

ON

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THE SPIRIT CIRCLE

AND THE

LAWS OF MEDIUMSHIP.

A LECTURE BY

EMMA HARDINGE.

PUBLIC LIBRARY OF VICTORIA

CONTENTS: MAN A TRIUNE ORGANISM—LIFE AND SPIRIT—THE HIDDEN CAUSES OF CHARACTER—THE PHYSIOLOGY OF MEDIUMSHIP—MEDIUMSHIP CLASSIFIED—HOW THE PHENOMENA ARE PRODUCED—MEDIUMSHIP DEMONSTRATES IMMORTALITY—A NEW SCIENCE DISCOVERED—THE SPIRITUAL ATTRIBUTES OF MAN—THE SIGNIFICANCE OF THE SPIRIT CIRCLE—THE ULTIMATE INFLUENCE OF SPIRITUALISM—A SOLEMN CHARGE TO MEDIUMS—"DREAM NOT, BUT WORK."

ALSO THE POEMS, "EVERMORE" AND "OVER THERE!"

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THE TEN RULES OF RIGHT,

AND

THE CREED OF THE SPIRITS,

AS GIVEN BY THE SPIRITS THROUGH

EMMA HARDINGE.

Mr. BIELFELD has, in a very beautiful manner, embodied into his design the most appropriate symbols of Spirit-communion. At the top of the picture, amidst the radiant effulgence of spirit-light, stands a powerful winged spirit of the highest order, his face beaming with intelligence and goodness, seemingly directing two spirits of a lower grade, who hold a large scroll, on which are inscribed the three articles named above. At the bottom of the picture is an earthly landscape of mountain, lake, and plain. The church, the symbol of the religious sentiment and buildings indicative of Home and Industry, are visible. On the right hand corner is a mother directing the attention of her little boy to the scroll above, and on the left side is a father with his daughter in the same attitude. All round the margin, ornamental work is introduced in the vignette style. On the top of the scroll, just under the spirits, is a beautiful and truthful miniature portrait of Mrs. Emma Hardinge, with rays of light streaming down upon her head.

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ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP.

A LECTURE DELIVERED BY MRS. EMMA HARDINGE, AT CLEVELAND HALL,
ON SUNDAY EVENING, JULY 2, 1871.

To-night it is our purpose to speak—first, of spirit-teaching concerning the nature of mediumship; next, of the necessity and value, the use and abuse, of the spirit-circle. When first that revelation was made of which we spoke two Sabbaths since—when first in a remote part of the State of New York the disturbances popularly called hauntings took place in the form of a direct spiritual telegraphy, it was found that not to a place but to certain persons inhered the force through which spirits communicated. At first we were so profoundly ignorant that we deemed that the children, who were the first subjects of the manifestations, must be essential to the production of the phenomena; then they were repeated in adults. Then we began to attempt the classification of temperaments; but no sooner did we stake our opinions to a fixed point than they were immediately removed by a great variety of temperaments being included in the phenomena. Then we determined that there must be some peculiar quality of mind. We looked for that perfection in our mediums that we so vainly and impiously attribute to the mediums of old; but at last we made the discovery that mediumship is a physical, and not a moral, intellectual, or mental endowment.

MAN A TRIUNE ORGANISM.

We now invite you to consider the teachings of the spirits themselves. Spirits inform us of that which Physiology has but glanced at—that we are triune beings; that our outer casement, or the mould in which the inner man is formed, grown, and developed, is matter; that we are a portion of that vast and illimitable realm of being that is formed into suns, and systems, and satellites, worlds and earths, all of which are composed of the element called Matter. But the second element in our being is Life; that same element which causes motion—which enables the gravitating arms of the Sun to draw towards it the satellites which have been shot off by repulsion from its central mass—which, sustaining them in their paths and orbits by the power of the second or counter movement, repulsion, holds them perpetually in equilibrium. We see that this element of life has two modes—attraction and repulsion. One always prevails more or less over the other. When attraction is the strongest, objects are living, growing; when repulsion prevails over attraction, the object is dying, fading, decaying; when repulsion ultimately sets in and overcomes attraction, that is death—the atoms are disintegrated and scattered, and must be gathered up again in other forms. Thus you will perceive that life is not only the attribute of the human organism, but of

