

THE MEDIUM AND DAYBREAK.

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
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MARTIN LUTHER, MEDIUM AND REFORMER.

AN ADDRESS BY MR. J. W. FARQUHAR, DELIVERED AT THE CAVENDISH ROOMS, SUNDAY EVENING, FEBRUARY 23RD, 1873.

(Read Hebrews XI. chapter.)

Martin Luther, a text from the divinely-inspired book of humanity—that living and abiding word of God which is his visible manifestation in all worlds and through all ages. Every written book—all Scripture—is divine so far as it is a full and faithful transcript of human nature in its various phases. In so far as the spirit of God actuates the man who writes the book, the word is written by the finger of God; and the writer is greater than the word written. The word made flesh dwelling among us, is more than the word made letter; yet human nature, that undoubtedly plenarily-inspired word of God, is full of contradiction, and, in some aspects and relations, far indeed from being very good. How is this real or seeming imperfection of the work to be explained consistently with the absolute perfection of the Author? Every man may, if he has no better solution of the difficulty, rest in the sound maxim, "Judge nothing before the time." We are too much inclined to regard as the completed building—the Temple of the Lord—that which is merely the work in one stage of progress, or perhaps only the scaffolding of the work. Swedenborg says of the Jewish and Christian Scriptures, that in the literal sense there is a spiritual, in which is a celestial, and in the inmost a divine sense, which is the very habitation of Deity; to all which I cordially assent. The Divine nature is the source and centre of the universe, and whether we consider a planet, the "flower in the crannied wall," any fact, or any true word spoken or written, we shall always, the more deeply we consider its meaning, find more and more interior truth; and if our faculties could attain so high, we would ultimately, through that flower or thought, reach even to the throne of the One who comprehends all things. Surely, what may be true of the words of a book, must be true of a man—of every man. Some texts in the book of humanity are very rough and uncouth—very contradictory one of another in the letter; yet in each there is a spiritual, a celestial, and a divine sense—a holy of holies, in which dwells the Shekinah, the very presence of God. Although we dare not say that in God's sight any man is greater or better than another, to us the divine light shines more clearly through some men than through others. An outspoken clergyman, while reading over that chapter in the Hebrews commemorating the faith and works of certain Israelites, remarked: "Very rough-hewn saints, those." True, nevertheless they were shaped to divine ends. They are examples in both ways; their failings are recorded that we may avoid them, and their faith in the Unseen, which is the real, is approved, that we may cultivate the same gift of God. The recorder of heroic deeds is not responsible for the exaggerated estimate which future ages may make of his heroes, as if they had been not only unsurpassed, but must be for ever unsurpassable in valour or virtue. The greatest of all of them said, "The works that I do shall ye do also; and greater works than these shall ye do, because I go to the Father." There is, or used to be, a catechism for children, in which the learner was taught who was the wisest man, who was the man after God's own heart, and so on, as if each of those Old-Testament worthies had risen to an unattainable height in this special virtue. Once when a Sunday-school teacher at an examination was asking those questions and getting the usual book answers, a visitor, after Moses had been named as the meekest man, asked who was the meekest woman? "Please, sir," was the reply, "there never was no meekest woman." If, as the grammarians say, two negatives are equal to an affirmative, the child was unconsciously right, for there always has been, is, and shall be meekest woman.

LUTHER AS STUDENT AND PRIEST.

In the one quality of faith, for which those Old-Testament worthies are set forth as examples, Martin Luther fully equalled, if he did not surpass, the best of them. Naturally he was so far from being courageous, so very timid indeed, that when upwards of fourteen years of age he was sent to school, in a city distant from his native village, and his parents being too poor to provide for his maintenance

he had to beg for his daily bread with other scholars similarly situated, he frequently ran away frightened from those who came to supply his wants, if they spoke in a rough though kindly tone of voice, and they had to run after him with the food he came to seek. Thus, as he used to remark, and as we shall see exemplified more than he knew, "Thus we often run away with terror from some angel of God who brings only blessings with him." In his eighteenth year he entered the University of Erfurt, and although the intellectual food there supplied contained rather more chaff than good grain, Luther, by his strong powers of mental digestion, made the best of what he could obtain, and he soon became a match for the professors of the university. Every morning, after fervently imploring God to bless his endeavours, he went to church, and afterwards sat down to his studies, at which he remained during the greater part of the day. One day, while in the college library looking over the books, something peculiar in the appearance of a Latin work arrested his attention, and on turning to the title-page he was astonished to find a translation of the Old and New Testaments. Hitherto he had believed that the fragments read from the prayer-book on Sunday comprised the whole of the Scriptures, and here were entire books of whose existence he had previously no idea. Neglecting all other books, he returned daily to the perusal and study of his newly-found treasure, and resolved to become a priest. This design his parents strongly opposed, for his father was well aware that the priests generally led a lazy life, and were held in small esteem by the people. Their son would probably have yielded to their wishes, had not his constitutional nervousness during a severe thunderstorm made him vow most fervently that if preserved he would become a minister. So he entered a monastery of the Augustines, in which, as the last comer, he was made the fag of his brother monks, and began his apprenticeship to the art, which he learned so effectually, of cleansing out the church by daily sweeping the rooms of the monastery. The monks were a community of beggars, and the new brother had to carry a sack and beg victuals for his brethren through the streets of Erfurt, in the university of which he had taken his degree as Master of Arts and Doctor in Philosophy, not anticipating that this would be one of the arts he would have to practise. His mode of life otherwise may not be regarded by us as very meritorious or useful, for it was according to the most ascetic rules of the Church. He prayed and fasted until he had nearly succumbed to constant vigils and enforced abstinence, but all would not satisfy the demands of his conscience. His inner nature yearned for a better kind of perfectness than such appointed penances could procure; but how to attain it? A pilgrimage to the holy city Rome, the metropolis of Christendom, might, if not profitable in itself, bring him amongst those who had made greater progress in spiritual life than he had elsewhere met with. There may have been such men in Rome, but Luther never chanced to meet with any of them. "See Rome, and die," Luther saw, and almost died of disappointed expectation. He did not find in the city one who understood what he was in need of. Rome, as he saw it, was more like Sodom and Gomorrah than the holy city. Whether Peter had ever been there or not mattered little, since he had not left even the shadow of his character behind him. The priests derided among themselves the doctrines and rites of their Church, and an earnest-minded man could have no hope of good counsel and example from those who knew not the meaning of righteousness. There being clearly no help in the men of Rome, might there not remain sacredness in her stones? The steps leading to St. Peter's Church were believed to have been the stairs of Pilate's judgment-hall, and to have been hallowed by the feet of Christ as he went to judgment. The Church had decreed that "whoever devoutly goes up and down the stairway of St. Peter's, has a thousand years' indulgence in respect of penances imposed." Implicitly believing in the authority of the Church to remit sins and grant absolution in any way she might decree, Luther thought first not of his own soul, but of his deceased mother. He would earn a remission of her probable sufferings in purgatory. As he was painfully toiling up the steps on his hands and knees, a voice like thunder seemed to speak within him those words of a prophet, "The just shall live by faith." By faith, saith both prophet and apostle, and here I am,

thought he, trying to obtain eternal life for my mother and myself by crawling up some stone steps. The thought that he was substituting what had not for what had been commanded so alarmed his conscience, that he ran a considerable distance from the spot. This was his first step not merely from the Church of St. Peter's, but from the Church of Rome, involving, as it did, a denial of its supremacy. His first public act of schism arose out of the necessities of the reigning pontiff, Leo X., who, requiring a large sum of money for the rebuilding of St. Peter's and for his own wants, adopted the expedient of selling indulgences—that is, granting absolution for any sin, no matter of what nature, for a sum of money, varying according to the means of the purchaser and the magnitude of his offences. The chief agent in the execution of this scheme was John Tetzel, a Dominican friar, who for his crimes had been condemned to be put in a sack and thrown into the river, but who, happily or unhappily, as the matter may be viewed, had escaped. Luther, meantime, had commenced preaching earnestly, urging his hearers to repent and reform, as the only means of salvation. His intense earnestness, arising from a thorough conviction of the truth preached, was beginning to have a visible effect on the lives of his audiences, when that other preacher, armed with the authority of the head of the Church, told them there was not the slightest necessity for the greatest sinner amongst them to repent of past sins or to refrain from future transgression; he had merely to purchase an indulgence for the past, and if he wished remission for future sins the price would be made as easy as possible. Luther's indignation at such a traffic found expression in a series of propositions or theses against the new doctrine of indulgences. Their general purport was a denial of the power of the Pope to forgive sin. If the sinner truly repented, he received forgiveness in the very act of repentance, for his position in relation to the transgression had completely changed; all that priest or Pope could do was merely to declare to the penitent what had been already accomplished—a very necessary thing for most men, who require some human assurance of the fulness and freeness of divine forgiveness. The Pope's absolution had no value in and for itself. These theses he nailed on the gate of the church at Wittenberg, on the feast of All Saints, when crowds of pilgrims had assembled from all parts of Germany, and offered to maintain them in the university against all who would accept his challenge. The news of this bold act spread far and wide. It seemed, as a writer of that time said, "as if angels had carried it to the ears of all men." The university students supported Dr. Luther, and Tetzel was forced to retreat. The Elector of Saxony, who was appealed to by the orthodox party, declined to interfere, and even the Pope, thinking the storm would soon subside, advised that no notice should be taken of the act. "Friar Martin," he said, "was a man of genius, to whom he did not wish any harm." The cardinals were of a different opinion, and Luther received a summons to Rome, to answer for his theses. The friends of the young reformer wisely persuaded him not to leave Germany, so the Pope sent a cardinal as legate to hear and to settle the case at a diet to be held at Augsburg. His friends again endeavoured to persuade him to remain at Wittenberg, as at Augsburg he would be beyond the influence of his protectors. But in what he considered to be the path of duty fear was utterly unknown to him. So, borrowing a decent coat, as he was too poor at the time to purchase one, or to pay for conveyance on the journey, he walked the whole distance with one or two friends who accompanied him, singing as he went that memorable song which he composed for the occasion.

LUTHER AS REFORMER.

At this diet the legate declined any argument; he merely urged Luther, by the authority of the Church, to retract, to which he replied, "I cannot retract, but I offer myself for the purpose of replying." With some difficulty he got away safely from this assembly of enemies, and published an address to the Christian nobles of Germany, and a treatise "On the Babylonish captivity of the Church." In those works he attacked the abuses of the Church, and its pretensions to supremacy. The Pope now became alarmed, and issued a Bull of condemnation. This Luther burned at one of the gates of Wittenberg, before an approving multitude of doctors, students, and citizens. Charles V., who had just succeeded to the empire, convened his first diet of the sovereigns and states at Worms. At that assembly an order was issued for the destruction of Luther's writings, and their author summoned to appear before the diet. At this diet there was more danger than at Augsburg, and nearly as much as at Rome; but Luther replied to all friendly dissuasion that he would go, though there were as many devils against him as tiles on the houses. The emperor granted him a safe conduct, but this was not considered worth much, since it had been disregarded in the case of John Huss, of Bohemia; for at that time sovereigns were "Catholics first, if you please," and men of honour afterwards. The safe conduct would no doubt have availed him little, if it could have been safely disregarded; but by this time the party of the Reformation had become too many and too powerful for their opponents to venture on such a flagrant act. At that diet, on being again urged to retract, he replied, "Unless I be convinced by Scripture and reason,"—mark this, not Scripture only, but Scripture and reason: the two witnesses—"Unless I be convinced by Scripture and reason, I neither can nor dare retract anything, for my conscience is a captive to God's Word, and it is neither safe nor right to go against conscience. There I take my stand; I can do no otherwise. So help me, God. Amen."

