



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

No. 88.—VOL. II.]

LONDON, DECEMBER 8, 1871.

[PRICE ONE PENNY.]

SHALL THE MEDIUM BE TWOPENCE WEEKLY?

To the Editor of the *Medium and Daybreak*.

Sir,—I have long held the opinion that it is advisable to increase the price of the *MEDIUM* from one penny to twopence weekly, and so, once and for all, get rid of the annoyance which must arise to yourself of conducting a losing concern.

It is well known that "class" papers—that is, those devoted to particular interests and not appealing to the general reading community—are charged at a higher ratio than publications circulating among the million by their hundreds of thousands. I need not enumerate a list, but point for instance to those devoted to garden culture, horology, and the upholding of various religious sects, which, owing to their limited issue, cannot hope to pay at "the small charge of one penny."

I do not see why Spiritualism should be behindhand in its literature, and I think the *MEDIUM* could be placed on a sound commercial footing by at once doubling its price, and giving a fair increase in size. You would then have an ample margin to permit of many improvements.

With your correspondent, Mr. Brown, I wish to see verbatim reports of Mr. Morse's seances. I am sure it is only by such reports, "given in the first person," that the reader can thoroughly realise the full meaning of the utterances of "Tien," or appreciate the broad humour of the "Strolling Player" who manifests at the circle.

Besides, I should like to see fuller details than have yet appeared of Miss Fowler's seances. A professional reporter, up to his work, if retained "on the staff" of your journal, would give vivid and full descriptions of all he saw and heard at that lady's seances, and we should get a better idea than from the often disjointed letters of those who will not content themselves with furnishing facts, but water down their description with large doses of their own notions and opinions.

If the *MEDIUM* kept its "own reporter," we might be favoured now and then with accounts of mediumship in other parts of the country, as well as in the metropolis. The Yorkshire mediums might be "interviewed," as well as many others but little known as yet to fame, who, however, are by their "supernatural" powers exercising a great influence within the radius of their own community.

Your American contemporary, the *Banner of Light*, devotes a large portion of its space to reporting the utterances of spirits who come to Mr. Conant's circle for identification. Nearly a page is occupied every week in this way, the matter proving exceedingly interesting, and having the effect of bringing to a knowledge of Spiritualism many who have never before heard of the subject, and who can be reached in no other way. Could not something be done of a like character in the *MEDIUM*, as "stranger-spirits" very frequently "show up" at Mr. Morse's sittings?

With increased funds at your disposal, you could afford occasionally to give your readers small vignette portraits of well-known Spiritualists and mediums. Many, at a distance from the metropolis, have never seen Mr. Horne, Mr. Williams, Miss Fowler, Miss Kate Fox, Mrs. Hardinge, and others. By means of a good but not too expensive woodcut, they would be enabled to gather a far better idea as to their personal appearance than from reading a whole column of descriptive matter.

I think few will object to the increase in price. Spiritualists could not grumble at so light an impost as twopence per week, provided you gave them a *quid pro quo* in the way of the additional advantages I have named.

J. E. T.

December 4th, 1871.

P.S.—Why not try a double number for Christmas, like many of your contemporaries, by way of making a beginning?

Sir,—With reference to the suggestion in last Friday's *MEDIUM* to increase its price to twopence, I am inclined to think it would limit the sphere of its usefulness. It would tend to place it beyond the reach of the poorer classes, whereas it is in the lower strata of society that all radical movements take their rise and find their chief support. And Spiritualism is eminently a radical movement if ever there was one, for it hits at the very root of all the evils that afflict society. But though averse to the increase of the price of the *MEDIUM*, I would make a suggestion or two, which I think might be turned to good service in both extending the sale and augmenting the usefulness of that paper. As there are some who would be willing to pay twopence for the *MEDIUM*, let them pay a double subscription, and thus place a fund in the Editor's hands for the distribution of free copies, or for advertising. Another suggestion is, that those who wish to see the cause prosper should lay out a well-spent shilling or

eightpence in advertising the *MEDIUM* in the papers of their district. By this means the chief organ of English Spiritualism would be introduced to the attention of inquirers in all parts of the country, and its sale gradually increased.—Yours truly,
 Thames Ditton, Dec. 5th, 1871. A. S.

DEAR SIR,—As an amendment to the letter in this day's *MEDIUM*, where the question is asked, "Shall the *MEDIUM* be Twopence Weekly?" I beg to offer my opinion on the subject. I quite agree with Mr. J. Brown that the *MEDIUM* is a highly desirable paper, which I much appreciate, and should be very sorry indeed to see such a useful weekly stayed in its progress. But, at the same time, I think it would not be wise to increase its price, as I fear it would be the means of decreasing its sale, as many take it out of curiosity, and others who are investigating, and yet are not Spiritualists; and these are the parties we want to read the *MEDIUM*. And if it were increased in price some of these would fall off; and as cheap literature is the order of the day, I think it would be unwise to depart from that rule. At the same time, I should wish the labourer to be paid for his hire. I beg to suggest, as an amendment, that Mr. Burns lay before the public, through the *MEDIUM*, the loss he has sustained up to the end of the year, from the commencement of the *MEDIUM*, allowing himself to be paid for his services as editor, equal to any person who might be engaged for the same purpose; and then, if Mr. Burns has sustained a loss of, say £50, I think there would be found one hundred subscribers at 10s. each to a fund to make up the loss. I, for one, will subscribe my ten shillings, or more if wanted, and trust that others will come forward in the same spirit; and then let everyone try to spread its circulation, and ultimately it will pay its own way. Mr. Burns is an able worker in the cause of Progress, and deserves encouragement from all who have a desire to see error fall and truth rise.—Yours truly,
 Stamford, December 1, 1871. JOHN REEDMAN.

