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SPIRITUALISM.

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WINTER: PHYSICAL AND SPIRITUAL.

The wild flowers o' Simmer were spread a' sae bonnie,
The mavis sang sweet frae the green birken tree;
But far to the camp they hae march'd my dear Johnnie,
And now it is winter wi' nature and me.

The trees are a' bare, and the birds mute and dowie;
They shake the cauld drift frae their wings as they flee,
And chirp out their plaints, seeming wae for my Johnnie;
'Tis winter wi' them and 'tis winter wi' me.

TANNAHILL.

Dear Editor,—We might at this season of the year make some observations with spiritual profit, and find that spiritual operation is deducible from much that we see and know from nature around us.

When we consider Nature as the symbolism of Spirit-power, then a series of reflections spring up within us which tend to harmonize our minds and give grander conceptions of the life that is to come. At present we see all nature in a transitional state, emblematic to a great extent of the experience called death, or the passage of the soul to a disembodied state of life, where its functions and attributes are withdrawn from common observation, just as the beautiful foliage and floral grandeur of summer are being withdrawn from our sight. The night side of nature is approaching us, when all the forms of evil so-called are let loose upon us, and we are subjected to the tyranny of Ahriman, whose armies are poured forth to devastate and destroy the fair and beautiful work of the Summer.

We are now approaching a season when we can, with a facility that at no other time could be attained, study the actions and doings of the "Devil," the fabled and symbolical adversary of mankind; as his reign or dominion comes prominently into notice, and during the following months of Winter the whole chapters of the devil's history can be faithfully illustrated, as well as the divine method whereby his kingdom is destroyed, and righteousness and peace are again exalted in the nation of Light.

When we think of evil under these allegorical representations, we are apt to consider the whole thing as a figment of poetry born in the fertile brain of the word painter; but, is this the case? Is there not a sterner meaning deducible from the drama of Good and Evil, yearly, daily and hourly cast upon the stage of human existence? Let the natural basis of the picture stand;—has it not a parallel representation in the blighted

conscience and troubled thoughts of the careworn wanderer? We believe there is more than fancy or imagination born out of the corresponding relation of nature to a state of desolation and gloom in the mind of man, and when we extend the field of observation and embrace matters spiritual, we are forcibly struck with the sympathy existing between man's mind and the present season.

Not only is it Winter in nature, when storm and tempest prevail, but there is activity in the actual regions of spiritual darkness, and spirits of a peculiar type and questionable character knock at the doors of our intelligence and make known their mission, and in some cases rule the medial powers, transforming good into evil, or strip the foliage and the flower from the garden of spiritual growth, and enforce the idea that we are possessed of a spiritual quality corresponding to the coldness and severity of winter.

But let us gather light and hope from our argument; and suppose we are driven by winter's blast from the fields and forests, and find little delight in the flower garden, we have resources that balance these deprivations, and within doors we find the blazing ingle, the evening's cheerful talk, and thus we lighten the hours in the recital of life's incidents and mutual interchange of thought and sentiment. In the friendly party we strengthen each by mutual counsel and encouragement, and thus sustain a life of vitality within doors. All things harmonize, and even winter is found consolidating forces and strengthening the gathered treasures of the summer season. We lose nothing in meeting with opposition, and the strength of our nature is tested, just as the tempest shakes the oak and makes its root grip the faster, or like the figurative torch of Truth—the more it is shaken the more it shines.

We cannot avoid feeling alarmed at the position of many who enter on the investigation of Spiritualism, because they seek its fold for rest and consolation after being buffeted with the world's conflicting opinions about futurity or an after life, the origin and destiny of evil, and the strange administration of good and evil in their soul's experience, which the Church has taught is the battle ground of God and the Devil; and they have their natures riven asunder by these contending forces. Perhaps some little amount of evidence has shed hope and light on the pathway of the soul after death, and thus the consoling agency of spirit communion

appears the balm for these wounds and give the help so urgently needed; but this is found soon to be a mistake, and the mind is still taxed with doubt and filled often with blank dismay at the disappointing effects which are often experienced at the very time when we expect an abundant manifestation of the truth.

There is a gospel embodied in Spiritualism, but such appeals to the head and thereby governs the heart: it admonishes reason and judgment, and tests all the sterling qualities of our nature, and, never flattering us with goodness by proxy, we are taught that our own endeavours are justifiable in everything, and honest intentions will receive every means of success. That Spiritualism disappoints many is not to be wondered at, because the action of spirit tends to augment the difficulty, and increase that restless activity of the mind in seeking to acquire a new home for the expressions and aspirations of the soul. The spiritual powers and attributes are called into use, and the stirring of these principles, when properly guided, will lead to salvation from many of the ills to which human nature has been heir, through ignorance and superstition.

A practising "professor" of mental science in Glasgow, and lately professing undying attachment to the cause of Spiritualism, has abandoned and repudiated it as a vile and polluted system, and has gone to the pulpits of the orthodox churches repentant and confessing his sins, especially that of having allied himself to the cause of Spiritualism. Now we wonder at this example, as the study of the evils of the Movement is full of psychological wisdom, and opens up a survey of influences that act upon the human mind for good or for evil. Orthodoxy is a concrete and hide-bound system, while Spiritualism, like all other genuine free-thought Movements, imparts vitality and stimulates progress, and relates the soul and all parts of our nature to the vitalizing influences of the universe about us: it is the action of life and not the ministration of death taught throughout the churches. Therefore, we say it is progressive, not in the sense of gathering the multitude, for such might be found only the accumulation of morbid matter in the system, but in the higher sense of gathering up the principles of life, and adding to the stock of knowledge that imparts a glory to the soul of man, as well as a legitimate interest in the physical body.

Permit us now to come back to our first illustration, when we formulated that Nature was the symbolism of Spirit,—then the everlasting round of Summer and Winter teach us the lesson of unsettled, changing experience, and even while we are under the smile of summer, with flowers gemmed in tints of exquisite beauty and stored with delicious perfume, we detect amidst the gay scene the withering leaf and the faded flower, precursors of decay and the utter extinguishment of the vast display of life and beauty; and thus spiritually while we are living under the spell of love and the sunshine of spirits pure and celestial around us, the blight of an insidious power creeps upon our path, and a season of dark and bitter experience comes swathing us in doubt, dismay, and utter disappointment. We get stripped of hope, and borne down by imposition we feel the breath of hell and dismal reflections of evil, with stories of blighted lives and lost souls come up to us. When we touch the mystic springs of the world beyond, everything in life gets disjointed, and in the midst of weakness and misery we appeal for help, but the echo of our own wants only comes back to us, and we feel utterly in despair.

In the midst of this winter of soul, the new year is born, and the day-star of Hope begins to arise, and we measure again our strength with evil, and find the crisis is past and the inherent power of our soul life has found a new channel of experience; and in the gathering strength we perceive that the enemy of our peace, or evil, which we thought was reigning supreme, is only a foe of transient existence and more formidable in aspect than actual contact. We begin to see in all these manifestations design and order, and the ever-progressing

Power that brought the darkness brings again the light; and in its magic presence the life springs of nature start afresh—the bonds are broken, and the captive beauty and loveliness of mother Nature are again shed forth, to please her children, and satisfy their utmost wants. So in like manner the primal powers of the soul unfold the buds of promise, and fill the mind with plan and purpose and enterprise, and under the impulse of the new growth we feel the presence of the herald of a glorious and productive summer. Now, brothers and sisters, let the prophecy of nature inspire you in every breath of air; in every gleam of sunshine: in every leaf as well as in every life there is the presence of hope, the residence of joy; and whatever be your position, with thick clouds of darkness about you, or the cold mantle of winter around your spirit, be not faithless, but believe in the soul's birthright and your intrinsic merit to rise above every difficulty, to overcome every obstacle, and to gather strength from even your own weakness, and purity from even your own apparent sin.

The cold winds of winter may have pervaded your life for a length of time, and you may have seen hopes die out and springs of pleasure sealed up: a child, the best flower of the garden, wither and fade away; and your wife, the well-spring of many joys, taken from you; and friend after friend disappear from your side, until like the stripped tree in the landscape you stand barren and alone. Fear not: new verdure will spring up around you, and your eye will light again upon the well-known flower, only dressed in richer hues and filled with a diviner fragrance. And the eye you saw death seal up, and the loving form whose life-blood ceased to beat, and whose cold bosom you saw shrouded like the snow of winter, will yet gleam in sunshine and sparkle like the dew-pearl of the morning before you, and the bosom heave with unalloyed happiness in your presence. This is no fanciful picture, but truth borne from that land of spirit to cheer you, and deck your soul in strength and hopefulness.

What was it you saw in that benignant eye, which gave you peace and joy? or, what caused your head to rest on that bosom, and hear the life beat, which imparted love, and hope, and satisfaction? It was nothing pertaining to that form you carried to the tomb, or reverently covered up in the cold ground. You were conscious of giving back to mother earth her rightful portion, and her lent treasures. It was the Soul which filled those eyes with beauty, and poured out those streams of joy you experienced; and the true warmth of the bosom came from the genuine and loving heart enshrined within. All that was heaven-born was habited for a little time in clay; and the brittle garments were thrown aside for robes of a more enduring texture, and expressive of the life principle, which holds together the indestructible individuality of the soul. The winter of the soul's existence is past, and the Summerland is reached, with its new beauty and new life; and the idea is, that they have only gone on before, and wait for a happy reunion.