On his return from Worms he was, at the instigation of his friend the Elector of Saxony, seized by some horsemen in disguise and imprisoned in the castle of Wartburg—if that can be called imprisonment which was a necessary measure of safety—for though the safe conduct could not be publicly disregarded, many accidents might happen on the road. In this fortress, or, as he dates the letters which after a time he was permitted to write, this Isle of Patmos, he had every thing he could desire. After the turmoil, of which he was the cause and part, such seclusion was a welcome relief. Shut up in this castle through the fear of others for his safety, this solitary monk was still a power to his friends and against the enemies of truth and liberty, for he wielded a weapon which, with all improvements in means and material of warfare, has not been superseded. A material weapon too; small enough for an infant to lift, or for a man to blow away with a breath, but which the strength only of such as Luther could effectually wield. Simply a pen—a grey-

goose quill. The Archbishop of Mainz and Magdeburg, who held the highest ecclesiastical office in Germany, thought within himself, and said to the sellers of indulgences whom he assembled together, "Now that this meddling monk is excommunicated and captive under bolts and bars, you may commence your sale without let or hindrance; no fear now of his disturbing us with his nonsensical clamours against them." This news speedily reached Luther in his prison; and as soon as he heard of the design of the Archbishop, he said, "I shall write against it." This threat reached the ears of the Archbishop, and so terrified him that he sent messengers to the court of the Elector Prince of Germany, entreating him to prevent this threatened book from being published; and he received the grateful reply, "You may depend upon it I shall not permit Luther to write against the Archbishop, and so trouble the public peace." "The Elector will not permit," said Luther. "Well, I shall not suffer the Elector to forbid." So he wrote the book, but before publishing he thought he would give the Archbishop a respite by sending him the following mild letter as an ultimatum:—

"Your Electoral Highness has again lifted up in Halle the idol that swallows up the money and the souls of poor Christians. You think, perhaps, that I am vanquished, and that his Imperial Majesty will easily stifle the cries of the poor monk; but know that I will acquit myself of the duty that Christian charity imposes on me without fearing the gates of hell, much more without fearing popes, bishops, and cardinals. Therefore, my most humble prayer is, that your Highness will recollect the beginning of this affair, and how from a little spark a vast conflagration has been kindled. This poor mendicant, it was thought, who thinks to attack the Pope single-handed, is too slight for such an undertaking; but God has interposed, and has given the Pope more labour and care than he had since he has seated himself in God's temple to lord it over the Church. That same God is living still, let no man doubt it; He will be able to resist a cardinal of Mainz, had he four emperors to back him; for He loves, above all things, to bring down the tall cedars and to humble haughty Pharaohs. I therefore acquaint your Highness, by writing, that if the idol is not thrown down I must, in obedience to God's doctrine, publicly attack your Highness, as I attacked the Pope himself. Your Highness will conduct yourself according to this notice; I expect a prompt and sufficient answer within the space of fifteen days.—Given in my desert, the Sunday after St. Catherine's, 1521. Your Electoral Highness's devoted and submissive,"

"MARTIN LUTHER."

Now one might naturally expect that, if the Archbishop did not treat such a letter from his "devoted and submissive" servant with contempt, after having invoked the secular power, he would take some steps to punish the presumption of an imprisoned, excommunicated, and outlawed monk, especially as he had the Crown Prince and probably the Emperor to back him, or, if he condescended to reply to the letter, it would be in no mild terms. Well, after waiting till the fifteen days of grace were nearly over, he thus wrote:—

"My dear Sir Doctor,—I have received and read your letter, and have taken it in good part. I think, however, that the cause which induced you to write me such an epistle has long ceased to exist. I design, with God's help, to conduct myself as a pious Bishop and a Christian Prince, and I own that God's grace is necessary to me. I do not deny that I am a sinful man, who can sin and err, and who does sin and err every day. I know that without God's grace I am a useless and fetid slime, like the rest of men, if not even more so. In reply to your letter, I have not wished to conceal from you this gracious disposition, for I am more than desirous to testify to you, for Christ's sake, all kindness and favour. I know how to receive a Christian and fraternal reprimand. With my own hand,"

"ALBERT."

Thus the sale of indulgences was not renewed, and the Archbishop was spared the dreaded thunderbolt, which had been forged and suspended over his head by this new Jupiter Tonans.

In his prison Luther wrote many books, both controversial and for the edification of the Church, and there he commenced the translation of the Scriptures into the language of the people. Attempts at translation had been previously made by others, but for various reasons those were unsuccessful, for there was a law prohibiting the translation and circulation of the Scriptures in the common tongue. The way being now prepared, all difficulties were overcome by the translation which Luther commenced in 1521 and completed in 1534. The New Testament was finished and published within a year, and was so well executed as to command even the approbation of the Catholic clergy. Although in two folio volumes, it was sold for about half-a-crown. This translation proved the most effectual schoolmaster that had been known in Germany, for those who could already read a little extended their knowledge, and those who did not know their letters speedily learnt, that they might be able to read a book which had caused such excitement. A feeble attempt was made to enforce the existing edict against the reading of the Scriptures, but finding it useless the Catholics in despair issued an edition of their own; desirous of getting it speedily circulated, they made two or three verbal alterations, of no great consequence, in Luther's version, and published their book as a new translation. Those who would have regarded the touch of Luther's New Testament as spiritual defilement eagerly bought and read it as issued by the authority of their own Church. As an enemy to the Reformation wrote at this time, "Shoemakers, women, and even idiots read this book with avidity; they carry it about with them everywhere, and numbers know it by heart."

LUTHER AND KING HENRY VIII.

The Reformation, as regards Germany, was now virtually completed. In two other countries, Switzerland and England, a similar religious revolution was in progress, and in both quite independently of Luther's personal influence. The King of England, Henry VIII., had been educated for the Church, and if his elder brother Arthur had lived, Henry would have been Archbishop of Canterbury; but matters were otherwise ordered, and the Church lost his services in that capacity. Being a very learned theologian, fond of divinity, and a hater of any savour of heresy, he resolved to crush Luther and the Reformation at once. His first step was to enforce the Edict of Worms in England. So a magnificent procession was formed, with Cardinal Wolsey at its head, who proceeded with great pomp to St. Paul's, followed by an immense crowd of people wondering what could be the matter. There,

after a sermon had been preached against heresy, the books of the Reformer were publicly burnt. This was the first news the people had of the Reformation in Germany, and nothing was better calculated to excite their curiosity to know more. Henry then wrote to the Elector of Germany, that as he, the King, had done his part in burning the heretical books, the Elector must now do his, and burn the author of them; this being a little more than the prince could accomplish, had he been ever so willing. Henry became convinced that the progress of the Reformation was owing to the extreme ignorance of the German princes and ecclesiastics, and that it only required an able man like himself to write a book against it, and thus consign it and its originator to their well-merited oblivion. So out came "A Defence of the Seven Sacraments; against that Arch-heretic, Martin Luther, by the most Invincible King of England and France, and Lord of Ireland, Henry the Eighth of the Name." The book created a great sensation in the Roman-Catholic Church, chiefly because a king had condescended to write it. The Pope received it with the most extravagant praise, and issued a Bull conferring on the king the title of Defender of the Faith. This was signed by himself and twenty-seven cardinals, and with it was sent a letter in the Pope's handwriting praising Henry for his gravity, meekness, and gentleness, averring that his book must have been inspired by the Holy Ghost. "If the heretics had been men, and not the worst of devils, they would already have been converted." This title of Defender of the Faith has been retained by all our sovereigns since it was given. Once, when its initials F. D. had accidentally or purposely been left out of the florin when first issued, such an outcry was made by Protestants, who thought they saw in the omission some jesuitical scheme—Shail, a Roman Catholic, being then Master of the Mint—that the letters were restored, and pure Protestantism saved for that time.

To return to the Defender's book. Luther wrote and published a reply, and it must be admitted that he does not deal very tenderly with the work or its author. Henry, who had been praised by the Pope as a model of meekness and gentleness, had in his book called Luther an infernal wolf, a poisonous viper, a limb of the devil, and strongly urged that he should be burned. Though Luther never went so far as to say that the most violent of his adversaries should be burned, or in any way molested by the secular power, yet in return for the king's display of zoological knowledge in his book, he called the most Invincible King of England and Lord of Ireland a swine, with other epithets equally choice and appropriate. This so enraged the Pope's model of meekness and gentleness, that even Luther pitied him, and wrote an apology, excusing himself for his former severity on the king's book, by saying he did not believe that such a stupid book could possibly have been written by a king of England. This was beyond endurance; but as Luther was out of his reach, his own courtiers suffered from the effects of his wrath.

However, what the wisdom of the King of England never could have accomplished, his folly, or his vices—for it amounts to the same thing—was the means of accomplishing, as we all know. The principles of the Reformation had been slowly maturing in the hearts of the people from the time of Wickliffe, and Henry merely broke the political shell which confined it. The man who could not reform his own conduct, could still less effect a reformation in a kingdom. Another book which the king wrote to compose his mind, after beheading his fourth wife Catherine Howard, is entitled, "A Necessary Doctrine for any Christian Man." Unfortunately the memory of what this necessary doctrine was has passed away, while the author's unnecessary practice is well remembered. Luther's warfare was now over, and he occupied himself in writing and preaching the truths he had learned, until he died in peace at Eisleben, the place of his birth, at the age of sixty-three.

VARIETIES OF MEDIUMSHIP.

Thus briefly I have narrated the leading incidents of the public career of the Reformer, as they may be found in any life of him, or in any history of his work—the Reformation in Germany. Even in this popular outside history of the German monk, we have glimpses of a power working in and through him, of which he may be called, as indeed he regarded himself, merely the medium. In himself he was truly one of the weak things of this world. Frightened at a thunderstorm, terrified by the gruff sound of a friendly voice, in spite of, nay, perhaps, partly because of such nervous sensitiveness, he became a power that made kings and priests tremble. He was a spirit finely touched to fine issues. It is, perhaps, too early for us to say what kind of physical and psychical nature is most mediumistic, whether in the inner or outer degree—the unconscious, common in a greater or less extent to all; and the rarer conscious or open mediumship. Yet I think experience will so far confirm the observation, that the most susceptible of spiritual influences are the "poor in spirit,"—not the poor spirited, a very different class of men altogether. Luther was poor in spirit, but very far from being poor spirited. "The poor in spirit, for theirs is the kingdom of heaven;" those who constitutionally are almost nervously distrustful of their own strength or ability, very sensitive to the judgment of others, and who, until they have attained sure foothold on the rock of principle, are apt to be influenced rather by impulse or affection than by reason. Assuredly we cannot draw a hard and fast line of certainty between one class of natures and another, for everyone partakes of human nature in all its conditions; but, generally speaking, I think such distinction will hold good. Genius, as distinguished from talent, is the inner and higher mediumship. A man can receive *nothing*, except it be given him from above. Every original thought, every germ of invention or discovery, is born from above in fruitful minds. "Thoughts beyond their thoughts to such high souls are given." How frequently do we find that when someone has made a discovery in science or art, substantially the same discovery has been made by another about the same time in a different locality. The new truth, it is usually said, was in the air, truly in the spiritual atmosphere, waiting to be born on earth. Every new thought is thus a revelation, an inspiration from the source of all thought. Doubtless it passes through intermediate intelligences, serving each spiritual rank and order in its own dominion, and through successive transmission becomes more and more adapted to the form and wants of various stages of progress, from archangelic down to earthly humanity. No positive idea can be wholly false, because every

idea has its origin in the fountain of truth. Error is imperfect truth; men seize, through selfishness or ignorance, one aspect merely of a truth, to the neglect of the others. Men gradually cast off this one-sided way of looking, which is the source of error, and, as they advance in growth from natural to spiritual thought, they attain to a new degree of discernment, and perceive the same truths in a higher and purer light. No truth can ascend to heaven, but what has come down from heaven, because in its essence it is in heaven. This is the rational explanation of the spiritual, celestial, and divine senses of truth which Swedenborg says are contained within the natural degree. When the Jewish Tabernacle was to be furnished after a heavenly pattern, the chief artists, Bezaleel and Aboliab, were mediums, chosen because they were "wise-hearted men," and "filled with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship in gold, and silver, and brass."

Everyone, to the extent in which he loves and seeks the truth, is a medium for spiritual intelligences, not the less because he may be unconscious of outward impressions. Yet when I adduce Luther as a spiritual medium, I mean to show that he was not merely what every earnest, truth-loving man or woman is and must be, a medium of spiritual truth and goodness to the world, but also in what has become in our day the ordinary sense of the term, one who has sensible intercourse with spiritual intelligences.