DEAR MR. BURNS,—In reference to the suggestion of your correspondent, Mr. J. Brown, in last week's *MEDIUM*, to raise the price to twopence, I need not say to you, think twice before you do it. Is it not contrary to the spirit of the times? All that seems necessary to make the *MEDIUM* pay is the increase of its circulation. Now, might not this be accomplished by each subscriber taking, say, only one extra copy? I should think by that simple process all that your respected correspondent desires—at least, so far as placing the *MEDIUM* upon a paying basis—would be accomplished. I also, with him, would like to have a little more of Mr. Morse and the "Strolling Player," and that, I think, might be obtained without much sacrifice by devoting every other number to their "inspirations."—Yours faithfully,

W. N. ARMFIELD.

11, Belgrave Street, S.W., December 5, 1871.

DEAR SIR,—I observe in your issue No. 87 it is suggested by Mr. Brown that the *MEDIUM* should be twopence instead of the present charge of one penny, which, to me, must fall short of a fair remuneration for such a valuable periodical. I therefore beg to state my acquiescence in the suggestion, for the reasons set forth by Mr. Brown.—Yours respectfully,
 Canal House, Maidstone, December 4, 1871. NEVIL LARGE.

DEAR SIR,—I for one most cordially endorse Mr. Brown's proposal to have those instructive addresses given through Mr. Morse taken down *in extenso*, so that everyone who wishes may have an opportunity of reading them. Of all the sermons preached in London on a Sunday, I am sure not one can be heard at all equal in practical utility, or founded on such sound premises, as those delivered in the Cavendish Rooms.

With regard to the increased price of the *MEDIUM*, no one, I should think, would object to pay another penny, to enable it to be remunerative to its publisher, and at the same time afford the means of employing a shorthand writer.—Yours very truly,
 Paris, Sunday. J. H. GLEDSTANES.

I have not seen any notice taken of the article on Spiritualism in the *Quarterly Review* of October last. If anyone were going to criticise it, they might happily quote the following extract from the same journal some forty years ago:—"As to those persons who speculate on the making of

railways generally throughout the kingdom, superseding all the canals, all the waggons, mail and stage coaches, postchaises, and, in short, every other mode of conveyance by land and by water, we deem them and their visionary schemes unworthy of notice." And in allusion to an opinion expressed of the probability of railway engines running at the rate of eighteen miles an hour on a railway then in contemplation between London and Woolwich, the reviewer adds:—"We should as soon expect the people of Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets as trust themselves to the mercy of a machine going at such a rate." Their article on Spiritualism will be read in twenty years' time, or less, with the same kind of feeling that one now reads their mild animadversions on the possibility of railway travelling.—J. H. GLEDSTANES.

THE ANNIVERSARY OF THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, November 30th, a numerous party took tea at the hall of the St. John's Association of Spiritualists, 7, Corporation-row, Clerkenwell. After a comfortable tea the audience was considerably augmented, until the room was well filled. Mr. J. Burns, of the Progressive Library, was called upon to preside, and in opening the meeting gave expression to the pleasure which he at all times experienced in any way promoting the interests of that society. He claimed some sort of kinship to it, as he had been president of the society at the East End of London which preceded it, and thus he regarded it as one of his own children. The secretary, Mr. Pearce, was then called upon to make a statement of the prospects and position of the institution.

Mr. Pearce observed that it was two years and a half since the active labours of the society had been commenced, and during the last twenty-six weeks an equal number of free sances had been held on Thursday evenings. For some time back Mr. Cogman had been the medium, and his services had given great satisfaction. The smallest number at any of their meetings had been about twenty; but Mr. Cogman's mediumship had increased the attendance to sixty, eighty, and even a hundred people. Most of them were total strangers, so that the influence of the society extended to great distances. The number of members was not so encouraging as might have been expected; but he was aware that many persons who took a deep interest in the society contributed to the funds by placing donations in the box when they attended the sances. He thought it was more advisable that such friends become members, and thus provide the committee with a reliable guarantee for whatever steps might be taken. Since the commencement of the society's operations 131 meetings had been held, six of which were lectures, and four social meetings like the present. All these had been free, and he thought it was desirable to increase the number of lectures, and various friends had kindly promised to speak if arrangements were entered into. Previous to the meeting he had sent letters to the secretaries of similar societies in different parts of the country, and read extracts from answers received from Mr. J. Brown, Glasgow, and Mr. J. Herod, Nottingham; but as the reporter of a contemporary kindly pocketed all the documents, we are prevented from making extracts. He recommended Sunday evening meetings and a conference or discussion on a week-day evening; also a class for the singing of spiritual melodies, which was a great want at the present time. He likewise regretted that Mr. Shorter's recommendation, uttered twelve months ago—namely, that a Children's Lyceum should be formed—had not been carried into effect.

Mr. Blackburn read an extract from a book through the mediumship of the Rev. Charles Hammond, published in 1853, in which the present position of Spiritualism was remarkably predicted.

Mrs. Viney rendered an agreeable service by presiding at the piano-forte, and singing, with good effect, "The Blind Girl to her Harp," for which she was warmly applauded.

