



The Zostrum.

MRS. EMMA HARDINGE BRITTON.

On the Spirit-Circle and the Laws of Mediumship.—A Lecture Delivered at Grove Street Hall, London, on Sunday Evening, July 2nd, 1871.

INVOCATION.

O thou great Spirit, thou eternal and omnipotent Friend and Comforter! we come to thee this night with no vain preface to change thy purpose; we offer not our blind imaginations, our feeble purposes, our insufficient will, as an exchange for thine almighty wisdom.

To-night it is our purpose to show—first, something of the spirit teaching concerning the nature of mediumship; next, the necessity and value, the uses and abuses, of the spirit-circle.

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 limitless 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.

And now we propose to classify the gifts a little more in detail. There are two qualities of mediumship which we observe. The one is of a physical and the other of an intellectual character.

And now only one question remains for us to determine. If this spiritual body survives, and here we stand, capable of lifting certain bodies, of performing chemical experiments, of producing sounds, of effecting transformations in bodies, and by the aid of our living spiritual bodies, engraved as they are into this mortal body, all the cities that we have built, the work that we have performed, are effected—does that power exist beyond the death? We have hoped it, we have dreamed it, we have talked it, we have asserted it, we have never yet demonstrated it until the presence of one unbodied

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 atom of matter.

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 of character, and behind these observations is the cause of character, and that cause is the energy with which the life-principle is attracted to certain atoms of the brain.

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, and perpetually draws unto itself the force from other organisms, these persons are spirit-mediums. And wherefore? Because they are the subjects of others; because the negative quality of their magnetism attracts the force from others, and renders them subjects of others' control.

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spirit has proved it; and let but one whom we call a pilgrim from the land from which no exile returns—a beautiful phrase in poetry, but far removed from truth as Spiritualism is from Materialism—let but one such traveler return to us, and wherefore should he no more rap on our tables, move our furniture, perform chemical feats, and all the various acts which he represented in life, represent over again when the conditions are favorable 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 with him.

And now I would ask, am I not justified in presenting to the physiologist a fresh leaf in his 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 do prove it. With every rap that sounds—with every motion of matter indicating intelligence, though they may not be accounted for—with the monition 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 unfolding of a new science, upon the threshold of whose temple we are now standing, the portals of which open our view into the vistas and corridors of eternity.

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, that spirit that they invoke is in the midst of them.

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this. If you 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, will surely respond to you.

We now feel that we must 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 along our path like the fires of old that ran along the ground, 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.

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 are being levelled day by day.

Horrid Evangelism.

The Topeka papers inform us that the murderers, Mrs. Scales and Ford, were visited by about three hundred people on Saturday, that the Sunday school choir sang several hymns, and fervent prayers were offered, etc.

Let some infernal monster beat out his wife's brains with a bludgeon, or hack and hew to pieces some inoffensive neighbor, and by blubbering over the corpse of a hope for a few days, he is handed up to heaven as a white-robed saint, and sentimental noodle as enraptured to see "how happy he dies."

LECTURE No. IV. By Mrs. N. T. Brigham; Delivered at Har- montal Hall, Philadelphia. Phonographically Reported for the Religio-Philosophical Journal, by Henry T. Child, M. D.

INVOCATION. O Thou Eternal Principle of Good! Thou God whom we all understand in some way; in our hours of weakness or of strength we need Thee. In hours of sorrow or rejoicing our spirits turn to Thee.

LECTURE. "THE PURPOSES OF LIFE." Mankind have been taught from their childhood that they were created for a purpose, that their existence was not something that they themselves had planned or desired.

Perhaps your children have not been taught in the Sabbath schools, where so many strange and unnatural ideas are inculcated, that the chief end of man's existence is to "praise God and enjoy him forever."

When we look upon the churches of former times and those of the present day, constructed in the elegance and magnificence of their appearances, do we not find that by and through these religions has a greater power in the world? Do the people think more of God when they see these glorious churches? Do they think more of heaven when they see how high their towers and steeples go toward it?

Spurgeon says this taught him a lesson; that we are to go out in the world, and place them in the church before they have hardened and ripened. If they can not be got into the church in early life there is not much hope of getting them in when they are full grown.



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A SEARCH AFTER GOD.

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Animated with fresh hopes and anticipations of realizations that will gratify us, we press forward in search of the Divine Architect of the universe.

impossible, even for a God, to fabricate, construct, or mould a human being from matter, that possessed characteristics like himself.

Cruelty Him! Cruelty Him! Give us Barrabas, the robber, but crucify the crazy, erratic old doctor.

An Orthodox Editor. The Democrat, published in Cumberland County, Ill., having published a notice of a spiritual meeting, comes forth with the rank poison of its nature in the following language:

Letter from Laura Cuppy Smith. BROTHERS JONES: Some weeks since, while sitting for the first time in a circle of that very wonderful medium, Mrs. Maud Lord, I was quite occupied and deeply interested in noting the effect of the manifestations upon others, and in observing the genial, artless, and confidence-inspiring manner of the medium, as she described various spirits present with an accuracy unsurpassed.







