



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

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A REVERIE.

JAMES KINNERSLEY LEWIS.

All positive religions contain three distinct parts: First, a code of morals, very fine, and nearly the same in all; second, a geological dream; and third, a myth, or historical novelette, which last becomes the most important of all.

VON HUMBOLDT.

There is one God, to whom heaven and earth, standing firm by His will, look up, trembling inwardly. That which is one the wise call in divers names:—They call Him Indra (sun-light); Varuna (day); Agni (fire), etc., etc.

Rig (Rich) Veda (Knowledge), which Max Muller calls the "most venerable and ancient of books."

For the sleep of my body was the sober watchfulness of my mind; and the shutting of my eyes the true sight, whereby I became inspired by God with the Truth. . . . Holy is God, the Father of all things.

Hermes Mercurius Trismegistus (ter maximus—thrice great) King of Egypt—probably before the Pharaohs. He is spoken of by Lord Bacon as of kingly power, priestly illumination, and profound wisdom—"Potestate regis, illuminatione sacerdotis, eruditione philosophiæ."

We believe in one God (ormuzd) the Creator of all things. His true prophet, the true Zurthost (Zoroaster), Asphantaman Anoshirwan brought (our) religion to us from God.

PARSEE CATECHISM.

There is but one God, and Mohammed is His prophet.

MOHAMMEDANISM.

Buddha is—

King of the Law, the most exalted Lord,
Unequalled through the threefold world;
Teacher and guide of gods and men,
Our loving Father, and of all that breathes.

From Gathas (verses) of Buddhist Priests.

Kreeshna, or Chrishna, Lord of all created beings, was incarnated in human form for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

BLAGAVAT GITA.

We worship Brahm (the infinite), Vishnu (the preserver, His incarnation), and Siva (the destroying spirit); but we worship one God.

MODERN BRAHMINISM.

God is a triune being; the Father, the Son, and the Holy Spirit; these are not three Gods, but one. Jesus Christ is the Son,—God manifest in the flesh, and our Saviour, through whom we are saved by faith.

MODERN CHRISTIANITY.

Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, and God hath made that same Jesus, whom ye crucified, Lord and Christ. Peter, the disciple of Jesus.

And the Lord God shall be King over all the earth: in that day there shall be one Lord, and his name one. ZEPHARIAH.

(One name, yet differently expressed, except it come to pass that there shall be an universal language, as many to-day anticipate, and as was in the mind of the prophet Zephaniah, when he spoke thus:—)

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

And it shall come to pass (afterward*) that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants, and upon the handmaids, in those days will I pour out my spirit, and I will then shew wonders in the heavens and in the earth. JOEL.

Modern Spiritualism relies on the divine presence in the soul of man, the eternal word of God, which is truth as it speaks through the faculties he has given. It believes God is as near to the soul as matter is to the senses, thinks the canon of revelation not yet closed, nor God exhausted. It sets him in nature's perfect work; hears him in all true scriptures, Jewish or Phœnician; feels him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water.

THEODORE PARKER.

Souls who have not been polluted with sensuality—wrecked in the tempest of the passions—stunted by the burden of dogmatic teaching—or who, in the battle of life, have subjugated the flesh, being led through darkness by the pure light of the soul, have felt themselves en rapport with God, the First Cause—at oneness with their Father.

The soul, a microcosm of the universe, has, in this atmosphere of peace, conveyed to the brain true knowledge—the relationship of itself with God and the outer world. The spiritual faculties of beautiful correspondence with the senses, though sublimely exalted, have been developed. The hand of a Michael has been grasped; the glory of a Gabriel has delighted the vision; the sweet voice of an Israfel† has been heard; odours of the roses of Elysian fields have been wafted o'er the soul by freshening gales, unperceived by gross sense; and the nectar of the gods—divine love and wisdom—has been tasted. The soul, or creative energy, has operated on external objects in force superior to the ordinary laws of nature, and the astonished multitude

* Peter quoting this says, "in the last days."

† "And the angel Israfel, whose heart-strings are a lute, and who has the sweetest voice of all God's creatures."—ALKORAN.

have cried, "He hath a devil," or "He is truly the Son of God!"

All such examples, while being a source of good, have been stumbling-blocks to posterity.

These great ones tell us that their lives only express the possibilities of all; nay, that greater knowledge shall be attained—greater works be done; but even their immediate followers would dig an impassable gulf between them and the rest of the world.

Because authors of religious revolutions have surpassed us in spiritual excellence shall we deify them? As well speak of the genius of a Shakespeare or a Mozart as superhuman.

Reviewing the world's history galaxies of stars have appeared on the spiritual platform, as in cycles. The divine mind doubtless operates upon the spiritual as well as the material by fixed laws; but who shall discover them? In the past how few have tried, but how well have their labours been rewarded?

Who can say when He shall seal or scatter the "sweet influences of the Pleiades?" These are among the things hidden, but "things hidden from the wise and prudent are revealed unto babes."

The world to-day is on the tip-toe of expectation for some great spiritual change, and even now, "the signs are in the heavens," yea, even "at our very doors," but we "have eyes to see and cannot see!"

When these waves of spiritual power roll over the earth to prevent materialism, sensuality, and oppression becoming dominant, the most sensitive and aspiring minds are raised up as apostles to God and prophets to man. The superstitious, the degenerate and degraded masses, venerate them as beings of a superior order; or as children of God's especial love and care. Children of God's especial love truly they are, as are all whose lives are in harmony with the light within. God loves the man with his deeds, if good—if evil, it is only the deeds he cannot love.

Men may again rise the head and shoulders above others in spirituality, but no fabulous measurement of their nature will be transmitted to posterity. Spiritual and occult science are now for the million, instead of the tens or units. What if the keys of occult knowledge, that mystified in the past, be buried in Indian, Egyptian, Chaldean, Hebrew, or Jewish tombs, the power to recast such keys still rules, and the time is ripe for such knowledge to return to confound materialism, and to establish the supremacy of the unseen. And the spirit, too, shall "teach us all things" it was in possession of, for knowledge is not left in the grave.

To elevate mankind from sensuality, great reformers have looked to the other extreme, not appearing to duly reverence the holiness of conjugal love.* But, when unabashed sensuality reigns, with its gross evils, 'tis providential, perhaps, for some to go even beyond the proper limits to lead others to the true level. Of the two extremes they show that that of solitary asceticism is the better. In this sense, perhaps, such men are called upon to be martyrs for the race. Such severe discipline of the flesh has proved the potency—nay the omnipotency of will; that we are not really the creatures of circumstance, and has done well.