Mr. Shorter expressed his gratification at being present. He observed that the operations of that society were a stimulus to similar bodies elsewhere, and he congratulated the meeting on the increased activity of local societies in London and the provinces. He considered that the local press was not sufficiently enlisted on behalf of Spiritualism. He referred to the valuable labours of Mrs. Hardinge, by which the claims of Spiritualism had been brought before large audiences. It was pleasing to observe that the subject was becoming more widely introduced amongst the educated and scientific classes, chiefly through the experiments promulgated by Mr. Crookes. These experiments had occasioned much criticism and a reference to the subject at the annual meeting of the British Association for the Advancement of Science. In a recent number of the *Quarterly Review* Dr. Carpenter had presented a resuscitation of obsolete theories entirely unsupported by facts. The speaker characterised this effusion as a personal attack upon those who occupied quite as good a position as the writer. The "Report of the Dialectical Society" was a marked evidence of the force of truth against preconceived views. He considered it well worthy of the attention of Spiritualists, and should be in the library of each association. The perusal of it would place at their command a great variety of important facts bearing upon all phases of the subject. Mr. Shorter feelingly referred to the decease of prominent Spiritualists during the year; but it was, he said, a consolation to know that they were not lost, but were with us in spirit still more truly than before. He asked, "Are we, as Spiritualists, making that degree of personal progress which is desirable?" He regretted to answer in the negative. Sances were held, physical phenomena were developed, but the investigations were not carried to those higher phases of the subject which now demanded attention. It would not do to remain thus going over the alphabet of the subject; but an effort should be made to discover the laws of spirit-communion, and what the manifestations signified. He then asked, "What use are we making of Spiritualism?" He deprecated the harsh utilitarian notion. The discovery of truth was an end as well as a means; but such truth must be embodied in action and be realised in the lives of individuals. Something, indeed, might be done to promote education. He did not recommend that the young should be indoctrinated with any opinions, but that the effort should be directed so as to educe those powers implanted in the young by God and nature, and leave their minds free to decide for themselves when they arrived at maturity, and thus form a high, worthy, and noble character. He regretted the fact that so little

attention was given at the spirit-circle to the alleviation and cure of disease, for this form of mediumship would more generally bring the claims of Spiritualism before very many who now disregard it. Such noble and disinterested purposes would also bring a higher class of spirits to the circle, and he was of opinion that the trifling, unimportant, and lying spirits which troubled some investigators were entirely the result of the frivolous motives which the sitters entertained.

Mr. Morse spoke in the normal state, and expressed his conviction that the St. John's Association exercised a good influence in the district. Many were Spiritualists at heart who made no pretensions to it. He gave expression in the most enthusiastic manner to his admiration at the result of the Lyceum system, as witnessed by him at Nottingham. He thought one should be established in London on Sunday afternoons. He also recommended the establishment of a class for discussion, as advised by the secretary at the last meeting.

Mr. Harper, of Birmingham, said he had been twelve years a student of Spiritualism. He was continually travelling, and lived the most of his time in the commercial room, where the conversation, morning, noon, and night, was concerning Spiritualism. In Liverpool he found that the cause of Spiritualism had been very much stimulated by the publication of the sermon against it by the Rev. J. Jones. In Ireland he had found the subject as "flat as a pancake," but a few circles were now being established. In Scotland the cause presented sluggish, orthodox tendencies, under which it was impossible for it to make much headway. He spoke in high terms of the trance-paintings of Mr. Duguid, of Glasgow. He had in his pocket a direct painting done by the spirits themselves in an incredibly short space of time, through the mediumship of Mr. Duguid. At the same time and in a similar way, the portrait of a spirit which manifested at a circle in America had been produced. This spirit had come to a circle in Glasgow to have his portrait painted, and it was now on its way to America for identification. At the same time they had also received indirect writing—a sentence in Latin, being the inscription from a gate in Milan, which two clergymen present translated. A sentence in Greek had also been communicated in a similar manner. Mr. Harper also spoke in the highest terms of the Yorkshire Spiritualists, whom he characterised as the most fearless, independent, and go-ahead of any he met in his travels. They freely admitted the public to their meetings, and they had developed a great number of healing-mediums who not only operated upon patients, but gave prescriptions. He had seen one written in Latin and signed by the spirit-doctor. At Birmingham, where he resided, they had kept up an excellent working society for three years, but it eventually fell into decay, and had only recently been resuscitated. They now occupied a public room, and held one meeting on Sundays. Previously they had held two or three; but they found this an unprofitable course, as it dissipated the interest. They found discussion worse than useless, as a number of people holding opposite views attended such meetings for the purpose of hearing themselves speak at other people's expense. Three sances were held weekly, which the public were permitted to attend, besides a great number of private sittings. A curative sance was also held at the house of one of the best clairvoyantes in the world. Dr. Abernethy was the spirit who presided at that circle. The medium could describe the ailments of persons she has never seen, if some one related thereto visited her. She prescribed as well as magnetised, and also personated the departed in a thoroughly convincing manner. Mr. Harper observed that Spiritualism pointed to progress as the central notion of the universe, and that a knowledge of conditions is the true road to achieve this progress in ourselves. A man should be treated as a gardener treats his flowers. As the attributes of our being were manifested through our organisations, we should just have such characteristics as our circumstances permitted.

