battle may be lost; and one member with his hand on the plough, looking back, may do much mischief. Then, let each "hold fast that which is good," and, entering the temple of truth, listen to the perfect harmony which thrills the souls of those who dwell therein.

We recal here, with much pleasure, the pleasant meetings held

during the past year, with the following friends from a distance :— Robert Harper, Esq., of Birmingham; John Scott, Esq., of Belfast; and Andrew Leighton, Esq., of Liverpool; and we would award these gentlemen our warmest thanks for their kindly aid and encouragement whilst they were in our midst.

Much might now be said of our growing influence in the city. We are growing slowly but surely, having added a goodly number to our roll during the past year.

The Library, established for the dissemination of the literature of the movement, although small, is doing a work which cannot otherwise be done; and we are glad to observe an increasing desire, on the part of members and non-members, to avail themselves of the privilege.

We have also much pleasure in recording the fact, that the Committee have seen fit to authorise the publication of 20,000 tracts, under the auspices of the Society.

The report of our funds is also very encouraging, and we have a good balance in hand this year to begin with.

On the whole, we feel encouraged by our circumstances, to toil on in the great cause, to labour for love—to propagating the true religion, the religion of love—the “One Faith, one Lord, and one Baptism.”

“ Our religion is love, 'tis the noblest and purest ;
Our temple the universe, 'tis the broadest and surest.”

TREASURER'S STATEMENT, OCT. 1, 1867.

<i>Dr.</i>		<i>Cr.</i>	
To Subscriptions, - -	£4 18 0	By Rent of Rooms, - -	£2 3 0
" Donations, - -	16 1 0	" Stationery and Printing,	7 18 9
" Sundries from Soiree, &c.,	6 7 6	" Advertisements, - -	0 15 6
		" Postages, - - -	0 13 4
		" Sundries, - - -	8 17 3
		" Balance on hand, - -	6 18 8
	<hr/> £27 6 6		<hr/> £27 6 6

APPENDIX.

[In last year's Report we presented a number of phenomenal facts in connection with the Spiritual movement in Glasgow; we might, in this Report, give additional cases, both interesting and instructive; but, in present circumstances, think it better to place before the reader the following Address by Mrs Emma Hardinge, on "What is Spiritualism," the first of a series of Lectures delivered, under the auspices of the Association, in the Merchants' Hall, in the month of November last; and also "Directions for the Formation and Conduct of Spirit Circles," from the pen of the above talented lady.]

WHAT IS SPIRITUALISM? This question, if presented to any given number of persons unacquainted with the philosophy of Spiritualism—persons who have not given a patient, candid, and fair hearing to the plea which it puts in, would be answered in as many modes as there should be questioners addressed. One would respond—Spiritualism is the last form of modern infidelity; one which subverts religion, aims destruction to the Church, throws away the Scriptures, denounces all that has been held sacred to the human heart—in a word, is the latest invention of the enemy. Another would assure us that Spiritualism is a profound imposture, the last delusion that has been imposed upon credulous humanity. Another gravely asserts that Spiritualism consists wholly in dancing tables, vibrating floors, and the tying of knots in ropes. Another, whilst acknowledging all the phenomenal evidences of an unseen agency, assures us it is effected by electricity,—that electricity has learned to bring intelligence of hidden things, reveal the future, and disclose the hidden mysteries of the past; and still another, that it is all animal magnetism, or od force. And such are the answers which many calling themselves reasonable men and women of the present day return in despite of the experience of millions of their fellow-creatures who assert that they, after having given to Spiritualism a fair, candid, and patient investigation, know that it is a divine truth. We believe no persons, after having thus investigated Spiritualism, have ever yet refused to acknowledge its claims.