Between the two there is an intermediate degree, of which most of us have some personal experience. Sometimes in a condition between sleeping and waking, at others, when wide awake, a suggestion, having no apparent connection with the subject of our thoughts, comes into the mind, or is heard audibly by the inward ear; or a strong impression, as of a power in and yet higher than ourselves, urges to right action, from which, through weakness or indolence, we would otherwise have turned aside. To such an intermediate stage we may attribute the courageous bearing of Luther before the diets of Augsburg and Worms. "God hurries and drives me," he said; "I am not master of myself. I wish to be quiet, and am hurried into the midst of tumult;" and at the latter diet he said, "Here I am, I can do no otherwise; God help me." To this intermediate stage belongs also that inward voice which made Luther flee with horror from Pilate's staircase at St. Peter's; "The just shall live by faith." A spiritual statement, not original certainly; wholly original thoughts are rare, and still more rarely are they better than what lies ready to our hands, when we are able to grasp them. Luther had read this statement both in the Old and New Testament Scriptures, perhaps frequently, but the thought, to use a common expression, had not struck him till now. A stone is nothing new as it lies on the road, but when thrown at us with sure aim by a strong hand, we realise its force in a different way. Some may be thinking that the proposition is neither new nor true; it was merely the cause of that great Protestant heresy—justification by faith alone. To such we say, Just consider the proposition as it stands in the book from which the spirit took it to give to Luther, and you will find, whatever you may think of that book as a whole, that this proposition is undoubtedly true. It is to be found first in the Prophet Habakkuk in these words, "Behold, his soul which is lifted up, is not upright in him: but the just shall live by his faith." A man, say, believes in money with his whole heart and soul, and his mind and strength are consequently daily exercised in acquiring and hoarding—he lives by his faith. Another says he believes in integrity and in purity, but his life is contrary to his profession; evidently he is not a just man, for the just man lives by his faith. A man who believes in righteousness lives righteously—that is, he lives by his faith. In very deed, every man lives by his faith, for the life evidences the faith, and not the faith the life. Nothing can be simpler and more reasonable. But did not Luther somewhat misunderstand the proposition, and put mere profession or opinion for faith? Not so much, I think, as is supposed. The Church, in its dotage, had come to suppose that heaven might be gained by repeating so many prayers, by a pilgrimage to this or that shrine, by climbing up on hands and knees some stone steps; and the old voice returns to this son of the Church, whose ears are open to hear, and whose heart is ready to receive the truth, and cries, "The just man shall live by none of this thing, but by his faith in a righteous God, who will be satisfied only with right thought and action"—if Luther added "not by works," he meant such idle works as the Church esteemed meritorious. If others have changed the original truth into falsity, the blame is theirs. Faith means real spiritual life, not opinion. Any man can live even by faith alone, though the "alone" is not a scriptural word, but the contrary; but no man can live the true life by doctrine or opinion, whether alone or by any addition he may choose to make.

LUTHER'S RELIGIOUS TENETS.

While on the subject of Luther's belief, just a word or two on some of its tenets. For as I am setting forth the Reformer and the Reformation as inspired from the spiritual world, I think it well to show the reasonableness of the instruction thence received. Luther differed both from the Roman Catholic Church and from Protestants generally in the doctrine of the Sacrament of the Lord's Supper; more apparently from all Protestant Churches, except the one called after himself, than from the Roman Catholics. He was loyal to a book, and it is a good thing for a man to be loyal to something. He believed especially that the recorded words of Christ were the words of one far wiser than himself, or any other he knew of. So when Christ said of a loaf of bread, "This is my body," Luther did not say he understood what was meant, but he was sure that whatever Christ said must be true, and he dared not alter the words to suit his poor comprehension. Thus, when publicly debating with one of his brother Reformers on this question, his strongest argument was to take the altar-cloth, on which the words "*Hoc est Corpus meum*" were imprinted, and shake it in his antagonist's face. Now, leaving out of account the action, I think Luther was right in his loyalty, not merely to a book, but to a man whom he believed knew what he affirmed. Say, I know nothing of chemistry, and one in whose truthfulness I have the most unbounded confidence, and who is a scientific man, makes some startling assertion of some fact in chemistry. It would be very foolish, as well as uncourteous, for me to say, "You cannot mean that; you must mean something very different." It might be not altogether correct for me to say, "I believe the statement,"

because I may not know what it means, and it is most true that a man can believe nothing except so far as he understands it; but I believe in the man who affirms, and I may in time get to understand, and so believe in his statement. This was Luther's position, and I think it was a sound one. The Roman Catholic Church deny the words as they stand in the book by virtually adding to them. They make the speaker say, not "This is," but "This has become my body; and it can always be made or transubstantiated into my body by a properly-ordained priest." The words bear no such meaning. The Protestant Churches, on the other hand, take away from the words, and make Christ say, not "This is," but "This represents my body." Luther thought if Christ had meant this, he would have said so. So he adopted what is called consubstantiation, which means that, somehow or other, the bread is the body of God; *how*, he could not say. Now, it seems to me that, to Spiritualists at least, the question is a very simple one, and will become still more plain as spiritual doctrine and spiritual phenomena are better understood. What is matter? Not, as you already know, that solid, impenetrable, and inert substance which materialist philosophers affirm. I think spiritual substance has proved and is proving itself to be the greater reality of the two. I do not believe in matter, except as a mode of spiritual substance. I believe in one God, and not in two. So I believe in one substance only, of which all visible things are modes or manifestations. God is omnipresent because he is in every existence as its essential life. Every visible object, animate or inanimate (so called), is a manifestation or embodiment of Deity. Surely what imparts or sustains life—even mere natural life—has God, the living God in it. Bread imparts or sustains life, therefore bread has God in it; therefore bread is an embodiment, or body of God, in its own degree of existence. True, that is comparatively a lower degree of existence, but it is as real as the highest; and from the lower we ascend to the higher, and to the highest truth which is—that perfect humanity of which Christ was the type, is the body of God. If bread is his body, much more is the lowest outcast that walks in the street his body, and still more when such an one is united in conscious union and communion to the perfected body of humanity. Christ did not say, "This bread is I," but simply, "my body," and in that declaration shows to what a height of being he had attained, when he realised in himself his union with the universe, humanity, and Deity. To some, perhaps, this may not appear so simple and true at present as it will on further reflection. Though Luther did not reason out the dogma, but merely accepted it, he did not by any means fail of attaining to another doctrine closely related to the sacramental declaration.

Luther, more than any Christian teacher I know of, kept free on the one hand of the denial of the humanity of God, and on the other of the denial of the divinity of man. If God is not human, He can have no sympathetic relationship with man; if man is not divine, he can have no sympathetic relationship with God. Luther, regarding the best man of whom he had any knowledge, said this man truly was divine; he had attained to absolute union with Deity, and if one man can become one with the Father, all men may. "God," he says, "became man, that man might be made God." "We ought," he says, "to let Christ be a natural man, precisely such as we are, and not make a difference between his nature and ours, save in the matter of sin and grace. The Papists have come to regard Christ solely as a rigid judge, who inspires all around with horrors of death; in other words, Christ, in their view, has again receded to a distance, and has become mere Deity. To preach this is to preach hell and horrors." "A man aided by grace is more than a man; yes, the grace of God makes him god-like and partaker of God; wherefore also the Scriptures designate him God, and the Son of God." Luther enters into the philosophy of this question at great length, and reasons closely and clearly.

One great mistake he did undoubtedly make, and for this he suffered all his lifetime from a mental blindness which gives a sad tone to his outward spiritual experiences. In his abhorrence of the sale of indulgences and remission of the pains of purgatory, he denied the reality on which the erroneous teaching and shameful traffic was based. He denied the existence of Hades, or the world of spirits. To him there was only Heaven for the good and Gehenna for the evil, and so, following him, our Translators have abolished Hades from the New Testament. To this fact, more perhaps than we imagine, is owing the reluctance of the religious world to believe in spiritual phenomena. All men, as they have been taught, go either to heaven or to hell, and the inhabitants of the one are too happy to care to return, even if they could, while those of the other realm are too securely bound to obtain such a privilege, though, strange enough, the prince of that region has liberty to come and go at will. But Hades will not be ignored. It asserted its existence in Luther's case very strongly, and to a great extent ineffectually. He had a fixed persuasion that the kingdom of darkness was nearer, to him at least, than the kingdom of light. The prince of ill, as he regarded him, was his constant attendant night and day. The Reformer never saw any visible appearance, but he heard plenty of noises, and had frequent conversations and discussions with the spirits, not merely as regards himself, but in the case of others; no matter in what kind of form the spirit appeared, or what the nature of the communications, to his mind they could only be from one source, and by one agency. A gentleman, whose wife appeared to him after her decease, asked who she was, and she replied, "I am your wife." "My wife," said he, "is dead." "True," she answered, "by reason of your swearing and sin I died, but if you will abstain from swearing I will continue to visit you." This she did for some time, but on one occasion he broke his promise, and he saw her no more. "Thus," says Luther, "did the devil; he can transform himself into the shape of man or woman." A citizen whose child had died heard it every night, and wrote to Luther asking his advice. He replied that his correspondent might rest assured it was merely some device of the devil, and recommended that they should jeer and ridicule the evil spirit. This advice was acted on, and the spirit left off troubling them—"because," said Luther, "he is a proud spirit, and not able to bear contempt."

METHODS OF DEALING WITH THE DEVIL.

Now it is easy to see that this is an effectual method of driving away one class of spirits, and as Luther could hardly be persuaded of the ministry of any but one class, or rather one spirit—the prince of the power of the air—he must have congratulated himself on this short and

easy way of overcoming the spirit of evil. The one class of spirits over which it could possibly have any influence is the good, whether in or out of the flesh. If a good spirit finds his company undesirable, or his character and motives mistaken, it departs as a matter of course; but as for evil men, whether in the material or the spiritual world, I more than doubt whether Luther's plan would not rather encourage than drive them away. Feeling real fear and affecting contempt is not the best way to resist and overcome the devil. Various kinds of exorcism have been tried with more or less success against this supposed objective incarnation of evil. 1st. There is the scientific method, which is to prove that no such being exists. This is illustrated in the case of a comparative anatomist who dreamed that the evil one appeared to him in the traditional guise of the god Pan, with the regulation horns and cloven feet. "I am come to eat you," said the appearance. "Eat me?" replied the professor; "let me see—horn and hoof—herbivorous—quite impossible—you can't do it."

Thoroughly scientific this—the mere scientist can never see anything beyond the visible world except in a dream, and he rashly concludes his vision to be the measure of every man's knowledge. Then, though a herbivorous animal may have no inclination to eat you, even a philosopher would not like to be confronted by a mad bull in a narrow lane. The Friendly plan is a little better. A Quaker persuaded a rather worldly relative to attend one of their meetings, which happened to be a silent one. "Well," said the Friend, on coming out, "how didst thou like our meeting?" "Like," he replied, "I thought it enough to kill the devil." "I am much pleased thou thinkest so, for that is the very object of our meetings." Still better, if not the best kind of resistance, is illustrated in the case of the old woman who had such confidence in God's protecting providence as to be fearless of all things visible or invisible. To decide a wager one dressed himself up in the traditional costume with a hideous mask, and stood on a moonlight evening in a lane which the woman had to pass. As she came up, and fearlessly attempted to pass, he said, "Don't you know who I am? I am Lucifer." "O yes!" she exclaimed quite sorrowfully, "and I greatly pity you; for you are a poor creature." This was a kind of contempt, it is true, but of a celestial quality.

The conception of Blake the painter, who was also a seer of spirits, is more spiritual:

The accuser of sins at my side doth stand,
And he holds the money-bags tight in his hand;
For my worldly goods God makes him pay,
But he'd pay for more, if to him I would pray.
He says if I don't worship him as God,
I shall eat coarser fare and go worse shod;
But, as I don't value such things as these,
You may do, Mr. Devil, just as God please.

This is exquisite. Not, observe, as you, but as God pleases.

LUTHER AND SPIRITUAL PHENOMENA.

Luther, in one incident which came under his observation, was forced to admit the fact of angelic ministrations. "In a place," he writes, "not far from Zwicka, in Franconia, where I lay at the time, it happened that a child (which scarcely could go or speak) in winter time lost itself in a wood, and was constrained to remain in the wood three nights and two days, in which time there fell a great snow, inasmuch that the child was covered therewith. But every day there came a man and brought it something to eat and to drink, and went away again. On the third the man came and brought meat, and led the child from the place where it lay into the roadway, by which means it got home, and told its parents plainly what had happened; I heard, myself, the child relate it as significantly (which neither before nor in three years' space after that time spake any word that might be understood) as if myself could have related the same. This man," said Luther, "that attended on the child was an angel." An angel, undoubtedly, but like that angel who spake to John in Patmos—one of our brethren and fellow servants, one, probably, who while in the flesh had loved children and ministered to them.