In applying these thoughts to the Spiritual Movement in general, we do not say that Winter is actually brooding over the scene of operations: there are signs of Spring, because we see the ploughshare at work, in the hands of Gerald Massey, Wm. Oxley, and your own Editorial efforts—turning up new soil, and at the same time obliterating many old landmarks. Even frequented spots get changed, and lose their attractive power; but nothing strikes us more forcibly than this exhibition of prowess and moral intrepidity, which must fill the bosom, showing the true hero is not dead, and that humanity can never be sold to slavery and servitude, however flattering and pleasant the bondage be. The arduous work is now being done, and the soul of the worker must be filled with the inspiration of God, that dares to face the ecclesiasticism of England single-handed and alone, and tell the whole world that their vast system is only a borrowed lie, and lives only by

the sufferage of its blinded devotees: because of no royal charter from heaven or signification of truth from the God they seek to honour and obey. Forsooth, only living in the borrowed phrases of an ancient HEATHEN dynasty, whose mouldering tombs tell the true tale, and whose defunct priests were its true representatives. What a sting of conscience must be felt within those bosoms that know the joyful sound of truth, and methodically crush their convictions, seeking to lift still more of the ill-gotten gain, and tramp a little farther on the domains of the enemy. What a miserable specimen these souls present in the presence of those heaven-born liberators of human thought and opinion!

Work on: you may not live to see the new regime, or live under the great commonwealth of peace and freedom, that the world will possess; still the ploughing must come before the sowing, and old and worn out as these missionaries of hell would have us to understand the world to be, we think it is only in its Spring time. The soul is only in preparation for the sowing of the seeds of righteousness, and we anticipate all the experience of a hopeful Spring and luxuriant Summer: far more a fruitful Autumn lies before us. Before this advanced state will link the spiritual zones to human experience, the great barrier-wall between Matter and Spirit will be broken down, the distinguishing difference will be removed, and beings spiritual will walk the plains of earth, as tangible as they now do the plains of heaven.

Kirkcaldy, Nov., 1883.

ALEX. DUGUID.

THE SPIRIT-MESSENGER.

THE EVILS OF DRUNKENNESS.

A CONTROL BY "JOSEPH MAZZINI."

Recorded by A. T. T. P., December 20, 1883.

[The Medium, who in trance dictates these communications, is an uneducated working man.]

The Sensitive, under control, said:—

Has your attention, dear Recorder, been drawn to men, whose spirits seem out of sympathy with their surroundings and with the times in which they lived on earth. Such as these are not alone; are not isolated in the vast family of humanity: they are more numerous than you, dear Recorder, could ever conceive.

These men, and these women, so troubled, make life's journey a weary pilgrimage, following crooked paths through life, fault-finding at every step, out of all harmony with established order, and absent ever from peace and love. Such form the germ-seeds of every Quixotic notion; of every secret conspiracy, of every secret or open rebellion, of heartless and dark assassination. Such a state of spirit is not confined to one class of humanity; they are found throughout the different grades, and all and each unhappy, yet even they, as well as the more favoured sons of humanity, are spiritually guided.

All and every spirit in flesh is guided as it wills spiritually; if a soul of earth wills for that spiritual guidance, which is at once a snare and a delusion, then it is so guided. I mean that they themselves open the door to evil instruction, and they themselves have to bear the extreme consequence of their own Will. You may ask me—Why this warning? You yourself have said that one of poverty's causes is to be seen in the thriftlessness of the working classes, and in this opinion I agreed with you.

The season now is drawing very near, when the working classes for a short period will cease from labour, and will have idle hours on their hands. I pray them to listen to the last words which they will hear from "Joseph Mazzini" this present year; for your immediate surroundings will close the year: I mean those who have had a longer claim, and who fain would give their congratulations and addresses before this year's departure. Tell the working classes that Joseph Mazzini lived and died out of sympathy for them; and if they are willing to give him a return for such life service to them, let them take heed of this warning, and beware, in the coming Christmas festivities, of degrading their reason; degrading their immortal souls through the influence of intoxicating drink.

Without reason, the soul is a prey to the worst influences around it, either in the body, or of man out of the body. And let them remember, that as great as the scheme of education here on earth is, the scheme is far greater and more needed for a man out of the body. There is no reform more needed than internal reform; in man's poverty is an external form of wrong, and drunkenness is a crying grievance, and an internal wrong

to self-hood. They cannot understand the agony and suffering of a drunken man; but we can. It is not the body alone that is degraded; but it is the soul, and I mean to point out some of the degradations to which the soul is subject.

In the first place, the soul cannot perform its mission; it is then placed in opposition to the body it should control; it is robbed of its power, and instead of being enabled to bestow peace and love on self-hood, it can only produce irritation and disappointment. The soul during stupefied intoxication readily realizes its position, and can distinguish the light of the day from the darkness of night, can concentrate the whole of its power on the most unaffected portion of the body, and produce the most injurious abnormal effects. Ask him who accompanies me, one who went through every stage of drunkenness (I am referring to the now repentant, clever, and erudite Edgar Allan Poe), and he will tell you, as he has told hundreds of thousands in the spheres, the agonies of a soul enslaved by bodily desires. A semi-consciousness of jibing faces around him; all sorts and manners of phantom-forms, until they assumed vast processions, circling round and round him, as if the brain had changed into a vast amphitheatre, in which his shadow occupied the central position, and the only amusement of the vast concourse seemed to be in revolving round him; spirits, whose work is the extension of frivolity, then would come before his startled gaze staircases of endless winding leading to the very darkness of despair. Mirages of vast extent would then take the place of this flitting throng, and on its unruffled surface would float the carcasses of all that in health should have life and self-hood, and should have been enjoying health and happiness; and then human forms would be on its surface, who, tyrant and despotic-like, reproached him. The burthen of their sad refrain would say, "Edgar Poe, there is no God; man is as a weed on the earth, and death is but a burning—is the very nihilism of form." Hatred and abomination filled his soul when gazing on these scenes. Then would come back again the picture of his study, and under every chair and table malignant eyes would gaze upon him; loathsome snakes twisting round his path, repeating themselves a thousand times before his horrified soul, until in his conscious ears the real and the unreal got so blended, that he missed all that proclaimed to reason the fact of an immortality and God. Music would come on his ears, faint at first, and then with wild and dangerous clamour proclaiming a mighty, mighty noise, like battles' death agonies, and bitter strife, producing alarm, and such alarm that placid reason cannot imagine; alarm of such a bitter nature that it was like the awakening of new hope by the innocent or reasonable soul to be saved. Think of this, working men. It is not only physical degradation, that you have to avoid, but it is even more than that. It is the degradation of God's great gift of reason; it is the dishonour of an immortal soul. Be careful; be wary; be watchful; shun the glass, it is but a delusion and a lie. No real trouble was ever made lighter by drink; but it has created imaginary evils, uncountable wrongs, and is producing real evils and real troubles in the millions of forms. It is the love of the cup that drowns reason, and urges man on to thoughtless acts and wicked deeds. Many a man has been hurried into the oath binding him to secret murder, through its accursed influence. Many have risen against law and order, trying to overthrow them by unallowed means, through drink. Drink makes cowards of courageous men; makes of a noble nature all that is mean and despicable, and ultimately hands many of its besotted victims over to the last law officer of his country's Government. Pæans of praise are due to God for the great reduction that has taken place in the drink traffic of all nations, and no good Government need to deplore the loss of these duties in their excise; because for every pound they bring in, they demand another back again; nay, more than what they return. Look at the annals of your Police Courts, look also to the higher Criminal Courts. Turn your attention to every county, with its attendant Lunatic Asylums. Gaze on your vast homes for the outcasts of humanity; your Prisons, and you will find my statements true: that for every pound that the Government gains through the excise duties on drink, it as certainly demands it back again through its baneful influence.

No man can be a true democrat, a lover of his kind, who is a drunkard; a democrat is a lover of his kind. I, on earth, was, and am still, a democrat; I define the word as meaning one who wants to advance. The true meaning goes further: a true Democrat must also want to advance others. Because I want to do so, that is my reason why I give this warning to my fellow workers. Believe me, I speak in the great voice of authority; the authority which the traditions of ages gives to me, which the history of the human race enforces on me. "If humanity is ever to be united, then there must not be one who is not working for all; and the drunkard is that one who is keeping humanity from uniting; for he, through his drunkenness, is standing alone.

The merits or demerits of a soul before God depend on the way in which he passes his earth-life. He must not, through the fumes of drink, dream wild and visionary Communism, or the fusion of individualities into an uninteresting whole. The eternal progress of life is for the individual, and without individual perfection no nation can be great. My prayer is, that the working men of all nations may be better and more loving

Is there any happiness in drunkenness? It is a misuse of a holy term, to call drunkenness, or anything that approaches drunkenness, happiness. A drunkard is a nuisance to himself and a burthen to others. A democrat must love liberty: Does a drunkard love liberty, when the greatest aim of a drunkard's friends is to imprison him to keep him out of mischief; and the fiat of the law is, that he be fined or imprisoned for drunkenness? Therefore, the drunkard abolishes liberty, and makes himself the slave, as I have before said, of horrible suffering. A man's proper seat of feeling is the heart, but a man feels his drunkenness by the head. It aches, it throbs, it is heavy, it is burdensome. The drunkard is an enemy to religion, for the highest religion a man can entertain is individual progress here, in order to attain soul progress hereafter.