The past, with its beautiful varieties and strange vagaries, has taught us moderation instead of abstinence or excess—love, ceticism and lust—their place of as harmony and happiness of proper mental and physical development—the beauty of "mens sano in corpore sano"—(a sound mind in a sound body)—due reverence for woman, as the picture and the poem of human life,

* "Buddha" sacrificed all social comforts for prayer and meditation—living much in the wilderness, as did "Jesus Christ." These were examples of great piety and peace. Mahomet was a camel-driver in the desert; he afterwards, till the age of forty, spent much time in the seclusion of a cave, seeking communion with angels, to which he attained. Passion, pride, and ambition, however, were not vanquished when he became a "prophet."

J. K. L.

may, even as the true Saviour of the race as she brings forth reflections of her superior light.

It has taught us that love is the highest law; "Charity, the greatest gift," (it being more blessed to give than to receive)—it has taught us that there is a spiritual as well as a material body, and that the happiness of the newly born spiritual is dependent upon its condition in the material,—its deeds and its desires—that the pleasures and beauties of this world may be used but not abused; finally, that we are all sons and daughters of God, with infinite possibilities before us. Truly, the mingled darkness and light of the past, culminating in a brilliant and expansive philosophy. Our capacities for understanding, and our desires for embracing truth are deepening like the vaults of the heavens.

London, S. E., December 25, 1880.

1881

BY WILLIE.

The numerals of the year 1881 are both suggestive and impressive of our present standing as a Body of Spiritualists throughout the whole world.

Does not each 8 represent two circles? the lower circle being that of the mundane—while the circle overhanging is the super-mundane; a counterpart of the of the one it overhangs. Are not the two figures 1 columns rising on each side these circles? The 8 on the left represents the "material" mundane circle and super-mundane circle of "Darkness;" while the 8 on the right represents the mundane "spiritual" circle and super-mundane circle of "Light."

The one on the left we will call the column of "Earthly Science." But the one on the right shall be called the column of "Heavenly Reality."

Amongst Spiritualists in general, the fight is whether the material manifestations—viz., physical forces in raps, moving of objects, materialization, &c., &c.—or spiritual unfoldment (with its blessed angel-influence) shall stand the foremost in Spiritualism: each party have their theories and matter of facts, which, column-like, tower high on each side of their respective circles, and figures as the ones on the outer sides of the eights.

The columns point upwards, and vividly they pronounce to the world the cause of the varied phases of development connected with the demonstration of Spiritualism.

The material circle (with science at its back) says these demonstrations are caused by spirits—hence their column of "Earthly Science" points to spirit as cause.

But the spiritual circle (whose sitters' aim is the unfoldment of the inner man, and who seek angel-ministration to aid them in their search for Light) proclaim God the Cause. The First Great Cause! And to Him alone they give all praise—hence their column of "Heavenly Reality" points to God.

Both are correct—for it is the Spirit of the Living God moving upon the waters of human strife and worldliness; (not more so in the mundane, than in the super-mundane spheres of undeveloped spirit-life).

The circle of "Darkness," with its hosts of ignorant undeveloped spirits; and the circle of "Light" with its more refined intelligent minds, led by angels, are now striving with each other and with man in earth-life; (and are God's means to try men) wherefore we see the struggles of brother Spiritualists against each other.

Come, let us reason together, as Spiritualists!

Are we seeking for higher, more heavenly light? Are we trying to unfold our inner man, and purge ourselves of all that is dross within us, so that the pure gold and silver of our better natures may reflect the light of our spirits externally? which light, interblending with the light of Heaven, will make us at-one with the "Father who is in Heaven."

Brother Spiritualists—as a rule, Do any of us, while

giving up our own individuality and consciousness to spirit-control, aid ourselves spiritually; or do we receive the gifts of Heaven to administer to human suffering (while retaining our individuality) when not under the control of spirits? In most cases I think your answers will be "No, emphatically no!" And why? Because the spirits, operating on the human, uses such forces as they find in the human organism, best fitting for the purpose of demonstration needed.

The human becomes a spirit medium, but, spiritually, is not a whit better. The spirits cannot give spiritual gifts to the human, for such gifts are not its (the disembodied spirit's) to give.

Spirits can aid us in our spiritual development—but from God alone cometh all good gifts, and to Him we all should turn, asking His blessing, and His bright shining angels' ministrations.

Our Father, God, who art in Heaven,
Ever hallowed be thy name;
May thy kingdom come upon the earth,
And Truth to man proclaim:
Not our wills, Father, let be done,
But thy will as in Heaven;
And to our spiritual needs, O God,
Let angels food be given.

Inspire us with thy holy truth,
Thy wisdom and thy love;
And fill our souls with Light Divine
From angel-spheres above:
Lead us not into temptation,
From evil keep us free,
May thy angels bright e'er guard
Us right to Heaven and Thee.

To Thee, O God, we give all praise,
For Thou art all that's Life;
Thine is the kingdom all supreme,
That o'er-rules earthly strife.
All power is given by thy hands
To angels, spirits, and men,
Be Thou, "our Father," glorified
For evermore. Amen.

Reading.

W. P. W.

MATERIALISATIONS AT MR. HERNE'S

Dear Mr. Editor,—I have much pleasure in sending you an account of our seances at Mr. and Mrs. Herne's—the last report I shall send you this year.

Seance, December 2. After singing a hymn all was quiet for some time, "Peter" began talking, and said something was wrong. We then heard him speak to a spirit, telling him to open the door, which was locked. All at once the door was opened, and the lamp in the hall shewed a splendid spirit, who walked out into the passage and then came back to our seance-room. After a few moments, "Peter" told him to go into the kitchen and get a light. He opened the door a second time, walked out, and returned with a brilliant light. After shutting the door he went to "Peter," who was kneeling at Mr. Herne's side, covering him with his drapery; Mr. Herne was entranced, and the light plainly shewed "Peter" and Mr. Herne. The spirit then came round to each of us. Then another form appeared, and bowed in Eastern fashion to us. These were the guides of a gentleman present. "John King," "James Lombard," "Mr. Robinson," "Peter," and our own dear relations, all spoke lovingly to us. Mrs. Herne told "Peter" he was not half made up. He came direct to me and placed my hand through his drapery on to his bare breast, which was quite warm, soft, and solid. He sat on the chair at my side, and I plainly felt his breath on my face. He allowed some other sitters to do the same.

Sunday, 5th. We had commenced our sitting and "Mr. Robinson" was talking to us, when two more friends arrived, "Peter" said they were to come in. After a few moments two more came. "Mr. Robinson" told Mr. Herne he could go out and speak to them. "Mr. Robinson" gave them also permission to come in. We had no visible forms that night, but all our dear ones were there. "John King" had a conversation with the strangers. "Peter," "Cissy," "James Lombard," and "Mr. Robinson" all made the evening a glorious one. My dear mother and Mr. W.'s sisters came and welcomed us. The oration in the direct voice by "Mr. Robinson" was grand, not teaching of Heaven and Hell, but life and happiness for all.