Mr. Morse was then controlled by his spirit-guide, *Tien-Sien-Ti*, who commenced by speaking of the reality of spiritual existence, and of the individuality of spirits who communicated. They were just as much human beings as those in the flesh, and came to manifest with all the feelings of humanity. He was pleased at the success of their association. It was not from high places that light emanated. Other systems which had blessed the world had proceeded from tiny beginnings. Though the society was humble, many of its members were possessed of true nobility. The question was—"Shall we organise?" In every realm of nature there was co-operation; and though the atoms might be opposed to each other in themselves, yet when united they formed a grand result. The principles of true organisation depended upon each individual being glad to do that for which they were best fitted. In the past, set rules had been imposed upon individuals without respect to this law, thus binding and cramping the soul, and preventing development and progress. It was impossible to organise upon a creed; but men might unite for the furtherance of truth—to do themselves good, and to bestow the same blessings upon others. We might venerate principles, and bring our lives into accordance therewith, which was all the creed man required—an expression of the divinity that dwells within. It was proved that as we sow, so shall we reap, and herein was a creed which was the very truth itself. The "Strolling Player" then controlled, and, after a few characteristic remarks, recited the poem, "Eternal Justice," by Charles Mackay.

The Chairman said that, in view of the eminent services which Mr. Cogman and his spirit-friends had rendered to that association, it was their duty to invite those spirit-friends to address a few words to the meeting. Indeed, one of the objects of that meeting was to express the gratification of those assembled to the mortals and immortals who had done the work of the association in the time past.

Mr. Cogman observed that his views had been heard so frequently of late in that hall, that he would rather give place to those who were strangers.

Mr. Cogman was much under the influence of his spirit-friends during the evening, and they would gladly have spoken, but his retiring disposition withheld him from occupying the time when there was such a pressure of other speakers.

Mr. Ashman spoke for a few minutes, and gave a short account of his healing-mediumship. During the last year he had, on an average, treated five persons daily, though some days he treated more. Some

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He effected these cures
He did not
without
He was glad to observe that his services were
He remarked that, if
He was not doing
the proceedings were now drawing to

a man of melancholy aspect, wearing a strange old-fashioned dress. He always came accompanied by a beautiful female spirit, who, along with the painter, shook hands with the medium. He also gave an account of the hardships he endured while on earth, which brought the eyes of the medium.

—This painting was begun on the 18th April, and finished on the 21st —four hours being the time actually employed on it. When completed, the initials "J. E." were observed in the left-hand corner. When the party could recognise it as like anything they had seen before, and they had no idea how to prosecute the inquiry, when fortunately an artist having called to see it, he thought he recognised the picture as one he "Cusell's Art Treasures Exhibition," at page 304 he found an engraving entitled the "Waterfall," by Jacob Ruysdael, acknowledged to be his *chef d'œuvre*. On comparing the engraving with the picture, it was found to resemble it so closely as to be almost a fac-simile; the only difference being that in the engraving there were two or three figures on the rustic bridge which were absent in the painting. On being questioned as to the difference at the following session, the spirit replied that the figures were not by himself, but were put in by Ruysdael, was found to be correct. In the same biography were found many facts corroborating the sad history previously given to the medium. Up to this time Mr. Duguid had not been made aware of the discovery, but on awaking from the trance, he was shown the engraving, and a portrait of Ruysdael which accompanied it, when he at once recognised the likeness as that of the spirit-painter.

At subsequent sittings, the spirit-artist was accompanied by Jan Stein, a celebrated Dutch painter, and a contemporary of his own. The requisites for painting in oil were now procured, and the medium commenced at once to put them in use, painting a number of small sketches under the combined influence of Ruyssdael and Stein. Up to the present time (1868) he has painted between forty and fifty different pictures, of all sizes. They show a steady progress in the manipulative department. He was told at the beginning that he would gradually improve, and that ultimately he would be able to paint out of trance, without being controlled by the spirits. He has attempted more than once to work a little at the paintings while in his normal state, but only succeeded in spoiling them, and had to be entranced before he could remedy his blunders.

"As to the merits of the paintings as works of art, we do not pretend to be competent judges; but professional men who have examined them declare that they are of a superior order, and characteristic of the school of painters from whence the inspiration is said to come. Judged from a common standpoint, they would be extraordinary works for a working man to paint without previous education and preparation; but when to this is added that they are done with the eyes shut, in the dark, or only with gaslight—which is known to be quite unsuited for painting—then we may say that they are most marvelous indeed.

"The subjects of many of the paintings are scenes which Mr. Duguid has personally visited, while others are compositions, the images of which are brought before his mind's eye by the spirit-artist. Mr. Duguid has been entranced frequently while in the country, in the open air, and in that state taken rough sketches which were afterwards elaborated at home. He has now perfect command over the trance condition, and can go into it at any time he pleases, and under any circumstances. While in his normal condition, he is occasionally visited by his spirit-friends, whose presence he perceives, though he cannot see them, by a peculiar cold current running through his body, and frequently, by clairaudience, receives messages and instructions from them.

"It is proper to add, that at the suggestion of his (to us) invisible guides, he went to the Government School of Art in the city for four months, at the end of the last and beginning of the present year, where he made very rapid progress in drawing.

"We might add a great many very interesting details, several of them tending to prove the identity of the spirit-painter, but space forbids us to present. The painting seances have now been visited by several hundred persons, many of them eminent in science, literature, and art; but, though the closest scrutiny was observed, and all sorts of tests applied, nothing in the shape of fraud or deception has ever been discovered. No one, as yet, has broached a theory that will cover a tittle of the phenomena; but all are agreed that it is 'wonderful,' 'extraordinary,' 'no canny,' and so on."