There can be no progress without reason and its exercise; therefore, the drunkard, by robbing himself of reason, puts himself beyond its guidance. The drunkard robs his fellow-man, and makes the burthen of his brother's life harder to bear; for workmen can only advance by association; he who is selfishly alone through his action is robbing them. He is robbing them of what should be theirs in a more immediate future, if he were acting in accord with them. Of all countries, the workmen of this land are specially blessed; but that which is so much needed (namely, the desire to economise), is felt of little worth through drunkenness. Working men, think of this terse saying of your friend Guiseppe Mazzini: there is an economy even in speaking, and I have spoken briefly on this matter, that all might comprehend that the misery of the working classes is unchangeable only so long as the working classes will it so. Therefore, I ask all to come to their better selves. There is no such help as Self-help; all through the world men may gain a conception of infinite progress. If you truly conceive of earth-life, you will drink no more; for the drunkard does not conceive truly of life's mission. It is impossible.

I know that in this matter of abstaining from drink, it will with many be a desperate and forced battle; but it will be peace to conquer. The drunkard with his own hand digs the grave of his soul's hope. Do not forget this: God is my witness that every drunkard that lies wallowing on the ground, has buried his self-hood. God, who dwells above all earthly heavens, shines on the soul of the labouring classes. I feel intense emotion, restrained only under the strong hope that my warning will not be in vain. It may not seem so great a matter with you, dear Recorder, but I who have been through many of these nearly destitute homes, I can more closely recognise that the drunkard not only degrades himself, but starves the wife and children, who struggle on in silence. These are the real poor, who pledge the few dear souvenirs of home, knowing and realizing that there is no possible hope of ever redeeming them again; until even the clothes, the few spare garments, that keep them from the inclemency of the season of this climate, are parted with through the degradation of him who should be their bread-winner; until they are drained of the last drop of blood that keeps life in their poor worn-out forms, and then they die; and what honest democrat dare charge such a death due to class distinctions. Thrift and economy have been absent. Drink and degraded responsibility self-hood have been the cause; not any tyranny of capitalists or property.

I do not go back from what I said—that the working classes are undergoing undeserved trials and bitter experiences. There are immense multitudes of such cases in England; but they are far outnumbered by those cases of poverty which are by the workmen themselves self-inflicted, and who, were strict justice allotted out to them, should bear the whole of the burthen of their own sins themselves. To you, parents of children of the working classes: Are you doing your duty as God Almighty would have you to do? Are you sternly educating them to sobriety? Are you fitting them for their soul position in earth-life, and preparing them for true happiness, for true soul's good? Or, are you enervating their characters by luxuries, and comforts, and undue attentances by yourselves or your friends? If you are doing this, do not expect any nobleness of life from your child; for you will not get it. You will find them sinking miserably into subterfuges and lying, the better to obtain drink, which has become their desire, together with a strong tendency to rush into the presence of their God unbidden. Think of this, ye parents, but more especially think of this, ye English mothers. If ever a mother's earnest, deep-seated love was needed, it is, indeed, needed when the slightest tendency for drink is exhibited.

And now, may He who governs and directs the destiny of all men, so arrange that the working classes of this country, through the blessed influence of advanced education, may continue to abstain, so that the trade publicans of this country may become more doleful and more despairing on account of decreased income. All reasons urged against the decrease of that which ruins self-hood are unbearable, having no logical sense or real reason. Statistics have been given of the numbers employed, in and out of the vested interests, in the trade of the large brewer and distiller. Judge—what are these minor details in comparison to the magnitude of the evils? They are so much out of proportion, that no good man could entertain them. What! Destroy a people? Degrade a nation for the sake of the interests of a handful of capitalists, engaged in

an unholy traffic, or of a handful of servants, each and all of whom would and could follow other callings?

God bless you, dear P. "Guiseppe Mazzini" wishes you good night.

THE LATE PROFESSOR WILLIAM DENTON.

GEOLOGIST AND RADICAL.

The unexpected passing away of Professor William Denton, in the wilds of New Guinea, has struck a pang of regret into the breasts of thousands of reformers throughout the world. To ourselves, the news has been even more regrettable, seeing that Mr. Denton was a countryman, and his relations in this country are highly valued personal friends. Mrs. Jaques, Howden-le-Wear, is the deceased gentleman's aunt, his father having been her brother; Mrs. Jaques is mother of Mrs. T. M. Brown, now in Sydney. We have had several pleasant conversations with Mrs. Jaques, and examined her head. The temperament is of a type such as would relate well to such an indomitable character as the late Professor. Her spirit and courage are admirable; the quality of organization is very fine, and there are evidences of good hereditary stock. These features are reproduced in Mrs. Brown, and the other members of the family we have seen.

Another element, the maternal, entered into the heredity of William Denton. From the "Biographical Sketch" of him by the late J. H. Powell, we perceive that his mother was a woman of education and intellectual culture, though the wife of a wool-comber, earning 10s. a week. Of such parents he was born in Darlington, January, 8, 1823. He went to school at three years of age, and at four could read the Bible.

This implies great precocity of intellect; and Mr. Denton had an organization of a very high type, in which thought and action predominated over vitality. His head was lofty and expansive, while the perceptive intellect in its great development, prevented him from tending towards the imaginative and baseless. We had a short and pleasant interview with him when he visited London a few years ago, and were most favourably impressed with his great ability, gentleness, and humility. It is seldom that a man of such great force of character is found so unassuming as Mr. Denton appeared to be.

We cannot spare space for a connected narrative of his life's doings, but may say that a constant struggle with difficulties marked the greater part of them, and ultimately closed his earthly career. His absorbing desire was to know the truth, and having arrived at a knowledge of it, he felt bound to let his light shine, at whatever sacrifice to himself. His first deviation from the narrow path of the family Methodism, was to become acquainted with Phrenology and Electricity, through a new teacher under whom he studied. Then he met with the precursors of periodical literature, and the publications of the Chamberses. While yet a boy under twelve, he took spontaneously to geology, a study, combined with natural history generally, which interested him during the whole of his life, and to which he at last fell a victim.

His first polemic was on account of a split in the Methodist body, when he was eleven years of age. He sided with the progressive section, and even at that early age, made his intellectual influence felt. Engaged in the grocery business of a Methodist minister, he found that unjust weights were used. He ultimately studied some time at a grammar school and acquired some knowledge of Greek and Latin. At ten years of age he became a teetotaler. At fourteen he was apprenticed to a machinist at Shildon, where he studied geology from the strata exposed in the railway cutting. He read Lyell's works, attended lectures, held cottage and open-air meetings, and at seventeen was a public speaker on Temperance and Religion, having become a member of a Methodist denomination. He read the "Constitution of Man," by George Combe, and gradually became too expanded for sectarian surroundings. At nineteen he left his employment rather than go to work to repair brewery machinery,—being a teetotaler; this was his first great sacrifice to principle, an act which had to be many times repeated in his life.

He then prepared himself to be a schoolmaster, and obtained a position as teacher at Newport, Monmouth. While in London, studying, he attended open-air debates, sometimes spoke at them, lectured on Temperance and preached. He found Newport under the reign of King Alcohol, which incited him to great earnestness in Temper-

ance work. He was roughly handled by the emissaries of the publicans, and was unaided by any religious teacher. He also met with works on Mesmerism, became a good operator, and lectured on the subject, with experiments.

His temperance and radical opinions caused him to be dismissed from his school, after three years stay in Newport, and as his family was with him, he was sorely reduced, but a Unitarian minister added some accompaniment to the cabbages which were frequently their only food. He lost a school at Camberwell through his principles, and then became a clerk on the South Eastern Railway. Transferred from New Cross to Ashford, Kent, he commenced work as a lecturer, geological student, and radical reformer. He announced a lecture in the open air on "The Hiring Ministry." The parson warned him to desist; constables were on the ground to prevent him from speaking; he was pulled down by them, and hustled about, when a friend asked him to enter his house and speak from the window. This he did with great effect; but it cost him his situation. The Christians brought such pressure to bear on the Railway Directors, that he was dismissed. He left with an excellent character, and presents from his fellow workmen.

This continual persecution determined him to emigrate to America. He could not live a lie, nor could he hide the truth from those who were perishing for want of it. In Philadelphia, on his arrival, he had all his money stolen—some £6—but three cents. How he travelled on foot, and by taking rides, unasked, on passing goods trains, hundreds of miles to find a friend, and back to Philadelphia again, is a wonderful example of endurance. He got a position as a teacher, commenced lecturing and sent for his parents and sisters, also Caroline Gilbert, a young woman at Ashford, whom he married, but who died shortly after, which for a time quite upset him. Then he worked in machine shops, still cultivating the intellect, and forming debating societies and other means of mental improvement. The death of his wife drove him into rustic retirement down South, where he became a cultivator of the soil, his pen being busy all the while. His anti-slavery sentiments made Virginia too hot for him, and after several efforts he got located in Cincinnati. Before that he was dismissed from a school because of his scientific views on the development theory.