December 9. After the opening hymn "Mr. Robinson" told us they had set that evening apart for us to help the spirits that are now in darkness, or, as the world says "wicked spirits;" he told us that we were to work with our spirit-band, who had brought these poor souls to our circle for light, that in teaching them we were being taught. "Marie Stuart" then came, and gave words full of advice and love, and reminded us that by keeping our bodies pure we were helping our own souls. Our

Irish friends came, and said they were progressing, and were much happier. "James Lombard" then said that Mr. W. had a strange spirit with him, a friend of his brother's (not yet buried) who had passed suddenly away the Sunday before; a young lad's spirit was at my feet, he gave me his name, and said he was choking, he was drowned in the Docks the Thursday before, his mother was at the time in our house. We then had a boisterous spirit, one very "high in the Church" while on earth; I felt, indeed, a little nervous, for I assure you his language was anything but religious. We told him to look; upwards to the light; he said he could not, all was darkness, and this man, on earth, was looked up to as a god. "Peter" came and soon made us feel all right. "Mr. Robinson" told us to close our seance, and "Peter" went round to collect money for the poor. When he reached Mrs. Herne he would insist on having her purse, and did take it, and when the seance was over it could not be found. While singing our hymn in the next room the purse was thrown between Mrs. Herne and me intact.

December 16. All assembled but one lady. "James Lombard" and "Mr. Robinson" greeted us lovingly, only one form could appear to us as the magnetism was crossed. Mr. W.'s sisters spoke words of love and comfort, and "Peter" managed to get a small light and came and sat at my side; "Mr. Robinson" spoke splendidly on "Miracles of the past and present day," "John King" also was with us, and the mother of a gentleman tried to show herself—she opened the door twice, and answered by raps on the door. While singing our closing hymn in the next room "John King" pushed a chair into the middle of the room.

I sincerely hope our seance in the new year, for a gift offering to the Spiritual Institution, will be a full one, and I trust all the friends will bring plenty in their pockets so that we may send you, dear friend, something worth having. All spiritual friends will be welcome. May all blessings attend you and your family, is the earnest wish of

R. W.

4, York Square, Stepney, December 21, 1880.

MR. BASTIAN RESUMES HIS SEANCES.

After two months' rest, during which time the spirits have entirely withdrawn the power, Mr. Bastian has so far recuperated that his guides have said he may now begin work. He will therefore resume his seances at 2, Vernon Place, Bloomsbury Square, on Tuesday evening, Jan. 3, and continue them on Tuesday and Friday evenings till further notice. In all cases it will be necessary that sitters be properly introduced, and to prevent disappointment it would be well that intending visitors be accepted before they rely on being admitted.

This suspension of the mediumship of Mr. Bastian presents instructive features. First, it implies the genuineness of his mediumship: here he has been in a strange country living at considerable expense for two months, and not earning anything. Secondly, it suggests the existence of intelligent beings in connection with him other than his own mind. His purposes and intentions have been wholly set aside by these other intelligences, and he has been rendered subservient to their higher wisdom. Thirdly, it may be observed that mediumship, while organic, is also subject to spirit-volition for its actual existence. This is another strong argument in behalf of the theory of spiritual action. The organic adaptation will not of itself produce phenomena without spiritual interference. Fourthly, it may be observed that this case illustrates the fact of spiritual individuality and guidance. If the power that controls mediums were a mere "force," like the wind or heat, it could not exercise will, and act or not act as it might see fit to determine. But in this case we have not only the proper guides refraining from operating themselves, but preventing other spirits from using their mediums. Fifthly, we may point out how important spirit-guidance is in the affairs of life, and it can only be obtained satisfactorily by those who try to do their best under all circumstances. Mr. Bastian we have found to be a man of this kind—honest, well-meaning, and consistent; and therefore he has influences around him on which he can rely. If at any time their aid seems to fall short, it is to teach a useful lesson of greater care and watchfulness on his own part.

That spirits actuated by beneficent purposes and possessing a well established identity, operate through mediums is a truth beyond dispute to those who are in the best position to judge.

Mr. Bastian has escaped the perplexing influences of a very turbulent time by his enforced yet necessary rest, and we hope his career will be all the brighter in the future on account of it.

F. W. READ.—The report to which you allude has been written by two different persons on one piece of paper with Mr. Dale's name signed to the whole. In offering an opinion as to the tone of a meeting or how a speaker conducts himself, surely it is not needful to consult even you, or other of Mr. Bradlaugh's apologists. You are at liberty to think for yourself on these small matters—great to Bradlaughists—but you must not expect to control the decisions of other people, that would not be "freethought," you know.

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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.

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

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

SEANCES AND MEETINGS DURING THE WEEK AT THE
3P RITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 31, 1880.

SIGNOR DAMIANI'S SPIRITUAL DRAMA.

Signor Damiani's last act, before leaving London to return to Italy for the winter, was to prepare a second and enlarged edition of his Drama "Spirit and Matter," which is now in the hands of Mr. Burns for publication early in 1881. It originally appeared in Italian, and the first edition in English in Boston, U.S.A. The third and forthcoming edition will be a great improvement on all the others. This entertaining work sets forth Spiritualism in all its phases, and leads the reader on to the discussion of matters of fact and points of doctrine without that weariness which proceeds from intellectual study. We therefore regard this novel method of treating the subject as of great use to the Cause, and capable of effecting it a service which no other form of literature is fitting to supply.

The Drama is founded on a good practical plot. The characters are well drawn and ably sustained throughout, and the culminating scene is highly dramatic and impressive. It is well suited for representation, and we hope to see it brought before the public in London, when the author returns to us again in spring.

MISS SAMUEL'S MEETINGS IN LONDON.

It has been already announced that Miss Samuel will spend the first 3 weeks of January in London. She will speak at Goswell Hall on the first three Sundays in the year, and give a series of weekly receptions at the Spiritual Institution on Friday evenings. Invitations addressed 15, Southampton Row, will be received from friends who desire Miss Samuel to visit them, and assist in the arrangement of spiritual work. To prevent disappointment, it is proper to state that Miss Samuel will return to Brighton during the last week in January, and in future will only spend the first two weeks of each month in town, returning home during the remainder of the month. It will therefore be necessary to make the best use of her talents during that portion of time in which they are available.

The amount of space occupied with Index prevents the continuation of the Dream till next week. Other contributions and communications stand over for a like reason.

MR. TOWNS AT CAMBRIDGE.