Much interest was manifested in the proceedings, and a number of tickets were sold at the close. Tickets are also being sent for from all parts of the country, and we hope the scheme will be generously supported by all our readers.

"POISON FOR NOTHING.—What is Christadelphianism? *Ans.* It is an American compound, originally prepared by Jno. Thomas, M.D., of New York.—What are its peculiar properties? *Ans.* They are numerous, but I can only mention the following: It is very efficacious in transforming man into a beast.—Have you any idea of what the compound consists? *Ans.* Mr. W. Wood, of Sale, who has analysed it carefully, gives us the following result of his experiments: Take twenty-five parts of consummate ignorance, fifteen parts of mutilated texts of Scripture, fifteen parts of the most contemptible sophistry, ten parts of the purest infidelity, ten parts of downright Atheism, twenty-five parts of distilled impudence. Stir them well together and make the mixture. Dose for an adult—one large spoonful every Wednesday and Sunday evening to be taken with the eyes closed and the mouth wide open. Sold wholesale and retail by Messrs. W. and J. Birkenhead, Sale; and may be obtained at the Christadelphian meeting-room for nothing.—[The above was cut from a publication and sent to us by a correspondent.—Ed. M.]

ONE OF THE MOST popular English works we have met with is that entitled "Glimpses of a Brighter Land." It is a series of communications through the automatic writing mediumship of a lady of rank who resides in the western portion of London. The tone is deeply religious, not quite free from theological tendencies, yet the descriptions of spirit-life and moral compensation are very truthful, and often sublime. The book is well calculated to do good, and we rejoice to know that it is much appreciated.

A LECTURE ON TRANCE-PAINTINGS.

On Monday evening of last week Mr. Burns delivered a lecture at the Spiritual Institution on the trance-paintings done through the mediumship of Mr. Duguid, of Glasgow. The subject was illustrated by a variety of specimens, including the first prize for the forthcoming Disputation. This week we can only refer to one section of the subject, and for that purpose give an extract from Dr. Anderson's account of Mr. Duguid's mediumship, given in *Human Nature* for November, 1881—

⁶⁶A BRIEF HISTORY OF THE MANIFESTATIONS.

* Mr. Duguid is about 35 years of age, and a working cabinetmaker by profession. He has had no education further than is common among the working classes. He is rather shy and retiring, speaks but little, and finds considerable difficulty in expressing his ideas. He is in good health, and has none of the hysterical traits which are thought by many to be the origin or result of such peculiar powers. He never studied or attempted drawing or painting before he was 'influenced' while investigating Spiritualism.

At the beginning of 1866, he was led by curiosity to witness some of the table-tilting manifestations at the house of his friend, Mr. Nisbet. He was sceptical at first as to the agency of spirits in the matter. In one of these sittings he began to experience curious sensations, such as shaking of the arms, accompanied by a strong current running down his spine.

His first attempts at drawing took place in the house of Mr. Nisbet, under the following circumstances:—While sitting at the table, he was naturally impressed to call in the aid of a young lady, a writing and house-maid. After sitting for some time, her hands feeling cold, she put her right hand on Mr. D.'s left, to let him feel how cold it was, and at once his left hand began to move. Thinking he was about to be developed as a writing-medium, a pencil and paper were laid down, upon the pencil was picked up, and various figures were drawn on the paper. Though very rude, the design of a vase with flowers could be made out. In the same awkward position, viz., with his left hand, on the right hand of the lady rested, he drew the section of an architectural column. The guiding 'influence' gave the name of 'Marcus Baker,' and continued to return

medium was controlled to draw, with coloured pencils, a basket of flowers and fruit, a portrait of the spirit, and several heads. He still used his left hand, enumbered with that of the lady medium; which was done, they were told, that it might the more readily convince sceptics. At the same time they were allowed to provide water-colours, with which he painted an elaborate symbolical picture; but by this time he was using his right hand, while the aid of the young lady was dispensed with. He now wrought with closed eyes, and appeared so deeply engaged as not to hear them speak. It was found that though he could not hear them, the spirit could, and was able to reply to them through the medium, although unknown to him. Through inquiries, they learned that this spirit was that of a Dutch painter; that he was born in 1686, and died in 1687; that 'Marcus Baker' was not his real name, which he declined to give; but that he would furnish them with the means of ascertaining his name, viz., by reproducing, through the medium, one of his painted pictures.

As the seance began to fulfil at a subsequent sitting, by sketching a view from the waterfalls—a wild scene of rock and crag, with pines growing from their clefts; a hill, crowned by an ancient fort, towards the left; a hermit's hut, with a rustic bridge leading to it and the flowing water. The medium, when awake, said that while engaged he could see and converse with the spirit, and described him as

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of a gentleman present, who had died afflicted with paralysis. He then passed to a gentleman who was in the army, and who had been in the American war, who died from the effects of wounds therein received. This and many other statements were made, and they were considerably multiplied by the kindly and intelligent way in which the gentleman questioned the medium. He then went to a gentleman from the country, and was correct in many statements, and closed by giving a very satisfactory test to Mr. Gray, of Birmingham. Altogether, the evening was much more satisfactory than an uninitiated looker-on would be able to judge, as many statements made by the medium are of no interest except to the person to whom they are directed; but on comparing notes afterwards, many truthful statements were found in nearly all the cases. Sometimes spirits manifest who are known to some present, but of whom the person does not recall any circumstances for the time being, so that such delineations go for nothing. We understand that Miss Fowler will give another seance on Friday evening next.

THE SUNDAY SERVICES.

