

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

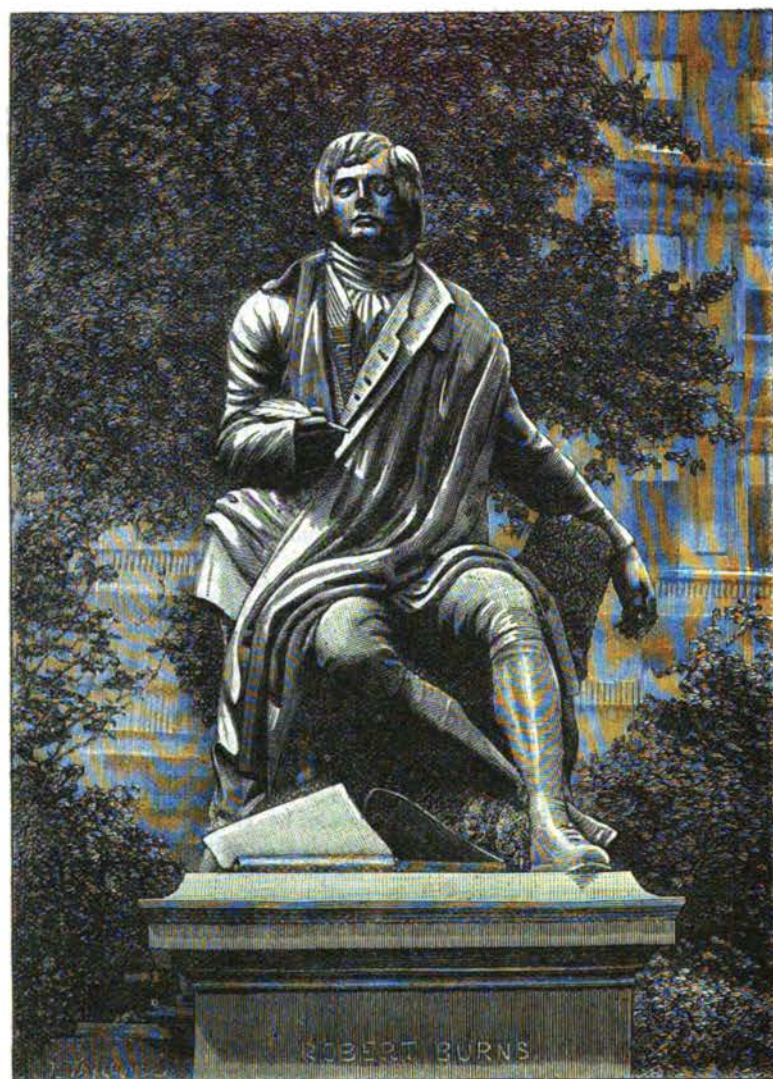
# SPIRITUALISM.

ESTABLISHED: AS A MONTHLY—JUNE, 1868; AS A WEEKLY—APRIL 8, 1870.

No. 775.—VOL. XVI.]

LONDON, FEBRUARY 6, 1885.

PRICE 1½d.



## STATUE OF ROBERT BURNS.

Unveiled on the Thames Embankment, London, by the Earl of Rosebery, July 26, 1884.

THE GIFT OF JOHN GORDON CRAWFORD.



## ANNIVERSARY OF BURNS'S BIRTHDAY.

## SPIRITUAL LESSONS FROM BURNS'S POEMS.

A LECTURE BY J. BURNS, O.S.T.

Sunday evening, January 25th, being the anniversary of the birthday of Robert Burns, the Spiritualists resolved to celebrate it in accordance with their peculiar views, by holding a religious service, derived wholly from the works of the Poet, at the Spiritual Institution, 15, Southampton Row, London. The room was crowded. The hymn sung was "A prayer in the prospect of death," which has for many years occupied a place in the "Spiritual Lyre," the collection of hymns used by Spiritualists. As a lesson, Mr. Hans Edwards read the latter portion of "A Cotter's Saturday Night," illustrating that non-professional form of religious exercise recommended by Spiritualists. The remainder of the evening was occupied with the following Lecture:—

The Naturalist, in studying scientifically any form of life, observes accurately all the acts and phenomena which constitute the manifested existence of the object under consideration. All knowledge is derived in this manner, and he who extends its scope, by enabling facts to take the place of baseless speculation or vulgar opinion, is a true friend of human progress.

Man is to be understood in the same way. But there are so few men, in the full sense, that the race as a whole must be studied as the Grand Man, to get at the true nature of the individual. There are, however, representative men, who seem to be an epitome of humanity as a whole, and by observing their tendencies and mental action, the bias, qualities, and destiny of mankind as a special creation may be scientifically arrived at.

Such a representative man was Robert Burns. In dealing with him, care is also necessary that we do not concentrate our attention on particular phases of his character, but that we carefully go over the whole, giving special emphasis to that which implies the first and last, the deepest and strongest, the highest and noblest, the most comforting and enduring of his characteristics. By this process we may learn to understand the man truly, and, therefore, all men, and man's place in the scale of creation.

On this day, in the year 1759, Robert Burns was born in a clay and thatch cottage, built by his father's own hands, about two miles from Ayr. The weather was so stormy, that shortly after the birth of Robert, the eldest child, the hut was blown down, an omen, as the Poet frequently remarked, of the storms of passion and misfortune which marked his career. As an anti-climax, the day of his funeral was sunny, balmy and serene, the finest kind of summer weather. The storms of life were over: there was rest and peace!

His father was a somewhat stern, but affectionate, intellectual, religious, industrious man of stately form and noble bearing. Consumption carried him off at a rather early age, accelerated by troubles which bring us strongly in mind of the grievances of the Crofters of the Highlands, who are trying to throw off the yoke which killed William Burns, and millions more of the good and the true. The mother was equally worthy, intellectual and moral, but with that soulful flow of poetical emotion which was such a distinguishing feature in the character of her first-born. From childhood her mind had been stored with poetry, such as was then accessible to a people almost devoid of printed literature, and what existed was mostly of the religious sentiment, or the very opposite. Much of this bardic literature of the better class, was stored in the mind of this good woman, and she was in the habit of singing it, or rehearsing it, as a mental solace during a life of toil and trouble. The seeds of poetical genius, indeed, appear to have been gathered from her family, of the name of Brown, for her old grand-uncle, with whom she lived when a girl, and who became blind in his old age, would sit in the delicious enjoyment of poetical emotion, with the tears streaming down his cheeks, while his niece recited to him "The Life and Age of Man," upon which her son based his pathetic poem, "Man was made to mourn."

Robert Burns became a tall, handsome man, precocious alike in the powers of mind and body. He was an early scholar, and while yet a boy was an accomplished ploughman, and a budding poet. His head was very large, and harmonious in form. The energies, the affections, the emotions and the aesthetics, competed with the intellect in swaying the mind. His smallest phrenological organ was Hope, which was not the only cause of his spells of melancholy. It is impossible to understand this man properly without con-

sidering the temperament. The dark, swarthy complexion, and beaming eye, the incalculable influence of surroundings upon the manifestations of his mind, his ability to take on or sympathize with any class of humanity that he became related with, his sudden bursts of unpremeditated, original thought,—these, and many other features of his character, mark him as a sensitive of the highest class, a "medium"—normal, inspirational, intuitive—a term much used by the students of spiritual science, but one which is difficult of definition, as the faculty appears under so many diverse forms.