these blossoms, of the ground beneath us, the garments we wear. Every atom of matter, every grain of dust, every particle of being is living or dying beneath the action of this universal element of life. And there is a third element, which we call Spirit—that which is not life—that which is not matter—that of which the Materialist only observes the effects, and being unable to comprehend its separate existence, he denies it or attempts to confound it with matter. We have nought to complain of in this position. Better a negation founded in fact than wild affirmatives that have no basis in truth. Nevertheless, we, who have advanced one step in demonstration beyond the mere observations of this earthly existence, know that as spirit does survive the dissolution of matter, as it does exist when the chemistry of the outer form is broken up, we have the right to assert that there is this third element of spirit. And this we do not assert as a mere theory, but because we know it to be a real fact—because the spirit-friend has stood by our side, ay, has grasped our hand, spoken words of consolation in our ear, brought messages and tokens of identity from the bright world beyond, and, though invisible to our outward eye, has proclaimed and demonstrated the sublime truth, “I still live, and thy spirit shall live for ever.” And, therefore, we follow out, upon the basis of these demonstrated facts, the assertion of the spirits that we are a trinity—a triune organism.

LIFE AND SPIRIT.

Now, the spirits furthermore undertake to show that the second element of life is precisely the same which causes these blossoms to grow—which manifests itself in their perfume, their colour, and their speciality. Ages, and ages ago, when this planet of ours was but chaos and void—when it was a vast cauldron of fire and flood, in which, in the laboratory of Nature, like an enormous crucible, every atom was being fused and prepared for finer forms—these beautiful blossoms had no existence, nevertheless they were in germ; latent within the yet undeveloped possibilities of these burning, fusing, cooling, transforming atoms were all these many colours, this perfume, and this variety, and through the various processes of life and death have they been born out of the simple elements that compose the crust of the old earth. Life was the agent—attraction and repulsion, in various deaths and re-formations, was the means by which yon rose was born out of the crustaceous mass of the primeval granite. But the governing principle was the infinitely wise Spirit moving upon the face of the void, and calling up Order from its chaos, and at last producing the different forms of life, the culminating apex of which is the glorious creation of humanity. Now, in humanity our spirit-friends declare that all the varieties which we observe in the human family, like all the varieties in these blossoms, are produced by the energy of life working in different degrees through the same atoms of matter. Thus life is the tool that carves out original atoms into all their varieties.

THE HIDDEN CAUSES OF CHARACTER.

Our spirit-teachers further go on to show that this life exerts its energy in one organism—in the muscles, and this produces the strong man; in

another, in the adipose tissue, and this produces the large, gross organism; that it clusters around certain organs of the brain; that when it is strongly developed in one direction or organ, there is the proclivity to music—in another, to art—in another, to language; and just as the atoms attract to themselves a larger or smaller quantity of this life-principle, so does the phrenologist observe on the cranium those prominences that speak to him of character, and behind these surface signs is the cause of character, and that cause is the energy with which the life-principle is attracted to certain atoms of the brain, the brain being the great steam-engine, the mighty motor that, distributing throughout the nervous system the power of life, creates and develops the special characteristics of the organism, and thus it is that we are indebted to this principle of life for all the varieties of character which we observe. Now to classify more closely these characters. We find that there are some organisms that generate a large amount of nerve-force, or life-principle, and where this is of the positive or repulsive quality it passes out through the organism and produces the magnetiser. Such persons are good nurses, good physicians, good magnetisers; they influence all who surround them; they project their sphere, either in healthful force upon the sick, or in magnetic force upon the weak. Where the strength is especially manifest in the brain, such persons are psychologists. We have again and again pointed to the speciality of those mighty masters of the human race—the great statesmen, the great generals, the leaders of public opinion, the mighty Napoleon Bonapartes of the world—those who by psychological power compel, influence, and control multitudes to the leadings of the invisible General that sits enthroned in the brain; and this is psychological influence, and one result of the peculiar distribution of the magnetic or life element.

THE PHYSIOLOGY OF MEDIUMSHIP.