It was a gratifying sight to see the Cavendish Rooms so well filled on Sunday evening, by a highly respectable and attentive audience. Another pleasing feature was the indisputable fact that a large proportion of the visitors were entire strangers. The effect of these services is not merely to speak to some familiar friends from week to week, but to extend a knowledge of the principles of Spiritualism even into remote districts, by the attendance of strangers from the country. The discourse of the "Scrolling Player," to be found in another column, indicates some acquaintance with natural theology, and we hope his remarks will be read with pleasure and profit by all lovers of the truth. The control was not so good as on previous occasions, as our friend the "Scrolling Player" has been chiefly accustomed to the conversational style of communication, and found it awkward to sustain a prolonged and connected discourse.

On Sunday evening next the rostrum will be occupied by our respected friend and fellow-worker, W. S. Godbe, Esq., of Salt Lake City. For many years this gentleman was an influential member of the Mormon community, but has lately been one of the leading minds in the great Spiritual movement which is at present doing such salutary revolutionary work in Utah. His topic will be "The Situation in Utah," in which he will give his own account of the very wonderful transition at present being effected amongst that strange people. We need not bespeak him a full audience, as we know there is an intense desire to hear his discourse. The hymns will be Nos. 147 and 84 in the *Spiritual Lyre*.

LITERARY INTELLIGENCE.

Robert Dale Owen's new work, "The Debatable Land Between the Two Worlds," is now ready. Price 9s.

Genl. Massey's work, "Concerning Spiritualism," is now ready. Price 1s. The Gilt Edition in a few days.

The beautiful artistic design to illustrate the "Ten Spiritual Commandments" has just been published.

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Liverpool, December 3rd, 1871.

ATTENTANTUS.

SIR,—The discussion on Spiritualism to which you alluded in your last number of the *MEDIUM AND DAYBREAK* as going on in the Young Men's Christian Association, in Liverpool, terminated on Saturday last very abruptly and unexpectedly, and to the no small disappointment of the Spiritualists, who hoped, as it appeared to excite a remarkable interest among the young men connected with that institution, that it would give an impetus to the cause, and add materially to the number of its adherents. It is probable, too, this idea may have acted with considerable force on the minds of the managers of the society, who are decided opponents of Spiritualism; and hence the reason why the debate was broken off so unceremoniously and without the slightest notice. Be this as it may, however, the proofs adduced from Scripture to prove the antiquity of spirit manifestations, and the facts advanced as experience to support its genuineness, and attested to so seriously and confidently, together with the production of spirit writings and drawings, must have the tendency of awakening a spirit of inquiry in the minds of many of the audience. Moreover, there was a general invitation given to all to visit the seances held weekly at 32, Kirkdale-road, and 6, Stafford-street, thus affording a free opportunity to any who may be inclined to see and judge for themselves.

Liverpool, 32, Kirkdale-road, Dec. 5, 1870.

GEO. BROWNE.

RECEIVED on behalf of J. H. Powell, from A. L., £1.

OUR next issue will contain a long and interesting letter from Emma Hardinge.

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father of a gentleman present, who had died afflicted with paralysis. He then passed to a gentleman who was in the army, and declared that he was of that profession, and that he had a brother who had been in the American war, who died from the effects of wounds therein received. This and many other statements were given, and they were considerably multiplied by the kindly and intelligent way in which the gentleman questioned the medium. He then went to a gentleman from the country, and was correct in many statements, and closed by giving a very satisfactory test to Mr. Gray, of Birmingham. Altogether, the evening was much more satisfactory than an uninitiated looker-on would be able to make, as many statements made by the medium are of no interest except to the person to whom they are directed; but on comparing notes afterwards, many truthful statements were found in nearly all the cases. Sometimes spirits manifest who are known to some persons present, but of whom the person does not recall any circumstances for the time being, so that such delineations go for nothing. We understand that Miss Fowler will give another seance on Friday evening next.

THE SUNDAY SERVICES.

It was a gratifying sight to see the Cavendish Rooms so well filled on Sunday evening, by a highly respectable and attentive audience. Another pleasing feature was the indisputable fact that a large proportion of the visitors were entire strangers. The object of these services is not merely to speak to some familiar friends from week to week, but to extend a knowledge of the principles of Spiritualism even into remote districts, by the attendance of strangers from the country. The discourse of the "Strelling Player," to be found in another column, indicates some acquaintance with natural theology, and we hope his remarks will be read with pleasure and profit by all lovers of the truth. The service was not so good as on previous occasions, as our friend the "Strelling Player" has been chiefly accustomed to the conversational style of communication, and found it awkward to sustain a prolonged and connected discourse.

On Sunday evening next the rostrum will be occupied by our respected friend and fellow-worker, W. S. Godbe, Esq., of Salt Lake City. For many years this gentleman was an influential member of the Mormon community, but has lately been one of the leading minds in the great Spiritual movement which is at present doing such salutary revolutionary work in Utah. His topic will be "The Situation in Utah," in which he will give his hearers some account of the very wonderful transition at present being effected amongst that strange people. We need not beguile him a full audience, as we know there is an intense desire to hear his discourse. The hymns will be Nos. 147 and 84 in the *Spiritual Lyre*.

LITERARY INTELLIGENCE.

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The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. MORSE, Trance-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.]

Friday, December 1st.