This gifted but far too little known medium visited Cambridge on Sunday and Monday week, and gave some most valuable and instructive seances. His quiet and unobtrusive character renders him, perhaps, less conspicuous in the eyes of the "spiritual public," but gains him all the larger measure of well-merited esteem amongst those whose aspirations are for the higher manifestations. Those who, with pure heart and earnest purpose, desiring spiritual help and comfort, visit this medium, will obtain a rich blessing. Moreover, the most conclusive tests of spirit-identity of departed friends were given, and these tests were neither few nor indecisive. The value of such tests is always greatest to those who personally receive them, and to them the personal tests ever remain as a firm bulwark of their conviction of the after-life. It is a great pity that Mr. Towns' mediumship is not better known: a wider appreciation would then follow.

All true Spiritualists should rally round such a medium, and feel deeply thankful to the angel-world for raising up such a willing but unassuming instrument for the spread of the knowledge of things spiritual, which Spiritualism imparts, for the comfort and yet deeper conviction of Spiritualists, and for the confusion of those who, in the pride of their intellect, refuse to "become as little children," and by presenting reciprocal conditions be won to give in their adherence to spiritual truth.

"CAMBOR."

THE SOIREE NEXT WEEK.

On Wednesday next the soiree in aid of the Spiritual Institution takes place at Cavendish Rooms, Mortimer Street, Cavendish Square. Full particulars may be found in the advertisement on the last page. We hope all who attend will thoroughly enjoy the rich programme provided for the occasion.

THE MYSTIC ARTIST.

Miss Chandos Leigh Hunt's New Year's Tale, under the above attractive title, will appear in our next number—the first for the year 1881. It is extremely well written, full of sound and suggestive information, breathes an elevating spirit, and is deliciously spiced with love and marriage—features to recommend it to every class of reader. It is truly a fascinating novelette and we have not the slightest doubt but our readers will be highly gratified with it.

MRS. C. L. V. RICHMOND IN AMERICA.

Dear Brother Burns.—We arrived in New York all right after a very stormy passage. We had a very fine reception and meetings there and in Boston. Last Sunday Mrs. Richmond spoke in the Parker Memorial Hall (seating capacity, 1,200). Every seat was occupied, and many standing.

We are making Mrs. Richmond's sister a short visit here, on our way home.

Next Sunday Mrs. Richmond speaks in Cleveland. The following Sunday we will be at home.

"Water Lily" sends her regards and wishes of success to "Mountain Torrent."—Yours very truly, Wm. Richmond.

Cuba, Allegany Co., New York, Dec. 14, 1880.

KIRKCALDY.—The various circles here combined a fortnight ago and formed themselves into a spiritualistic association. So do not be surprised if a stray communication from this part of the kingdom should crop up occasionally in the pages of the MEDIUM. A circulating library in connection with the association has been started, and if any kind friend has a spare volume with which to augment the number of books it would be most thankfully received by the librarian, Mr. James Stewart, 261, Links Street. There are some very enthusiastic workers in the association, and it promises well for the future. The meetings are held on Tuesday evenings in the house of Mr. Alexander Duguid, 13, Oswald's Wynd, and if any of the brotherhood in visiting the town should call there they will be made right welcome at any time. Mr. J. Coates, mesmerist and phrenologist, has just visited the town for a few days, ending in an enjoyable tea meeting.

OUR INDEX.

Our Christmas present to our readers is the Index, which we give annually on the completion of each volume. Possibly the reader is not so much impressed with its merits as the compiler. The consecration of holidays and a few night's sleep to any task, magnifies its importance wonderfully. In the future it is hoped the Index will be useful, in enabling those who bind the volume to find, at any time, what any one did, said, or wrote, and also to find the consensus of testimony upon any particular manifestation, or form of teaching.

We also take the opportunity of recommending that the volume of the MEDIUM be preserved and bound. The value of these volumes will increase as the years roll on.

Look down that Index, and the immense number of minds engaged and thoughts expressed will be apparent. There are a great many who will regard these contents with justifiable pride. From many comparatively obscure quarters have noble thoughts emanated. The leading characteristic is thought—variety of thought, depth of thought. Superficialities occupy little space. Great growth is apparent—all the more evident because of the rank weeds that have been uprooted from time to time.

No one can contemplate this volume without being impressed that Spiritualism is more alive than ever it has been before. Conditions have been overcome that would have strangled a weak, puny Movement. The life evinced is of the sound, mature kind, which is indicative of greater depth, wider expansion.

To all who have laboured to produce such a rich mine of teaching, we must offer them that reward and thanks which comes from the interior, namely, the consciousness of having done what they could for the furtherance of Spiritualism at this most critical time in its history. This is all we have received for our labour, and we are well satisfied. The MEDIUM has had greater influence on the state of opinion in the Movement this year, than ever before, and it has been a healthy, elevating influence, too. All can add to this good and upward tendency by favouring us with their best thoughts and richest experiences, and using every endeavour to give the paper a wide and influential circulation.

Let us all endeavour to make next year's volume still better, and each, in his proper sphere, try to surpass himself.

MEETINGS ON BEHALF OF INSTITUTION WEEK FUND,

At 6, Kenilworth Road, Roman Road, Old Ford, on Monday, Jan 3, 1881, at 7.30 p.m. prompt, Mrs. Knight will hold a seance for the benefit of the Spiritual Institution. Mr. Savage, medium.

Mr. and Mrs. Herne will hold a public seance on the first Thursday evening in the new year, at 7.30, for a new year's gift for the Spiritual Institution, at their residence, 24, Buckingham Villas, Buckingham Road, Stratford, E., when all friends of the Cause will be welcomed.

Mr. F. O. Matthews will give a trance address, followed by clairvoyant communications, at the Spiritual Institution, 15, Southampton Row, on Sunday evening, January 9, 1881, at 7 o'clock. A collection towards Institution Week Fund.

Mr. Bastian will give a seance at 15, Southampton Row, on Monday evening, Jan. 10, at 8 o'clock. The contributions for the benefit of the Spiritual Institution. Intending sitters must make previous application, and be accepted.

INSTITUTION WEEK MEETINGS.

On Thursday evening, December 9, the School of Spiritual Teachers, at 15, Southampton Row, devoted the evening to the Institution Week movement. The teachers pay into the book club 3d. a week, and Mr. Burns and Mr. Montague devoted their accumulations to the fund for the gratuitous distribution of spiritual literature. A few offerings were placed to the same fund, and a lady visitor gave £1 also to the free distribution fund.

The Chief Monitor then delivered an address on the important work which the Order of Spiritual Teachers was endeavouring to perform. That School had been several years in operation, and it had served as a model upon which

many Spiritualists were quietly working for their own enlightenment and that of others.