The time and circumstances of the first instance of outward spiritual phenomena in Luther's case cannot, with certainty, be ascertained, but probably the following letter to Melancthon marks the beginning of it: "Since," he wrote, "I departed from Worms and was taken captive at Eisaach, and since I inhabited the castle of Wartburg—my Patmos—I have seen no one, only two little boys attend me, who bring me my victuals twice a day. They purchased a bag of hazel nuts for me, which I placed in a chest. At night, when I entered my bedroom, I fell into a kind of sleep, the nuts all appeared to move, and to be thrown against my bed; I did not, however, feel disquieted. When I awoke, I heard a loud noise on the staircase, yet I knew that it was closed with chains and protected by an iron gate, and that it was impossible any person could enter; yet I arose to see what it was. 'Who art thou?' I asked. No answer. Ah, well, be it so. I commended myself to Christ, of whom it is written in the 8th Psalm, 'Thou hast subdued all things under his feet,' and I returned to my bed. At that time the wife of John of Berblitz had come to Eisaach. She conjectured I was in the castle, and she wished to see me; but it was impossible. I had been removed into another part of the castle, and the lady of Berblitz had been consigned to the chamber which I had occupied. She heard that night such a noise as induced her to believe it was caused by ten thousand devils."

After this his experience in what he regarded as diabolism became so common that he ceased to write of them specially. Once, as the tradition goes, he hurled his inkstand at the disturber; and I believe what is said to be the mark of that token of defiance is shown on the wall of his room to this day. I am, however, inclined to think, notwithstanding the visible testimony of Luther's mark, that the story is true in the spiritual sense only; undoubtedly he did hurl an inkstand, with very great effect, at the real enemy of truth and goodness, the mark of which does remain to this day, and cannot be erased by any detergent yet discovered. The literal story is merely traditional, but the spiritual fact is, as the children say, truer than true. It is its own verification. It is one of the many instances in which a tradition may embody a large amount of spiritual verity. Though, as I said, Luther's favourite method of exorcism—contempt—may be very successful against one class of spirits—the good—it cannot drive away the lower class; nor can it, we are thankful to believe, so affront the very highest as to make them cease to love and serve us. They are

willing to be contemned, so long as they can minister, even indirectly, to the object of their care. They are willing to be misunderstood as to character and motives. If you regard an angel of light as the prince of darkness, no matter, if he can even in that character render you any service. Luther had one powerful attraction for good spirits, which would neutralise to them many repelling qualities. He was thoroughly honest; he had an intense love of truth, and would receive it from any quarter—from the Pope—yea, even from the father of lies—if he could be convinced that it was the truth. This is unquestionable, since he actually did give up opinions and practices which he believed to be right, when convinced by the superior reasoning of an invisible spirit whom he believed to be the father of lies. It was only by slow degrees that what is now called Lutheranism developed in Luther's mind. For some time after denouncing the sale of indulgences, he was loyal to the Pope, and still longer to the Papal Church. The part of its ritual last given up was the celebration of private mass, which is still a part of the Roman Catholic ritual. The priest reads the sacramental service, and partakes of the communion supper alone. This Luther continued to do after he had broken off from the Church, until in one of his many controversies with, as he believed, the enemy of all truth and righteousness, he became convinced of the unreasonableness of the practice. The incident, and indeed the whole of the controversy between him and his antagonist, is related by himself, and is to be found in the complete German edition of his works. "Awaking from a sound sleep a few nights ago, the devil, who, I can assure you, has made me pass many an uneasy night, began to speak to me as follows:—Listen to me, O learned man; do you not know that for these fifteen years you have been in the daily habit of saying private masses? Now, what if all this time you have committed daily acts of idolatry, and instead of the body and blood of Christ you have adored, and exhibited to others to adore, nothing but plain bread and wine?" Luther asserts his priestly capacity and sincerity, and is answered that the Turks and heathen have as good reasons for their faith and practice; that the Lord's Supper was meant to be a communion, and there could be no communion where one man only partook of the elements. At one part of the controversy Luther says, "My heart began to beat, and the cold sweat to ooze out from every pore. The devil put forth his whole argumentative force, and he has a deep and powerful tone of voice. Nor," he continues, "can such an altercation continue long; on the contrary, question and answer last but an instant. It was then I plainly perceived how it does sometimes happen that people are found in the morning dead in their beds. He can destroy the human frame when and where he chooses; nay, so oppress the soul as to force it from the body, as he has often nearly done mine, so that I am convinced that both the Emperor and Uolampadius were killed in the same manner, for no human being unassisted by God can withstand it. And on this occasion, however, he got the upper hand of me; but still I listened to what he had to say." The result was, Luther was brought over to his antagonist's opinion, and is not ashamed to confess the change, nor the agent of his conversion. Than this defeat, and the frankness of its acknowledgment—I know of nothing more noble, and I have read of nothing in all history which more clearly manifests a genuine love of truth for its own sake. True, it was very illogical to suppose that a spirit wholly confirmed in evil could possibly be interested in the promotion of truth. "Whoever," said Luther at another time, "wishes to see a true picture of the devil, let him place before his eyes an ungodly, haughty, insolent, and blasphemous man or woman, whose heart and thoughts are totally directed against God, and who takes delight in doing people mischief: there he will perceive the real devil in actual form." Very true—quite a photographic portrait; but it is difficult, if not impossible, to imagine such an one, whether as man or spirit, having the ability to distinguish clearly between truth and error, and to be anxious for the promotion of truth. Nevertheless, the Reformer's honesty shines forth even more clearly than if he had been strictly logical in his estimate of diabolical character.

On entering the spiritual world, all such dimness of vision as to the character of his ministering friends, we may well suppose, would pass away. We are not, indeed, left to conjecture merely in his case. A greater seer—Emanuel Swedenborg—to whom the spiritual world was, for the last twenty or thirty years of his earthly life, more real than the natural, says he had about one hundred interviews with Luther, whom he found in a state of advancement far beyond other of the Reformers, and that the Reformer told him an angel had tried to persuade him while on earth of the truth of what Swedenborg was discussing, viz., that love was greater than faith. He had in his own awkward way entertained angels unawares, and all mistakes made in the hour of darkness were forgotten amid the fulness of light and peace into which he had entered, because he loved and sought after the light. As in boyhood he ran from those who brought him bread, and said in his riper years, "Thus we often run away with terror from some angel of God who brings only blessings with him," so if in his manhood he ran from spiritual bread bringers, it was not so fast nor so far as to prevent the heavenly strength of the messengers from overtaking him. And when, the veil having been lifted by another messenger, whom in our hour of dimness we call Death, but whose true name is the Angel of the Resurrection, the scales fell from his eyes, he found in his supposed antagonist none other than his angelic teacher and guardian—

"Not a friend, a brother more."

THE CHURCH MILITANT.

I say, friend Burns, here's a pretty go! Have you insured your life? Here's the end of the world coming, in what our American cousins term "everlasting smash," at least so far as you and 15, Southampton Row are concerned. Have you heard of the war-whoop raised by the Christian minister, alias the head-bitter of the *Christian Spiritualist* (Heaven save the mark!), in the number issued this month? No; I am sure you have not, or there would have been an explosion in the next number of the *MEDIUM*.

Yes, it is a real fact; the Rev. Frederic Rowdy Young, the dear gentleman who prints scriptural mottoes at the head of his note-paper, has announced his intention of coming all the way from Swindon to 15, Southampton Row to punch his brother editor's head because he does

not express his opinions in the manner prescribed by the *Christian Spiritualist*. Listen to what our doughty champion has written, and you will then have the latest edition of Young's "Night Thoughts," evidently written under some dark and mysterious influence. After referring to some remarks of yours in the *MEDIUM* of January 3rd, Mr. Young goes on to say:—

"We unhesitatingly and indignantly deny the statement, which is a mean and gratuitous insult. If this is a fair specimen of the warfare to be waged by the Editor of the *MEDIUM* with those who are sometimes constrained to differ from him, we can only say that there may some day be 'a breach of the peace' committed at 15, Southampton Row, of a character far more striking than agreeable, and the legal consequences of which the Editor of the *Christian Spiritualist* will be quite prepared to bear. This is our only possible answer to an unprovoked and cowardly attack. When the Editor of the *MEDIUM* finds it possible to treat a brother Editor as one gentleman should treat another, we shall be prepared to give his remarks all possible attention, but never until then."

There, friend Burns, you can "put that in your pipe and smoke it"—but you don't smoke—well, then, it may afford "food for reflection," and that will result in a kind of literary chewing of the cud. You know you are apt sometimes, but only occasionally, to "hit out" a little yourself, and I don't wonder at it; but now I am glad you have at last met with a minister of the right sort—one belonging to the true Church militant—who will ex-pound his striking arguments against your hard northern head, though I very much doubt whether he'll get them inside. I only trust the assailant may not hurt his knuckles.

It is strange that there occurs a little episode in the same number of the *Christian Spiritualist*, which may possibly throw some light on the above matter. It is in the form of a little dramatic spirit-scene, in which the spirit of a well-educated Magdalene, having secured Mr. Young as a mouthpiece, vents her agony in verse; at the termination of the scene the reinstated minister thus moralises:—

"A woman's fall, from a state of chastity to a state of *unchastity*, is very often only an inverted and misdirected form of self-sacrifice; and self-sacrifice is in itself so noble a thing, that even when it takes wrong directions, it may contain within itself the elements of its own recovery to a right state."

Now, is it not possible that the reverend gentleman's proposed perilous adventure may, after all, be merely a kind of self-abnegation on his part? Following the example of his æsthetic Magdalene model, he resolves to sink, or sacrifice, for the time being, the office of the priest, and to rise into the dignity of the pugilist, for it is evident that he has two natures: the first surrounding him with a kind of aura of dove-like simplicity, which, in the silvery tones of the sanctuary, invites the carnal-minded man to come and partake of the feast of spiritual things provided in his conventicle; and the second, partaking more of the nature of the old Adam, or the Tom Sayers principle, prompting him to retaliate, with carnal weapons, on the man who dares to attack his prejudices. Well, never mind, friend Burns, don't be afraid; let us hope that this modern Saul of Tarsus, breathing out threatenings and slaughter, may, before he reaches your little Damascus, like his fiery prototype of old, become transformed into a milder medium, for the dissemination of ideas more in accordance with the spirit and character of that master whom he professes to serve.

GEORGE TOMMY.

Bristol, February 22nd, 1873.

[Though at all times we consider it to be our duty, whether pleasant or painful, to stand up for truth and right, yet a personal squabble is to us always distasteful. We certainly do not merit the epithet of coward flung at us by our contemporary, when we expose ourselves to the violence of a man several inches taller than ourself. Mr. Young, of the Free (Fight) Christian Church, has taught Spiritualists a useful lesson. When the apostolic Spiritualism became Christianised, it persecuted free thought and pure Spiritualism, and we find Christian Spiritualism threatening to do the same thing to-day. The moral is obvious.—Ed. M.]

A CRITICISM.

To the Editor.—Sir,—The letter signed "D." and endorsed by Mr. Guppy, is not—as my observation and recollection testify—a fair account of what took place at the seance in question. The impressions conveyed by it are misleading. M.A.

SPIRITUALISM AND PUBLIC OPINION.

To the Editor.—Sir,—In your issue of last week, at page 90, I find the following:—"A very stupid discussion on Spiritualism is appearing just now in *Public Opinion*. Will not some of our readers who have leisure let a little light on the combatants, as they seem to be lost in a wilderness of mere opinion?"