Dr. Buchanan's "Journal of Man" fell into his hands, and he became acquainted with Psychometry, which led to Spiritualism. His sister Annie was a good psychometer, and in the family circle he proved the truth of Spiritualism, by receiving messages from his deceased parents. In addition to teaching, he became a writer for the press, and thus met with Elizabeth M. Foote, a compositor in the office where his articles were printed. She became his wife, and a famous psychometer, as all who have read Mr. Denton's works on the subject know. With overwork his health failed, but a 7,000 miles travel into Texas, 1,000 of it on foot, restored him. Again he was dismissed from a school because of his views, so that he determined to seek a freer field for the exercise of his powers.

He became a lecturer, at the same time publishing his "Common Sense Thoughts on the Bible." His wife being a printer, the two together printed 5,000 copies from their own type at home. Lecturing led to journalism, then social reform, and he went to Kansas to start a People's College, apparently on the industrial land-culture principle. This was too slow work. He again took the lecturing field, and held a week's debate on the "Origin of Man," with Professor Garfield, since the martyred President. This much advanced Denton's public position. During the war, he studied, and lectured in Canada. He began to take a position as a teacher of Geology. He wrote largely on "Psychometry; or, the Soul of Things." He settled down in a house built for him on a ten-acre lot at Wellesley, Mass. From that centre, his work radiated far and wide, his last excursion being to Australia.

The "Harbinger of Light" for November, contains his portrait and an account of his work there, and passing away. He arrived in Victoria in July, 1881, and lectured in the various Colonies for nearly two years. At Charters Towers he was engaged at a salary of £50 a week, to examine and report on silver mines. A letter from him to Mr. Terry, dated, Thursday Island, July 1, 1882, says: "We expect to leave for New Guinea to-morrow. We go with the exploring party sent out by the proprietors of the 'Australian.'" He intended to remain a month, and then pass on to China, Japan, Batavia, India, and presumably to England and America. His first letter from New Guinea, dated August 3,

stated that he gave up the intention of visiting China and Japan. The following is supposed to be his last writing:—

"Dear Friend Terry,—Here from the wilds of New Guinea, where the foot of white man never before wandered, I write you. First, a few words about the Australian colonies, in which I spent many very agreeable months, and from which I have brought a great many pleasant memories. I found your cities larger, grander, and in many respects better than I had anticipated; your people were cultured and more readily disposed to unpopular truths than I had any reason to expect; your public gardens, schools of art, and public libraries, are incomparably superior to those in America in cities of equal size, and give promise of a glorious future for a country that in less than a hundred years will probably consist of a number of flourishing United States, occupied by more than fifty million English speaking people. There are, however, many dark features in your country, to which justice compels me to refer. You are the most drunken people that I have seen since I left the colliery districts of England, forty-five years ago. I saw more drunken men and women in Sydney and Melbourne within a month than I had previously seen in the United States for I think fully thirty years. At the same time I had more invitations to drink intoxicating drinks in private than I had previously received for I think a lifetime. I am told that as a people you are improving in this respect, and I think this is the case; but drunkenness will curse you just as long as it is fashionable to take intoxicating drinks at private tables. After leaving Melbourne I gave twenty lectures in Sydney to large and enthusiastic audiences. This was my third visit to Sydney, and some of the lectures were repetitions. The labours of Mr. Tyerman and Mr. Bright have done much to liberalise this city, in which I found one of the most interesting fields in which I ever laboured. At Brisbane, Queensland, our next point, I gave twenty-five lectures, fifteen of them on as many consecutive nights. Our audiences were large, and the interest in the lectures very great."

Capt. Armit's letter in "The Argus" of Oct. 13, gives an account of the closing scene.

"On the 18th August, Professor Denton complained of indisposition, but not serious. He had before been suffering from a nasty ulcer on the instep. As we could not pierce into the range of mountains before us, owing to war between the tribes, I determined to return and make an attempt from a new point. We rested three days at Dedourie, having to climb over Mount Belford, 3,600ft. high. Professor Denton was completely exhausted, having refused all nourishment and medicine since becoming ill. I remained with him and cheered him along and over the summit. Mr. Hunter met us here, and we got on very well. Going down heavy rain soaked us through, and it was very cold. Belford returned from the village with fresh men and a hammock. We carried Professor Denton into Lochivago. On the 24th Belford was prostrated by fever, Professor Denton getting weaker, yet obstinate even regarding food as well as physic. On the 26th we started for Moroka, Professor Denton and Belford on stretchers. The fever attacked me before breakfast, and I had a terrible day. We reached Berigabadi at 2 p.m. The village was deserted. The natives propped up the crumbling roof of a hut, but the floor had sunk in the centre. Mr. Hunter, who was the only sound man of the party, made our beds. Professor Denton occupied the level space in the centre, I lay to his right, and Belford on his left. At half-past 8 p.m. Professor Denton had very slight convulsive fits. Five minutes afterwards he was dead. It was pouring with rain, and the weather was close and sultry. That night we were forced to camp with the dead body between us. Mr. Hunter dug a grave, and we buried our unfortunate friend at 7 on Monday morning."

The toils of exploration were too much for such a fine organism, getting advanced in years, and so hard-worked through life. He was making a fine collection of specimens; but the cessation of that department is not to be so much regretted as the stoppage of his work on the spiritual plane. He told us, when in London, that he intended to revise his volumes on "Psychometry," and re-edit all his works, adding greatly to them, and bringing out a uniform edition. It is hoped he has left some MS. which may be published. He was one of the most experienced investigators of the age on very interesting subjects, and his views and opinions were greatly valued, far and near.

GATESHEAD.—Mr. C. G. Oyston on Sunday, on "the relation of spirit phenomena to the known laws of nature." The subject was dealt with in a masterly manner, and we look forward to the pleasure of a return visit from Mr. Oyston.—F. PATTERSON.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening Mr. Bent delivered an inspirational address, on "Human love and human brotherhood shall ride over every obstacle, and become triumphant."—R. Wightman, Sec., Mostyn Street, Hinckley Road, Leicester.

SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1883 in Great Britain.

As there will be 52 numbers of the MEDIUM issued in 1883, the price will be—

One copy, post free, weekly	0 2	...	per annum	0 8 8
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All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

IF YOU WISH TO SUCCEED, ADVERTISE IN THE "MEDIUM."

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 28, 1883.

FINAL WORDS FOR 1883.

We cannot allow the curtain to descend on 1883, without expressing our heartfelt gratitude for all the good it has bestowed on our spiritual growth and our spiritual work. In this we ask all readers to join, for surely they experience similar feelings. At the same time the dark shadow of much that is untoward looms up before us. We have done as well as our frail humanity would permit, yet short-comings will probably appear to some more prominent than excellences. On this account we crave the charity of all; more particularly those who may have taken offence at our action. To these we offer the declaration of unwillingness to offend; at the same time remarking that offence arises frequently within the mind of the offended one; who fails to recognise matters in the best light. That which at first sight appears offensive in a journalist's conduct, may be in the end most meritorious, as it is not the mind of this world we have got to propitiate; but rather our service is due to the great Spirit of Truth, towards which all man's acts should be approximations, however much it may outrage the ideas of venerable error.

We ask the readers of the MEDIUM, and more particularly those parties who regularly make use of its columns for their announcements, to join us in hearty and sincere thanks to those generous ladies and gentlemen on whose secret bounty it has been possible to carry on the MEDIUM and the work of the Spiritual Institution during the year. Those who have helped ever so little, have done their share and we under no obligation; but with others the case is entirely different. It is impossible for this work, at present, to be carried on without self-sacrifice to the extent of hundreds of pounds annually. For this we are grateful, though we give our time and labour in addition, but far more so should every reader be, who derives the benefit without tax or responsibility. What a glorious work it would be if all did their share.

SUBSCRIPTIONS NOW DUE FOR THE "MEDIUM" FOR 1884.

It saves us great trouble, expense and inconvenience when subscribers promptly transmit their subscriptions before the first issue of the New Year. To cover supplements that may be given during 1884, we suggest that 9s. be remitted. Many send 10s., knowing that the work is not yet a profitable one. Those who do not require the paper longer will oblige by giving us a post-card to that effect.

SOIREE AT GOSWELL HALL.

On January 17, under the direction of Mr. L. Freeman, a grand Concert, in which Mrs. Weldon, and other favourite artistes will appear, to conclude with a Ball. Tickets for the whole evening, 1s. 6d., each.

BLACKBURN.—It is intended to hold a first class Tea party and Entertainment on New Years Day, which it is hoped will be the means of extending the Cause and clearing off certain liabilities.

GRAND RECEPTION TO MR. COLVILLE AT NEUMEYER HALL.

Next week full particulars will be given. The event will occur at the end of January.

Mr. Colville will pass through London on his way from Paris to the North, and hold a reception at the Spiritual Institution, 15, Southampton Row, on Friday evening, January 1, at 8 o'clock. A cordial invitation to all. A good many were sorry at not being present on the last occasion.