Though the Poet was an assiduous student of "that various creature—Man," as he styled his species, and prided himself on his attempts at self-knowledge, yet he only partially succeeded. None of his biographers have grasped the true philosophy of his mediumistic experiences. This temperamental type has become better known and more successfully studied since the advent of Modern Spiritualism. Many are subject to the experiences which the Poet alternately suffered from and enjoyed—the almost unbearable cloud of depression, and the relief and exquisite delight which follows from the pouring forth of the soul-accumulations which are the result of the dark period. Men of genius (of very small degree, it may be, in some cases, but the phenomena are similar in them all) experience that dejection, feeling of uncertainty and depression of mind, before attempting any grandly successful performance; and they learn to regard the darkness of despair as the inevitable precursor of the brilliant achievement that is certain to follow it. The organism cannot be all the time pouring forth: it must have seasons of repletion, when from spiritual sources it is charged with materials for further expression. Great changes in life are indicated by well-marked seasons of this gloomy state, of which Burns had several, all of which illustrate the explanation now given. He says:—

I think, it is one of the greatest pleasures attending a poetic genius, that we can give our woes, cares, joys, and loves, an embodied form in verse, which to me is ever immediate ease. My passion, when once lighted up, raged like so many devils, till they got vent in rhyme; and then the conning over my verses, like a spell, soothed all into quiet.

This "negative" state in which all the ills of life intrude themselves, without any of the redeeming features, represents the mind of man unblest by inspiration or spiritual light. It is the plane of pessimism, from which millions of the world's people are unable to rise. They have no capacity to soar into a loftier region, and bask in the light and bliss of inspiration, and to them "life is not worth living," nor is the Final Good an achievement of their mental philosophy. Several of Burns's most prized pieces are expressions of this state, and it is here that he teaches us his first Spiritual Lesson. In the "Ode to Ruin," "Man was made to mourn," "Dependancy," and some stray verses in other poems, he reviews existence as presented on the physical plane, and when all it can give is realized, there is felt to remain grave grounds for dissatisfaction. In his lines "To a Mouse," whose nest he scattered with the plough in the cold November weather, he thus concludes:—

But, Mouse, thou art no thy lane,  
In proving foresight may be vain:  
The best laid schemes o' mice an' men,—Gang aft a-gley,  
An' lea'e us nought but grief and pain,—For promis'd joy!  
Still! thou art blest, compar'd wi' me!  
The present only toucheth thee:  
But, Och! I backward cast my e'e—On prospects drear;  
An' forward, though I canna see,—I guess an' fear.

A future is acknowledged here, though its conditions are unknown. Earth-life, it is felt, is not the completion of existence; but that which is to follow it is not the less a fact because it has not been revealed. In a similar, yet not more hopeful strain, he closes his poem "To a Mountain Daisy,"—"the opening gowan wat wi' dew"—which he turned down with his plough:—

Such is the fate of artless mair,  
Sweet floweret of the rural shade!  
By love's simplicity betray'd,—And guileless trust,  
Till she, like thee, all sol'd is laid—Low l' the dust.  
Such, is the fate of simple bard,  
On life's rough ocean luckless star'd!  
Unskilled he to note the card—Of prudent lore,  
Till billows rage, and gales blow hard,—And whelm him o'er!  
Such fate to suffering worth is giv'n,  
Who long with wants and woes has striv'n,  
By human pride or cunning driv'n—To misery's brink,  
Till wrench'd of every stay but Heaven,—He, ruined, sink!  
Ev'n thou who morn'st the Daisy's fate,  
That fate is thine—no distant date;  
Stern Ruin's plough-share drives, elate—Fall on thy bloom,  
Till crush'd beneath the furrow's weight,—Shall be thy doom!

The crash of fate, as it ruins all that belongs to man as known on earth, wrenches from him not every stay, for heaven still remains his inalienable portion. He truly prophesied in the last verse his own doom ten years later, when having passed through the most bitter trials and sufferings, with his wife

close on her confinement and a helpless family around him, he calmly left the clay, for that "stay" which was to him a hope never completed obscured. In his earliest printed production, "Winter," he with melancholy eye observes the fate of all things mundane; but he closes with this sagacious reflection:—

Thou Power Supreme, whose mighty scheme these woes of mine fulfil,  
Here, firm, I rest, they must be best, because they are thy will!  
Then all I want (Oh, do thou grant this one request of mine!)  
Since to enjoy thou dost deny, assist me to resign.

The second Spiritual Lesson presents itself as a consideration of the Evil powers in the unseen world, which tempt and injure man, often through human agencies. It would appear from the context that the powers of Evil would have no influence on man were it not that they find agents amongst members of the human family to accomplish their purposes. This is a spiritual truth, for without conditions, no form of spiritual life can become ultimated. In the "Address to the Deil," the dark, spiritual domain is personified:—

Great is thy pow'r, an' great thy fame;  
Far ken'd and noted is thy name;  
An' though yon lowlin' heugh's thy hame,—Thou travels far;  
An' faith! thou's neither lag nor lame,—Nor blate nor scaur.  
Whyles, ranging like a roarin' lion,  
For prey, a' holes and corners tryin';  
Whyles on the strong-wing'd tempest flyin',—Tirlin' the kirks;  
Whyles, in the human bosom pryin',—Unseen thou lurks.

In plain language, it is stated that there exists unseen intelligences whose delight and vocation it is to do evil, exercising their power alike over man's mind and the natural elements. Taking this phase of the subject in connection with the teachings of Jenny Wilson, whose stores of spiritual lore were communicated to Burns in his boyish days, we see that the doctrine of "elementaries" and sub-human spirits is no new discovery of the so-called "Theosophists." Indeed the Romans found the Germans in possession of the very "philosophy" that Madame Blavatsky so industriously and remuneratively places upon the market. Had Jenny Wilson been possessed of the worldly wisdom of her much degenerated modern successor, she would never have come down to posterity wearing the appellation of an "ignorant, credulous, and superstitious old woman." In such small differences does honourable distinction reside, in the estimation of those who measure rank and worth by the guinea stamp, or success in a mercenary sense.

The Poet gives the following syllabus of the form of instruction in the Occult, communicated to him in his youthful days by Jenny Wilson, who, though "ignorant" in many respects, was an "adept" in knowledge of a certain class, to which the Poet frankly owns his indebtedness:—

In my infant and boyish days, I owed much to an old woman who resided in the family, remarkable for her ignorance, credulity, and superstition. She had, I suppose, the largest collection in the country of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, deadlights, wraiths, apparitions, cantrips, giants, enchanted towers, dragons, and other trumpery. This cultivated the latent seeds of poetry; but had so strong effect on my imagination, that to this hour, in my nocturnal rambles, I sometimes keep a sharp look-out in suspicious places; and though nobody can be more sceptical than I am in such matters, yet it often takes an effort of philosophy to shake off these idle terrors.

In "Tam o' Shanter," the means, through human habits, by which the Evil Principle is enabled to operate on the mundane sphere, are set forth. We are astonished to find that the biographers, critics, and commentators all pass over the significance of Burns's Spiritual Poems. The dramatical effect, the metrical harmony, the literary finish are admired, but there the penetrating ken of the critic abruptly terminates. He cannot see the ridiculousness of genius penning a nonsensical screed for the amusement of fools! But such would be the vocation of our Bard, were there not a higher purpose in his work than that which is usually assigned to it. We, on the other hand, recognise in all these imaginative pieces the presentment of sound philosophy and indisputable fact; and this view of the matter has been amply established by modern spiritual and psychological researches.

In his correspondence, the Poet tells us that in writing "Tam o' Shanter" he put into verse gruesome narratives, steadily believed in as truth by the most staid and sagacious of the population of the district in which the scenes are laid. With the assumed historical and topographical aspect we have no sympathy; as we consider that such a use of "spiritual writings," of all kinds, is a misconception of their nature and purpose. We apply the same rule to other "Scripture" that we do to these poems, for they all teach the same truths. Certain places and persons are introduced into the drama in both cases, but it is not the mere mechanism of the piece that alone arrests our attention. These persons, acts and places are intended to set forth some truth, to illustrate some phase of man's complex existence; and it

is the resultant teaching that interests us, and not alone the means—the alphabetical characters, so to speak—by which it is set forth.