You may well, Mr. Editor, designate the discussion as stupid; but to show you how, in an unpopular discussion of this kind, stupidity and mere crude ignorant opinion would appear to be preferred to the hard logic of facts, I may say that about a month ago I wrote to the editor of *Public Opinion* recommending to inquire the "Hints for the Evidences of Spiritualism," by an M.P., and enclosing a copy of two letters which appeared in the *MEDIUM* some months ago—the one entitled "Rapid Development and Wonderful Manifestations," written by M. A.; the other headed "Cross and Crown.—Further Manifestations." These letters contained, as you, Mr. Editor, will remember, a most startling account of facts occurring under circumstances where no deceptive delusion could be possible; and yet, forsooth, because the matter had already appeared in print, the letters, together with my own short manuscript contribution, were rejected. And yet, Sir, the *raison d'être* of *Public Opinion* is the employment of matter that has already appeared in type. Truly this is straining at a gnat and swallowing a camel, and exhibits the fairness of the press in a very dubious light.—I am, Sir, your obedient servant,

STANHOPE T. SPEER, M.D.C.

[*Public Opinion* is composed almost entirely of extracts from other papers.—Ed. M.]

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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CONTENTS OF LAST No. OF "THE MEDIUM."

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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

FRIDAY, FEBRUARY 28, Seance by Mr. Morse, Trance-Medium, at 8 o'clock. Admission, 1s.

SATURDAY, MARCH 1, Seance by Mr. Herne, Medium for Physical Phenomena and Spirit-forms, at 8 o'clock. Admission, 5s.

SUNDAY, MARCH 2, Service at Cavendish Rooms, at 7 o'clock. Questions from the audience answered by Mr. J. Burns.

MONDAY, MARCH 3, Private Social Meeting of Mediums, at 7.30.

TUESDAY, MARCH 4, Madame Louise's Seance for the Spirit-faces, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, MARCH 5, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 6s.

THURSDAY, MARCH 6, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 28, 1873.

PROGRESS OF THE DIALECTICAL REPORT.

In continuing the list of subscribers to the cheap re-issue, we have chiefly to notice such applications as the following:—

I beg to suggest that you should open a list at the Institution for the names of those who would like to have single copies of the Dialectical Report on Spiritualism, and who may not be able to invest a pound in eight volumes. I shall be happy to send my 2s. 6d. in advance if you approve of the plan.

Our reply is that the book is cheap at 5s.; as Spiritual literature goes, it is notoriously cheap, and all who kindly favour us with their orders at that price, must be thankful for the privilege of getting such a good bargain. We allow a discount of 50 per cent. from that very moderate price as an inducement for Spiritualists to do all they can to extend the sale of the book. In doing so, we put all trade commissions and the cost of advertising in the purchaser's pocket, retaining only the merest trifle over cost price to pay for wear and tear. The extra price which we obtain for single copies is not much for the publicity we give the work, and the support of a staff to retail it. We think we have hit on quite a new and equitable scheme of bookselling, and we hope the Dialectical Report will not be the last instance of it. To those who desire to obtain a copy of the Report at 2s. 6d. we offer the following suggestions freely. Send to the Spiritual Institution for a subscription-form; and, having obtained it, place your name at the top of it for one or more copies, and straightway solicit all and sundry to go and do likewise. There is scarcely any Spiritualist but could get rid of eight or more copies if they only tried. If the work was engaged in universally, thousands of copies might be disposed of, and a grand work for Spiritualism effected. Even little boys and girls, if armed with a subscription-list, might prove most efficient commercial travellers in this new line of business. See how the churches press children and persuasive young ladies into their service to collect subscriptions for missions and other objects. Many who are not Spiritualists would take a copy if asked in a proper spirit, and these are just the kind of people whom we ought to secure as subscribers.

As it is, the work goes on cheerfully. A number of new names appear on the list this week, and Mr. Simkiss, Mr. Hawkes, Mr. Reedman, and some others add to their number. Till the work has been pretty thoroughly done, we do not want to go to press,

otherwise late comers would have to go unserved, as it might be difficult to get the concession renewed.

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In all 1,283 copies.

MARTIN LUTHER.

We desire to call particular attention to Mr. Farquhar's able paper, and the lessons which it teaches modern Reformers. We are, in the first place, reminded of the fact that the Christian Church, at the time of the Reformation, ignored the Bible. Can we therefore expect to find Christian dogmas and observances founded on Bible truth? Like Luther, Spiritualists are also ready to appeal to the Bible, and challenge discussion with Christian ministers founded thereon. They will not take up the offer, but mildly consign you to their place for lost souls, simply because they have not the power to be more offensive. The Archbishop of Canterbury exercises a wise discretion in such matters, for he never answers letters pointing out the defects in the established religion. Spiritualists go further than Luther, and refer the world, not to the Bible alone, but to the source whence the Bible was derived—the everlasting Word of God, which in all worlds and to all eternity speaks to and enlightens man. This is the stand which Spiritualists take, not with borrowed light, but

guided by rays direct from the Sun of Truth itself. Would that we had more Luthers in our midst, who, instead of gilding the truth with a lie to make it appear as another form of Churchal error, would boldly put truth and error in contrast, and leave the people to decide for themselves!

THE NEW PRINTING MACHINE.

We have many letters eliciting interest in this proposed engine for the diffusion of knowledge, and to gratify, or perhaps disappoint, our kind friends, we have to state that the necessary cash has not yet been forthcoming. One gentleman will advance £150 if another would do the same, after which we could find the balance of £460 in small sums. For the larger sums we would give the machine as security, and pay 5 per cent. till the whole was paid off in fifteen monthly instalments of £20 each. Thus the lenders would receive nearly £10 of interest each, and begin to have their money returned in one month. Will no one accept the offer? It is worth doing, as it amounts to 7½ per cent., and would be a great favour to us. We find some curious readings in the money barometer; the man whose sole wealth is his Saturday's pay, and can scarcely make ends meet, willingly gives his shilling or half-crown with all the enthusiasm of a philanthropist and the grace of a genuine patron of intellectual progress. The rather well-to-do man advances his £5 or £10 readily for an indefinite period, and without interest or compensation, and solely on our credit as receivers of the elevating truths of Spiritualism. The man of real means, and who could do something handsome and be none the worse for it, very seldom does anything at all, or is mighty particular in case he may lose a farthing of it in the glorious work of mental emancipation to the slaves of ignorance of moral degradation. We eagerly long for the sight of one really munificent and wealthy patron of our poor aura-fed Spiritualism. If such a patron would but come forward, his distinction would be inestimably intensified by his solitary position. Who bids for it?

WANTED—RECRUITS.

We are in need of more assistance at the Spiritual Institution, and for that purpose desire to meet with a youth who is willing to get on in the world, and make himself useful. If a young man can be found with a ready hand at the pen, some knowledge of shorthand, and desirous of improving himself, we would take some pains to add to his accomplishments, and pay him a fair salary for his labour. Apply to J. Burns, 15, Southampton Row, W.C.

THE QUARTA-CENTENARY OF SPIRITUALISM.

To the Editor.—Dear Sir,—Allow me in your columns to express a hope that the suggestion of your correspondent "Senex," in last week's MEDIUM, will be carried out by those who are competent to render such an undertaking a success. By success, I mean a result gratifying to veteran Spiritualists, as a graceful acknowledgment of their labours in the good cause, encouraging and instructive to those who are comparatively young in the faith, and significant to outsiders of the fact that Spiritualism, like other sciences, has its staunch champions, and earnest and active students, who are determined not to hide away their light in secret places. Why should we not hold up our heads a little higher before the world, and treat our faith in public with the honour and admiration we profess towards it amongst ourselves?—Yours, &c.,

New Wandsworth, Feb., 1873.

D. H. WILSON.

[We have only space to say that we shall be glad to afford all aid in our power to any demonstration connected with the twenty-fifth anniversary of our movement. We shall be glad to receive more letters on subject.—ED. M.]

A NUMBER of important communications, which came to hand rather late, are unavoidably postponed till next week.

MRS. BERRY desires us to announce that Mr. Herne, medium, will commence a series of seances at the Spiritual Institution, on Saturday evening (to-morrow) at eight o'clock. Admission 5s.

MR. THOMAS EVERITT, of London, will give a lecture-reading on Spiritualism, illustrated by "Extracts from my Diary," on Wednesday evening, at the Mechanics' Hall, Bishop Auckland.

THE *Glasgow Herald* gives great prominence to reports of Dr. Sexton's lectures, particularly the questions at the close, which were the most trashy and disorderly we ever heard of. The meetings broke up in considerable confusion, while the conduct of some of the audience on Sunday evening was simply disgraceful. It is probable that the *Herald* puts the proceedings in the most offensive form, for private letters speak of the Doctor's visit in terms of the highest praise. One correspondent says, "Everyone is delighted, and he will need to be back very soon. Reports appear in the various papers here, and also in the *Scotsman*. The hall was crowded on Sunday night at 6d. a head. Next time we will take a larger hall, and reduce the price of admission." We have received another report, which will appear next week.

WHILE bound to give Mrs. Butterfield credit for her address at Kingston, the *Surrey Advertiser* reports the meeting in a style of language which scarcely entitles the user of it to the epithet of gentleman. It is a short-sighted superstition which prompts newspaper reporters to imagine that they bespatter Spiritualism when they merely immerse themselves in low vulgarity. "The Ranger," who writes a "county letter," is so mentally facile that he either does not know or does not care whether he adheres to truth or not. He says, "A coloured gentleman exposed the spiritual mediums" at Mrs. Butterfield's meeting, and that the "plan adopted was very successful," but he neither tells what the exposure was, nor the means used. We can enlighten him. The "coloured gentleman" professed to be able to speak several languages, and thought the spirits ought to be equally clever. Mr. Ashman, who was chairman, challenged the sable philologist to prove to him that he could speak any language but English. "Darkey" started off in what purported to be a foreign language, when Mr. Ashman humorously stopped him, saying, "I don't understand any language but English; how, then, can you prove to me that you are speaking any language at all just now?" The audience dispersed, convulsed with laughter at the "coloured gentleman's" expense.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mr. J. Burns will answer questions from the audience.

Charles Voysey, at St. George's Hall, Langham Place, Regent Street, at 11.

Sunday Lecture Society, St. George's Hall, at 4. A. Elley Finch, Esq., on "The Pursuit of Truth; as exemplified in the Principles of Evidence—Theological, Scientific, and Judicial."

Sunday Evenings for the People, St. George's Hall, at 7. A lecture by R. A. Proctor, Esq., on "Recent Astronomical Discoveries," illustrated by diagrams, followed by Mozart's "Twelfth Mass."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "The Rights of Conscience in Connection with Education."

DR. SEXTON'S APPOINTMENTS.

Newcastle-upon-Tyne, Sunday, March 2nd:—

Afternoon—"The Philosophy of Trance—Natural, Mesmeric, and Spiritual."

Evening—"The Relation of Spiritualism to Science, Progress, and Human Happiness."

Monday evening, March 3rd.—"Theories Invented to Account for and Explain Spiritual Phenomena."

Heckmondwike, Dewsbury, Mirfield, and district, following week.

All communications to be made to Dr. Sexton, 17, Trafalgar Road Old Kent Road, London, S.E.

LIVERPOOL SUNDAY SERVICES.—Sunday, March 2nd, Mr. J. J. Morse Sunday, March 9th, Mr. J. Burns.

QUESTIONS will be answered by Mr. Burns at the Cavendish Rooms on Sunday evening. Spiritualists and investigators should have a number of practical questions prepared, and inquirers should be induced to attend.

MR. AND MRS. HOLMES have announced a seance, for Spiritualists only, on Saturday evenings. It is anticipated that under more perfect conditions something very good might be received, as has already been the case in circles constituted of congenial elements.

MR. FRANK HERNE, medium, lately associated with Mr. Williams, desires us to announce that he is open to engagements to hold seances at the residences of investigators. Terms, two guineas for a seance. He may be addressed at 15, Southampton Row, W.C.

MR. WALLACE, missionary medium, has held a circle daily at York, and is now at 15, Ramsden Street, Huddersfield. He then goes to Preston, Manchester, and Liverpool. Those who desire practical instruction in these districts should make application to Mr. Wallace without delay.

A CORRESPONDENT of *Public Opinion* makes the following statement:—"Spiritualism is such a recognised fact in Paris that there are large commercial houses where no *employés* but Spiritualists are received, the conviction of the proprietors of those houses being that believers in Spiritualism are not likely to be dishonest men." The correspondence in last week's *Public Opinion* is more interesting. We observe a valuable letter from one of our frequent contributors.