But there is yet another, which the spirits describe thus: Where this magnetic force exists in excess, but instead of being of the positive or repulsive quality is of the negative or attractive quality—where it passes out of the organism in great abundance, but perpetually draws unto itself the force from other organisms, such persons are spirit-mediums. And wherefore? Because they are the subjects of others' control; because the negative quality of their magnetism attracts the force from others, and renders them liable to the influence of others. This quality of life may exist with any quality of mind, morals, or intellect. It is nought but an indication of the physical combinations of matter, and though it is always associated, observe, with special qualities of mind and of morals, even as our organism is always associated with some special characteristics of mind, nevertheless it is not the cause of character, but the effect. Men point to mediums frequently as imbecile, or lacking that force of individuality which should give them constancy of purpose, courage, or resolution to resist evil influences; but they do not know that it is not the mediumship that produces these disabilities—it is the natural physical organism which is unable to form a strong and highly individualised temple for the spirit to express itself in, and the result is that such persons are inevitably the subjects of the will and the influence of others. We do not say this in

any excuse for the shortcomings or failings of spirit-media, but as a psychological and physical fact which those who scorn us, those who tax home upon us our many deficiencies, would do well to investigate. We stand in precisely the same category as the saint, on the one hand, who is exalted for his virtues; and the sinner, on the other, who is restrained and punished by bolts and dungeon-bars for the organism which he has inherited through the false and pernicious influences of a bad state of society. Even so, mediumship is a result of organic conditions which it does not create.

MEDIUMSHIP CLASSIFIED.

And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which embrace all the varieties of gifts that we observe. The one is of a physical and the other of an intellectual character. Where the life-principle exists in the greatest amount of energy in the cerebellum or in the back brain, in the department of the organism which tends mostly to the earthly or animal qualities, there we find the result is attained in physical mediumship: It is, in a word, a quality of animal or earthly life, which gives forth a corresponding degree of magnetism, and attracts spirits of a corresponding nature. Last Sabbath, in the reading to which you were indulgent enough to listen,* it was stated that the corporeity or grossness of certain spiritual bodies enabled them to produce strong earthly manifestations. The rappings or movements, the spirit-lights, and all the variety of feats that are performed in what we call physical-force mediumship, are produced through the emanations of the human body of that peculiar quality that clusters most around the back brain and the physical organs. Where the atoms of the life-principle are attracted chiefly to the intellectual organs, there is a different quality of control, and thus we have the speaking, the writing, the drawing, the musical, and the impressible medium.

HOW THE PHENOMENA ARE PRODUCED.

The two forms of manifestations are effected thus: With the physical medium, the spirit, as we have frequently before stated, stands related to the medium as the copper to the zinc in the simple electro-galvanic battery. Just as the galvanic action is produced by the copper, the zinc, and the solution, so do the spirit and the spirit-medium form a battery, whilst the atmosphere is the solution, and this being characterised by the magnetisms of those around us, gives occasion for all the variety of the unreliable manifestations that we observe. We bring into the atmosphere some quality of magnetism that neutralises the whole battery, and then we murmur because we do not have the manifestations. I shall explain more fully what this neutralising principle is, but I here state, for the benefit of any who challenge our position, that they will find, the more carefully and faithfully they investigate these phenomena, the more surely does it resolve itself into a spiritual electric battery, in which spirit and medium stand related precisely as the copper and zinc of a battery, and the failure to

* From "Modern American Spiritualism," by Emma Hardinge. The subject was descriptive of the spirit-spheres, to be found in chap. xxviii, *et seq.*

produce manifestations is only attributable to some failure in the integrity of the spiritual copper, zinc, or solution. On the other hand, the entire of the intellectual manifestations are produced on the same principle as electro-biology. By electro-biology the magnetiser compels his subject to see, hear, taste, feel, and act out his will; his will is for the time being present in the organism of his subject, and therefore the subject's spirit is for the time held in abeyance, and the will of the operator takes its place.

MEDIUMSHIP DEMONSTRATES IMMORTALITY.