In Scripture, we have Joppa, Jerusalem, Jericho, and other places, named as the scenes of certain acts. Christian-Evidence-mongers travel into the East; they find such places, or where such places are said to have existed, and straightway they write learned books to show that the narrative is historically credible, and that the purpose of the Book is to impress on the mind of every reader the literal accuracy of the historical, chronological, personal and topographical facts. Much of this sort of thing goes by the name of "Christianity."

Let us apply the same rule of interpretation to the poem, and the fallacy of the popular basis on which Scripture is understood, will be at once apparent. Alloway Kirk is a real place. A drunken farmer, who lived at a place called Shanter, often travelled home from Ayr by the road which passes the Kirk, when he was in a state of intoxication. Every place and point in the local description can be verified, and 150 years ago many would have given firm credence to the personal experiences of "Tam." Adopting the usual Biblical method of reading spiritual treatises, all these things must be veritable historical facts!

The absurdity of this rendering we need not insist on. It is a false method alike as applied to the New Testament or Burns's Poems. The object of all such writings is to set forth certain spiritual truths, which can only be known as they operate and make themselves felt amongst mankind. Into the spiritual state the ordinary mind cannot enter, so that its methods must be set forth through phenomenal correspondences, as perceived by the senses.

"But to our tale":—The drunken farmer, riding home from Ayr on the night of a fearful storm with thunder and lightning, passes a series of places where awful acts had been committed. The storm itself is at the moment working fearful havoc on life and property. There is evil at work in the air! The old, ruined kirk is seen to be full of light. Tam urges his steed up to a window, and this is what he sees:—

Coffins stood round, like open presses,  
That shaw'd the dead in their last dresses;  
And by some devilish cantrip alight,  
Each in its cauld hand held a light,—  
By which heroic Tam was able  
To note upon the haly table,  
A murderer's bones in gibbet air;  
Two span-lang, wee unchristen'd bairns;  
A thief new-outted frae a rape,  
Wi' his last gasp his gab did gape:  
Five tomahawks, wi' blades red-rusted;  
Five scimitars, wi' murder crusted;  
A garter which a babe had strangled;  
A knife, a father's throat had mangled,  
Whom his ain son o' life bereft,  
The gray hairs yet stick to the heft;  
Three lawyers' tongues turned inside out,  
Wi' lies seam'd, like a beggar's clout;  
And priests' hearts, rotten, black as muck,  
Lay stinking, vile, in every nook.  
Wi' mair o' horrible and awful  
Which even to name wad be unlawful.

Now, what is all this "stage business" intended to teach? This is a gathering of men and women who are actuated by feelings and motives of the deepest malice and hatred against the human race. Self is their deity, and all who stand in their way must be punished or removed, however small the provocation, or however painful the process. Is there not much of this in human life everywhere? It is this truly hellish instinct and purpose, which is the basis of the action of the piece. It is the very opposite of the holy aspiration which draws people together for the worship of the Good, that they may be better, and able to accomplish more good. The object of these evil people coming together is to know how to augment their power for evil, and enjoy its results in the ruin and suffering they may thereby inflict on others. It is in short a hellish seance, whereby to invoke the powers of evil. Their harmony—music—proceeds from the impersonation of Evil:—

A towzie tyke, black, grim, and large,  
To gie them music was his charge.

The "light" was derived from candles held in the hands of dead men; that is, those who deliberately work evil shut themselves out from the light of reason and moral feeling, to which normal plane of being they are "dead," and their "light" is that of the grave, or death of all that is good and true in man. The accessories are cruel, revolting, unblest. The magnetic sphere of cruelty, murder, unnatural feeling, and desecration cling to the objects which turn the "Lord's table" into an altar to Satan. Falsehood, in the form of injustice to man, is represented in the lawyers' tongues; and falsehood, as expressed in the misrepresentation of the Divine



Plan, the crime of priestcraft, is indicated by the rotten hearts!

Applying the question of "conditions" to the *qualities* of spiritual communion, could more diabolical surroundings be imagined? The scene is characterized by a mad, sensuous excitement and activity, in which the *external* of the man wholly monopolizes his state of being. The vile magnetic force, like that evolved by certain Dervishes and other Oriental psychologists, becomes more and more intense, till an infernal ecstasy ensues, and a force is at disposal for working miracles of unholy power and purpose.

All this is in accordance with psychological law, and could men and women be found devilish enough to seek spirit communion and the exercise of occult power in such a fashion, no doubt the results would be terrible—*especially to themselves*.

The personal consequences of this course of life are set forth in their effects on "Wee Nannie," now grown "a winsome wench an' walie," who that night joined the hellish compact. She degenerated into an old hag, working evil and becoming the impersonation of it. Many clairvoyants and seers have testified that in certain spiritual spheres and spiritually-tainted localities, beings exist that are awful to behold. They take the forms of predatory animals—dangerous, venomous, disgusting. Decayed historical buildings, the scenes of selfish rapine and cruel crime, are frequently found to be "haunted" by spirits of this class. While in that state of degradation all human feeling is obliterated, and the spirit phenomenally appears in the likeness of those bestial passions which alone hold it in full possession.

"Halloween" is another poem which illustrates man's relations to the dark side of spirit-life. In this instance it is not a *place* but a *time* that is favourable for making the acquaintance of the powers of darkness. The Poet in his foot-note says:—

Halloween is thought to be a night when witches, devils, and other mischief-making beings are all abroad on their baneful, midnight errands; particularly those aerial people, the Fairies, are said on that night to hold a grand anniversary.

Various forms of divination are resorted to, by which the future fortune of the individual may be read. Some of these are pleasant and amusing, such as burning nuts representing lovers to see whether they will lovingly flame together till they are resolved into ashes, or jump from the fire with an explosion of disgust or rejection. Other experiments are very fearful in character, such as going into lonely places and performing certain ceremonies, when apparitions are seen, or other indications are given of future events. All this sort of thing, though resorted to by the young, thoughtless or materialistic, is sternly reprobated by the experienced and religious. All seated round the fire enjoying the more pleasant pastimes—

Wee Jennie to her grannie says, "will you go wi' me, Grannie?  
I'll eat the apple at the glass, I gat frae uncle Johnnie;"  
She fuff't her pipe wi' sic a lunt, in wrath she was sae vap'rin',  
She no'tie'd na, an' aize brunt her brow new worsted apron  
Out through that night.

"Ye little skelpie-limmer's face! how daur ye try sic sportin',  
As seek the foul thief onie place, for him to spae your fortune?"  
Nae doubt but ye may get a sight! great cause ye hae to fear it:  
For monie a one has gotten a fright, and lived and died deleret  
On sic a night.

By eating the apple before a looking glass, the future husband is seen to look over the young woman's shoulder. But Grannie shows that great danger may result from the experiment. Fright may cause death by delirium; and often these incidents are the presage of evil times generally, as the poem goes on to show. The teaching is, that if an individual introduce evil influences into the world, other people may suffer for it; in fact the whole community may have to bear the consequences.

Looked at in one light, these superstitions are ridiculed by the Poet; but the psychological possibilities and teaching implied are not overlooked. That the future may be foretold is a well established fact of everyday occurrence. That it is expedient to engage in such work is quite another question.