MR. CLARKSON writes:—"I am glad to tell you that the medicine Mrs. Dickinson sent me three weeks ago has done me a power of good. I can now take more food, and digest it with less difficulty, than for the last twelve months. I also feel stronger, and have a better flow of spirits; and by persevering with the medicine for a few months, I believe a permanent cure will be effected." We have known Mr. Clarkson for many years, and are aware that his case is one of the most obstinate description. Mr. Clarkson has suffered very much on account of the Compulsory Vaccination Laws. Mrs. Dickinson generously extended her aid gratuitously.

To the Editor.—Sir,—I send you an idea with respect to reincarnation. It is extraordinary that it should be so common a doctrine in Roman Catholic nations, and so generally negatived among Protestant nations. Can it be that there is so much in Spiritualism that resembles purgatory in its true sense, the cleansing process? The doctrine of reincarnation is denied to Spiritualists in contradistinction to Spiritists, on the ground of one step at a time. One of Mrs. Conant's Irish spirits, in America, began his speech with, "This is what they call purgatory, I suppose?"

W. R. T.

[We would understand it, that the state in which the spirit habitually existed was "purgatory," according to his idea, and not the coming back to earth.—ED. M.]

REINCARNATION.—To the Editor.—Sir,—Having read the paper, in the last *Human Nature*, by Miss Blackwell, "On the Doctrine of Reincarnation," I took an opportunity to inquire of spirits accustomed to be present at our sittings what they thought of the doctrine, and was told that, in their belief, it originated either with mistaken or deceptive spirits. I also put a question respecting that doctrine to the lofty and very ancient Hindu spirit so often speaking through Mr. Cogman, and was given to understand that, in his view, the doctrine originated with persons naturally clairvoyante, who in earth-life had their spirits introduced into other spheres; and the impressions given to them of other scenes, when arising in their memory on after occasions, impressed them with the belief that they must have lived upon earth before. When we remember how very usual it is for departed spirits who entered the spirit-life in low conditions to speak of their progressed and progressing conditions in the spheres, there does not appear a necessity for a reincarnation into earth-life to supply them with this spirit of progression. Concerning punishment, it may be observed, the Infinite Good attaches punishment or suffering as the accompaniment of wrongdoing, as mercifully designed to bring about reformation of state; not that he punishes for the sake of inflicting punishment. Doubtless John the Baptist was much controlled in his actions by the spirit of Elias, not that he was a reincarnation of Elias, for it is after his decease the spirit of Elias (not John) appears with Moses on the mount to Jesus. If a spirit has various reincarnations, partaking of various lives, by which name should the spirit be known? Miss Blackwell is to be esteemed as an able and excellent lady.—Yours, &c., B. T.—Feb. 11, 1873.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

February 21st.

MR. MORSE'S SEANCE.

A number of questions were answered by the guide of the medium, amongst which was the following:—

Q. Can you give us some explanation of the condition called inner breathing, or inspiration?—A. It is a peculiar physiological condition brought about by the infusion of spiritual ether into the inner fluids of the medium. This, to a certain extent, subverts the normal physical processes; the outward activity nearly ceases, and life is sustained by the spiritual or inner action, which creates a state of dependence on spiritual sources and the enjoyment of pleasurable sensations peculiar to the spiritual state of existence. This condition is favourable to the reception of spiritual truth, and spirits can confer spiritual vision or inspiration without closing the external senses. To be produced successfully, this state demands a perfect condition of bodily health. It is a pernicious error to suppose that physical debility is a necessary concomitant of mediumship. Man's soul is endowed with powers which relate him to all the facts and principles of nature, and it is through the reciprocity of his organs that this can be effected. When bodily conditions favour it, the soul is as it were lifted up, and can control the bodily powers in a superior manner. The study of man's natural powers is too much neglected, and spirits are expected to do for men that which they can only do for themselves.

THE "STROLLING PLAYER."

In a long and humorous conversation, this spirit alluded to the "soft impeachment" of his "horticultural friend" (Mr. Gardner), who he thought was calling "sour grapes." The spirit then remarked, "If my horticultural friend has been fooled by some spirit calling himself the 'Strolling Player,' then no wonder that he feels rather touchy over it. When I control other mediums I shall allow no mistake to be made about it. That my power should be taken from me by higher spirits for not admitting that which is not true, I regard as 'bosh.' No one can take my personality from me. Every tub stands on its own bottom." It is not at all creditable to the heart or intellect of my horticultural friend to try to depreciate a brother immortal in the eyes of the world. As for me and my character, much of my public life is before the world, and I can afford to let it speak for itself. If my utterances can be shown to be contrary to reason, justice, and morality, then pitch into them. I do not intend to go about the country repeating the epitaph, 'Here lies the defunct name of "Strolling Player."' As for the respectability of the thing, 'disreputable is, who disreputable acts.' I believe in doing good, and in the supreme authority of the individual over his own actions. If my earthly life was known to my critic, and compared with his, the balance might be in my favour. I was not all the time a 'Strolling Player,' but it pleases me at present to be known as such. To conclude, allow me to express my astonishment that a man so 'respectable' as my horticultural friend should stain paper in a double sense with that which is so unworthy of such high respectability."

ROBERT BELL.

At the close of the seance the medium was quietly controlled by a strange spirit. As the influence came on the medium put his right hand to his head, and turned slightly round towards the chairman, and spoke with great difficulty: "Oh,—I—don't know hardly—how to do this. Spirit tells me—to say who I am.—I'm only a little fellow;—he's telling me—my name is Robert Bell, five years of age. I left papa last November—Rev. Alexander Bell, Ashton Bank, Ashton, Preston. (What were you ill with?) My head was bad. Oh, I can't say any more."

Spirits on returning through a medium always experience the pains they suffered in earth-life, but in the spiritual state they are released from such difficulties. This spirit in communicating seemed to be assisted by another. The communication was given with such effort that it would not be strange if inaccuracies are to be found in it.

A SEANCE WITH SPIRITUALISTS ONLY.

To the Editor.—Sir.—Will you kindly afford me space in your columns to give a brief account of a seance in Lamb's Conduit Street on Saturday last, the 22nd, at which I was present? The circle was composed of Spiritualists only, fifteen ladies and gentlemen, two of the latter members of the Dialectical Society. The medium, Mr. Williams, alone. We naturally suggested that, being ourselves quite satisfied with the genuineness of this gentleman's mediumship, we would gladly dispense with tests, but Mr. Williams insisted upon their rigorous appliance. After being seated for a few minutes, the large iron welded ring, which had been lying on the table, was found upon a gentleman's arm, although he had hold of the medium's hand. Some spirit-lights floated about, and one small luminous globe, which we were afterwards told was "Kater," but as she is trying some new experiments she did not show herself. After a little time the heavy armchair, which stands at the side of the fireplace, began to creak and move about the room, and was suddenly lifted noiselessly upon the table, all hands being held. Mr. Williams then, according to the description of those next to him, seemed shot up from his chair, and upon a light being struck was found entranced, and seated in the large armchair upon the table. He soon recovered consciousness, and we were all, as usual, saluted, receiving taps of recognition from "John King," who asked us if we should like to see him. This, of course, was responded to in the affirmative, and after a break Mr. Williams entered the cabinet, which was well searched, not for the satisfaction of those present, but for "outsiders." Mr. Williams was then bound with ropes to his chair, the wrists being firmly secured. This tying, however, did not seem to satisfy "Peter," who had been amusing us for a long time with his peculiar expressions and smart repartee, as he quickly untied the medium, and threw the rope out of one of the aper-

tures at the sitters, desiring those present to tie Mr. Williams more securely. This done, he told us his Boss—the familiar name "John King"—allows "Peter" to apply to him, although in his presence the latter somewhat stands in awe—was getting ready. We asked "Peter" to show his hands, which he did repeatedly, although he said he could not show his face. The amusing conversation and witty rejoinders of "Peter" are so familiar to the frequenters of the seances at Lamb's Conduit Street, that I will not weary by a repetition of them. After pronouncing himself satisfied this time with the tying of the medium, whom he put to sleep in his own fashion by several audible knocks on the head with the tube, the curtain of the aperture was slowly drawn aside, and the majestic head and shoulders of Sir Henry de Morgan, alias "John King," appeared. On his head was the usual turban, his eyes were glistening, his face serene, and his lips moved, whilst he called me up first and shook hands warmly, giving me a message for my son. He then closed the curtain over the aperture, and repeated the process seven or eight times, at each appearance calling up one of the company, until he had greeted each by a warm shake of the hand and some friendly words, telling one gentleman that his two sons were mediums, but that they were not to sit often, and never with strangers. To one lady he uttered the words "God's truth." One lady was evidently alarmed, but at length overcame the feeling upon "John King's" repeated request that she should approach him. "John King" then informed us that three or four other faces had been preparing, but were unable to show themselves, as the medium was not quite "the thing," he having experienced some little annoyance previous to the seance. "John King" then bowed several times, wishing us all, as usual, a hearty "Good-night."

To Spiritualists this account will no doubt appear very trite; but I give it as a test of Mr. Williams's unaided mediumship. The gentleman who sat next to me, and whose name I am sure he would not object to give, told me that he was a member of the Dialectical Society, and that he had entered on the subject with a determination to do what he could to expose the humbug and delusion of the whole matter, and had ended the investigation by becoming a confirmed Spiritualist. I enclose my name and address.—Yours truly, C. F.

TESTS.

(Mrs. Olive's Seance, February 20th. Spirit-guide, "Marie Stuart.")

"Sunshine" began by telling a lady she had a message to her from her spirit-mother, which she delivered, at the same time describing the mother's personal appearance. She then addressed herself to another lady, and told her that her husband was trying for spirit-photographs, and that he was not to be discouraged, for that he would get them. The lady was much surprised at "Sunshine's" knowing about the matter at all. "Sunshine" then described some of the personal peculiarities of a gentleman, to the evident amusement of his wife. She then encouraged a youth to sit for physical mediumship, described to the recognition of another gentleman the spirit of his sister standing by him, and finished by correctly describing the seat and nature of the disease from which the wife of a third gentleman was suffering. This last was a clairvoyant description, as the wife was at home. "Hambro" followed, and talked away in his jovial manner for about a quarter of an hour, apparently to the great amusement of the circle. "Dr. Forbes" came next, and placed his medical experience at the disposal of those present. A gentleman requested a diagnosis of his wife, and the lady, at the doctor's request, sat immediately in front of him. He then gave a lucid account of the condition of the organs of the chest, explained to what symptoms of disease that condition would give rise, and concluded by minute directions as to diet, &c., for restoration to perfect health. When the doctor concluded his description of his patient's condition, she remarked, "Well, you appear to know the state of my health very well." After much general conversation on medical matters, and a little kindly advice of some kind or other to every one, the doctor said "Good-night," and the seance concluded.

EXTRAORDINARY MANIFESTATIONS AT MR. FAWCETT'S CIRCLE, BISHOP AUCKLAND.

DIRECT SPIRIT-VOICES, FIRE AND RING TESTS.

DEAR SIR.—On Thursday night last the manifestations at this circle were of a most interesting kind. Passing over the earlier portion of the seance, during which the medium was tied and untied several times by the unseen power, I will proceed with the one instance of this kind of manifestation, whereby the clearest and most incontestable proof was afforded that spirits really do these things, and that the charges of trickery are entirely unfounded.

The medium, Miss Annie Fawcett, being seated near the table on one side of the room, and on which were placed a tambourine, a hand-bell, and a paper speaking-tube, the sitters, consisting of some twelve persons, formed a semi-circle round the room, which is about 13ft. or 14ft. square. Mr. John Watson and myself then proceeded to tie the medium to her chair with a strong rope. This we did in the most secure and careful manner; and to entirely preclude the possibility of deception, fastened the ends of the rope at the back of the chair with peculiar knots easily recognisable, the medium's hands being pinioned in front. This done, all being seated, and each one holding his neighbour's hand and touching his neighbour's foot, the light was extinguished, when immediately the various instruments were heard moving, the tambourine being beaten, the bell rung, the paper tube carried up in the air and struck on the wall high up behind the medium. A light being called for, the medium was found seated and tied exactly as before. Everyone being under strict surveillance, the natural question is, who produced the manifestations?