Spiritualism, if considered in its religious sense, belongs to no age, no country, no special class of mind. It is the acknowledgement of a Spiritual origin of all things; the unfoldment of those mystic ties that bind the soul to its author; the opening of the page of that grand and occult revelation which discloses to us the nature, quality, possible destiny, and absolute relations of the human soul to immortality. We do not, therefore, propose to speak of Spiritualism in this grand and universal light to-night, simply of its speciality as a modern movement. In its universal sense we should ask you to open the page of every religion that man has honoured since he has inhabited this globe, and bowed

before the altars dedicated to religion, every one of which has been upreared on the faith of the spiritual revelation underlying every form of religious belief. It is not to the general facts of this belief that we call your attention, but rather to that form of it which has been scornfully denominated Modern Spiritualism, as if, indeed, Spiritualism belonged to any age or any period. We invite you to-night to consider Modern Spiritualism in the two phases by which it is most commonly understood by investigators—namely, the science of the phenomena, and the deductions in the form of religious belief which may be drawn from it. Your speaker this night labours under this disadvantage in addressing you. She comes from a land where one-third of the population stands openly before mankind as the recorded advocates of Spiritualism. In the great New World eleven millions of persons of all classes, of all phases of thought and capacities of understanding, are openly professed spiritualists. Accustomed to speak of the philosophy which grows out of the phenomena rather than the mere A B C which form the groundwork on which the doctrine is based, we must address you as though you were for the first time entering upon the investigation, and point to the various methods by which yourselves may arrive at an understanding of what Spiritualism is.

There is a phenomenal phase and a doctrinal phase of this belief. The phenomenal phase assumes that you accept of the doctrine of the immortality of the soul, that you realise the possibility that [the spirits of the beloved—those whom you speak of as lost, departed, gone—are still in being; and that they can commune with you under prepared conditions. The simplest forms of the telegraphy are rapping and movements of ponderable bodies. We know that the subject appears very undignified; but after what fashion would you propose to send the messages of Kings, Kaisars, Parliaments, and Congresses, whose words of destiny may determine the fate of kingdoms and dynasties? You deign to accept the agency of a few plates of copper and zinc, and do not consider the means as too undignified: The tiny tap tap of the magnetic operator, and the postal arrangements that are so popular with yourselves, are only the same methods by which the soul disembodied telegraphs to the soul embodied. Disabuse your minds for a few minutes of the unreasoning scorn and ridicule with which you treat the spiritual telegraphy, and attempt to realise the fact that by using the self-same forces of the telegraph, worked by vital instead of mineral electricity, you will produce the raps by which the telegraphic message of the soul is rendered. Various ponderable bodies, the movements of which are significant, are used as signs of the mind of the operator at the other end of the spiritual telegraphic wire. Another method is the employment of spiritual magnetism. The spiritual magnetiser, first brings his magnetism to bear upon his subject; controls the senses, either by entrancement, somnambulism, or in other ways familiar in experiments with human magnetism. The subject now pours forth the thoughts of the spirit through speech, or in writing, drawing, musical performances, or in automatic pantomime, all of which are displayed at the will of the invisible psychologist. There are many

other modes by which the telegraph is worked, and many other phases by which spirits control human subjects and ponderable matter. It is obvious also that there are powers of the human spirit itself which have become unfolded by the magnetic process now in operation throughout the world—powers which have long lain dormant in humanity, or only become revealed from time to time in exceptional persons. These latent powers of the soul, are often mistaken by mediums for spirit control. The result is that investigators of a superficial character, who merely discern the incidental phenomena of the movement, claim that electro-biology, magnetism, or the action of mind upon mind, will account for all the phenomena. I shall, however, show you ere we close that these powers of the soul, though belonging to all and each of you, and capable under favourable circumstances of becoming developed, do not cover the ground occupied by Spiritualism, or the control of spirits, for it is the operation of mind from the spirit world which constitutes the phenomena of what is called Spiritualism. Meantime we claim that Spiritualism is a science; for though it is unknown in its working, it is as thoroughly a part of mental science as electricity is a portion of physical science, however imperfectly understood.

But the phenomena of Modern Spiritualism are but the alphabet, the mere letters which constitute the sublime words which spell out immortality. They are no more immortality itself than the wild winds which sound in your ears are the Infinite Mind whose power speaks through them. You may as well claim that the voices of the breeze that stir the tree tops, or shout in the hoarse blast of the storm, are the Majesty that rules them, as pretend that the mere phenomena constitute the whole of Spiritualism. Each one is a sign merely; the action of the power that manifests itself as surely in the sand grain as in the grand procession of worlds that spangle the heavens above you. The Infinite Mind marks itself in the microscope—in the telescope; beneath our feet, as in the lowliest blade of grass, or in the eternal blazonry of the starlit skies.