The evil and the falsity of such intercourse proceeds from the fact that it begins and ends in the selfish wants and requirements of those engaged in the operation. On that plane, in ordinary life, man is in his most unreliable, fickle, positively untruthful and dangerous state. What lies, dodges and murderous counter-schemes will not man resort to that his selfish ends may be attained! The form of spiritual intercourse set forth in "Halloween" is only a shade better than the kind exemplified in "Tam o' Shanter," and in evitably leads to it. No good or lofty spirit will aid us in the work of self-aggrandizement; and should we induce an

innocent spirit to do our dirty work for us, the degradation of that spirit will quickly ensue, till on a lower plane companions less scrupulous and more experienced in evil will combine with it, and the end will be ruin to the human participator and injury to his spiritual co-adjutors.

It is lamentable that the popular ideas on the relations of the spirit-world with man, are almost wholly on the plane portrayed in these two poems. The community is divided into those who do not believe in spirits at all—the materialists; and those who do believe in spirits—the religious people. These latter think it impossible to know of any class of spiritual beings but those that are of the Tam o' Shanter type; while Christians, who do come into the study of Spiritualism, too frequently see nothing better or higher in it than as an aid to their worldly pleasures and resources through fortune-telling. Too often "test" mediumship results in what I call detestable mediumship, from the degrading way in which it is used. He who uses spiritual influences for any other purpose than promoting man's highest good, is an enemy of the race, and incurs very serious responsibilities, from which he cannot possibly escape.

The nature of Evil and its end, is a Lesson that the Poet frequently insists on. Evil and its bitter experiences are a part of the scheme of the All-wise who is also All-good. Hence the Poet sees an opportunity for retrenchment, and a hope of restitution for all. He cannot imagine an eternity spent—

E'en to a dell,  
To skelp an' scaud poor dogs like me,  
And hear us squeel!

His faith is centred in the Almighty Good—

And Goodness still delighteth to forgive.

He suggests to the Deil that there is possibly a time when both will get weary of their spiritually-unproductive occupations:—

An' now, an' d Cloots, I ken ye're thinkin',  
A certain Bardie's rantin', drinkin',  
Some luckless hour will send him linkin',—To your black pit;  
But, faith, he'll turn a corner, Jinkin',—And cheat us yet.

But, fare ye weel, auld Nickie-ben!  
O wad ye tak a thought and men!  
Ye sibblins might—I dinna ken—Still hae a stake—  
I'm wae to think upon yon den,—Even for your sake!

In short, evil is an incident in the eternal career of man, to be striven with and overcome, the All-good being able and willing to vanquish all that comes in opposition to his Eternal Purpose; there being indeed, no opposition, but all parts of a wise scheme, of the relevancy of which man is not in a position to judge.

In the poem recording the achievements of the renowned Dr. Hornbook, psychometry in relation to medical practice is suggested; that notorious yet somewhat irregular practitioner, though he had never seen the patients, was declared to be able from the smell—

Baith their disease, and what will mend it, at once he tells'.

Turn we now to the bright side of the picture. In one of the grandest and most instructive of his poems—in fact, the most valuable from our point of view—the Poet gives a substantial account of his mediumship, and of the general principles of inspiration. Strange it is, however, that the critics and commentators see nothing of the divine light so radiantly diffused over this page!

It will be replied, that "The Vision" is a purely imaginative composition, an instance of poetical gymnastics, to show what flights the writer was capable of attaining; but that it is all moonshine to entertain the thought, for a moment, that any such "vision" as described actually took place.

Quite so! blind literalist, without that "spark of Nature's fire" which bestows on the gem of Truth its radiance. But it may be asked in return: Is the stuff, of which high-class poetry is composed, truth or lies? No doubt, as a kind of sensuous pleasure, the perusal of these ecstatic verses thrill the mind with emotions of delight unspeakable. So does a toy the undeveloped mind of infancy. Manhood sees higher views, deeper delights in life's issues, and it is to illustrate and set forth the subject matter of these, that the mantle of the Prophet is transferred to the shoulders of the Poet. That Burns was aware of the nature of his mission and the scope of his operations is plainly stated in his preface to the Edinburgh edition of his Poems, transferred to the pedestal of the statue on the Thames Embankment, but with the qualifying parenthetical sentence omitted—"The Poetic genius of my country found me—as the prophetic bard *Elijah did Elisha*—at the PLOUGH; and threw her inspiring, mantle over me." This decidedly indicates that the work of the bard was "prophetic," illus-

trative of spiritual truths, and not merely intended for secular amusement. As a "prophetic bard" his duty was to take up and amplify the most lofty and noble themes, that can challenge the intelligence of man, and point the path whereby the grandest fruits of human effort may be attained. This Burns has done in "The Vision."

The poem is in two divisions. Duan first relates the circumstances, how at the close of a winter day, the Poet, weary with the "thresher's flinging-tree," retired to the "spence" or inner chamber, in a state, of serious thought. Sitting by the fire, whose fitful gleams were his only light, the descending smoke provoking fits of coughing, his companions the rats which rustled and squeaked in the thatched roof (no ceiling) of the clay cottage, he began to meditate on his position in life, that of a British slave, one of those—

Poor tenant bodies, scant of cash,  
How they maun thole a factor's snash!

Had he listened to good advice, he might have been a successful merchant, or in comfortable office, with his banking account and position of honour. He called himself a fool! and it was this rhyming propensity, which was the cause of it, leading his mind away from the art and science of money-making, and leaving him "half-mad, half-fed, half-sarkit." He had raised his horny hand to swear by the heavens! that he would be rhyme-proof till his last breath, and endeavour to acquire the credentials of respectability, but he was interrupted. The *sneek* of the door gave a click! it opened wide, the "ingle-low" blazed brightly, and he saw—

A tight, outlandish hizzie, braw, come full in sight.

Longfellow no doubt had this poem in mind when he wrote our popular hymn, of how the "fitful firelight" causes the figures to "dance on the parlour wall," and then "the forms of the departed enter at the open door." Thank you, Brother Poet, for this sensible commentary on "The Vision."

This sweet maiden was attired in a remarkable costume. The geographical features of the district of Kyle were represented on her robe. The noble actions of the great men of the past moved in review before him, in the historical places where these mighty ones did their deeds of valour and daring. There were Sir William Wallace and his followers; and long before him "a sceptered Pictish shade," whose ashes lie in the district. While "with deep-struck reverential awe" he contemplated these wonders, the beautiful form approached, and greeted him thus:—

"All hail! my own inspired Bard!  
In me thy native Muse regard!  
Nor longer mourn thy fate is hard,—Thus poorly low!  
I come to give thee such reward—As we bestow.

"Know, the great Genius of this land  
Has many a light, aerial band,  
Who, all beneath his high command,—Harmoniously,  
As arts or arms they understand,—Their labours ply.

"They Scotia's race among them share:  
Some fire the soldier on to dare;  
Some rouse the patriot up to bare—Corruption's heart;  
Some teach the bard, a darling care,—The tuneful art.

"Mong swelling floods of reeking gore,  
They, ardent, kindling spirits, pour;  
Or, 'mid the venal senate's roar,—They, sightless, stand,  
To mend the honest patriot-love,—And grace the hand.

"And when the bard, or hoary sage,  
Charms or instructs the future age,  
They bind the wild poetic rage—In energy,  
Or point the inconclusive page—Full on the eye.

"Hence Fullarton, the brave and young;  
Hence Dempster's zeal-inspired tongue;  
Hence sweet harmonious Beattie sung—His 'Minstrel lays';  
Or tore, with noble ardour stung,—The sceptic's bays.

"To lower orders are assigned  
The humbler ranks of human-kind,  
The rustic bard, the lab'ring hind,—The artisan;  
All choose, as various they're inclin'd—The various man.