Mr. King read an interesting paper setting forth the advantages which the School had conferred on him. Other teachers made similar remarks.

On the following evening Mr. Burns gave a phrenological seance, at which there were some interesting delineations and 5s. 6d. collected to Institution Week Fund.

THE CLOSE OF THE YEAR.

This year commenced in storms and strife; it closes in comparative peace and prospects of prosperity. But it has been a hard, toilsome year, and it is only after such a conflict, and, we may add, victory, that the soldier and worker can be truly thankful.

Our tone must not be wholly jubilant. There is possibly no sadder man than the soldier after the battle, however brilliant the victory may have been for his cause. These fallen "enemies" are, in truth, his brothers, and he feels it to be so, and cannot shake himself clear of the thought that he is indeed a murderer. But in the scheme of providence he is a necessity of inferior conditions—the instrument of forces which are not him, and yet he is of them. Human liberty has been bought by human blood—by the martyr at the place of execution, and by the soldier on the field of battle.

In the spiritual warfare there are similar disasters. The champion of truth and spiritual light, by the contrast which he establishes between himself and others, consigns them, as it were, to a lower and darker plane of being. They are vanquished by the light and the truth because they place themselves in opposition thereto. God help them! Their fate is more lamentable than the victims of sword and bullet.

During the year a remarkable upheaval has taken place in our Movement. Those on a certain plane of development have, in endeavouring to act in accordance with their light, placed themselves in antagonism to those whose path is in another direction. And yet it has not been antagonism in the strict sense, but those who did not see eye to eye with the advancing party regarded it as such. The progressive ones elected that they would be guided by their own souls, and not controlled and coerced by cliques, parties, and interested individuals, and for their rebellion against self-constituted popes and rulers they have had to pay the penalty. In short, the question has been plainly put—Is Spiritualism a free spiritual work, to be undertaken by every soul on its own responsibility, for its own development, the glory of God, and the good of the race, or is it another form of priestcraft, in which the many are to be subservient to the self-interested few, who will dominate everything, and allow to the masses the simple privilege of being slaves?

This organ and the great body of Spiritualists have answered this double question in no uncertain manner, which has brought forth the most grievous weapons of the clerical party. Evidently in the opinion of these misguided ones it is a crime to demand freedom of thought, speech, and action. Persecution has been, and is to-day being, resorted to in a spirit as bitter and destructive as ever characterised the darkest page of the annals of the past. To destroy others root and branch that they may enjoy the spoils is the spiritual ethics of the clerical and clique party, and for their folly in choosing this mad policy we can only truly and sincerely pity them.

Priestcraft has always had the same characteristics, always done the same work, and always shared the same melancholy fate. It is the ghost of the spiritually blinded and intolerant past making a final spasmodic effort before dissolution. With every outpouring of spiritual light there is an outbreak of the spirit of priestcraft and persecution. There is a severance of the elements of mind, and those who delight to remain in the old position use every effort to control the children of a brighter day. So it is in the change now working in Spiritualism.

Against this Institution and Organ the whole hate of the priestly party in Spiritualism has been directed. We regard them not as enemies. They are fulfilling their destiny—we ours. They possibly cannot help themselves, and, being covetous of the position or possessions of others, they cannot be happy. Comparing our condition with theirs, we feel that we have the best of it, and that we owe them no grudge. Their case demands our pity rather than vengeance, and most sincerely we wipe out from our memory any feeling of aggravation which their acts may have occasioned in our mind.

When we look back on our own work during the year we must confess to many shortcomings, and at the same time express our gratitude to our readers for the patience with which they have borne with our faulty performance. They know the difficulty of our position, and therefore can excuse us. We hope soon to be in better conditions. During the past year they have been such that it was a wonder that the work could be carried on at all; but the fund of thought has never been richer, the physical strength more enduring, or the support of true friends more hearty and well-timed.

We regret that so many printer's errors have appeared in the MEDIUM of late. This is largely due to the defective material with which we have to work. We have no printing press to obtain a proof enabling us to see whether the type be correctly set, so that we are not aware of misspellings and other faults till the paper has been sent out to the machine to be printed. We also have no iron table on which to lock up the type. These are two leading essentials of a printer, and yet we have had to do without them for a long time, involving not only inaccuracies, but causing us great trouble, and we have enough already, including two nights out of bed every week.

We do not grumble. The other accessories will come in due course, and the quicker we wear our body out, the sooner will we be ready to flit to another sphere.

1880 closes on us entering upon an entirely different method of working, not only on the external but on the interior plane. The kind of teaching that we now offer has been the distinctive form of Spiritualism that we have advocated throughout. Our platform has been, however, too much occupied by those who held different tenets. We have given them free course to run to the end of their tether, so that the consequences of their methods have been experimentally proved.

It is now more than ever clear that Spiritualism must begin with the interior illumination or spiritualising of the individual; that this effort to attain spiritual enlightenment must be the basis of the work, phenomena and scientific considerations arising as times, places, and persons may favour or demand; that Spiritualism as a work must be prosecuted wholly on a spiritual basis, the object being spiritual good to ourselves and others, rendering it a religion towards God and philanthropy towards man; that, therefore, Spiritualists must do their own work—produce mediums, speakers, and other agents needful, and not allow the Cause to degenerate into a new trade—that and nothing more.

This, as Spiritualists, seems to be our duty. The credit of the Cause is in the hands of all who endeavour to act spiritually in their individual sphere. The professional mediums have sufficient to do to look after their own personal concerns. The outside investigating public require them more than the Spiritualists do, and the more true light the genuine Spiritualists diffuse, the safer will it be for public mediums.

The time is coming when a new order of mediums will arise, whose methods and the effects of whose service will be vastly different from what we have had

before. The darkness is being chased away, and the New Light is tipping the horizon.

That these changes are greatly needed the conflicts and disasters of the past year have abundantly shown.

A CHRISTMAS VISION.

At a seance on last Tuesday evening I was promised a special favour for to-day. Whether it was to be material or immaterial no sign was given. Roused from my sleep by the Christmas chiming this morning, I was prevented from opening my eyes by the apparition of an angel that seemed to hover over me with its symbolic white outspread wings pressing near my face, and so fixedly, that I scarcely breathed, when suddenly floating aside, a vision indeed was before me.

Steps unto heaven were crowded, lined, and overlined with bright spirits hastening into the presence of Jesus, "the Lord of heaven and earth." They were all ransomed from probationary trials and temptations, and on this Day of Judgment bringing their banners of victory over sin and death to the Lord and Giver of Life!

"Oh," I cried when the vision was ended, "God is good; life is worth living with all its sorrows, for only one glimpse of such joy at the close!"