We now invite your attention to some of the deductions which grow out of the phenomena of Spiritualism. In Europe we find its investigation has scarcely advanced beyond its mere phenomena. You will pardon us, therefore, for quoting the experiences of those who, in far greater numbers, and certainly with more earnestness of purpose, have searched beyond the mere experiments of the hour, and have drawn deductions from it. The first step in the investigation of Spiritualism is to determine the identity of the communicating power or intelligence. We know it is common for some mediums to assert that the manifestations proceed from those whose names were time-honoured in the roll of history; and therefore to cite those great names as authority for their communications. On this point we have nought to say, except to express our hope that great minds, though passed from the sphere of their earthly career, are as now ministering spirits no less interested in the earth they once trod than he, the Father of Spirits, who we constantly assert in our religious teaching is ever present with us. It is fair to infer that, if this earth is not too unworthy an abode for the Infinite

Majesty who fills all worlds, it is not too undignified for his ministering spirits to operate upon. We pray that the mighty God of suns and systems will take note of the smallest affairs of our earthly career; we may well assume, then, that the souls of those patriots who died for their country, the martyrs who burned for it, the friends and kindred whom God has given us, as most near and dear to our hearts, have not forgotten the earth they once trod on, the friends they once loved; and therefore we assume the possibility that the mighty dead may still operate at the wires of the telegraph, and constitute that host of ministering spirits of whom the Apostle Paul writes. Nevertheless, in the first investigation of Spiritualism, it is necessary that we should first search for the test facts of identity. By thus carefully guarding the first footsteps of our investigation, we determine that the friends who left us, whom we knew and trusted in life, are still about us. The inference is, that if the spirit who passed from our home but yesterday can return, and through telegraphic signs assure us of his presence, others of that mighty host gathered up in God's eternal harvest grounds, are part-takers of the same law. Therefore it is that the first phases of modern Spiritualism on the Continent of America were purely confined to the test facts of the presence and identity of those whom the investigator could recognise by well-known signs; and thus become assured of the fact that spirits still live. The question that immediately follows is, How and where does the spirit dwell? Then arises the solemn utterance of the Spirit Samuel—"To-morrow thou and thy sons shall be with me." Aye, but where is that realm of the eternal to be? Let us question the spirit. If it is the father whom I loved and trusted, if it is the friend who would not deceive me, if it is the spirit of those who I would take on earth as evidence, surely they would not deceive me now in their reply. Though there should be this night, upon every portion of this globe, thousands of spirit circles for communication with spirits, the answer to this question in every country, through every form of mediumistic intelligence, however imperfect, shall always be corroborative—"I am happy or I am miserable, in precise proportion to what I did on earth. I have sown in the whirlwind, and I reap in the storm. What I did in the body, whatever life I myself engraved upon my spirit, is now my sphere." Spiritualists have oftentimes heard the words of the preacher assuring them of the tribunal at which they will be judged—warning them that it was not the voice that cried "Lord, Lord," but the deeds which have been done in the body that will determine our hereafter. But coldly falls the echo of the preacher's voice when once its vibrations cease to sound in our ears—Back, back to the world we go to cheat, deceive, and plunder each other through the legalised forms of trade and commerce, instead of preparing ourselves to render up even to the last farthing of the account which is to determine our future. We listen, but it is a mere conventional act of Sabbath-day reverence, and we pass from the place of prayer too often to mock it in our acts. When my noble father speaks, my brother—the brother with whom I have held sweet companionship, the mother who never deceived me, the friend whom I loved and trusted, when

these commune with me in the spirit circle, when they, in the garments wrought by their own acts, in spheres of happiness or misery formed by their deeds, appear before us, we must rise from the investigation convinced that we too are making our heaven or hell. We know that we are not working for to-morrow but for eternity, and the true spiritualist quits the spirit circle another and a better man. There is then a philosophy that grows out of this doctrine of Spiritualism, which ramifies and appeals to every man's spiritual welfare. In the land of America, where spirit communications are received through great variety of means and media, there is also a strict analysis of the various acts and deeds which bear upon the spirit, and thus Spiritualism is instrumental in promoting every kind of reform which bears upon purer and nobler lives. Spiritualism becomes a living, vital religion. Start not at the word; religion with spiritualists is not a mere Sabbath-day affair. Religion with them, whilst it honours the Sabbath-day, seeks for seven Sabbaths instead of one, demands that every place shall be a church as well as the house that man has consecrated to the name of the All-Father. Spiritualism requires every deed shall be an act of prayer, and every thought a form of worship.