And now only one question remains for us to determine. Here we stand, capable of lifting heavy bodies, of performing chemical experiments, of producing sounds, of effecting transformations in matter, and by the aid of our living spiritual bodies, engrafted as they are into this mortal body, all the works that we have performed are effected,—does that power exist beyond death? We have hoped it, we have dreamed it, we have talked it, we have asserted it, but we have never yet demonstrated it until the presence of the unbodied spirit itself has proved it; and let but one whom we call a pilgrim from the land from which no traveller returns—a beautiful phrase in poetry, but as far removed from truth as Spiritualism is from Materialism—let but one such traveller return to us, and wherefore should he no more rap on our tables, move our furniture, perform chemical feats, and repeat all the various acts which he represented in life, when the conditions are favourable for his contact with matter? It is through the battery that we have spoken of that such feats are performed, and being performed, they prove the fact that a spirit does survive the shock of death and carries his spiritual body, or the force which made up the power of life and motion, with him. And the rest of the manifestations, which I have called the intellectual manifestations, being performed on the principle of electro-biology, only demand of us the proof that the magnetiser lives beyond the shock of death, that the electro-biologist survives the chemical dissolution we call death. Can we question this? How often have I asked your attention to that strange and stupendous mystery that is presented now by the living man—the man glowing with energy, full of life and power, beneath the glance of whose eagle eye a whole army is marshalled forth to battle, beneath the control of whose single voice the whole nation goes and comes at command! Behold him as he stands in all the panoply of power, in all the majesty of mind, in all the glorious control and sovereign influence of life; and behold him the next moment less than these blossoms, less than the dancing butterfly, less than the crawling worm, less than the buzzing insect, a clod of clay that we may spurn and crush, a thing with neither life nor motion, and only waiting for the decomposing action of time to become nothing—not to leave a single fragment of dust behind. No power can arrest the decay that has now set in; the crumbling action of the mysterious principle of repulsion is there; it is but a question of time, and that mighty power, that strong man with ruling and controlling influence, shall not leave a fragment of dust or ashes to prate of its whereabouts. What, then, is it that has passed out of the man, if not the power

that made the man? If we find that that power still exists and is still demonstrated—if we find that the same intelligence, the same genius, the same energy, the same thought, memory, affection, and force, all are proved to us at the spirit-circle, how can we question that magnetisers, biologists, chemists, electricians, and all that have ever performed the phenomena of life, are with us still, and are able to repeat those phenomena? And therefore it is that I assert that the two classes of which we have spoken cover the whole ground of the mystery that we have called spirit-mediumship.

A NEW SCIENCE DISCOVERED.

And now I would ask, am I not justified in asserting that Spiritualism presents to the physiologist a fresh leaf in science? I do not merely make the assertion that there is a new and undiscovered force, that there is a new revelation of physiology, but I prove it. With every rap that sounds—with every motion of matter indicating intelligence, though they may not be accounted for—with the action of the mind that speaks the unpremeditated word, that writes the message from the grave, that repeats the intelligence known only to the buried dead—we have a new page of physiology; we have an evidence that there is a force that the physiologist has not discovered—that there is the unfoldment of a new science, upon the threshold of whose temple we are now standing, the portals of which open up our view into the vistas and corridors of eternity.

THE SPIRITUAL ATTRIBUTES OF MAN.

Again I will call your attention, very briefly it necessarily must be, to the fact that there is another disclosure made by the study of spirit-mediumship. It not only proves that mankind may become instruments or wires upon which the life-lightnings from another and a better world may play, but it opens up a world of new forces within our own organism. It proves that we are possessed of powers that we have not dreamed of. There are many powers which are not attributable to the spirits alone. The power of clairvoyance belongs to you—it is an attribute of your spirits. When the mask of clay is thrown off there will be no time, no space to your spiritual sight; and that spiritual sight is now within you, and under certain conditions this beautiful attribute of clairvoyance makes itself manifest in certain individuals of the human species. Then there is the power of psychometry—the power of reading character by touch. We know that it does not necessitate the action of a disembodied spirit to produce this phenomenon. You all possess the power. When you are unbodied spirits, the mask of clay will be thrown off; you will see, not as now in a glass darkly, but face to face; you will prophesy, not as now in part behind the veil of matter, but you will prophesy in the grand and glorious fulfilment of spiritual knowledge. Psychometry is a part of this spiritual power, it is an attribute of your own soul. Behold, I lay this fragment down, and the next hand that touches it shall feel a thrill of my inmost nature; my character is impressed there—I have written my secret thoughts upon its fabric. Every atom of my body is charged with my magnetic life; that is the vehicle of my secret soul, which, as it passes out through