The medium having been controlled, Tien-Sien-Tie proceeded to answer the following questions:—

Q. Is prayer efficacious in restoring the health when it is impaired?—A. Yes. The real philosophy of the matter is simply this:—The person who sends upwards his aspiration for the health of his friend, prepares the psychological conditions surrounding the sick man for the reception, as it were, of spiritual power and health. Prayer is, therefore, simply a means to an end, and one of the many forms of which humanity avails itself for its benefit; it is one method, but not the highest. It is subject to vast improvement.

Q. What is the highest method?—A. The highest method whereby humanity can elevate itself is the absence of the necessity of prayer—where life is one eternal song of praise, and not praise and prayer at intervals, simply when the pressure of circumstances causes humanity to feel its weakness. It is the principle or force within acting upon the individual, and making him feel his dependence upon the laws that govern his being.

Q. Do you mean to say that man is absolutely dependent upon spirits outside of the forces of nature?—A. We would rather have you infer that man is naturally dependent upon the principles of existence. Directly he attempts to infringe them, they make him feel their inflexibility. The more we trust to expedients, the more sure is our discomfort.

Q. If a medium is troubled with low spirits, how is he to get rid of them?—A. The best method we could advise would be, first to take the medium out of such surroundings as conduce to a low and depraved condition, either physically or intellectually, more especially physically; for low and undeveloped spirits are of necessity drawn to, or attracted by, depraved physical conditions; while when they find a high standard of physical excellence, it is difficult for them to penetrate the sphere around it. Place the medium in such circumstances as promote a healthy condition of body, thus causing the mind of the medium to centre on all that is pure, noble, and elevating; and this will eventually wake up powers that shall, by organic barriers, prevent the ingress of so-called low spirits.

Q. Take the case of a medium who is surrounded with average good conditions, and who is yet plagued with bad spirits? A. It is the law, so far as we have been enabled to study the matter, that no imperfect and undeveloped spirit can maintain a hold on another individual unless there be some flaw therein; and therefore we must return to the physical condition of the medium suffering, and we shall find that there is some temporary downfall of the bodily conditions.

Q. Do you think the science of phrenology, in its present condition, is anything like perfect? A. Phrenology, like all other sciences that for their unfoldment depend upon the intellectual condition of humanity, is not yet in a state of perfection, nor yet in its infancy. Giant strides have been taken, but there is still more to do. We hope to be able to offer our experience on this subject at some future time.

Q. Last week you expressed your inability to answer a question respecting a disease of the brain which was called by its technical name; may I ask, therefore, if you are unable to understand a question put in a foreign language? A. As we are sympathetically related to the consciousness of the medium, we are, for the time being, dependent upon his ability. All things that fail to impress themselves upon his consciousness we are unable to make any use of.

THE "STROLLING PLAYER"

then gave a sketch of a hard-working man who, though without vicious propensities, had no desire for anything higher than the gratification of his lower faculties. He might attend church, and be considered worthy of heaven; but such a person would be very uncomfortable in the orthodox heaven, where so many beautiful objects and such charming society were to be enjoyed. He contended, therefore, that the popular notion of paradise was false, as it did not even meet the requirements of those who were deserving of happiness in the future life. He promised that on another occasion he would resume the subject, and sketch the career of such a person after death.

LUCY AGNES WOOD.

"I feel so strange! This is the first time I have done this. I have been asked to come and let my parents know that I am well, and that all that I used to fancy I saw was true. I left the body in June, 1869. I was only fifteen years of age. My name was Lucy Agnes Wood, and I lived at Dunmore Villa, Forest Hill. I want my parents to know that I am so happy, so happy!"

The spirit controlled with difficulty, and some of the words could scarcely be heard.

HEAVEN AND HELL.

AN ADDRESS DELIVERED IN THE TRANCE, BY J. J. MORSE (MEDIUM), UNDER THE INFLUENCE OF HIS SPIRIT-GUIDES, IN CAVENDISH ROOMS, MORTIMER STREET, ON SUNDAY EVENING, DECEMBER 3, 1871.

INVOCATION.

Upwards, O our Father, from the stormy paths of life, come the heart-cries of Thy children, humanity, toiling up the hill-side of difficulty, with no light to guide their wandering feet. Oh, how much need have they of Thy presence, and of the bright messengers from an unknown land! But have they no light? Hast Thou left them in darkness? Is there no glad messenger to declare to Thy children the cheering gospel of life? With gratitude, we believe there is. Thou hast revealed to us the divine principles whereby Thou governest all things, and these are sufficient for us. We thank Thee that we never

can be severed from Thee. We thank Thee for the prophets and mediums of past ages, that have kept the lamp of inspiration burning for the unenlightened of humanity. Help us, O Father, who would worship Thee in spirit and truth, that we may grasp Thy word firmly, and go on for the advancement of ourselves and the detriment of our fellows.

The question of the age is—"How to benefit the human race." But the views of philanthropists are directed only to earth-life. But the future they trust to God, according to the various schemes of salvation which they suppose He has instituted for man. I never cease to think to think in how far our present actions modify future conditions. Our physical existence mediates our spiritual state, even as the earth in its present form of development is necessary to the existence of humanity. This being true, we carry the question over the boundary of death, and trace the consequences ultimating in those states of being peculiarly known as Heaven and Hell. How beautiful, on the one hand, the conception of heaven, with all its glorious beauties! And, again, how dark and terrible is the picture of hell! And yet how absurd are both, as, from his knowledge of facts, the Spiritualist well knows. Seeing the wondrous and universal power of these ideas upon the human mind, it may be asked—"How did they originate?" Go to the cradle of the human race—India, so grand and sublime in its physical conceptions—and there you will find the answer. Relatively, all religious philosophies manifestly originate from the observation, and interpretation of the facts of nature; but man in his infantile state but dimly perceives facts, and errs in his conclusions. The findings of succeeding ages modify the results, often without a renewed observation of the primary facts, and thus untenable theories assume power conferred on them by age and authority.