We shall now proceed to anticipate a few of those questions which are constantly urged as to what is the use of Spiritualism. How often do we hear it said—"Assuming that all you claim for Spiritualism is true, what is the use of it?" Also—"Assuming that all you believe is founded on due evidence, by what means are we to arrive at similar convictions—how shall we believe, and by what means can we share in the knowledge which you possess?" These are some of the questions which are commonly propounded and which we shall now endeavour to respond to.—First, as to testimony, I would remind you that every religious sect registers its belief in ancient if not in modern Spiritualism. No person who is religious—whether he worships at the shrine of Buddha or bows down before the name of Jehovah—but worships on the faith of a spiritual revelation; in fact, after whatever form you conduct the services of your religion, it is upon the faith of a spiritual revelation. You are, therefore, accepted spiritualists, and believers in ancient if not in modern Spiritualism. But why not in modern Spiritualism also? When has revelation ceased? when has the Lord's arm been shortened? when have the laws which he has instituted ages past been annulled, or ceased from their operations in the grand procession of ages? The same stars shine upon you this night which were lit up in centuries past; the same starry worlds shine on you which lit the universe ere yours was born. There has been no cessation, but one perpetual and grand administration of God's majestic laws ever repeating—"My ways are equal, O Israel! it is your ways that are unequal." We claim that the concurrent testimony of millions of living witnesses proclaim the truths of Spiritualism. Millions of persons now live on the Continent of America, who, twenty years ago, knew not even the name of Spiritualism, are now spiritualists upon the faith of accepted facts, and believe that the spirits which have passed away from earth revisit it again. Such testimony as this is too

mighty for the few utterly to ignore. Spiritualism has no special revelations to any highly-favoured ones, and although dependent on special conditions, these are possible to the whole human race. It has been found that any given number of persons meeting together and patiently waiting for the operation of the spirit upon one or other of their members, manifestations or tokens of spirit presence are invariably developed amongst them. The methods used through the spirit circle to produce manifestations are open to each and all of you. We could no more produce to you the phenomena of atmospheric electricity than we could render to you the facts of spiritual manifestation, except under prepared conditions. These conditions are the presence of persons either known to be mediumistic, or possessed of that mental and physical character which can be developed into mediumship. Here, therefore, is a field of investigation open to you all, that presents you with an array of facts in which you can all share. Our witnesses are the wise and the ignorant alike—every grade of life, every class, every condition, the happy, the sorrowful, and the joyful—all these, by using the simple dictates of reason, by bringing to bear the simplest forms of common sense upon the investigation, have determined the truth of Spiritualism. It is something too much, even were Spiritualism a mere transatlantic movement, to denounce eleven millions of your fellow-creatures as rogues or fools because they believe what they have investigated and you perhaps have not.

I shall now proceed to answer the oft-repeated question—What is the use of Spiritualism? O, mothers, if any there be present, who have seen the light of thy house go out, who have seen the bright star quenched that was lighted in thine arms;—O, mother, thou who hast seen the rosy cheek grow pale, and the violet eye grow dull, and the little pattering feet, the sound of which was music in thine ear, come no more—hast thou asked what is the use of Spiritualism? When the empty cradle is filled again by the precious presence of the living angel, hast thou asked the use of Spiritualism? When the rosy, joyous form of thy beloved one glances athwart thy spiritual vision, or the well-remembered token, even though it be but the old lisping accents of infancy tells thee thy child still lives, that all is well with the babe,—that in a brighter and better land the unfolded blossom is grown from the bud into the loveliness of immortality, thou dost not ask what is the use of Spiritualism. O, widow, who hast walked the cold world alone, thy strong companion gone, the arm that supported thee powerless—the world once so bright with him now so empty for thee—the star gone out which thou mayest never, never again hope to see lighted—gone, gone into the great mystery of the tomb—gone into the dim unknown—gone, thou knowest not where, and leaving thee alone! Widow, thou who hast heard the telegraphic sound that gives thee the assurance he still lives; that he is even a wiser, stronger, better, and holier friend than thine earthly love; that he is by thy side—thy ministering angel; that he who has left thy mortal sight is still, by God's providence, thy guardian angel still—thou dost not ask what is the use of Spiritualism; we ask not the question in the day of sorrow; we ask