THE CHRISTMAS NUMBER.

It is some recompense for the great labour and expense bestowed on last week's issue, to know that it has given universal satisfaction. The portrait of A. T. T. P. is justly regarded as a pictorial illustration which will rank with that issued by any existing periodical. The literary contents are found to be varied, interesting, and harmoniously setting forth distinctive spiritual principles as well as messages and phenomena.

We have one ground of complaint; a number of copies remain on our hands. To be able to issue the paper at 2d. we had to print a certain number. Taking advertisements into consideration, we ought to sell every copy before we see the outlay returned, and then there would be weary nights of over-time unrewarded: we certainly expect our readers to distribute the whole. Many who could afford to circulate a quantity have done nothing, and as the paper is as seasonable this week as last, we hope to receive many orders. No one need be ashamed of handing it freely around, and as presents are the order of the day, why not give Spiritualism the preference, and place the Christmas Number freely?

The number of packets to be sent out were so excessive that they could not all catch an early post. Packets of a dozen copies go by parcels post, at the sixpenny rate, which would tend to delay delivery. The best plan is to club together; twelve subscribers at 1s. each have 100 copies per rail, carriage paid. A good many hundreds have gone out, but those for whom we have worked hardest, during the year, have in most cases done absolutely nothing for the Christmas Number.

CONJURING AND SPIRITUALISM.

Mr. John Fowler, Liverpool, sends us the following telegraphic correspondence between the person conjuring under the name of "Stuart Cumberland" (known amongst Spiritualists as the "Man with the Squirt") and himself, dated Dec. 15.

"Middlesborough, 11.23. Stuart Cumberland to John Fowler.—I accept your challenge to produce by natural means any material spirit manifestations you will first have produced in my presence and will gladly pay travelling and hotel expenses here if any spirit or medium you can lay on matter can be decided to-night my money staged wire reply paid."

"John Fowler to Stuart Cumberland.—My challenge is plain: produce same phenomena that have been produced in presence of Professors Crookes, Varley, Zollner and others, under same test conditions. This you know you cannot do. You are no fool though you live by fools."

We do not attempt to punctuate in the first case, as the message is unintelligible in that respect. A reply of one shilling only having been prepaid, Mr. Fowler paid the balance required.

Miss Lottie Fowler is in Newcastle, residing with Mr. Pickup, Newgate Street. She may be seen in private from 2 till 7 p.m. In the evening at 8, select circles by prearrangement only. The smaller the circle the better for all. Mr. J. T. Rhodes writes from Edinburgh: "This is the first time that I have become personally acquainted with Miss L. Fowler, and as I have had her under my own roof for a week during her stay in this city, I cannot refrain from expressing the unbounded satisfaction that has been given to myself, wife, and intimate friends of her wonderful powers, and I may say almost without exception, that others who have come, sceptics as well as Spiritualists, have told me the same thing, and although here it would be out of place to refer to private matters of information given to us, still it is just possible that a few words from me to my old friends in Newcastle-on-Tyne—a town where Miss F. has not previously visited, may be the means of inducing them to avail themselves of the services of so useful an instrument."

NEWCASTLE.—Mr. Colville has done another fortnight's good work on Tyneside. At Mr. H. Burton's farewell soiree 100 took tea. He was presented with a purse of gold and various engrossed testimonials. He sailed for Queensland in the "Roma" on Dec. 18.

BIRMINGHAM.—Our correspondent speaks highly of Mr. R. S. Clarke's visit. Plymouth is far from the field of labour, or Mr. Clarke's services would be often in request, particularly as their merits became known.

THE THEOLOGICAL CONFLICT.

To the Editor.—Sir,—Since the publication of my letters in proof of the personal existence of Our Lord, I have been each week looking for a more definite answer to them, than that contained in Mr. Oxley's subsequent letter, in which he says, "he has not the time just now to devote to controversial points; but there is abundant evidence to show that the alleged testimonies of the authorities named in my letters, to the personal existence of Jesus, are utterly worthless in the light of history."

Now this is so bold an assertion that I trust Mr. Oxley will find time to show to your readers due reasons for such assertion; without which your readers will naturally apply to it the same term—"utterly worthless"—that Mr. Oxley applies to the testimony of these venerable historians.

With regard to the only part of the general assertion that Mr. Oxley gives any basis to go upon, viz.: "that my quotations from Josephus are not found in any manuscript prior to the 10th century," I have ascertained that all manuscripts of that date are so extremely rare, that it is most difficult to get at them, or even to know for certain where they exist.

The date of the earliest manuscript of Josephus in the British Museum is the 12th century.

Perhaps, therefore, Mr. Oxley will be good enough to inform your readers in what foreign libraries he has perused these rare, early manuscripts of Josephus, on which he grounds the assertion contained in his letter.

Till then, judgment on this point must be suspended.

But setting aside Josephus, how about Tacitus, Suetonius, and the younger Pliny, whose testimonies I have also quoted, and which testimonies, I have taken pains to ascertain from very high literary authority (not clerical), have always remained unimpeachable?

The mere assertion, therefore, of Mr. Oxley to the contrary, neither will nor can destroy the testimonies, that the most learned men from time immemorial have investigated, and not found wanting!

Consequently, until Mr. Oxley brings forward sufficient evidence to disprove this universal testimony to the reliability of my quotations from these authors, not only I, but all candid readers of your journal, must consider the evidences they give us of the personal existence of Jesus, and the consequent formation of the Christian Sect, to be proved facts.

To these unimpeachable witnesses of this grand and glorious truth (at this moment being celebrated through the length and breadth of our land), I hope ere long to be in a position to add many more, equally reliable.

In the meantime, I beg your readers to bear in mind, that I will bring forward no evidence, that is not on the authority of the most learned and reliable writers of their day.

Leaving, for the present, much more that I have to say upon this topic, I beg to remain, Sir, with sincere thanks to you for inserting these letters in your valuable journal, yours faithfully,
"LILY."

P.S.—I have more than once wondered that it is left to a woman to take up the cause of him, who to all is as a tender, nursing mother, leading us ever upwards and onwards in spiritual life, health and strength; but am told, that the learned among your readers, knowing the fallacy of the argument deduced by Mr. Oxley from his researches into the Ancient Symbolisms, let it pass as a shadow over The Truth, that will vanish without extraneous aid.

May be they are right; but in my humble protest it is the *unlearned* I address, whose faith may possibly have received a shock, that these lines may heal.

MANCHESTER.—A series of meetings will be held during the month of January, in the Co-operative Hall, Downing Street (a few minutes' walk from London Road, and Ardwick Railway Stations), as follows:—

SPEAKERS.

Sunday, January 6, Mrs. Emma Hardinge-Britten.

Sunday, January 13, Mr. W. J. Colville.

Sunday, January 20, Mr. W. J. Colville.

Sunday, January 27, Mrs. Britten.

Service to commence at 2.30 and 6.30. A collection towards defraying expenses.

Liberalists, Spiritualists, Freethinkers, and others are cordially invited.

Manchester Annual Tea and Entertainment; see advertisement on back page.

Space and other circumstances have compelled the neglect of many communications.

MISS C. CORNER'S CHARITABLE WORK.

To the Editor.—Sir,—I am happy to tell you and your readers that most satisfactory progress is being made in my charitable endeavours for the poor children of East London. "Rhineland" has done (and is still doing) a noble service. I am sorry the book was not ready by Christmas. If it were anybody's fault it was the author's in insisting upon its being "a little beauty." I think all the subscribers will agree with me in that the author has "had her own way," which she does whenever she can! "Rhineland" is "a little beauty"—externally, I mean: and for this I am indebted alike to the publisher and to Mr. Robt. H. Peter for the pretty and artistically-executed design on the cover. I trust all may be as pleased as myself.

Now, I would thank all who have sent their subscriptions since last I acknowledged them, and request others to continue the same, in order that something nice may be done for the "poor auld folk," at some future time, out of the proceeds of "Rhineland." Again, I offer thanks for parcels of children's clothing to Mrs. Sharrington, Mr. Atkinson, Mr. T. Dowling and friends, Mrs. Wharmby, Miss Taylor, Dr. Harris, Mrs. Thornley, Mrs. Firth, Mr. and Mrs. Walter Corner, and two ladies from Camberwell: also to Mr. George Barlow and Mrs. S. Dixon for boxes of toys, and to Mr. W. Harris and friends for a monster Christmas tree. Next week a last word prior to January 10th. Wishing all a Happy and Prosperous New Year.

CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

Since the List of Subscribers was made up, the Baroness Burdett-Coutts has, with best wishes for the success of the work and very kind expressions of regret at being late, on account of travelling, etc., desired that "Rhineland" and "Styria" be sent to her.

1883—A YEAR OF TRIAL.

At the beginning of the year, Mrs. Cox sent us a beautifully coloured drawing of a young man's head, with the inscription: "1883 will be a year of mystery."

The drawing now occupies a place on the wall of the room. Many times we have looked at it, and wondered where the "mystery" comes in. Is it, indeed, a year of mystery? Are not all years, years of mystery? Was the medium mistaken?