my magnetism, affects the scene around me, the ground beneath me, the air I breathe, and the winds of heaven bear it sweeping through the entire realms of infinity. Every portion of the universe is made worse or better because I live—every moment of my life is fraught with influence—every breath that passes my lip is giving forth bane or blessing—every moment of my existence becomes a revelation of the whole of my mind. Though words never part my lips, though my thoughts find no expression, the winds of heaven shall prate of them, and the very stones on which I tread shall preach sermons of my secret guilt or virtue. It is because this psychometry is an attribute of you all, that I ask you to assemble yourselves together in such Sabbath-day meetings as these, focalised by a common purpose. Though never words shall be breathed by the lips, the spirit wherewith ye have met together will distribute itself throughout your assembly, the purpose that brings you to one point shall become the breath of the day of Pentecost, and the tongue of an invisible fire shall sit on each one's head, and ye shall go forth strengthened, and the Comforter shall be in your midst whenever ye meet with one accord, because this psychometrical power of mind upon mind and magnetism upon magnetism is an attribute of you, living spirits as ye are. The power of healing is another of your own gifts. Each one carries a reservoir of life within himself, and when that life is projected by benevolence, by strong will—when it is adapted to the subject who receives it, it becomes the power of health—it becomes the power of miracle, like the laying on of hands of old—it communicates yourself, your character, your life, and your physical and spiritual nature to him who receives your touch. This is your power, embodied spirits as ye are, and these are some of the phases that the study of spirit-mediumship opens up before us. They call the Spiritualists impostors, swindlers, fools, and idlers; but, friends, when we stand before the altar which the invisible hands of our spirit-guardians have reared up for us—when we number up the gifts that they have laid upon that altar, the revelations that they have shown to us, the dignity, the elevation, the grandeur of soul which they disclose, we may well endure to be the targets of public opinion—we may well stand firm in the faith of the mighty and glorious knowledge that has been revealed to us, and, like Paul of old, we may afford to become “spectacles to men and angels” for the sake of the high and the holy gifts that have been vouchsafed to us.

THE SIGNIFICANCE OF THE SPIRIT-CIRCLE.

In closing, I must speak but briefly of the spirit-circle. It has ever been found, in ancient as in modern days, that where two or three are gathered together, the spirit that they invoke is in the midst of them. That spirit in the large liberty of spiritual existence is like the sun of heaven—it illumines many at the same time; its force shines over a vast radius of influence at the same moment. Marvel not, therefore, that, though far removed from you in material space, as ye assemble yourselves together with one accord the spirit-circle becomes the place of Pentecost. That is the meaning and significance of the spirit-circle. When ye come together with one accord ye do “take the kingdom of heaven by violence.” But more than this. If ye come together with one accord

to take the lower kingdom by violence, it will answer you also. Whatever ye seek, whatever is the focal point of the attraction that brings ye together, that will surely respond to you. Your thoughts are magnetic tractors, each one of which draws from the spheres of spiritual influence some response that corresponds in exact affinity to your thoughts. Question not, therefore, why the character of your spirit-circles varies in different places and with different persons. You create that character. Whatever responds to you is the reflex of your own thoughts and your own natures. Time does not serve to elaborate more fully the abuses or the uses of the spirit-circle, but this one fundamental point is enough, that as we come together with our collected magnetism, whether in the public assembly or in the private gathering, we produce exactly such results as we bring. If we put our own selfish purposes beneath our feet—if we focalise our thoughts upon one point, and that point be good, be high, be holy, the old day of Pentecost may be ours again; and if this night there are no mighty rushing winds fraught with the spiritual vision of fire to sit on each one's head—if the gifts of a common language that all can understand, though their speech may be various, is not yours, it is because your spirits have not ascended with sufficiently unselfish aspiration to the one great, high, and holy object of good to the entire race. Let that good be the coming of the Kingdom—let it be the presence of the Comforter—let it be the determination of light for yourselves, light for humanity, light not only of immortality but of your own darkened path of life, and every one of your meetings, public and private, may be a day of Pentecost; and the spirit-circle is the means. There are many details of the spirit-circle known to some of you, the specialities and peculiarities of which are in themselves a perfect science. It is enough this night that we ask that none should enter the circle, none should appeal to the higher and better world without a holy purpose, without a high aspiration, without a lifting up of soul. If ye do, ye are rushing in where angels fear to tread, and the result will be that the darker and the more presumptuous earth-bound spirits who crowd around ye, and merely respond to the light, frivolous, and idle purpose of beguiling the leisure moment, will be present, instead of the higher and more exalted beings who wait for your aspiration ere they can answer you by their inspiration.