it not in the day of trial, nor on the battle-field, when the patriot leader is no more, or in the State when the mighty man that guided the helm has disappeared. We ask it not, when we know that in the councils of a brighter and better land the mighty dead still carry out the appointed purposes of their rudimental life on earth, and are all its ministering spirits. We cannot ask it, when we see the hosts of spiritualists whom the glad tidings of this Gospel of Immortality have lifted up from mourning to rejoicing, from reckless vice to watchful virtue, from human weakness into inspired strength, from a terror-stricken race fleeing from the shadow of the dread death angel, to the triumphant victory over death and sin. Spiritualism teaches that this earth is but the first stage of human existence, the rudimental sphere, the school-house, where science, knowledge, learning, love, and all the powers of the human being must first bud, to ripen in the higher, nobler life. It teaches that, having exhausted all our forms of material science, and trod the various realms of knowledge and learning that Matter informs us of, we stand before the shrine of the closed gates of Mind, baffled by the very soul which enables us to investigate material forms. Then, having exhausted all the knowledge that earth can give, we soar upwards through Spiritualism to penetrate the mystery of the future, and no longer stand confounded and abashed before the power of Mind. We take the telescope in hand, and trace back the footprints of the Creator through millions of years gone by, pierce his purpose and read the destiny of his shining army of worlds millions of years to come; but the mind that enables us to do this, the power by which we investigate this magnificent page of an almost boundless eternity, we are ignorant of. This is the dawn of the day of mental science, that opens up to us the profound mysteries of that grand and sublime power by which we master all things in creation, by which we achieve the sovereignty of earth, and Spiritualism proves that that power may become our own, may become an open page for our investigation to study it, learn it, comprehend its meaning, its nature, and almost its very substance. What is the use of Spiritualism! There be those who, after long and patient years of toil in material science—having discovered that the soul still survives the shock of death, still exerts its energies and performs the functions of mind in a higher and better world—have declared all their sciences worthless compared with the discovery which they have made. There are those, too, who have believed there might be some use in Spiritualism when they have seen substances which, according to the law of gravitation, ought to fall to the earth, floating above it. There are those who do deem such a phenomenon worthy the investigation of the scientific mind. Granted it did not commend itself to the religious world; granted there was something too material for the piety of the very pious in spirits who rap on floors and cause tables to dance, and ponderable bodies to vibrate—there might be, to the transcendentalist, something too undignified in the action of spirits performing such acts,—but still Spiritualism appeals to the scientific mind, requiring some explanation at the hands of great and learned savans! It cannot be too undignified for you to investigate as

long as there are any who are too ignorant to explain it. Tell us the *modus operandi*, and we will abandon all claims for its being a science. The cry of imposture it is too late to utter, in the presence of millions who, by faithful investigation, have changed that cry into the assurance that Spiritualism is a truth. Besides, it is uttered only in ignorance, never in knowledge.