It has just occurred to us that 1883 is a Year of Trial; hence a "year of mystery," because the foolish world knows not the grave meaning of the signs that transpire around on every hand.

It is said of a doomed world, that they were "marrying and giving in marriage," till the waters of destruction began to fall upon them. The destiny so patent to the seer was altogether hidden from, an inscrutable mystery to, a spiritually blind people.

All things, institutions, humans, are upon their trial. Evidence is being brought forward for and against all that now has its place amongst men. In the public mind there is no settled confidence in anything. Men's minds are full of strange ideas and conflicting doubts. Medicine, law, ecclesiasticism, land-holding, government, militarism, commerce, capital and labour, theology—all are in an unsound and unsatisfactory state, and rival witnesses advance evidence in respect to the conflicting merits of the "prisoners at the Bar."

The nations of the earth are being sorely tried collectively. The strain in politics is severe and ominous throughout the world. The universal peace may be a universal war in an instant. The "trial" in this case is one of forbearance. Whose hand will be guilty of firing the pile of combustibles that swell the bloated armaments of Christendom?

Men and women are individually on their trial. The temptations to error and deviation are numerous, and many there are who commit the rash act. Men are being tried as by fire. Who is it that is not "put to it" to the utmost in one way or another?

Spiritualism, as a human movement, is on its trial. As a Divine Work it is beyond our criticism; but is the human motive at work in the Cause worthy of the

Divine afflatus that constitutes the ground-swell of the Movement? Unless there be receptivity on the part of the human side of affairs, and a hearty reciprocity with the Divine, we may call ourselves "Spiritualists," and yet be nothing of the kind. Our methods as Spiritualists are upon trial. Here is one circle swallowing down highly improbable stories from "Michael," "the apostles," and all the "big-wigs" of Churchal mythology: are these credulous sitters fulfilling the true purpose of Spiritualism? Another circle is busy anticipating spirit aid to recover some hereditary property, that has gone into the wrong hands: of what profit will it be to these, even if they gain a whole county, and remain in sordid selfishness and spiritual darkness?

A third group leave all their concerns to the controlling spirits, and dare not lay in their winter's fuel till they have "consulted the spirits:" these forget that earth's life is one of experiment and personal responsibility. All these classes of Spiritualists are strictly on their trial. We do not expect many of them to be in connection with the Cause five years hence, and if they still cling to its skirts, they will be in the dock still—still on their trial.

Then Spiritualism is promoted by septic bodies, with members and non-members; unfraternal distinctions. The prime object is commercial success, a hard bargain-driving policy with the "profession." The value of a platform performer is his ability to "draw." The summum bonum of the year is the balance sheet. Spiritual results are altogether lost sight of in the paradisiacal idea of "will it pay?"—"We must keep on the safe side." This system has failed again and again; but there is the alarming consideration that the more it succeeds the more spiritual danger is there in the matter. Does the head-light, which leads the way in Spiritualism, flow through this channel?

More particularly is the spiritual basis of man's religious ideas on its trial. If this basis be a tissue of blasphemous superstitions, what truth and good can be derived from the superstructure that is erected thereon? Till man's mind is open and transparent to spiritual truth, all minor revelations and communications are futile. The *ipse dixit* of spirits is not food for the spirit of man. When he arrives at the Spiritual Truth he is a spirit, and seeing, uses the Light of heaven for his own spiritual purposes.

Gerald Massey, William Oxley and others, are giving evidence in this great trial. Curious is the fact that this evidence has chiefly found a record in the MEDIUM as the representative of Spiritualism. This is appropriate; for there can be no true Spiritualism without a proper position in respect to these root principles. Christendom is in a state of menace to-day, because of radical errors in its spiritual constitution.

As a spiritual weapon, the MEDIUM is on its trial. Will it be found worthy of this great research? Some would ask—Will it pay? Has it paid hitherto?—we answer. Has it paid poor Gerald Massey, worn out and sick in a strange land? Who pays William Oxley? This is where the trial comes in. Men with some ability and varying degrees of renown find it hard to subject themselves to a life of social ostracism, toil and often penury, that they may be loyal to truth. The trial is most severe!

Many times we feel sorely tempted on this point. It is the end of another year, and our burden has not been at all lightened, yet the work improves in its position and extension. To be made to serve those who have "despitefully used" us in the past, and turn a deaf year to our needs to-day, is a very painful trial. But the Spiritual Movement is on its trial, also; and if it act the dishonest and mean part towards us, the time will come when our aid, hitherto so freely given, will be withdrawn from the purposes of the human Spiritualistic Movement, and then the worldly-wise ones will see their loss when it is too late to remedy it.

Now is the time, Spiritualists, you are on your trial, as we are: all of us are on our trial, and if we fail in our duty the burden of our conduct will fall upon the guilty parties respectively.

1884 will be a Year of Judgment, and then will come the Year of Execution!

ANTI-VACCINATION.

ANTI-VACCINATION MEETING AT ST. PANCRAS.

SPEECHES OF SIR THOMAS CHAMBERS, Q.C., M.P., AND MR. WILLIAM TEBB.

On Monday the 10th December, a large and enthusiastic public meeting was held in the Vestry Hall, St. Pancras, under the auspices of the St. Pancras Anti-Vaccination Society (55, Burghley Road, Kentish Town). Letters of sympathy and apology from Mr. C. H. Hopwood, Q.C., M.P., Mr. Thomas Burt, M.P., Mr. Daniel Grant, M.P., Mr. Alderman Rees, Mayor of Dover, Mr. John Page Hopps, of Leicester, Rev. Edward White, and others, were read by Mr. William White, a member of the Executive Committee. The proceedings throughout were of the most interesting character. We have only room for two of the speeches, though the others were excellent, and ought to be reprinted by the St. Pancras Society, for extensive diffusion.

SIR THOMAS CHAMBERS,

Whose rising was the signal for an outburst of applause—said he knew a large number of persons in the neighbourhood who would have been there but for unavoidable circumstances. Mr. Hopwood thought he would be there, but had been called upon to do duty at the sessions at Manchester, for his friend Mr. West, who was fighting the Liberal battle at Ipswich. His opinions on the subject of compulsory vaccination were very well known. He had voted in the House of Commons for the only practical proposition which came before them, namely, the repeal of the cumulative penalties, which he thought a very great injustice. He thought that their cause had hardly made sufficient progress to enable them to carry a measure for the total abolition of compulsory vaccination. The present laws regarding vaccination were about the most extraordinary that had ever come into existence. It was surely the strongest form of paternal government that was ever seen, that gave doctors the right to walk into people's homes, take their children from them, and put into their veins something to induce a disease to prevent their getting some other disease in the future (hear, hear!). But, supposing vaccination was the proper remedy for small-pox, it was surely as bad as the disease. (hear, hear!). As far as he was personally concerned, he would rather put himself in the hands of Providence than trust to the contingency of being vaccinated, or place himself in the hands of any vaccinator, who did not know, and could not know, what disease would be engendered by the operation he performed. If vaccination had diminished deaths from small-pox, it had not diminished the total number of deaths in England for the year. Other deaths from various causes went up. It was a well-established and admitted fact that deaths from fever and erysipelas, often engendered by vaccination, had increased. He had no doubt whatever that the deaths registered of infants, said to have died from erysipelas, were due entirely to the effects of vaccination. But the registers never stated that. They did not say that the deaths were from erysipelas after vaccination. If a man knocked another man down, and erysipelas followed the injury, the death was registered as from erysipelas, but he as judge told the jury the man who caused it and would be guilty of manslaughter (hear, hear!). Could any one wonder at the opposition to this compulsory vaccination? He must repeat, that it was the strongest form of paternal government that empowered any one to push the parents aside and take a child and vaccinate it, seeing that there was a medical controversy, and the greatest confusion of opinion on the subject, among the profession themselves. The propriety of the Government pledging themselves to the principle of penalties against parents for not submitting their children to vaccination, the mode of performing vaccination, and the substance with which it should be performed, were all matters of open controversy at the present time. If the public were aware as to what was put in the veins of the children, and the beneficial results were absolutely unquestionable, there might be some excuse made for the Government. But in presence of the increasing controversy, and the increasing doubt which existed in England and the Continent as to the remedy proposed for small-pox; when one found on the Continent of Europe as well as in England, most widely diversified views existing, when one man made up his mind that lymph from the calf was the proper thing, and then someone told him that it would cause confluent small-pox;—in presence of all these things he was strongly of opinion that the clauses establishing cumulative penalties ought to be repealed at once, and he believed the Government were willing to do that (applause). If that was done it would be left to those parents who objected to vaccination to pay one fine for discharging their duty to their offspring and it would be on their own responsibility. He

had received a great number of painful letters from mechanics and artisans who had suffered great losses by payment of the cumulative penalties, and had indeed been ruined by them, whilst others had lost their children by vaccination. Some of the letters made one's heart bleed, and yet the anti-vaccinators were, even under such sad circumstances, called crochets-mongers, because they were endeavouring to get a reform in these things. They were said to have "crochets," but they had "quavers" too (cheers). Those who troubled themselves to read statistics would find that the anti-compulsory vaccination agitation was gaining ground, and was being supported by many medical men of great experience, skill and integrity. On conscientious and high constitutional grounds they were justified in exposing and opposing this unexampled tyranny (cheers). If this kind of thing was to be tolerated where would they stop? There was no reason why compulsory vaccination should continue. Fevers were as fatal as small-pox, and more uniformly fatal. The latter came occasionally, but fever always existed, and was always amongst them. The policy of compulsory vaccination had sent scores of skilled artisans to America, who went rather than have their children vaccinated. He knew plenty of cases of that kind. No power on earth could induce him to have his two boys vaccinated. One was at school at Winchester, and the other at Waltham Cross, and he was applied to to let them be vaccinated, and his short reply was "No! certainly not." They were vaccinated in infancy and they had happily escaped any serious results, but no earthly power could induce him to consent to a repetition of such an operation (cheers). He would much rather trust his children to Providence, which was over us all (hear, hear!). He asked a medical friend of his, who had accused him of crocheting, how many deaths he knew as occurring from vaccination. He said he could not tell, but a good many. After an allusion to the foolish practice of bleeding, which formerly prevailed, by persons taking hold of the barber's pole, and the barber coming out with his razor to open a vein, the hon. gentleman said he certainly thought the anti-vaccinationists were right, and thinking that, he had great pleasure in taking the chair on that occasion (loud cheers).