The plant was seen to die, and its existence vanish from the earth. The animal perished, to be seen no more. And the philosophy of the epoch being that might constituted right, it was easy to suppose that God, the powerful and perfect, cursed, condemned, and punished the weak and erring. A deeper insight would have shown these primitive observers that death is not annihilation, but a reconstruction of the elements. But as the idea of God's supremacy over man was transferred from country to country, and from age to age, it became transformed by the process; it took on the poetical, vindictive, sensual, unmetaphysical attributes of the minds which entertained the idea. Hence the theory was elaborated that man returned to the gods at death, and became gradually purified, the lower developed ones being the messengers of the gods, doing duty to their brethren on earth in atonement for their idleness or dissipation during their mortal career. Thus entertaining authoritative ideas of God's government, it was easy for the Church to become a priesthood—the rulers rather than the teachers of humanity. This we find signally illustrated in the position of the Romish Church, which originated from the engrainment of spiritual ideas upon heathen theories, and a new departure was taken in the course of priestcraft. The vindictive and tyrannical theology upon which it was based soon constituted the Church an aggressive political power, ruling over man with a rod of iron, rather than as a spiritual guide leading souls upwards by loving services towards God the Father. In the eyes of the Church, good and evil, right and wrong, assumed a new aspect. He who served the interests of the priesthood and upheld the Church was good—was a saint, however black his moral nature, however selfish his race, or however damnable his conduct. On the other hand, he who, from inherent goodness and spiritual enlightenment, dared to contradict the emissaries of the Church, in any particular, was regarded both as a heretic and sinner, subject to the vengeance of a bloodthirsty God, and therefore a fitting victim for human cruelty. Thus we have the origin of Heaven and Hell; not compensation founded upon man's real merit and degree of development, but a bribe or a cruel punishment as an inducement for men to sear their consciences, put on the "bubble reputation," and become the craven slaves of that villainous compound—the type and essence of all that is criminal and degrading in humanity—Church theology, and it is so to this day. The Church at present is a political, not a spiritual power, and deals with man's reputation rather than with his moral nature. It does not matter a great deal how much of a scoundrel you may be, with what cruel tyranny you oppress the poor, with what avaricious villany you spoil the people, for only by these means can you build up a fortune and devote a part of it to existing priestly institutions. Then, however great your sensuality and moral degradation, you are certainly considered worthy of honourable recognition in their most holy places. These abortions of humanity are the materials of which our patron saints, the pillars of the Church, have been constituted in all ages, and a man has only to believe at the present day to get into the theological heaven; but his place is hell if he dare to disbelieve, however much his moral character and spiritual elevation may entitle him to better treatment.

It may now be asked, "What is the moral result of such teaching upon the people?" They have only to adopt the degrading expediency of serving the Church and cringing to the priesthood. This leads to hypocrisy and perpetuates rascality. "Thus," say the exponents of popular theology, "God is just," and hence he must necessarily punish the evil and reward the good. But how could he accomplish these ends of justice unless he in his wisdom had created Heaven and Hell for the purpose? Such short-sighted justice is not worthy of man, much less of the Divine Father. What should we think of a parent who reared one of his children in conditions averse to successful development, and then made a hell in which to place him eternally for his shortcomings during organic life? And where is the morality of that salvation which is predicated upon the suffering of an innocent person? Such an idea is man making God, not God making man. It is a dragging down of the Supreme to the level of human selfishness and cupidity. Such low and offensive representations have been the cause of the atheism which the pious deplore, but which atheism is a valuable indication of the principles of justice which animate the human soul. Who, with a spark of enlightenment or charity in his nature, could draw near to such a God as a father, thank Him for existence, or demean himself by craving at His capricious hand mercies which common benevolence would not withhold? What idea of long-suffering justice can man entertain of a being who would consign him to eternal destruction for the perpetration of some trivial act com-

GRATEFUL—COMFORTING.

E P P S' S C O C O A.
BREAKFAST.
 The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which will save us many heavy doctors' bills."

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homoeopathic Chemists, London.
 Also makers of CACAOINE, a thin Evening Beverage.

THE SECRET DRAMA OF
SHAKSPEARE'S SONNETS
 UNFOLDED,
 AND THE CHARACTERS IDENTIFIED.

By GERALD MASSEY.

MR. GERALD MASSEY'S work on "SHAKSPEARE'S SONNETS AND HIS PRIVATE FRIENDS" being out of print, the Author proposes to issue a Second Edition, limited to 100 copies, for Subscribers only. In this will be printed a Supplementary Chapter, or familiar Epistle to a Friend, into which the Author has gathered his Additional Notes. These Notes will afford matter of interest to all lovers of Shakspeare. They contain many things illustrative and corroborative of Mr. Massey's theory of the Sonnets, some replies to objections, and a few very curious discoveries. The book will be a handsome volume of nearly 700 pages, and a necessary Supplement to the Life and Works of Shakspeare.

Of the work in its former shape, Mr. Arthur Helps was courteous enough to write thus:—"It appears to me that you have entered on the one field of Shakspearian literature which has not been sufficiently explored, and that your work is likely to be of permanent value."

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