Spiritualism is a fixed fact. We have seen it growing up like flowers beneath our feet. We have seen it in the land of the Far West, in the camp of the miner, when the worst passions fostered by the demon of gold were subdued by the tremendous fact of individual responsibility forced upon the startled and astonished soul through the communications of spirits. We have seen it in the home of the drunkard—in the man who was deaf to the voice of the preacher, with which he had become familiar until he had despised and neglected it. We have seen it awaking man to the dreadful realisation that crime was to be engraven forever, not upon the earthly form, but upon the living spirit. We have seen it in the heart of anger keeping back the angry word and restraining the hasty blow, with the assurance which it brought that there was a gentle mother, a tender sister, a loving wife, though invisible to the mortal eye, yet ever present—that there was a reality in the assertion of “a cloud of witnesses” about mankind. We have seen it amongst millions of our fellow-creatures who, with all their faults and failings, have become better men and better women from the assurance that retribution would be demanded from them for their acts and deeds. Spiritualism is a living fact that appeals to every one of us through the senses. It is a reality which forces itself upon the investigator by its stubborn facts. It does not require you to believe on another's witness. It asks you to look abroad and remember if it be a delusion that millions of your fellow-creatures are this day overwhelmed by it, and you ought to give them as strong reasons for renouncing it as those which made them spiritualists. But if it be a truth, it will set the seal of knowledge upon your faith. Why do you fear it? Nought can smite the rock which is not harder than the rock. Can you destroy the mighty with the weak? Can you subvert God's truth with falsehood? Surely God the good is stronger than the false or evil. The same power which inspired the utterances of prophets, gave strength to apostles, comfort and solace to martyrs in days gone by, exists in every age, and now appeals to the spiritualist in the form of science and the ministry of beloved spirits, assuring him that when the death angel summons him away he goes to the place which his own acts have prepared for him. He goes with the assurance that the form which he lays down, the garments of clay which he casts off, is not the real man, but that the spirit which has wrought within that tenement is the immortal part, and will survive the shock of death and become whatsoever himself has made it. With this assurance every spiritualist quits this earth; and happy it is for those who have heard the tidings that prepare them for the inevitable results of earthly life. There are thousands who have passed from the battle-fields of blood-stained America—there are thousands who within the last short score of years have left their mortal forms with

the glad and rejoicing tones of those who were going from darkness into light, from the land of strangers to their home. There are voices even this hour repeating in many a spirit circle the glorious assurance that there shall be no more death; and in the certainty which Spiritualism has brought—that there is consolation for all, hope for all. There are those who, gazing into the scenes of despair and suffering presented in our cities, and realising the voices from the spirit land which have sounded in glad anthems eternal progress, hope, consolation, fatherly care for all—fear not even for the lowest of God's creatures. They know that the law which, ages past, unfolded lovely blossoms out of the old crude materials of primeval existence, will convert these rough and unwrought life elements into thrice-refined gold. What is the use of Spiritualism? It brings hope to the mourner, joy to the sorrowful, strength to the weak, consolation to the desolate, victory over death, the assurance of immortal life, and the triumphant conviction that the soul lives for ever, and that it progresses from one eternity to another.

And these are but some of the crude outlines of the general question—What is Spiritualism? To-morrow night we propose to speak more in detail of its peculiar phenomena as related to Ancient Spiritualism. Think not, however, our subject could be exhausted with your patience or your speaker's strength. Think not that, in so hasty a review as this, we can exhaust the question—What is Spiritualism? We can merely assure you that it is neither the folly, imposture, or deception that has been too often represented to you. It is a fixed fact of the nineteenth century. It is based upon those foundations of eternal sciences that are derived from the God who laid the foundations of science in eternal law—based on immutable principles. We claim, therefore, for Spiritualism that it is a science, although but a rudimental one. We claim it as one of the grandest revelations and most sacred facts of religion; and we dare to affirm, from the dual aspect that it thus presents itself in, that its mission is to prove a religious science, and establish a scientific religion for all mankind.

RULES TO BE OBSERVED FOR THE SPIRIT CIRCLE.

The following rules for the formation and conduct of Spirit Circles, being suggested in part by experience and observation, but still more immediately framed under the direction and impression of spirits, are now briefly and hastily sketched out, and respectfully dedicated to the Glasgow Association of Spiritualists by their sincere friend,

EMMA HARDINGE.

London, Dec. 2, 1867.

The Spirit Circle is the assembling together of a given number of persons for the purpose of seeking communion with the spirits who have passed away from earth into the higher world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage. These in combination form a force stronger

than that of an isolated subject—first, enabling spirits to commune with greater power; next developing the latent gifts of mediumship in such members of the circle as are thus endowed; and finally promoting that harmonious and social spirit of fraternal intercourse, which is one of the especial aims of the spirit's mission.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative in disposition, whether male or female; also of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. The physical temperaments should contrast with each other, but no person suffering from decidedly chronic disease, or of very debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. An even number is generally better than an odd, and the best number is eight. When there are any persons of a mild character, and negative, undecided temperaments present, the number should be uneven.