"When yellow waves the heavy grain,  
The threat'ning storm some, strongly, rain;  
Some teach to mellorate the plain,—With tillage-skill;  
And some instruct the shepherd-train,—Blithe o'er the hill.

"Some hint the lover's harmless wile;  
Some grace the maiden's artless smile;  
Some soothe the lab'rer's weary toil—For humble gains,  
And make his cottage scenes beguile—His cares and pains.

"Some, bounded to a district-space,  
Explore at large man's infant race,  
The mark the embryotic trace—Of rustic bard;  
And careful note each op'ning grace,—A guide and guard.

"Of these am I—Colla my name;  
And this district as mine I claim,  
Where once the Campbells, chiefs of fame,—Held ruling pow'r;  
I mark'd thy embryo tuneful flame,—Thy natal hour.

"With future hope, I oft would gaze,  
Fond on thy little early ways,  
Thy rudely caroll'd chiming phrase,—In uncouth rhymes,  
Fired at the simple artless lays—Of other times.

"I saw thee seek the sounding shore,  
Delighted with the dashing roar;  
Or when the north his fleecy store—Drove through the sky,  
I saw grim Nature's visage hoar—Struck thy young eye.

"Or when the deep-green mantled earth  
Warm cherished every flow'et's birth,  
And joy and music pouring forth—In every grove,  
I saw thee eye the general mirth—With boundless love.

"When ripened fields, and azure skies,  
Called forth the reaper's rustling noise,  
I saw thee leave their evening joys,—And lonely stalk,  
To vent thy bosom's swelling rise,—In pensive walk.

"When youthful love, warm-blushing, strong,  
Keen-shivering shot thy nerves along,  
Those accents, graceful to thy tongue,—The adored name,  
I taught thee how to pour in song,—To soothe thy flame.

"I saw thy pulse's maddening play,  
Wild send thee pleasure's devious way,  
Misled by fancy's meteor ray,—By passion driven;  
But yet the light that led astray—Was light from heaven.

"I taught thy manners-painting strains,  
The loves, the ways of simple swains,  
Till now, o'er all my wide domains—Thy fame extends;  
And some, the pride of Colla's plains,—Become thy friends.

"Thou canst not learn, nor can I show,  
To paint with Thomson's landscape-glow;  
Or wake the bosom-melting throes,—With Shenstone's art;  
Or pour, with Gray, the moving flow—Warm on the heart.

"Yet all beneath th' unrivalled rose,  
The lowly daisy sweetly blows:  
Though large the forest's monarch throws—His army shade,  
Yet green the juicy hawthorn grows,—Adown the glade.

"Then never murmur nor repine;  
Strive in thy humble sphere to shine;  
And, trust me, not Potosi's mine,—Nor kings' regard,  
Can give a bliss o'ermatching thine,—A rustic Bard.

"To give my counsels all in one,  
The tuneful flame still careful fan;  
Preserve the dignity of man,—With soul erect;  
And trust, the Universal Plan—Will all protect.

"And wear thou this,"—she solemn said,  
And bound the holly round my head;  
The polished leaves, and berries red—Did rustling play;  
And, like a passing thought, she fled—In light away!

A more complete and beautiful statement of mediumship and inspiration cannot be found in the same compass in all the literature of Spiritualism. Man owes his progress entirely to spiritual influences. The Genius of the Land controls a vast aerial army, who are allotted certain districts. This is the truth that lies at the root of *nationalities*. Scotland has its peculiar "heavens," from which emanates the directing power to lead in paths of noble endeavour her true sons and daughters. That influence is distinct, and is the qualifying cause of the national character. Districts have special "Guides," and Kyle (renowned for great men) where the Poet lived, was superintended by "Colla," his heavenly visitor. All great actors and thinkers are thus inspired, and even he who elucidates obscure passages of what has been before time written, is guided to the truth intended, as we know the reader and expounder is on the present occasion. The working man is not neglected, and the creature of affection and emotion is likewise inspired. Spiritual influences arrange parentages, and bring about the conditions for the birth of men of a type to perform certain services. She knew the Poet *before he was*. She knew how to excuse his undeveloped eccentricities, but even the source of his errors was the misapplication of "light from Heaven." She saw no devil at work, soaking man in "original sin," but the necessary fruit of man's upward progress in the ultimatum of the essential qualities of the Divinity within him. And though she could influence him most powerfully, as her medium, yet she could not attain to every perfection and purpose through him. Thomson and Shenstone, as mediums, could give a form to inspiration which he could not accomplish. But be obedient to the inner voice, faithfully carry out the work that is thine, and all the happiness will be enjoyed that the demands of the soul can require.

This bright band could influence the elements for man's good, even as the evil-disposed could work in an opposite direction. The Lesson is, that physical evils are the result of moral evil.

Such is the hasty commentary that time alone allows, and to all mediums and workers in any field of usefulness, this poem is fraught with words of the deepest wisdom.

The basis of this inspiration, the Poet finds within the individual, in what we would call "intuition," the "superior condition," or spiritual unfoldment. He thus reckons himself up:—

I am nae poet, in a sense,  
But just a rhymier, like by chance,  
An' hae to learning nae pretence,—Yet, what the matter?  
Whene'er my muse does on me glance,—I jingle at her.

Your orific folk may cock their nose,  
And say, 'How can you e'er propose,  
You, who ken hardly verses frae prose,—To mak a sang?'  
But, by your leaves, my learned foes,—Ye're maybe wrang.

What's a' your jargon of your schools,  
Your Latin names for horns an' stools;  
If honest nature made you fools,—What ails your grammars?  
Ye'd better taen up spade and shoals,—Or knapin-hammers.

A set of dull, conceited hashes,  
Confuse their brains in college classes?  
They gang in stirks, and come out asses,—Plain truth to speak;  
An' syne they think to climb Parnassus—By dint of Greek!

Gie me ae spark of nature's fire!  
That's a' the learning I desire;  
Then tho' I druge thro' dub and mire—At plough or cart,  
My muse, though hamely in attire,—May touch the heart.

Do not make the gross mistake to suppose that Burns



despised education. He was exceedingly fond of it, and was a remarkable scholar when a child, went to school when nearly a man, and studied incessantly the most of his life. He formed a mutual improvement society with other young men, and instituted the first village library in those regions. He was a decided educationist, but his effort is to show that education will not make a man other than what he naturally is. It will enable him to express himself and appear to the best advantage; but it will not confer on him genius. Genius is one thing, education quite another; but they are mutually dependent. The more genius a man has, the more he desires to cultivate it, and utilize it. Had Burns not stored his mind with various kinds of knowledge, how could his inspiration have found vent in the admirable language and illustrations he uses? He was always striving to excel. He dashed off his poems instantly, sometimes getting up in the night to do so. But he condescended them over repeatedly, with critical scrutiny, always bewailing his inability to attain to the high standard of his ideal.

Mediums! all of you: think over this example. When you can beat Burns *without culture*, then shout—"Where ignorance's bliss, it is folly to be wise."

There is one plane of Spiritualism in which Burns did not seem to have had experience, but he teaches its truth; and that is, communion between man and individual departed spirits. He was on the eve of leaving for Jamaica, when he thus committed his dear Highland Mary to the protecting care of the Spirit-world:—

Powers celestial! whose protection ever guards the virtuous fair,  
While in distant climes I wander, let my Mary be your care:  
Let her form see fair and faultless, fair and faultless as your own,  
Let my Mary's kindred spirit draw your choicest influence down.

Make the gales you waft around her, soft and peaceful as her breast,  
Breathing in the breeze that fans her, soothe her bosom into rest:  
Guard in angels! oh protect her, when in distant lands I roam:  
To realms unknown while fate exiles me, make her bosom still my home!