THE ULTIMATE INFLUENCE OF SPIRITUALISM.

We must now close, although the subject is so vast—although you and I as we have trodden these spiritual paths have perceived so many gleams of light—now coming out of the thick wood, now gleaming beside our path like the fires of old that ran along the ground to guide the Israelites, now flashing from the heavens above, but always like a pillar of cloud and a pillar of fire guiding us through this wilderness that is to lead us on to the Promised Land. So many of us as have observed these signs and tokens can indeed afford to smile—ay, and afford to pity—when we hear the voice of the ribald jester and listen to the scurrile words that follow us for our investigation in this high and holy communion. Hitherto we have deemed of it only as a science; but when we remember that its scientific facts are to lead us to a knowledge of our hereafter, and the best means of attaining to it—that they are exploring the secret depths of our

character—that they are bringing before us the causes of life's many failures—that they are showing us the secret foundations upon which character is built up, and giving us the strongest motives for improving, amending, purifying, and strengthening all the good that is in us—can we come to any other conclusion than that this Pentecostal day is indeed to lead to the coming of a second Messiah? He is not yet in our midst; we are only listening to the voices that are crying in the wilderness. These voices have come to us in the outward form of a spiritual science; but I do know that the baptism of fire is yet awaiting us. When we shall be found worthy to partake of it—when we can advance a step beyond this wilderness of phenomena to wait for the higher light which shall reveal to us the solemn truths of religion—surely, surely it will come. That kingdom for which we have been praying so earnestly, but so ignorantly, for 1800 years, seems, to our eyes, now to be dawning upon us. Our spirit-friend is already by our side; already the illumination of the torch he carries has lighted up my soul, and shown me a wonderful arcanum of forces I have not dreamed of; already my chamber is full of the presence of these spirit-people; the stones have become preachers, sounding out words of wonderful meaning; the insensate objects that are floating around me have become teachers, giving me an assurance of motor powers in the universe I never dreamed of. The waves of mystery are receding, and in their place I behold that I am in the midst of infinity; the measure of time is passing away, and instead, behold, the rolling ages are only measuring and gauging the mighty depths of eternity. And these are the revelations that cry, “Be still, and know that I am God!”

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A SOLEMN CHARGE TO MEDIUMS.

O Spiritualists! shrink not from the banner ye carry. It has been put in your hands by angels, even though it becomes a target against which the mire and filth of superstition, ignorance, and folly is being levelled day by day. O Mediums! although ye may be subject to every influence that surrounds you, ye nevertheless have a strength the world knows not of. Your very weakness is your strength, for it is in that weakness that you become the subjects of higher teachers than mortals; and though the arm of earth may fail you, behold, you are girded about by the arms of angels. I do therefore appeal to you to look with the profoundest gratitude on the boon that you have received. Take every available means for its culture; be sure as ye have received it, to you it is the ten talents, which, whilst it exists, calls for a higher rate of usury than any other of the gifts that God has bestowed. Ye cannot make too much or too full a use of these glorious gifts. More than this, ye are the pioneers of a coming day when the flood-gates of spiritual life shall be open; for whilst I perceive at present that the spirit-people are only experimenting with those in whom they find an available battery, those experiments are now proceeding with a force and a power that is filling the earth with spiritual light, and will make of every human being a medium who shall walk and talk with spirit-people face to face. This is the object and aim of the Spiritual movement, and therefore to you, O Me-

diums, I do close with the earnest invocation that ye will not only use your gifts to the largest, wisest, and the best purposes in your power, but that ye will do more—live out the light that is granted unto you, and, in the words of the poet—

“Dream not, but work! be bold, be brave!
Press on, yield not, and thou shalt have
A rich reward above.
Thankful for toil and danger be;
Duty’s high call will make thee free,
And crown thee with God’s love.