MR. WILLIAM TEBB,

Who was received with cheers, moved the first resolution as follows:—"That, having regard to the numerous well-attested cases of injury, disease, and death from vaccination, which have occurred during the last two years, and have been the subject of official inquiry, the continuance of laws enforcing vaccination is unwarrantable." Before proceeding to remark upon the resolution, he desired on behalf of the Committee, and as President of the St. Pancras Society, to thank the members of the Vestry for their courtesy in granting the use of the Hall for so good an object as that which had called them together. He would also take the opportunity of thanking the Press of St. Pancras and the borough of Marylebone, for the impartial manner in which they had opened their columns for the discussion of this important subject (cheers). It was evident that the proprietors of the press in this district did not believe that the interests of the people could be served by suppressing facts and stifling truth. The object of the present meeting was to bring before the public the facts against compulsory vaccination, with the view, not only of giving information, but of aiding in securing, not the repeal of the cumulative penalty clauses of the Vaccination Acts, but the abolition of compulsory vaccination altogether—in short, the disestablishment and disendowment of what they believed to be a vicious cruel and unjust system (cheers). The vaccination laws were passed by Parliament about 30 years ago, at the instance of a small Medical Society, which issued a report, and upon the strength of that report (which had since been demonstrated entirely fallacious) Parliament passed that Act. That report did not state that the people wanted compulsory vaccination; or that there had been any memorials or petitions received upon the subject, or that the people were discontented with the voluntary system (Hear, hear). On reference to the report, it would be seen that the practice of vaccination, which had been tried for half-a-century, had been growing into disrepute; it had in short been tried and found wanting. In Loughborough, for example, in 1851 there were 997 births, of which only 67 were vaccinated; in the parish of St. James's, London, 973 births, with 44 vaccinations, whilst in the populous district of Welling-bro' there were no vaccinations at all. The people after nearly 50 years trial had got tired of vaccination, and had it not been foisted on Parliament by this ingenious device, and by Parliament on the people, he believed it would, by this time, like bleeding, inoculation, salivation and other delusions have been abandoned and relegated into the limbo of great medical mistakes. In 1867, fourteen years later, it was found that vaccination had not produced the desired result; that it had not mitigated small-pox, and then another bill was brought in, establishing cumulative penalties, and he had no hesitation in saying that there had never been a measure—except the Fugitive Slave Law in America, 40 years ago—that was so cruelly oppressive, odious, or unjust as this Cumulative Penalties Bill, passed in 1867. On looking over "Hansard," he found that the whole report of the Bill Debate occupied about a column-and-a-half only, and that the discussion might have lasted twenty minutes

or half-an-hour. There were, however, several protests, one by Mr. Brady; and one statesman observing that he was fully persuaded that when the Bill was passed, an agitation would commence that would never cease until the Act was repealed. That prophetic utterance was made by their distinguished Chairman before them, Sir Thomas Chambers (loud applause). That agitation was going on and was intensifying every year, and it would certainly be continued until the law was abolished (renewed applause). The agitation was not got up by a local faction as was often stated, but existed wherever the law was rigorously enforced, and the resistance was breaking down the powers of coercion, gradually but certainly. There were 1,000 persons in Leicester threatened with summonses at the present moment, for refusing to comply with the law, and the public peace had been often endangered, and was again threatened. At a recent International Conference, at Berne, Switzerland, at which seven nationalities were represented, viz., France, England, Württemberg, Prussia, Belgium, United States, and the various Cantons of Switzerland, every one of the delegates showed the impotency of vaccination in their respected countries in mitigating small-pox, and its potency for evil. After an exhaustive investigation of small-pox statistics in all European nations, Professor Vogt, of Berne University, found that there was no evidence whatever that vaccination had ever mitigated small-pox since it was introduced, but that on the other hand it had caused dire evils, and greatly increased infantile mortality. In regard to Sir Lyon Playfair's remarkable speech, on the 19th of June last, it was proved that there was not a single tenable position that could be sustained, when the facts were fairly looked into (applause). The figures went to show that both vaccination and re-vaccination were impostures. Jenner received £30,000 for his alleged discovery, and it was on the faith of promised protection said to be conferred by vaccination that the Act was passed in 1853. Referring to the experience in connection with Continental States the speaker stated that 20 out of 22 Cantons in Switzerland had tried the system of vaccination, and Professor Vogt had investigated the health returns from those Cantons, showing that where vaccination had been rigorously enforced, small-pox had increased, the result being that there had been a failure of vaccination, and that many of the Cantons had repealed the Vaccination Acts by large majorities. They had too been put in the balance and found wanting (applause). In those Cantons where vaccination had been suspended during the last few years, infantile mortality had greatly diminished. Vaccination had been compulsory in the Swiss Army for a long period, but the result had been equally disastrous, and so many bad arms, and sometimes complete ruin of health, that the Grand Council had repealed the law in regard to re-vaccination in the army. He had seen such cases as those he now named, and had personally obtained particulars of seven cases from the military hospital at Dordrecht, Holland, last August, during a visit to that country, proving that the deaths and injuries were due to vaccination, as certified by the army surgeon. A few months ago the regulation enjoining vaccination in the Army of Holland was abrogated, owing to similar vaccine disasters, by Mr. Weitzel, the Minister of War. Some time ago he sent the details to the "Times," of 58 Zouaves who were infected with a loathsome disease, by vaccination, and a military correspondent, unable to deny the facts, said, "Why did Mr. Tobb go so far afield for his facts? Why not bring forward some case nearer home? Well, they were all familiar with the case of Ada Lilian Williams, who was vaccinated six days after birth, in St. Pancras Workhouse, and died from its effects; Dr. Dunlop, medical officer of the workhouse being summoned and charged with manslaughter, in a three days' hearing, before a crowded court, in the presence of painfully interested spectators. It would be remembered that Dr. Pepper gave evidence that the operation produced an ulcer 2 inches by 1½ inches, and avowed that vaccination always produced an acute specific disease. The charge failed to be established, and for what reason? Not that the vaccination did not kill the child, but that it was healthy when vaccinated. So that healthy children may be vaccinated into their graves, and no one to blame. Then there was the case of the child Mabel Allen, vaccinated with calf lymph from Dr. Renner's establishment in Marylebone Road, who died in April last, the verdict of the Coroner's jury being that the child died from pneumonia, following blood-poisoning, caused by vaccination, although previously well; the fatality being brought home to no one. Dr. Claremont, Vaccinator-General for St. Pancras, in giving evidence at another local inquest on the body of George Andrews, had stated that he had vaccinated 40,000 children, and the mothers nearly always protested. The mothers went to the vaccination station with mistrust and misgiving, dragooned under threats of fines, distress, and imprisonment (shame). Then there was the case of Herbert Walsh, who died in February last from vaccination; and Rosina Walsh, the mother, who was re-vaccinated the day after confinement, followed by the inquiry by Mr. P. A. Taylor, as to whether such a practice was sanctioned by the Local Government Board. Public indignation at these disclosures was everywhere aroused, and the medical journals vainly but unsuccessfully tried hard to stem the tide of public contempt. Mr. Alfred Milnes said, the other evening at Bat-

tersea, that he never knew a medical man who recommended the vaccination of his own wife under such circumstances. All these cases had occurred under their own eyes. He had lived in St. Pancras 18 years, and had been the recipient of the testimony from hundreds of parents during the last eight or nine years, who had told him of cases similar to those he had endeavoured to describe. It had often been his lot to shelter fugitives who had been hunted down in connection with this system (cheers). He had before him the abhorrent details of 400 cases of vaccine fatalities collected by himself, and tabulated by a Barrister-at-Law, Mr. Thos. Baker, and they were only a trivial part of those that had occurred. There had been 5,000 vaccination prosecutions, and 2,728 convictions during the past year, and it was for them to say whether this was to continue (loud cries of No!). If it was not, then they must find and elect Guardians favourable to their views, who refused to prosecute them, and they must not elect Members of Parliament to misrepresent them. They must elect such men as Mr. P. A. Taylor, Mr. Hopwood, Mr. Jacob Bright, Mr. Thomas Burt, and Sir Wilfrid Lawson (loud applause). As Englishmen they talked much of their freedom, of the liberty of conscience, of the right of private judgment, of the equality of all men before the law; but what became of all these cherished principles in the presence of such a law as compulsory vaccination? Were they not all outraged and trodden under foot? (Yes). Let them then consecrate the liberty that yet remained, to recover the liberty that was lost—the liberty to be the guardians of the health and well-being of their own offspring (loud applause).