I feel free to give in conclusion some lines that came suddenly as this morning's "favour," accompanied with shades of light:—

List! 'tis the voice of the angels, my soul
Free from all mortal or sinful control;
Onward, in purity's paths thou art free,
Jesus the Master is calling for thee!
Calling—oh, listen! the Master is here,
Joyfully now in his presence appear.
What canst thou offer, my soul, to thy Lord?
Hast thou no treasure, my heart, to afford?
Think of his gifts in the days that are past,
Proofs of his love and his faith to the last.
Lowly he sought thee, and patiently now
Waits the dear Master, the seal of thy vow!
Had he no part in thy chalice of grief?
Has he denied thee one prayer for relief?
Dregs may be found in the cup of thy joy,
Nought of the earth is unmix'd with alloy.
Out of thy poverty give him content,
Now in thy meekness, thy patience, present
Chalice or cup, be it bitter or sweet,
Lie in thy sorrow or joy at his feet.
Listen! the angels are greeting thy Lord!
Honour and praises their voices accord;
Why art thou silent? oh, hasten and see,
The Master is HERE, and he calleth for thee!

Christmas Day, 1880.

"MIMI"

PROGRESS AT OLDHAM.

To the Editor.—Dear Sir,—On Monday, Dec. 20, Mr. E. W. Wallis paid us a visit, and delivered a most excellent discourse on "The Present Position and Future Prospects of Spiritualism," after which a large number of questions were sent up in writing from the audience, which were answered so clearly that in the majority of cases the querists were perfectly satisfied, and expressed themselves as such. One said, "I never heard such a sound, sensible lecture, or heard questions so promptly answered. I am certainly astonished to find such men as Mr. Wallis are not better appreciated."

On Christmas Day we held our annual tea party and entertainment, which was the most successful we have had for some years. The room was crowded with an appreciative audience, amongst whom were our esteemed friend Mr. Allen Hall, of Manchester, also his excellent wife and daughter. Mr. Hall spoke a few words, expressing his pleasure at seeing such a gathering, and pressing upon us the necessity of bringing the young people together for spiritual communion, as they would be the future promulgators of the glorious Cause we were labouring to promote. Our friends Mr. Tetlow, of Heywood, and Mr. J. Fitton, of Littleborough, took part in the proceedings, which were of a most interesting character. I am pleased to add that the secretary's report shows that the society is in a prosperous condition, and I am convinced that the public at large are taking a greater interest in the Movement than has hitherto been manifested. Trusting that the interest may continue, and much good be the result, is the earnest desire of yours truly,
J. WOOD.

6, Fielding Street, Oldham, Dec. 28.

KEIGHLEY.—Mr. J. J. Morse has succeeded in obtaining from the friends here, in addition to engagements periodically since 1877, an address on vellum, presented at a tea meeting recently held. The phrases used on the occasion were of a very gorgeous description, much to the delight of all concerned.

MR. T. M. BROWN will remain at home till the New Year comes in, after which he will proceed south, calling at Darlington and Maitland on his way. All applications for public lectures or private seances should be addressed—Myrtle House, Howden-le-Wear, R.S.O., Durham.

BALANCE SHEET OF THE SPIRITUAL INSTITUTION, 1880.

We conclude the year with the financial statement of the Spiritual Institution for 1880. At the same time we state that we are not accountable to anyone for what is freely given us under these headings. The work is carried on, and in it the Movement gets much more for the money than in any other form of effort made. Much of the money has been in return for books borrowed to read, and another large portion has come from personal friends. A third portion consists of little balances in excess of accounts paid, all faithfully entered down and accounted for.

Our friends will rejoice to know that we have received in 1880 £100 more than in 1879, as part of what was acknowledged in that year as balances that had been previously deposited. It speaks well for the faithfulness of our friends that such a handsome result should have accrued during a period when an organised effort is being made to ruin our reputation and alienate friends. These figures are the most powerful argument in favour of our claim to the confidence of the Movement. The truth is we have that confidence, and it increases daily, so that, after a dozen years' experience, in these bad times we receive, almost without asking, nearly as much as ever came in during the palmy days of harmony and prosperity.

Every farthing has been expended in the work, and in addition the entire energies of the family. Were it not that we work night and day as far as nature will hold out, it would be impossible to go on with such an income. We make these remarks not in boasting of what we do, but to state candidly that the facts are such that all money subscribed is used in the best possible manner, and in addition the supposed recipient is in reality the largest giver.

In conclusion, it is proper to add that this large contribution and continued confidence does not depend alone on our merits. The spirit-world is with us in this work because we are with it. An invisible bond keeps us all together as a gigantic society, the board of directors of which is in the Upper Realm. This is true spiritual organisation, and we know that all who subscribe to the Spiritual Institution do so as heartily as we do our work, so that no thanks of ours will add to their satisfaction. We are all brother toilers, and all of us receive that reward from the Lord of the Vineyard to which our merits in his service entitle us. Let that be our thanks.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1880

	£	s.	d.
Mr. Jno. Binns	0	1	6
"An Old Friend"	5	0	0
Mr. William Newton	0	2	0
Mrs. Wallace	0	5	3
"A Jersey Spiritualist"	0	12	0
Mr. Monteath	0	1	0
"Two Maries"	0	10	0
Rev. G. W.	0	5	0
J. R. M., Moreland	0	5	0
"A Friend"	0	6	4
"Sun in Sagittarius"	0	1	0
Mrs. General Morgan, India:			
A Chest of Tea	10	0	0
Mr. G. E. Russell	0	2	6
Mr. R. Skilton	0	5	3
"Widow's Mite"	0	5	0
Lieut.-Col. A. Wynch	0	10	6
Mr. R. Robson	0	1	0
A Paris Friend	0	5	5
Mr. Monteath	0	1	0
Mr. G. E. Triggs	0	3	0
Mrs. Ray	0	5	3
Amount already acknowledged	308	4	11
Institution, 1880. Total...	336	15	11
Institution Week, 1880	68	5	1
Distribution Fund	19	14	11
Grand total for 1880	£424	15	15

CONTRIBUTIONS TOWARDS PRINTING MATERIALS

In addition to former lists the following donations have been received, in all cases accompanied by kind expressions. We are deeply grateful for this assistance, which has enabled us to tide over a difficulty. The hearty words have been as cheering as the money has been helpful.

"E. K."	0	3	0
Mrs. H.	0	10	0
South Durham Private Circle	0	4	0
Mr. Edwin Smily	0	10	0
Mr. W. Tebb	3	0	0
"Primrose"	0	2	0
Mrs. Popham	0	5	0
Mrs. W.	1	0	0
Mrs. Strawbridge	1	1	0
"A Friend"	1	0	0

Mrs. Thomas	0	5	0
Dr. C. J. Curtis	1	0	0
Mr. H. Spearing	0	1	0

SUBSCRIPTIONS TO INSTITUTION WEEK, 1880.