“Think not thy share of strife too great;
Speed to thy post, erect, elate;
Strength from above is given
To those who combat sin and wrong,
Nor ask how much, nor count how long
They with the foe have striven!

“Strive on, strive on, nor even dream
Thy work complete; care not to seem,
But be a Christian true.
Think, speak, and act ’gainst mean device;
Wrestle with those who sacrifice
The many to the few.

“Forget thyself, but bear in mind
The claims of suffering humankind;
So shall the welcome night
Unseen o’ertake thee, and thy soul,
Sinking in slumber at the goal,
Wake in eternal light.”

**THE CREED OF THE SPIRITS, AND THE INFLUENCE
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EVERMORE.

RECITED BY MRS. EMMA HARDINGE, WITH GREAT APPLAUSE; AT HER
ORATIONS IN LONDON AND THE PROVINCES.

(*Music as a Chant in the "Psalms of Life."*)

I beheld a golden portal in the visions of my slumber,
And through it streamed the radiance of a never-setting day;
While angels tall and beautiful, and countless without number,
Were giving gladsome greeting to all who came that way.
And the gate for ever swinging, made no grating, no harsh ringing,
Melodious as the singing of one that we adore;
And I heard a chorus swelling, grand beyond a mortal's telling,
And the burden of that chorus was hope's glad word, Evermore!

And as I gazed and listened, came a slave all worn and weary,
His fetter-links blood-crusted, his dark brow cold and damp;
His sunken eyes gleamed wildly, telling tales of horror dreary,
Of toilsome struggles through the night amid the fever swamp.
Ere the eye had time for winking, ere the mind had time for thinking,
A bright angel raised the sinking wretch, and off his fetters tore;
Then I heard the chorus swelling, grand beyond a mortal's telling:
"Pass, brother, through our portal, thou'rt a freeman Evermore!"

And as I gazed and listened, came a mother wildly weeping,
"I have lost my hopes for ever, one by one they went away;
My children and their father the cold grave hath in keeping,
Life is one long lamentation, I know nor night nor day!"
Then the angel softly speaking, "Stay, sister, stay thy shrieking,
Thou shalt find those thou art seeking beyond that golden door;"
Then I heard the chorus swelling, grand beyond a mortal's telling:
"Thy children and their father shall be with thee Evermore!"

And as I gazed and listened, came a cold blue footed maiden,
With cheeks of ashen whiteness, eyes filled with lurid light;
Her body bent with sickness, her lone heart heavy laden,
Her home had been the roofless street, her day had been the night.
First wept the angel sadly, then smiled the angel gladly,
And caught the maiden madly rushing from the golden door;
Then I heard the chorus swelling, grand beyond a mortal's telling:
"Enter, sister, thou art pure and thou art sinless Evermore!"

I saw the toiler enter to rest for aye from labour;
The weary-hearted exile there found his native land;
The beggar there could greet the king as equal and a neighbour—
The crown had left the kingly brow, the staff the beggar's hand.
And the gate for ever swinging, made no grating, no harsh ringing,
Melodious as the singing of one that we adore;
And the chorus still was swelling, grand beyond a mortal's telling,
While the vision faded from me with the glad word "Evermore!"

Oh the royal forests growing,
Over there!

Breath of balsam ever flowing,
Over there!

Pine trees sing their breezy chime,
Palm trees lift their plummy prime
In the ever Eden time,

Over there!

And a passionate perfume
Fills the deep delicious gloom;
While through forest arcades ringing,
Lustrous birds are floating singing,
Over there!

No salt tears the ground are drenching,
Over there!
Faint with toil no thin forms blenching,
Over there!

No more agonising heart-break;
No more crouching in the cane-brake;
And no lifted hands outreaching
With a frantical beseeching,
Over there!

No more desperate endeavours;
No more separating evers;
No more desolating nevers,
Over there!

No more fettered limbs are quaking;
No more burdened backs are aching;
No more hearts are breaking, breaking,
Over there!

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