The use growing out of the association of differing temperaments is to form a battery on the principle of electricity or galvanism, composed of positive and negative elements, the sum of which should be unequal. No person of a very strongly positive temperament or disposition should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena. It is not desirable to have more than two already well-developed mediums in a circle, mediums always absorbing the magnetism of the rest of the party, hence, when there are too many present, the force, being divided, cannot operate successfully with any.

OF TEMPERATURE.

Never let the apartment be overheated, or even close; as an unusual amount of magnetism is liberated at a circle, the room is always warmer than ordinary, and should be well ventilated. *Avoid strong light*, which, by producing excessive motion in the atmosphere, disturbs the manifestations. A very subdued light is the most favourable for any manifestations of a magnetic character, especially for spiritual magnetism.

OF THE POSITIONS TO BE OBSERVED.

If the circle is one which meets together periodically, and is composed of the same persons, let them always occupy the same seats (unless changed under spiritual direction), and sit (as the most favourable of all positions) round a table, their hands laid on it, with palms downwards. It is believed that the wood, when charged, becomes a conductor, without the necessity of holding or touching hands. I should always suggest the propriety of employing a table as a conductor, especially as all tables in household use are more or less magnetically charged already. If flowers or fruit are in the room, see that they are just freshly gathered, otherwise remove them; also, avoid sitting in a room with many minerals, metals, or glasses. These all injuriously affect sensitives of whom mediums are the type.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, quiet, and harmonising conversation is better than wearisome silence; but let the conversation be always directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis; let it be gentle, quiet, and spiritual, until phenomena begin to be manifest. Always have a slate, or pen, pencil, and paper on the table, so as not to be obliged to rise to procure them. Especially avoid all entering or quitting the room, moving about, irrelevant conversation, or disturb-

ances within or without the circle room after the séance has once commenced.

The spirits are far more punctual to seasons, faithful to promises and periodical in action, than mortals. Endeavour, then, to fix your circle at a convenient hour, when you will be least interrupted, and do not fail in your appointments. Do not admit unpunctual, late comers, nor, if possible, suffer the air of the room to be disturbed in *any way* after the sitting commences. Nothing but necessity, indisposition, or *impressions* (to be hereafter described) should warrant the least disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited of the spirits. Let the séance always extend to one hour, even if no results are obtained: it sometimes requires all that time for spirits to form their battery of the materials furnished. Let it be also remembered that all circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced (provided all the above conditions are observed), you may be sure you are not rightly assimilated to each other; you do not form the requisite combinations, or neutralise each other;—in that case, break up, and let that circle of members meet with other persons—that is, change one, two, or three persons of your circle for others, and so on, until you succeed.

A well-developed test medium may sit without injury for any person, or any description of character or temperament, but a circle sitting for mutual development, should never admit persons addicted to bad habits, criminals, sensualists, strongly positive persons of any kind, whether rude, sceptical, violent tempered, or dogmatical. An humble, candid, inquiring spirit, unprejudiced and receptive of truth, is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is shaped, tempered, and made or marred as much by *mental* as physical conditions. When once any of the circle can communicate freely and conclusively with spirits, *they* can and will take charge of and regulate the future movements of the circle.

OF IMPRESSIONS.

Impressions are the voices of spirits speaking to spirits, or else the motions of the spirit within us, and should always be respected and followed out, unless (which is very rare) suggestive of actual wrong in act or word. At the opening of the circle, one or more of the members are often impressed to change seats with others. One or more are impressed with the desire to withdraw, or a strong feeling of repulsion to some member of the circle, makes it painful to remain there. Let any, or all of these impressions be faithfully regarded, and at commencing pledge to each other the promise that no offence shall be taken by following out impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning, if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or at first discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first almost always imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is absolutely necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Strive for truth, but rebuke error gently, and do not always attribute it to

design, but rather to mistake in so difficult and experimental a stage of the communion as mortals at present enjoy with spirits.

Unless strictly charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are absolutely essential. Some of the original circle should withdraw, and others take their places.

A MODEL CIRCLE.

It consists of six friends, half of whom are male, half female, and one person (male or female indifferent) who is an already developed medium.

One of the gentlemen present has some magnetic power, and rather a positive will. A second is good, gentle, and kind—stout in person and very healthful, but not remarkable for intellect. The third is small, acute, observing—enthusiastic and disposed to literature.