Note his keen appreciation of spiritual laws, in the hope that her pure and innocent spirit and perfect organism would draw down a corresponding choice influence!

But Mary speedily left earth, and, indeed, went to her appropriate angel sphere, thus fulfilling the Poet's desire, but in a way he did not contemplate. Hear his plaintive wail at her absence:—

O Mary! dear departed shade! where is thy place of blissful rest?  
See'st thou thy lover lowly laid? hear'st thou the groans that rend his breast!

Spirit communion *must* be true, as the intuitive and inspired soul cannot demand an impossibility! We *know* it is true; and thus experience sustains the position expressed in the verse.

His hope of immortality and his desire for the day that will usher him into the society of those he loved, is feelingly set forth in the verses on the death of his baby daughter, who passed away suddenly when he was from home:—

Oh, sweet be thy sleep in the land of the grave,  
My dear little angel, for ever;  
For ever—oh, no! let not man be a slave,  
His hopes from existence to sever.

Though cold be the clay where thou pillow'st thy head,  
In the dark, silent mansions of sorrow,  
The spring shall return to the low narrow bed,  
Like the beam of the day-star to-morrow.

The flower stem shall bloom like thy sweet seraph form,  
Ere the spoiler had nipt thee in blossom,  
When thou shrunk'st frae the scowl of the loud winter storm,  
And nestled thee close to that bosom.

Oh! still I behold thee, all lovely in death,  
Reclined on the lap of thy mother;  
When the tear trickled bright, when the short stifled breath  
Told how dear ye were aye to each other.

My child, thou art gone to the home of thy rest,  
Where suffering no longer can harm thee,  
Where the songs of the good, where the hymns of the blest,  
Through an endless existence shall charm thee.

While he, thy fond parent, must sighing sojourn,  
Through the dre desert regions of sorrow,  
O'er the hope and misfortune of being to mourn,  
And sigh for this life's latest morrow.

Other quotations could be given, stating his views of union in the Spirit-world.

The highest phase of Spiritualism, sets forth Man's relations to the Creator, and the redemption of the soul from its evil-besetting surroundings. When Burns was a young man; he joined warmly in an ecclesiastical controversy, taking the side opposed to the prevailing Calvinism. For this he was most fiercely assailed by the "ministers of Christ," and in return he showed up their character and conduct in a series of cutting satires, of which may be named "The Ordination," "The Holy Fair," "The Holy Tulzie," "The Kirk's Alarm," etc. In these he simply showed up priestly proceedings and assumptions, but Religion he never attacked. I remember no instance of the Poet scoffing at any representative religious rite or doctrine, or questioning

the position of the Bible, as the recognised symbol of Divine Truth. This is what he says for himself on his head:—

God knows, I'm no the thing I should be,  
Nor am I even the thing I could be,  
But twenty times I rather would be—An Atheist clean,  
Than under gospel colours hid be,—Just for a screen.

They take religion in their mouth;  
They talk of mercy, grace, and truth,  
For what?—to gie their malice skouth—On some pair wight,  
And hunt him down, o'er right and ruth,—To ruin straight.

All hail, Religion! maid divine!  
Pardon a muse as mean as mine,  
Who in her rough imperfect line,—Thus daurs to name thee:  
To stigmatize false friends o' thine—Can ne'er defame thee.

Though blotch'd and foul wi' mony a stain,  
And far unworthy of thy train,  
With trembling voice I tune my strain—To join with those,  
Who boldly daur thy cause maintain—in spite of foes:

In spite of crowds, in spite of mobs,  
In spite of undermining jobs,  
In spite of dark banditti stabs—At worth and merit,  
By scoundrels, even wi' holy robes,—But hellish spirit.

In the presence of death, his relations to eternity are thus expressed:—

Why am I loath to leave this earthly scene?  
Have I so found it full of pleasing charms?  
Some drops of joy with draughts of ill between:  
Some gleams of sunshine 'mid renewing storms:  
Is it departing pangs my soul alarms?  
Or death's unlovely, dreary, dark abode?  
For guilt, for guilt, my terrors are in arms;  
I tremble to approach an angry God,  
And justly smart beneath his sin-avenging rod.

Fain would I say, "Forgive my foul offence!"  
Fain promise never more to disobey;  
But, should my Author health again dispense,  
Again I might desert fair virtue's way;  
Again in folly's path might go astray:  
Again exalt the brute and sink the man;  
Then how should I for heavenly mercy pray,  
Who act so counter heavenly mercy's plan?  
Who sin so oft have mourned, yet to temptation ran?

O Thou great Governor of all below!  
If I may dare a lifted eye to Thee,  
Thy nod can make the tempest cease to blow,  
Or still the tumult of the raging sea;  
With that controlling pow'r assist ev'n me,  
Those headlong furious passions to confine;  
For all unft I feel my powers to be,  
To rule their torrent in the allowed line;  
O, aid me with Thy help, Omnipotence Divine!

The Creator who made him, who knows of what he is composed, may be trusted to open the way, to the repentant and willing soul, to his her states. Surely it is a God-honouring religion, that can rest in hope on the prayer expressed in the last line. Elsewhere he says:—

The grand end of human life is to cultivate an intercourse with that Being, to whom we owe life, with every enjoyment that renders life delightful.

That "Being" was not the Christian god, the crucified Christ. We do not find the Poet teaching a sectarianism based upon almanac dates and historical legends. All external props might fall, and yet his religious basis would remain firm and secure.

The practical religion or moral obligations arising out of this system of Spiritual Truth, is abundantly expressed in these Poems. One illustration must suffice:—

Then gently scan your brother man, still gentler sister woman;  
Though they may gang a kennin' wrang, to step aside is human;  
One point must still be greatly dark, the moving *Why* they do it;  
And just as lame ye can ye mark how far, perhaps, they rue it.

Who made the heart, 'tis He alone decidedly can try us,  
He knows each cord—I's various tone, each spring—its various bias:  
Then at the balance let's be mute, we never can adjust it;  
What's done we partly may compute, but know not what's resisted.

But, in conclusion, it may be asked: If Burns taught so many good things, how was it that his life in all its phases was not a better example of them? Therein lies the deepest Spiritual Lesson of all, Why is it that we are *all* similarly circumstanced, and yet in degree are possessed of the same inward light, though not with the same felicity of expression?

Shall we assume that the Soul, the Divine Semblance in man, is uncontaminated still with any of these surroundings which appear for the time to enthrall it? Burns was not naturally vicious. As a boy he was quite pious. It was from his contact with the world that his evil habits arose. At that time drunkenness and sensuality were the enjoyments of a Christian gentleman. Piety consisted in the ability to play the hypocrite. "Holy Willie's Prayer" gives the portrait of one of these saints; and, at the same time, it is a confession that may be wrung from us all, for we are all Holy Willies! Burns had none of this secretive ability. The purpose of his being led into sin was that he might confess it for the benefit of others. It is from being such a sinner that the great benefit of his life to mankind arises. It is said of one, that he took upon himself all the frailties of human nature, and yet was not defiled thereby. And I say that Burns was one such. He abhorred vice and foulness. Possibly we don't, and hence can't see our own blackness, while we profess to be horrified at his! Had he been a

"hair-brained" purist, his moral mission would have been a failure. His pure Soul had to descend to the lowest depths, and experience the keenest sufferings, that he might purify these hells, and lead the way to man's reformation. There has been steady progress in social habits and customs, since his day. He found conviviality a brutish guzzle, ending in drunken incapacity. Such a state was not one of enjoyment to him. He elevated such orgies to an intellectual and æsthetic re-union. No man could afford to get drunk in Burns's presence, for by that means he would miss a higher form of enjoyment in the Poet's conversation and company. It is no argument against this position to show that both Burns and his companions occasionally did get drunk. Go to any Music Hall, and my position will be proved: when real genius comes on the stage, the audience forget to lift the glass to their lips. Burns has done incalculable work in the promotion of Temperance, for his allusions to "Scotch Drink" are the most pointed warnings against its use.