"SUCCESSFUL VACCINATION."

Dear M. Burns,—As I know of no more powerful weapon wherewith to convince the public of the fearful risks of vaccination than the simple narratives of heart-wounded parents, I plead for the insertion of the subjoined in the MEDIUM, where it may serve as a beacon light to guard other infant lives from being sacrificed at the polluted shrine of the Vaccine Moloch.

11, Manor Place, Hackney, E., December 17th, 1883.

To Mr. Wm. Young, 114, Victoria Street, Westminster.

Dear Sir,—Allow me to state the case of my own dear child, Mary Russell Bennett, born June 22nd, 1883. After being twice vaccinated without any visible result, she was operated on for a third time on the 14th November, in two places, and the following week was certified as—

SUCCESSFULLY VACCINATED.

How "successful" will next appear. The poison took effect in both places, and on the seventh day some lymph was taken from one vesicle. On the tenth day, instead of the inflammation subsiding, it was as acute as before, and in place of a dry scab covering the wounds they were full of stinking matter. The doctor applied an ointment on rag, which, on being removed, left two gaping wounds in the dear little arm. These wounds refused to heal, and on the 10th of the present month erysipelas set in and enveloped the whole limb, endangering the dear little life for more than a week, and thoroughly upsetting what, from birth till the vaccine poison took effect, had been a perfectly healthy life. As I write, my little one lies beside me, her arm still bandaged, though the erysipelas is fortunately arrested, and we now hope for the best.—Yours very truly,

FRED. BENNETT.

THE SHROPSHIRE MYSTERY.

To the Editor.—Sir,—The correspondence lately brought before our notice in your valued Journal, and also intelligence from other sources, points to the fact that all is not over yet at Wem with the extraordinary physical manifestations, and I understand that the greatest excitement yet prevails in that district; some claiming the phenomena to be of spiritual origin, others, of course, putting everything down to imposture. Now that Christmas is over, cannot the dead bones be made to rattle a little, and Spiritualists do something towards furthering the ends our friends on the other side have in view. Here we have in our midst, phenomena as extraordinary as the Rochester knockings, and yet nothing is made of such a splendid opportunity. The poorest of us could subscribe something towards sending down a brave and efficient lecturer, with a plentiful supply of tracts, pamphlets, etc. The papers, excepting the "Chronicle," have done their best to utterly discredit the whole affair, even to eating their own words as it were. Do we surrender? or are so many of us so smugly satisfied with the sublime heights we have attained in Spiritualism, as to despise those grosser manifestations, which after all are the only means of stirring a gross generation, no longer alive to a decaying faith, but yet unhappy, wallowing in the slough of a dreary Materialism.—Faithfully yours,

J. C. D.

[Unfortunately for our correspondent's logic, if the phenomena do not convince the Salopians, we fear a Lecturer would stand small chance of being listened to. One thing is certain, the family of the afflicted girl are thoroughly convinced of the facts, and being poor people, the smashing of their goods has almost ruined them. Before we hire a lecturer would it not be more business-like to pay the damages on account of what has been already done? At present the parents of the child

have been the only "subscribers" as far as we are aware. And what of the girl herself? How would any of us like our child to be similarly obsessed? We learn that she is under the treatment of Mr. Thomas, who is exerting his skill for her benefit. Any aid sent on account of the sufferers, to Mr. J. Thomas, Kingsley, by Frodsham, would reach the proper quarter.—Ed. M.]

MUSCULAR CHRISTIANITY.—A boy called Keat, ten years old, having misconducted himself during divine service at Newlyn East Church, on the following day the officiating clergyman, Canon Du Boulay, requested the master of the public schools to flog the offender; and so thoroughly was the order complied with, that several days afterwards numerous welts and bruises were distinctly visible on his body. The schoolmaster was summoned for the offence, but the magistrates (Messrs. Brune and Hoblyn), afraid, it is said, to do justice, lest they should offend their reverend neighbour, dismissed the case. Their partiality—if not cowardice—has caused great indignation in the neighbourhood; and a contemporary suggests the advisability of laying the facts before Mr. Mundella, the head of the Educational Department, which probably will be done. No doubt when again sitting under the ministry of Canon Du Boulay, the little boy will be seemingly devout; indeed the Canon's prescription will appear to have accomplished a perfect cure. But how unlike the course pursued by the great physician, whose servant and follower he professes to be!—"Cornubian."

MEETINGS, SUNDAY, DECEMBER 30th, 1883.

LONDON.

EDGWARE ROAD.—52, Bell Street, at 7, Mr. W. Wallace: Trance address.
MARTLEBORO ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hoperoff. At 7, Seance; Wednesday, at 7.45, Mrs. Hawkins; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Square. The Room is strictly reserved for circles. It may be engaged for private sittings.
CAVENISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse,—"The Death of the Old, The Birth of the New."

WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Mr. Towns's seance, at 8.
BROMPTON.—Mr. Pound's, 108, Infield Road, Wednesday, at 8, Mr. Towns.

PROVINCES.

BARNOW-IN-FERNES.—75, Buccleuch Street, at 6.30.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Armistage.
BEDFORTH.—King Street, at 6 p.m. Wednesday, at 7 p.m.
BELPER.—Lecture Room, Brookside, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Harrison.
BIRMINGHAM.—Ozwell Street Board School, 6.30.
BISHOP ATCKLAND.—Temperance Hall, Gurney Villa, 2.30 and 6 p.m.: Mr. Blackburn.
BRADFORD.—Academy of Arts and Sciences, Paradise Lane.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mrs. Hollins.
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Gott.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Miss Mosgrave.
GATESHEAD.—Central Buildings, High Street, 6.30.
GLASGOW.—2, Carlton Place, South Side, at 11 and 6.30. Lyceum at 6.
HALIFAX.—Peacock Yard, Union Street, at 2.30 and 6: Mr. John Scott and Mr. Morrell.
HEATH.—Miners' Old Hall, at 6.30.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mrs. Gregg.
LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Mr. Hepworth.
LIVERPOOL.—Silver Street Lecture Hall, at 11 and 6.30.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Miss Allen, Birmingham.
MANCHESTER.—Spiritualist Free Church, Paradise Street, at 6.30, Mrs. Burgess.
MANCHESTER.—Bridge Street Chapel, Bridge Street, Ardwick, 10.30 and 6.30: Mr. Brown.
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Olliffe.
MIDLEBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. A. J. Edmunds.
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.
NORTH SHIELDS.—Bolt's Yard, Tyne Street, at 6.
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.
OLDHAM.—176, Union Street, at 2.30 and 6.
PENGLTON.—48, Albion Street, Windsor Bridge, at 2.30 and 6.30.
PLYMOUTH.—Richmond Hall, Richmond Street, at 2.30, circle; at 11 and 6.30, Mr. R. S. Clarke.
SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 2.30 and 6.30: Mr. W. Johnson.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6, Local.
SPENGLAND.—Albert Rooms, 7, Coronation Street, at 6.30, Mr. J. Livingston.
TUNSTALL.—Rathbone Street, Mr. W. Dailson, Medium.
WALSALL.—Exchange Rooms, High Street, at 6.30.
WEST FELTON.—At Mr. Thos. Pinkney's, 18, Wood Row, Twizell, at 6 p.m.

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MANCHESTER.—Co-operative Hall, Downing Street, Sundays Jan. 13, and 20.
HALIFAX.—Jan. 27, 28, and 29.
W. J. Colville's permanent address 4, Waterloo Road, Manchester.

MRS. E. W. WALLIS'S APPOINTMENTS.—
For dates, address E. W. Wallis, 4, Lower Rushall Street, Walsall.

MRS. HARDINGE-BRITTEN'S APPOINTMENTS.—Mrs. Hardinge-Britten will lecture in Manchester, Sunday, Jan. 6, 1884; in Newcastle, Sunday, Jan. 13 and 20; and Manchester, the 27th; also in Liverpool and Manchester, on the alternate Sunday of February.—Address The Limes, Humphrey Street, Cheetham Hill, Manchester.

MRS. J. J. MORSE'S APPOINTMENTS.—LONDON: Cavendish Rooms, Mortimer Street, W., Sunday December 30, at 7, subject: "The Death of the old: The Birth of the new."
Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces For terms and dates, direct to him at 103, Great Portland St., Oxford St., London, W.

MRS. R. S. CLARKE'S APPOINTMENTS.—PLYMOUTH: Richmond Hall, Sunday, Dec. 30, at 11: "Freedom," at 6.30 "The Old and the New."
FALMOUTH.—Jan. 20th.
A reception at 1, James Street, every Friday, at 8 p.m.
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