	£	s.	d.
Rev. Guy Bryan	0	2	6
Mr. J. Simpson	1	1	4
"W. P. W."	0	0	6
Mrs. H.	0	10	0
Mrs. Raeburn	1	0	0
"Nobody"	0	2	0
Mr. W. Newton	0	1	0
"G. J."	0	6	0
Mr. Charles Bradish	0	10	0
Mr. A. Kyd	1	1	10
Mr. Gershon Tiffany	0	0	10
Mr. J. C. Atkinson	0	2	10
"E. T."	0	0	6
Eleanor Pearson 1s. 6d. Emma Mathers			
1s. Mrs. F. Royle 6d. Martha A. Smith			
3d. Joseph Pearson 6d.	0	3	9
A Soldier's day pay	0	1	0
Kingston Friends—			
Mr. G. Lovegrove	0	5	0
Mrs. Smith	0	2	6
Mr. W. Smith	0	2	6
"A Friend, W. B."	0	2	6
Mr. E. Willmott	0	2	6
Mr. G. Squire	0	2	0
Mrs. Constable	0	2	0
Mr. A. Nutthall	0	1	0
Mr. A. E. Fricker	0	5	0
W. J. Champernowne	0	5	0
Mr. James Howard	0	2	6
Mrs. Mc Creadie 1s. Miss S. Mc Creadie			
1s. Miss Isabella Mc Creadie 3d.	0	2	3

THE GRATUITOUS DISTRIBUTION OF SPIRITUAL LITERATURE.

During the present year we have kept a separate record of literature supplied by the Spiritual Institution gratuitously. A great number of items have escaped entry. The aggregate has been less than during any former year on account of the general scarcity of means in all directions and the disturbed state of the Movement generally. Happily the contributions received exactly balance the expenditure, so that the New Year will commence with a clear record. We hope to see much more done in this department in 1881. Mr. Alsop has donated a large parcel of his work on the "Atonement," which we can supply at the rate of £1 per 100.

PUBLICATIONS CIRCULATED GRATUITOUSLY IN 1880.

	£	s.	d.
5,137 MEDIUMS at 6s. per 100	15	8	3
1,700 Seed Corn at 9d. per 100	0	12	9
Broadsheets at 3s. per 100	0	8	9
2 Volumes of the MEDIUM	1	0	0
Packages	0	6	8
150 Reply to Talmage	0	12	0
442 MEDIUMS at 6s. per 100	1	6	6
	19	14	11

Contributions as below

CONTRIBUTIONS TO THE FREE DISTRIBUTION FUND.

Mr. Robert Atkinson	0	5	0
Mr. James Mc Kinney	0	2	0
"Promoter"	0	5	0
Mr. J. Reynolds	0	2	0
Mr. C. Cook	0	1	0
Mrs. Kutter	1	0	0
Mr. J. Burns	0	9	3
Mr. Montague	0	6	8
No. 1. School	0	1	3
Miss Pawley	0	1	6
Parcel of "Atonement"	5	0	0
Mrs. Brooks	0	1	1
	7	14	9

Amount of Contributions rendered in

MEDIUM, Nov. 12	12	0	2
	19	14	11

MANCHESTER.—Temperance Hall, Grosvenor Street, a special meeting was convened last Sunday evening for the purpose of hearing the report and progress of the Propaganda Committee. At the close of the ordinary meeting tea was provided, after which Mr. Brown, secretary to the Committee, read the report of progress made. Messrs. Shaw and Thompson gave a detailed description of its labours, which met the entire approval of the members and friends present, also the spirit-guides of Mr. Tetlow quite concurred, adding thereto a few valuable suggestions. A resolution was then passed, unanimously pledging to adopt the formula propounded by the above Committee.

December 27, 1880.

W. T. BRAHAM, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday last Mr. Macdonnell discoursed on the "Course of Time" in a most able manner, being eulogised by gentlemen of literary standing.

On Friday, Dec. 31, a Watch Night meeting will be held, commencing at 10 o'clock. Addresses and singing by various friends until 12, when the divine blessing will be supplicated on the work, not only at Quebec Hall but everywhere and upon every effort put forth for the good of humanity. After which tea, coffee, &c., will be supplied until 1. To be followed by innocent recreations so long as friends like to remain. We are permitted to stay until the trains commence running in the morning.

On Sunday, the annual tea meeting at 5-30. Tickets 8d. each. To be followed by addresses of friends. Mr. Macdonnell and Mr. J. J. Morse have promised to be present. Some sacred songs will be given. Meeting after tea free.

On Monday the comprehensionists will meet at 8-30 for conference. Open to all who may desire to be present.

On Sunday, Jan. 9, at 7 prompt, Mr. Macdonnell will speak; subject, "The Devil."

Permit me to add that the Watch Night meeting is open, no charge for admission. A collection will be made to cover refreshments.

J. M. DALE, Hon. Sec.

GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

Mr. Morse and other speakers occupied the attention of the meeting on Sunday evening. Being holiday time, the attendance was thin. The proceedings were somewhat prolonged.

On Sunday morning, Jan. 2, at 11 o'clock, all good and earnest mediums and spiritualists are invited to attend and offer up their prayers to the Father of all spirits, that his inspiration may be given abundantly to all engaged in spiritual work. In gathering together, may a cord of unity be formed and conditions made in each heart to receive the richest blessings of a Father's love.

On Sunday evening, at 7, Miss Samuel will, under influence, deliver a discourse, the first in the New Year. This young lady, formerly speaker at the Cardiff circle, is at present a stranger, comparatively, to London audiences. She is greatly appreciated as a medium wherever she is known, and it is hoped the London friends will give her a generous reception on this occasion, and give themselves a favourable opportunity for becoming acquainted with this youthful speaker, and set her on her path of usefulness with joy and gladness.

W. TOWNS, Sec.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. R. FITTON, 44, Walnut Street, Cheetham, Manchester.

Secretary: Mr. W. T. BRAHAM, 392, Stratford Road, Manchester.

Plan of speakers for January:—

Sunday, Jan. 2.—Mr. Howell.
 " 9.—" Brown.
 " 16.—" Wright.
 " 23.—" Tetlow.
 " 30.—Miss Hall.

A society for the free distribution of spiritual literature in connection with the above association. Literature and donations thankfully received. Miss H. Blundell, 5, Summer Villas, Stratford Road, Manchester, treasurer.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

263, Chapel-street, Salford. Sunday evening at 6.30.

Mr. Wallace, President; R. A. Brown, secretary, 33, Downing-street, Manchester.

MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER,

22, PALATINE ROAD,

STOKE NEWINGTON, LONDON, N.

Agent for all kinds of Spiritual Literature.

APPOINTMENTS.

London.—Sunday, Jan. 2. Quebec Hall. Inaugural New Year's meeting.

Newcastle.—Sunday and Monday, Jan. 9 and 10.

Leicester, Birmingham, Keighley, and Glasgow.—Arrangements pending.

Mr. Morse is open to engagements in all parts of the United Kingdom. All letters to be addressed to him at 23, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS, Inspirational Speaker. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

APPOINTMENTS.

Yorkshire District Committee.—Jan. 2 and 3.

Glasgow.—Jan. 9 and 10.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

SOCRATIC DEBATING CLUB,

67, Barnsbury Road.

On Friday, January 21, 1881.

PROPOSITION:—

"THAT SPIRITUALISM IS CONSISTENT WITH REASON."

Mr. J. Burns will take the affirmative. Chair taken at 8-30 p.m.

A NEW MEDIUMISTIC WORK.

Illustrated with Autotype FAC-SIMILES of Exquisite Mediumistic Drawings.

BACK TO THE FATHER'S HOUSE:

A Parabolic Inspiration.

MILTON'S MEDIUMISTIC CONTROL.

This Work is being produced in serial parts, in a handsome illustrated wrapper, containing Mediumistic Drawings, beautifully reproduced by the autotype process.

The literary department is sustained with great interest, and is replete with sound instruction. A band of eminent spirits, under the leadership of "Milton," purport to produce the work; the writing through a lady, and the drawing through a gentleman, who have not been trained to literary and artistic studies. The work is itself the best evidence of its being indeed the product of spirit-influence.

Contents of Parts already Published. Price 1s. each.

PART I.—Containing two autotypes of Mediumistic Drawings. Proem. Chapter i.—Exile. Chapter ii.—Lost Power. Chapter iii.—Mary's Mission Begun.

PART II.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters i, ii, and iii. Chapter iv.—Back to the Children's Home. Chapter v.—The Children's Garden.

PART III.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters iv and v. Chapter vi.—The Children's Friend. Chapter vii.—The King's Arrival.

PART IV.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapters vi and vii. Chapter viii.—Mary's Communion Feast.

Other Parts in preparation.

Christ the Corner-stone of Spiritualism.

A Treatise by J. M. PEEBLES, M.D.

Contents:

Jewish Evidence of Jesus' Existence. Who was Jesus? and what the New Testament says of Him. What the more candid of Freethinkers and Men generally, think of Jesus of Nazareth. The estimate that some of the leading and more cultured American Spiritualists put upon Jesus. Was Jesus, of the Gospels, the Christ? The Commands, the Divine Gifts, and the Spiritual Teachings of Jesus Christ. The Belief of Spiritualists—The Baptised of Christ—The Church of the Future.

PRICE SIXPENCE.

THE ATONEMENT:

OLD TRUTHS

AS

SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

BY

C. P. B. ALSOP,

(late Baptist Minister).

LONDON:

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WOMAN IN THE TALMUD:

BEING A SKETCH OF THE POSITION HELD BY WOMEN IN THE OLD JEWISH DAYS, BEFORE THE CHRISTIAN ERA.

By ALFRED T. STORY,

Price 6d.; post free 7d.

It is an earnest essay on behalf of woman, containing several quaint stories from the Talmud, which render it deeply interesting.—*American Phrenological Journal*.

FROM AN UNKNOWN FRIEND.

Dear Friend,—I enclose my mite. I wish it could have been more, but having little of this world's goods you must have the rest in sympathy with your work. I have never seen you, but often heard your voice through the medium of your paper. I have read your lecture in this week's MEDIUM with pleasure and profit. My humble opinion is, that the first duty of any one commencing to investigate Spiritualism is to spiritualise themselves. My prayer is that our Heavenly Father may bless you and yours, and surround you with his holy angels, baptising you with the spirit of Christ to strengthen you in your mission to purify the Movement from the dross with which it is surrounded.—Yours in sympathy,

Dec. 12, 1880.

"AN EARNEST INVESTIGATOR."

MATERIALISATION CIRCLE.

A few gentlemen are required to complete a newly-formed circle for the above purpose. Those desirous of joining are requested to apply to Mr. Swindin at Goswell Hall next Sunday morning, or evening of Jan. 2.

J. BURNS, O.S.T.,

Will lecture for Ipswich Temperance Society

On Monday Evening, Jan. 17, 1881, on

"THE INFLUENCE OF ALCOHOL ON MAN'S IMMORTAL BEING."

SYLLABUS.

The Body and the Laws of Health
The Relations of Body and Mind
The Phenomena of Intoxication
Man as an Immortal Being

The Testimony of Scripture.—
Man's Spiritual State as affected by His Personal Habits

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London,

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR. WITT FALMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWOPENCE. 13 copies, post free, 1s. 6d.; 100 copies, 10s., carriage extra, 1,000 copies, £4, carriage extra.

CONTENTS.

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Christianity Calumniated by its Priests.
Spiritualism and the Religion of Jesus identical.
The Transfiguration of Jesus: What it Taught.
The Materialisation and Dematerialisation of Jesus after His Crucifixion.
The Permeability of Matter by Matter Illustrated by Jesus.
True Nature of Jesus' Post-mortem Body.
Vests of Identity given by the Arisen Jesus.
Modern Spiritualism, a Supplement of the Apostolic Age.
Christian Prayer: to whom Addressed? Christianity is a "Religion of Ghosts."
The Preacher's Distortion of Bible Narratives.
The Witch of Endor Libelled.
The Narrative of Saul.
Jewish Prophets, Professional Mediums.
The God of the Jewish Nation—its Functions; His Quarrel with Saul; Sends an Evil Spirit into him.
Saul cut off from his Spirit-guide.
Saul's interview with the Woman of Endor.
The Genuineness of her Mediumship Proved.
Jewish Ignorance of Immortality.
The Spirit-form of Samuel; His Denunciation of Saul.
Identity of the Spirit Samuel shown.
Generosity of the Woman of Endor towards Saul.
Saul's interview with Samuel not an exact Type of Modern Spiritualism.
The Early History of Modern Spiritualism Misrepresented.
Alliance of Christians and Infidels in Fighting against God.
The Consolations of Spiritualism in Trouble.

Modern Spiritualism a part of the Plan of Providence.
Denunciations against Witchcraft, Sorcery, and Necromancy do not affect Spiritualism.
Origin of Jewish Law, Religion, and Politics in Spirit Communism.
The Decalogue, the first example of "Direct Writing."
Jealousy of the Jewish God.
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