The Soul of Genius purifies and elevates all planes of life that it comes in contact with; and it is for that end and purpose that genius appears on earth. Through those, like open shafts, the light of Heaven descends to enlighten the earthly abodes of darkness. But to do so, it must go to the very bottom. Burns had to do this. The "enjoyment" was to him as madness, but the remorse was his soul's salvation; and through his sufferings millions have been directed. His delicious love songs took the place of the indecent doggerel that so universally prevailed; but he had to begin at the root. That root he threw from him with the most vehement disgust. His sensitive nature and universal sympathies, led him into much that he abhorred the next hour; but had he not gone there, his soul would not have been moved in alternate sympathy to work for the salvation of those who habitually delighted in such darkness.

When the youths idealize their lasses, and can sing with Burns—

Of all the airts the wind can blaw, I dearly like the west,  
For there the bonnie lassie lives, the lassie I love best:  
There wild woods grow, and rivers row, and mony a hill between  
But day and night my fancy's flight is ever with my Jean.

I see her in the dewy flowers, I see her sweet and fair:  
I hear her in the tuneful birds, I hear her charm the air:  
There's not a bonnie flower that springs by fountain, shaw, or green,  
There's not a bonnie bird that sings, but minds me of my Jean—

the affections of the people will have been vastly purified and elevated. It is in these songs that the grandest of all Spiritual Lessons may be learnt; for, has it not been said, that the whole fulfilment of the Law culminates in LOVE!

#### REMINISCENCE OF "HIGHLAND MARY."

Very little appears to be known of the circumstances connected with the death of Burns's Highland Mary, or of the house in Greenock in which she died. This is accounted for by the fact of Mary Campbell's humble position in life, by that of her relatives, and by the circumstance that the passionate attachment which existed between her and the poet was known only at the time to a few of her immediate relatives. Of course, there is no one living now in Greenock who was contemporary with her uncle or his wife, and the monument erected over her grave in the old West Kirkyard is silent as to the locality of her death. From careful inquiries, however, we are satisfied that the dwelling of her uncle, James Macpherson, was situated at the head of Minch-Collop Close, now one of the narrowest and most disreputable parts of Greenock; but being in the immediate neighbourhood of the house in which James Watt, the improver of the steam-engine, was born, the locality, at the time of Mary's death, must have been moderately respectable. The dwelling is reached by a dilapidated outside stair, and consists of two small apartments. In connection with Highland Mary's death, the following extract is taken from a letter said to have been written many years ago to a friend by an old shipwright, who resided in Greenock. The letter takes the form of an anecdote told him by another shipwright, named John Blair, who was a boon companion of James Macpherson, the uncle of Mary. The writer states that Blair, one evening in the month of August, 1786, was taking a walk up the road leading from Greenock to Kilmacollm, and on reaching the top of Knock-an-air Hill, met Highland Mary. The meeting and subsequent circumstances attending her death are thus described:—

While I was looking at the country, the river, and Greenock down to the water's edge, and hearkenin' to the whirr o' the moor-fowl as they settled in a black flock on the farmers' stooks, I sees a braw buxom lass comin' down the Kilmacollm Road. She was a weel-faur'd lass wi' cheeks like roses. She had on a tartan shawl, an' was carrying some things wi' her. I offered to help her to carry them, which she gladly assented to, for she was tired wi' a lang journey. She had come frae Ayrshire, and had got a drive to Kilmacollm, and was gaun first to Jamie Macpherson, the shipwright's, wha's wife was her cousin, and syne to Argyle, where her folk belang'd. I kent Jamie as weel's I ken you, Davie; we were gude cronies and gude neebours. Twa or three days after this I chanced to forgather wi' Jamie. "Man, John," says he to me, "ye're aye speaking about books an' poetry; ye'll come down-by the nicht, an' I'll let you see some richt poems." I gaed down-by accordingly, an' got a sight o' the book he spak o'. It was a volume of poems by Robert Burns, printed at Kilmacollm. "It was Mary Campbell, Jean's cousin," Jamie explained, "wha brought the book wi' her

frae Ayr; it's just new out, you see. She's awa to Argyle to see her friends, an' she's comin' back in a week or twa to be married. And wha do you think till?" I said I couldna guess. "Weel, its jist to the chiel' wha made that book. She said he had been fetchin' wi' the ministers, and was thinkin' o' gaun awa to the West Indies; but she didna care, she was willin' to gang wi' him." Jamie read a lot o' the poems over, and we held at them till twal o'clock. Jamie said he didna a'thegither like the way the chiel' spak o' kirks, but he thoct "the lassie might help to haud him straught; and he sudna be the man to mak' strife among sweethearts." He let's see a wee sang the lass had brocht wi' her, beginning—

Will ye gang to the Indies, my Mary,  
And leave auld Scotland's shore?

which Mary had shown as a great secret to his wife, and which was written upon herself. Mary returned across the Firth the week after. It was a cold, rainy, muggy day that she got to the cross, and she had gotten a dreadful chill. The fever was then ragin' in Greenock, for ye ken wi' our houses a' huddled thegither, an' the ill water wa had then, an' the foul air that hangs about our narrow wynds and closes, we never hardly want fever. Puir Mary, onyway, took it; whether it was the chill she had gotten, or the foul air of Minch-Collop Close, or baith thegither that brocht it on, I canna say, but Mary sickened an' grew worse day by day. Jamie Macpherson's wife nursed her like a sister; a doctor was called in, but naething wad do. Her time was come. Jamie's wife tell'd me a' about it. She lay in a wee room aff the kitchen; there was a chest o' drawers an' a clock in't, three or four stuffed birds, and a picture of a naval battle between the French and British; also twa models of ships. There was a wee window, that neither opened up nor down; but the air outside was that foul wi' vapours that it was maybe better it didna. Nae doubt, to her comin' out o' the country, the close air that the dwellers' lungs had got used to wad be no beneficial. Man, I whiles think that thae fevers are jist brocht on by the air a' thegither. Whiles the poor sufferer was a wee raivell'd; whiles she repeated verses out o' the Bible, and in particular, "Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths;" and ance she cried out, "O for a drink o' caller water!" but it was thoct at that time that water was ill for fevers. But before she died she was quite sensible, an' said to her cousin Jean, "If it had been God's will I wad hae liked to be Robert Burns's wife; but I ken I'm deicn', an' I am quite willin'." "Dinna speak that way, Mary," said Jean, "or ye'll break my heart; ye'll get better yet, lassie, for a' this." But she didna get better; an' the night following, her spirit took its flight from this world of sin and misery, to the great sorrow of all her friends, and, as was kent some years after, to that of her admirer, Robert Burns. Ye ken his sang "Highland Mary" was written about her, and ither sangs o' his, gin I could mind them.

#### SPIRITUAL WORK IN LONDON.

CAVENDISH ROOMS: 51, Mortimer Street, W., Feb. 1.—The hall was a little more than half-full, and a fine spirit of harmony and aspiration prevailed. J. Burns, O.S.T., gave a general address, and Mr. F. Wilson proposed some amendments to the Sermon on the Mount. Mrs. Maltby and other friends were assiduous in their efforts to make all comfortable. It is just fifteen years since Mr. Burns and Mr. Peebles first opened these rooms for spiritual work.