The light being extinguished, the paper tube was again taken up into mid-air, and a faint voice was heard speaking through it. In a few moments this voice became stronger, and, being questioned, stated that it was "Peter," a spirit, and that he, with others, was the cause of the manifestations. "Jenneretta" and a spirit named "Metcalfe," also spoke in this same direct manner; and lastly, a spirit who gave the name of "Dauber," and stated that he was the son of "Dibber," whose manifestations at Mr. Guppy's circle were recently recorded in your pages. "Dauber's" voice is loud and strong, but he is kindly will-

and promised to produce physical manifestations which will "astonish the natives."

The medium, who had all this time remained securely tied, was now untied by these spirits, and although as many as a dozen difficult knots had to be loosed, in about three minutes she was set free, and the rope hung across the room.

In addition to these manifestations, during the past week Miss Fawcitt has been the medium for the ring-test, Mr. Mitchell, on whose arm an iron ring was placed, bearing witness that it was done under strictly test conditions.

Mrs. Fawcitt also relates that on Saturday evening last, Mr. Meek, the trance-medium, during a casual visit at her house, was entranced by the spirits, and performed before the eyes of herself, Mr. Robert Robson, and others, what is called the fire-test; that is, he walked to the fireplace, and, removing the hot coals from the top, took up in his bare hands a red-hot lump of coal from the very centre of the fire, carried it round the room for quite a minute and a half, then replaced it in the grate, his hands being entirely unharmed by the operation. The spirits through him say that this is simply a chemical experiment, and when the conditions are present can be done without the least danger. They naively asked if there was not an ancient story of "Three Hebrew children and a fiery furnace."

Kindly chronicle these things in your next issue, and oblige, yours faithfully,

N. KILBURN, JUN.

February 22, 1873.

[We have received communications from other correspondents respecting doings at this circle, which we hope to find space for next week.—Eo. M.]

MORE EXTRAORDINARY PHENOMENA.

To the Editor.—Dear Sir,—I hope you will be able to find room for a short account of a very successful seance held at Madame Louise's on Friday evening, 21st inst. We had, in the first place, a dark seance. There had been some delay about beginning, and the spirits were evidently tired of waiting, for the very instant the candle was put out the guitar was snatched from the table and began thrumming all over the room, accompanied by the violin. Shortly "Dick's" voice was heard addressing different members of the company by name, whilst he banged them with the guitar. I forgot to mention that Mr. Stocton (Madame Louise's son) had been very securely tied at the beginning of the seance, and in a short time the rope was heard to fall at the other side of the room. The candle was relighted, and Mr. Stocton exhibited his wrists painfully marked by the cord. A lady present had mentally requested the spirits to give this test. Darkness being again made visible, Mr. Holmes, who was present, had his waistcoat removed from under his coat (his hands being grasped meantime), which most essential garment was thrown into a lady's lap, the watch hanging in the fob. The astonished look of the gentleman upon seeing what had happened was ludicrous in the extreme. The light being again put out, his coat was removed. As he seemed to think it advisable not to sit under the same conditions any longer, young Stocton took his place, his hands also being securely held. In a few seconds his waistcoat was thrown across my shoulder, and his coat in the lap of a gentleman beside me. Upon beginning again, we had guitar-thrummings as usual; and "Dick," when questioned as to further tests, replied, "We are saving all our power for the faces." The necessary arrangements being made, the first to present himself was the "Emperor Napoleon." It was an excellent likeness. The obliging Emperor advanced his face well through the aperture when requested, and bowed to our questions. The next was "Mary Queen of Scots," looking very like the old portraits. There were several others, one being the face of a relative of mine, of whose departure to the "Summer Land" I was ignorant until informed of it through Mr. Stocton's clairvoyance.

Madame Louise's arrangements for the faces are of so simple a character that no one, with a grain of common sense, could suspect imposture, and she and her son display mediumistic powers of so high a character, that I am sure it has only to be known to gain them large audiences; whilst, from their pleasant, obliging manners, they cannot fail to give satisfaction, whether in private or in public. G. W.

FRUIT MANIFESTATIONS AT NEWCASTLE.

To the Editor.—Dear Sir,—I beg to draw the attention of our Spiritualistic friends to a seance held at my house on the 12th instant. Having challenged the scientific world to prove and expose the so-called delusions of Modern Spiritualism, a number of gentlemen, including medical and classical students, met us for that purpose. The reporter of the *Chronicle* was also invited, numbering in all about thirty ladies and gentlemen.

I must also state that the sceptical portion of the company behaved with due decorum, but the sympathetic mediums appeared to be greatly affected by some antagonistic influence. Nevertheless, after singing a few verses, which no doubt caused greater harmony of mind, a beautiful basket, containing five small oranges, a bunch of delicious grapes, and two small bouquets of Chinese primroses, was laid upon the table. Mr. Wight, the medium, immediately wrote down that it was for Mrs. Stubbs, except one of the bouquets, which was for Mrs. Wight. The present indeed came at a suitable time, as Mrs. Stubbs was confined to bed, and needed such things. The controlling spirit was "Lady Bella Donkin," who stated they were brought from New South Wales. Afterwards, my wife's Bible and a compass were brought from the next room, the seance-room door being locked. We were told to ask for another test, and we requested the Bible and compass to be taken back again. The Bible was taken away, but not the compass, and an Italian dictionary was placed in its stead. Although I am not one of those orthodox Christians, yet I looked upon the production of the Bible and compass as being most emblematical; showing, without a doubt, the most useful and correct chart we could have to guide us safely over the troubled waves of life. The Italian dictionary replacing the Bible, perhaps indicated that we could not understand the spirit-language. The seance was interesting, and appeared to me a great success. I am sorry that it was not so to all, for many doubted the genuineness of the manifestations, and appeared to

think there was fraud and trickery at work. The basket containing the fruit was quite new, so I gave myself the trouble of visiting all the basket makers to see if one like it had been recently sold, but quite the contrary, they had never seen such a made basket, and had nothing of the kind. But it is my opinion when people are dubious they can always find, especially at spiritual seances, abundant room to doubt. Trusting to our own honesty, and the honesty of our friends, we had not subjected ourselves to examination; this was indeed a pity, as it would have removed all doubt. But Providence appears to try our faith.—I am, Sir, yours, &c.,

JOHN STUBBS.

5, Denmark Street, Gateshead, February 17, 1873.

SPIRIT-FACES AT MRS. BASSETT'S SEANCE.

DEAR SIR,—The last of a series of seances given by Mrs. Bassett at Mr. Cogman's Institution, 15, St. Peter's Road, Mile End, was held on Tuesday evening, February 18. The room was crowded to excess, so that some visitors could not obtain admission. The seance was a most interesting one, inasmuch as it had been announced that spirit-faces were to appear for the first time at this place under Mrs. Bassett's mediumship. Before the light was extinguished, a proposition was made that the medium should undergo an examination by some ladies present (strangers to the medium). To this Mrs. Bassett readily assented. All the sitters now joined hands, and the light was extinguished. Almost immediately the voice of the spirit "James" was heard addressing his more familiar acquaintances. He was congenial with all questioners, and answered them, as he said, to the best of his ability. Two other voices were heard during the early part of the seance. At the close of the first part Mrs. Bassett entered the cabinet, which had previously been examined by a stranger present. There soon appeared at the aperture what seemed to be the face of an elderly female, followed by two others of the same type, but with a different arrangement of the hood or head-dress. An arm (which, for its natural appearance, might have been taken for the medium's own) was extended full-length from the opening. The door was almost instantly opened after the appearance of the arm, and the medium was found sitting partially entranced, and her dress undisturbed. This ended the seance.

If I may be permitted, I would remark that this was the first time I have had the pleasure of sitting with Mrs. Bassett, and, whilst a believer in the truths of the spiritual philosophy, I feel that I am not bound to believe in any phenomena or creed unless it will bear the strictest analysis of my own reason. I must confess that after all my analytical sittings and comparisons, I am bound to admit the genuineness of Mrs. Bassett's mediumship, and that she is an honest agent of spiritual revelation.—I am, dear Sir, yours truly,

S. GOSS.

February 20, 1873.

A FEW LINES IN REPLY TO H. G. A. ON "FANCIES AND FALLACIES ABOUT SPIRIT AND FORCE."

From the "National Reformer."

SIR,—I have never seen so complete an illustration of "Fancies and Fallacies about Spirit and Force." While the author of the above paper deals with facts as to the conditions under which what is called force manifests itself, he steers clear of both "fancies" and "fallacies," but when he begins to tell us what spirit and force are, he then deals in nothing but fancies, and some very gross fallacies.

He says, "what is called spirit is merely an essence or rare and subtle condition of matter; and force is simply the special potential ability, or the substance having such potential ability." I beg for a little light here. If spirit is an essence of matter, how is it that it obeys a set of laws exclusively its own, laws which matter as we know it never does obey? And what reason can be given that spirit is an essence of matter, as intelligence is a property of spirit, and must exist in order that the conditions upon which form and change depend may take place? Next, what is meant by telling us that force is "potential ability"?

I deny completely the existence of any such quality as "potential ability" existing in matter. Professor Tyndall was right when he expressed "energy" to be a better term than force, because energy implies will in action, or mind considered as a quantity in the calculation. "But," says H. G. A., "all we require is the clear discernment that force and motion are material conditions, and not things in themselves, whether potentially or dynamically considered."

Is it not evident that force and motion are material manifestations of mind governing the conditions necessary to such manifestations?

Then follows some clear and evident truth about the law of all action being mechanical. Then follows again some more fancies about the ability of gunpowder to explode. What ability has gunpowder to explode? No more than a snowball. In both cases heat will convert them into something else. In one case affinity is feeble and easily changed; in the other case it is more strong and more slow of change; but the powder and the snowball would be so to all eternity for any ability they had in themselves to change. But if gunpowder is caused to explode, says H. G. A., in effect we have the force of sound, of light and heat. No doubt there would be the transmission of motion in air and ether, but how that would produce sound without a mind to perceive and be conscious of the perception, and light has no existence out of mind, and so of heat; the conditions on which they depend have their objective existence; but as we understand sound, light, and heat, they are sensations of the mind. "In the making of gunpowder there was nothing superadded." Yes, there was superadded a set of new conditions, upon which the "chemical interrelations" depended, such new conditions in turn depending upon knowledge, it being an exclusive property of mind or spirit. The concluding sentences by H. G. A. are true with the exception of the last—"And this brings us to the sense of the positive excluding chance, and to the conception of a necessity in nature." I would say, the sense of intelligence excluding chance, and the conception of mind or spirit as the only force in nature.

JOHN BEATTIE.

Mrs. DICKINSON has removed farther west. Her address is now 23, Duke Street, Manchester Square, W. We understand Mrs. Dickinson is very much engaged, chiefly with West-End patients.

EAST LONDON SPIRITUALISTS' ASSOCIATION.

A society with the above name is in process of formation at the East End of London. Mr. Morse, secretary *pro tem.*, having received upwards of twenty names of intending members. A general meeting of the members will be held at Mrs. Main's, 321, Bethnal Green Road, E., on Wednesday, March 12th, 1873, at 7.30 p.m. Spiritualists resident in the above district, desirous of becoming members, are invited to be present. The subscription will be 2s. per quarter, payable in advance. The business upon the above date will be the election of a committee and the appointment of officers. All communications to be addressed to the secretary, Mr. J. J. Morse, 76, Usher Road, Bow, E.

THE *Exchange* of Middlesbrough has an adroit way of advocating Spiritualism. The editor commences a long article, chiefly borrowed from the *Times* number of the MEDIUM, by abusing Mr. Massey, and then coolly insults his orthodox readers by retailing in a most offensive form the poet's leading heresies. Spiritualism proper then comes in for detraction, but only that the editor may thereby take the opportunity to tell his awe-struck readers all about it, concluding by copying almost entire our "rules for the spirit-circle." If the *Exchange* editor had the genius to be a poet, or the author of one heretical idea, and had the straight-forwardness to speak of truth candidly and openly, we should consider him far on the road to being a Spiritualist.