One of the ladies is very quiet, gentle, and passive, of fair complexion, and matronly healthful organism. The second, active, shrewd, inquisitive, and dark haired. The third a writer or musician, and very sensitive, not strong in frame, yet not sickly. These persons are friends, and always in harmonious relation with each other. They each love Spiritualism, and are candid seekers for truth. They have special opinions; but except the two gentlemen, No. 1 and 3, and the lady, No. 3, have no very marked and positive characters.

These last three feel that "*they do not know everything*," and desirous to learn, they seek the spirit circle for instruction, the others chiefly from love of Spiritualism. They meet once a-week, at eight in the evening—lock the door, and neither admit others nor answer knocks. They always retain the same places at the same table; close their sittings at ten exactly, and commence and open the meeting with a sweet hymn, or spiritual song. They converse pleasantly, asking for their spirit friends when they meet—never seek for anything special to themselves, except they first state their wishes to all the circle, and obtain their consent—knowing that a strong though unexpressed wish or feeling on the part of one member of the circle will become a sharp positive angle of magnetism, which will obstruct and perhaps neutralize the rest of the phenomena.

They never if possible absent themselves from the circle, regarding it as a high and sacred privilege to commune with spirit friends. They never introduce strangers at the circle, unless the spirits desire it, or leave is first asked and obtained of the circle and the spirits.

ANOTHER MODEL CIRCLE.

A family consisting of a father, mother, and four or five children. The same rules are observed as above,—but the impressions of each must be studiously watched and followed out, as all children are more or less likely to become mediums.

Should any one of the children or young people express the least dislike to sitting, respect their feelings, as a wise monition from their spirit friends.

Another circle may be composed of five or seven males, of whom three at least should be of fair complexion, mild or sensitive dispositions, and young in years.

A party of five or seven ladies may also sit successfully for manifestations; or two ladies and one gentleman, each party observing as much of the above rules as possible.

GENERAL INSTRUCTIONS REITERATED.

Admit no ill-disposed, mischievous, ill-tempered, dogmatic, or very sickly persons to developing circles.

Seek harmonious, friendly, and spiritual natures; candid minds, reverend

or truth-seeking spirits, and pure, healthful, or at least moderately healthy organisms.

Endeavour to observe the rules laid down concerning temperature, and freedom from disturbance, within or without the circle room.

Never give up in discouragement with one party, under six experimental sittings; and after evidences of medium power are exhibited, even as slight as shaking of the hands, quivering of the nerves, silent entrancement, or erratic movements, continue to sit for development for at least twelve séesances.

Study and follow out your impressions, and especially when they urge you to withdraw from circles.

RESPECT THE CIRCLE, and faithfully keep appointments made with spirits or each other.

Never seek the spirit circle in a trivial or deceptive spirit—then and then only have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind—especially those who are exercised with violence, or who become unmanageable. If such phenomena continue after three trials, assure yourself magnetism in the case of such persons is an intoxicating drug, which operates perniciously on their constitutions, and it should be carefully avoided.

Every seventh person in the world can be a medium of some kind, and become developed for external and obvious manifestations through the due and judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this, by impression or spirit direction, to be the case, let none be offended if they withdraw from circles, and only use their gifts under spirit direction, in other times and places.

All persons are subject to spirit influence and spiritual guidance and control; but only one in seven can so externalise this power as to use it consciously, or as what is significantly called a “*medium* ;” and, finally, let it ever be remembered that, except in the case of “*trance speakers*,” no medium can ever hope successfully to exercise their gift in a large or promiscuous assembly; while *trance speakers*, no less than mediums for any other gift, can never be influenced by spirits far beyond *their own normal capacity* in the MATTER of the intelligence rendered—the magnetism of the spirit and the spirit circle being but a quickening fire, which inspires the brain, stimulates the faculties, and, like a hot-house process on plants, forces into abnormal prominence dormant or latent powers of mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the spirit is always measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is thus limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change, or re-create it.

EMMA HARDINGE, *Medium*.

* * * *Mrs Hardinge's Addresses, delivered in London, price 3d each, may be had from the Secretary; or from Mr M'Geachy, 90 Union Street, and Mr J. Thomson, 39 John Street.*