SPIRITUALISM has come as a godsend to the Secularist spouters, who have worn almost every eligible topic threadbare, and have therefore clutched at a new theme with avidity. To engage in the new enterprise requires no mental stock-in-trade, at least none is exhibited in their performances. The less they know about the subject, the more glibly and unscrupulously can they descant upon it. Mr. Reddalls, whose wonderful oratorical powers were fitly discussed by Mr. Houghton in a recent letter to the MEDIUM, is to enlighten the shades of Heckmondwike on Sunday. The bill announcing his advent is luminous with red and black ink. We urge Spiritualists to attend and use every endeavour to get a full meeting for Mr. Reddalls, and the public will think all the better of the truth from having been forced to swallow so much of its opposite.

THE *Courier* reports Mr. Bassett's debate at the Workman's Hall, Stratford, and contains two letters in support of Spiritualism. S. G. in his letter remarks:—"For eighteen hundred years the Bible has taught mankind that there are certain spiritual gifts inherent in man's nature, and of which he is instructed not to be ignorant. I can understand the mind that repudiates both Spiritualism and the Bible-teachings together, but I cannot comprehend how a man can believe the Bible, and at the same time repudiate that which the Bible teaches. From my childhood I have been taught to believe in the Bible as a record of Divine truth, and now in my riper years I find Spiritualism, with its confirmatory evidence, practically demonstrating to the world of humanity the truth of that which all classes of Christians have professedly believed for so many centuries. But, to be brief, my position is this: I accept the Bible-teachings as truth, and if the Bible-teachings be true, Spiritualism is true also; but if Spiritualism be false, then I say with sorrow, the Bible-teaching must be a fatal delusion and a dangerous snare."

THE *Halifax Guardian* published a letter from "Frederic Wood, Christ's College, Cambridge," who seems to have been home to see his friends, had visited a seance, and wanted to show off in the local papers. He gave some puerile statements and comments, which were followed in another issue by a letter from A. D. Wilson, who characterises the previous writer's letter; and in speaking of the medium called in question, Mr. Wilson says:—"I assure you that his integrity is too well known to be saddled with an imputation of deceit, and would scorn to condescend to such an unprincipled and deceitful mode of procedure as characterised your correspondent, who affected a lie in an indirect manner to accomplish his ignoble purposes." The youthful student had asked for the spirit of his mother—not once, but repeatedly—knowing well that she was in the flesh at home. If some spirit made of the same kind of moral stuff as himself paid him in his own coin, he can't complain. Mr. Wilson shows that he misrepresented the facts in numerous instances, for which delinquency he received a well-merited rebuke. It would be an interesting occupation to follow the youthful student till he assumes the "cure of souls." But can a truthful man teach and live on a false system?

SPIRITUALISM AT THE BRISTOL SECULAR SOCIETY.—Last Sunday we were agreeably surprised to find our large hall full to overflowing by an intelligent and attentive audience, to hear Mr. J. Beattie lecture on "Modern Spiritualism." The first note Mr. Beattie spoke from was the law of reason. He gave great prominence to the difficulty of having the mind so cultured as that the intellect and the intuition of reason should be free from the control and domination of the emotions. He was next careful to define what he called our form of thought, plainly showing that all search for truth must be within the grasp of our thinking power, and that the form of our thought forced us to certain conclusions relative to the law of causality and other fundamental conceptions. He brought forward the theory of matter and spirit as being different substances, each obeying a distinctive and different set of laws. Here he spoke some time on the doctrine of force, using the idea of mind as the only true type of all force, exhibiting will as the highest property of mind, and upon which our moral sense depended. After a passing allusion to Spinoza's doctrine of infinite substance, he came to the subject of man as a spiritual being, and the persistence of life under given conditions. He took but little time in the description of modern manifestations, but spoke of their rationality, then of the different theories of accounting for them, and asserted that the only theory that covered all the phenomena was the spiritual one. There was a well-conducted debate afterwards, which, by the wish of a large audience, was adjourned until next Sunday, when it will be opened by Mr. Rogers. Mr. Beattie seemed carefully to shut out all room for discussion on the old questions of first cause and the creation of things, &c., and with much shrewdness strictly confined himself to the present phenomena of things, and what he conceived to be their immediate causes.—J. Lucas, Sec.—*National Reformer*.

VACCINATION A PREDISPOSING CAUSE OF SMALL-POX.

To the Editor of The Paddington Times.

SIR,—I have long been of opinion that small-pox is now kept alive in this country by the practice of vaccination in the same way as it was formerly propagated by the equally absurd and unnatural operation of inoculation. It will not appear surprising that such should be the case if we reflect on the statement repeatedly made by Jenner himself, that cow-pox and small-pox are only diverse manifestations of one and the same disease. The practice of the medical profession of the present day is in reality not vaccination but variolation; consequently every child subjected to the influence of this so-called vaccination has the seeds of small-pox implanted in its blood, which only await the co-operation of those atmospheric and telluric influences, which prevail in epidemic seasons, to ripen into genuine small-pox. I may be wrong, but if I am I do so in very good company, as the following extract from a work just published by Churchill will show. The writer is Mr. Robert H. Bakewell, M.D., late Medical Officer of Health and Vaccinator-General for the Colony of Trinidad:—

"I fear that in some instances wholesale vaccinations and re-vaccinations at the commencement of an epidemic have spread small-pox among those who remained unvaccinated. At least, it happened, curiously enough, that in the best vaccinated districts in Trinidad there was the most small-pox."

"One gentleman—Mr. Robert Knaggs—reported that his district of the town was so well vaccinated in the house-to-house vaccination, that an epidemic is impossible. A few weeks afterwards he had to resign that very district, because the number of cases of small-pox was so large that he was unable to attend on them. A very out-of-the-way district in a distant part of the island was entirely free from small-pox until an energetic vaccinator, newly appointed, vaccinated upwards of a hundred in the course of a few weeks. Small-pox then broke out. Certainly small-pox spread with amazing rapidity in Port of Spain after the house-to-house vaccination had been a short time in operation."—I am, Sir, yours truly,

Wm. Youss.

January 28th, 1873.

AN INQUIRY FROM EGYPT.

To the Editor.—Dear Sir,—A few weeks ago I took the liberty of writing to you, asking for a little information relative to our experiences in the investigation of Spiritualism, and I am certain that you would have answered the letter but for the many engagements you have to occupy your time, or possibly my letter may have been mislaid; at any rate, I will venture to ask you the question again, trusting to your kindness to notice it.

The subject of Spiritualism was introduced to me by a gentleman who is known, probably, to you as D. K. C. Now, like many others, at first I was very strongly opposed to it; but, being persuaded to investigate the matter, a friend, my wife, and I sat at the table, and, after two or three sittings, we had manifestations. I need not enter into details as to the progress we made, as all this is so familiar to you; but what to us is so extraordinary is, that after many months of successful and progressive meetings, the manifestation suddenly ceased, and for a long time we have not had the slightest manifestation, not even a movement of the table, though the conditions, so far as we can understand, have been exactly the same. We had messages truthfully spelt out by means of the tipping of the table; we had also messages rapped out upon the table, with and without the contact of our hands with the table. Some of these messages were exceedingly good. A spirit, who called herself "Sarah Wightman," and who said she had communicated with her friends through the mediumship of Miss or Mrs. Hudson, of London, gave us the following at different times:—"I have often heard it said, and I think it an excellent remark, that 'The man who throws the whole of his plans into the current of Divine Providence, shall never want room to float his hull;' and 'The sweetest earthly music, and that which penetrates the farthest into heaven, is the beating of a loving heart;' again, 'Kindness is the music of goodwill to man, and upon this harp the smallest fingers can play heaven's sweetest notes.'" I give you these, Sir, as specimens of the communications we used to get. Now, these sentences to us are quite new; we never remember to have seen them in our reading, and I, for one, firmly believe they originated with our spirit-friend "Sarah." Another friend of ours, "Edward Johnson," of Thetford, Norfolk, farmer—so he gave us his address (when in the flesh)—rapped out the following, and this without our hands or any part of our clothing touching the table:—"When you see a man with a good deal of religion in his shop-window, you may be pretty sure that he has not got much stock inside." Now, Sir, all this has suddenly ceased, and we have not the slightest manifestation of any kind; if you can throw any light upon this, you would greatly oblige.

Alexandria, Egypt, February 9th, 1873.

AN INQUIRY.

[We publish this letter to elicit experiences and opinions from our friends. The case might be brought before the spirits at a number of circles, and the replies sent to us. It might prove a useful and instructive exercise.—Ed. M.]

WE HAVE been gratified to learn that a goodly audience assembled to hear Mr. Freeman's lecture on his experience as a Spiritualist, delivered at Corporation Row, Clerkenwell, on Thursday evening of last week.

MR. CHARLES WILLIAMS, curative mesmerist, will give a lecture, with experiments, at Wilks's Circulating Library, Dalston Lane, on Monday evening, March 3, admission 1s. Mr. Williams is said to be capable of producing very striking phenomena.

SPECIAL NOTICE.—Mr. C. E. Williams, of the late firm of Herne and Williams, mediums, of 61, Lamb's Conduit Street, begs to give notice that the partnership between himself and Mr. Herne is dissolved. He, however, begs to inform his friends and investigators that he will still keep up the seances as usual at the rooms at 61, Lamb's Conduit Street, where letters may be addressed to him as usual. His mediumistic powers have often been favourably spoken of in these columns, by those who have had the opportunity and the ability of judging, and he feels the most perfect confidence in the power of his spirit-guides in offering satisfaction to genuine Spiritualists, and conviction to honest investigators.

"A SPIRITUALIST" is thanked for kind allusions to the MEDIUM in a long letter to the *Eastern Morning News*, Hull.

RECEIVED from Dr. Newton, who is now in San Francisco, per W. Tebb, Esq., the sum of £2 as a donation to the Spiritual Institution.

WANTED, a pamphlet by a clergyman, entitled "Mesmerism the Gift of God." A gentleman would be glad to purchase a copy, or obtain a perusal of it. Address, Office of the MEDIUM, 15, Southampton Row, W.C.

At a developing circle recently held at Darlington twenty persons were present, and eight of them turned out to be mediums, more or less. The great work to do is to develop mediums, and we hope it will be attended to everywhere.

H. N. W. (Gildersome).—Glad to hear of progress at Gildersome. From the tone of your letter towards a neighbour who ought to command your respect, something better is wanted amongst you. Shall be glad to hear from you again, but if you desire to have your letters attended to, you must sign your name to them.

LITERARY NOTICES.—We hear that an English translation of the works of Allan Kardec is in preparation. Another large impression of the "Philosophy of Death," by Andrew Jackson Davis, has just been issued. This is the most popular of all tracts on Spiritualism. It is stated in *Human Nature* for February that Mrs. Jencken (Kate Fox) is engaged on a history of her mediumship. It will be a work of great interest.

IN SOME RESPECTS Mrs. Law is a useful appendage to the movement of Spiritualism. She is employing her time in a most laudable manner, lecturing against Spiritualism. She has the most happy knack of damning her own position by her one-sided, vehement, and reckless statements; so that her efforts always cause honest and thinking people to take sides with the subject she denounces. She has been lecturing at Stockton, and a correspondent of the *Stockton Independent* wants to know if any person is the wiser for it, and characterises her lectures as a "lamentable failure." This we think is scarcely correct, for we hear that quite a number of private circles are at work in Stockton, and the crude utterances of Mrs. Law and her *confrères* always tend to stimulate great enthusiasm in those who have commenced the search for truth.

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THE HIGHER PHENOMENA OF SPIRITUALISM.

DIRECT SPIRIT-WRITING, obtained at Mr. and Mrs. HOLMES's Circle, carefully reproduced by Lithography, appears as an illustration in *Human Nature* for January, price 6d. This writing was obtained by handing a slate and pencil up to the aperture of the cabinet; a spirit-hand was seen to take them in, and the sound of writing was heard. In a few minutes the slate was handed out, covered with writing on both sides. In the lithographed copies the semblance to the slate is accurately carried out, as the writing is printed in white letters on a grey ground.

DIRECT SPIRIT-WRITING,

Through the Mediumship of Mrs. JENCKEN (Miss Kate Fox), is given as an illustration to *Human Nature* for February, price 6d. Three specimens of writing are given, all by the same spirit and in the same hand, but the different styles are very significant as demonstrating the great influence of conditions over the phenomena.

These beautiful specimens of the higher phenomena should be in the hands of every Spiritualist, as well-established facts to lay before investigators. These specimens themselves are worth more than the price of the numbers in which they appear.

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