KILBURN: Creswick House, Percy Road, Carlton Road, Feb. 3.—Mrs. C. Spring inaugurated her new seance room with a social tea, which was very successful. It is a nice room for the purpose, and it was completely crowded. Nearly fifty friends partook of tea. J. Burns, O.S.T., took the chair. Mr. Warren was organist. Mrs. Treadwell's control gave invocation. Mrs. Hawkins was controlled by "Mr. Cogman," and Mr. Vango by "Mrs. Main," who both spoke hopefully of the new work spreading all over London. Mr. Drake and Mr. Coffin made speeches. Mrs. Spring was entranced and gave an address for the occasion. Mr. Hopcroft's control said there would be twenty such places opened soon. Mrs. Cannon's control and others addressed the meeting, which reluctantly dispersed. There were many good wishes for the success of Mrs. Spring's effort. Her Sunday evening meetings will be held fortnightly.

OLD FORD: 22, Cordova Road, Grove Road, Feb. 1.—At the meeting held for the benefit of the Spiritual Institution, a most excellent discourse was delivered through the mediumship of Miss Keeves, who so kindly gave her services on that occasion. The subject—"Did Christ really descend into hell after his crucifixion," was chosen by one of the sitters, and handled in a most masterly style, by one of the guides of Miss Keeves. All expressed themselves very pleased, and hoped that it would not be the last time of witnessing Miss Keeves' able mediumship. The amount subscribed was 7s. 6d. Wishing the Institution every success.—J. J. VANGO.

PECKHAM: Chepstow Hall, Feb. 3.—A success, but from a misunderstanding as to opening the door, some went away or the hall would have been filled. Mr. Veitch's lecture was full of information and was frequently applauded. Two investigators put a number of critical questions, which were lengthily answered in a courteous manner. The collection was sufficient to warrant taking the hall for Feb. 18, when a number of speakers will give "Evidences of Spiritualism," to be opened by Mr. Veitch. The two critical gentlemen moved and seconded a vote of thanks Mr. Veitch.—Geo. PEDDLE.

UPPER HOLLOWAY: 3, Alfred Terrace, Jan. 3.—Mr. Walker gave a most successful seance, all the spiritual communications given were fully recognised; two which were doubtful at the time, were acknowledged to the writer as correct yesterday.—Feb. 1.—Mr. Swatridge's control spoke to a small company on "Faith Healing, and the three degrees of spirit-life," subjects chosen by the sitters.—Con.

HACKNEY ROAD, E.—On Sunday, Feb. 1, at 7.30, a meeting was held at Perry's Coffee House, 77, Great Cambridge Street, for the purpose of eliciting physical phenomena. Owing to those present being mostly Spiritualists of a recent growth, the results were of a very elementary character, followed, however, by clairvoyance and one or two controls; altogether showing that good was being effected. These meetings are open every Sunday, to Spiritualists and earnest enquirers, at 7.30 p.m.—Con.



## SUBSCRIPTION PRICE OF THE MEDIUM in Great Britain.

One Copy, post free, weekly, 2d.; per annum, 8s. 8d.

Thirteen Copies, post free, 1s. 6d.

The same rates to all parts of Europe, the United States and British North America, and all countries in the Postal Union.

To India, South Africa, Australia, New Zealand, and nearly all other countries, 10s. 10d. per annum.

Volumes I. to XIV., bound in cloth, 15s. each.

Post Office Orders, Drafts on London, or Paper Currency, may be remitted in payment.

All remittances, orders for copies, and communications for the Editor, should be addressed to MR. JAMES BURNS, 15, Southampton Row, London, W.C.

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

Advertisements are 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

LONDON, FRIDAY, FEBRUARY 6, 1885.

### NOTES AND COMMENTS.

The Burns Lecture is not just the same as delivered. It has been written in the odd moments of two days' hard work and worry, being in that respect conditioned like the literature which is the subject matter of it, but falling far short of the merits of the theme. Space would not permit of a full exposition, but enough is said to indicate the glorious Gospel of Spiritual Truth which these poems set forth. There is no "scripture" containing a fuller, loftier or clearer statement of Spiritual Teachings, devoid of ecclesiastical falsehoods, and priestly cant. We hope other working men will give their leisure moments to a consideration of the Spiritual Lessons of other Poets.

The eloquent address of the Earl of Rosebery loses much by being represented in print. His Lordship has that fine sensitive temperament, keenly responsive to those influences from "the great Genius of this Land," which enables him so truly to interpret the soul of another who was similarly related. The inspirational faculty gives a man power to lead, in whatever rank of life he may be placed.

The special features of this week's issue have hampered us for space to do justice to other matters. These will receive ample treatment next week. The teachings of the Control appropriately go with the other Spiritual Lessons.

Our Representative, J. Burns, contemplates making a short tour in the Midlands to meet our Readers and their Friends. He hopes to spend Thursday evening in Leicester; Friday in Nottingham; and Saturday in Birmingham, some week not yet fixed. The object is to take steps for the more public diffusion and usefulness of the MEDIUM. We will be glad to hear of any public room at a Temperance Hotel, or small hall suitable for the purpose in these places. We will undertake the expenses.

The correspondence which has been going on in the *Accrington Gazette* for the last few months is fast dwindling into personalities, as all such conflicts do. The Editor refuses to publish Mr. Foster's letter, because it does not deal with an assertion made as to the raising of a certain clergyman from the dead, and Mr. Foster alleges a neglect of testimony on the part of his opponent, which ought to come next in order. The Editor rather offensively likens Mr. Foster to Don Quixote, and calls his comments thereon "a long rigmarole." But in speaking of the "giant" vanquished by Don Quixote as being a "windmill," surely the Editor pays a very doubtful complement to Mr. Shutt, the correspondent whose side of the fray he espouses. Both sides think they have the best of it, which is a happy termination all round. But, according to the summing up of the Editor, Mr. Foster's fault consists in his having exercised his powers against "a windmill!" of which the Editor appears to be the actuating blast. So be it!

Mr. Wardell informs us that on account of delicate health, Mr. John Scott, of Hetton, Co. Durham, has been recommended by his guides to take two or three months' retirement from public work. He will still be accessible by correspondence to those desiring information relative to sickness, or other matters in which he can be of service. Mr. Scott travels to distant places on Sundays, and labours in a gifted manner for

his bare expenses; and we are truly glad that he is seeking needful rest. Our sympathies go altogether with spiritual workers, who contribute much time, talent and strength, while others do little else than attend and enjoy the spiritual banquet. We would be glad to see more workers everywhere, and therefore more reciprocity and true spiritual brotherhood in our Movement. Things have a hopeful tendency in that direction.

Mr. Peter Lee desires to see Spiritualism on a higher platform, and thinks if the forces of the Rochdale Spiritualists were concentrated in one place of meeting, better speakers might be secured. He regrets that some appear before the public whose style of thought and expression drive the more intelligent people away, and recommends the exercise of such mediums in private meetings. We would be glad to see such a work carried out everywhere, and hope to receive cheering reports of it from Rochdale and other places.

The remains of Gilbert Burns Begg, the last nephew of Robert Burns, the Scottish poet, were interred in Pollokshaws, near Glasgow, on Thursday. They lie near the remains of Elizabeth Burns, the poet's daughter. Deceased was 84. He entered the Navy as a carpenter, receiving a pension, and when 70 years of age he obtained a Greenwich Hospital pension.

ANNOUNCEMENTS.—Next week our leading features will be on the Anti-vaccination question. Friends of that Movement should secure copies at 4s. 2d. per 100 for circulation. We have a Swedenborgian Number on hand, which should not fail to meet the eye of every "receiver" of Swedenborg's teachings. Then we have a New Zealand Number in progress, to be illustrated with a portrait of Robert Stout, of Dunedin, the New Zealand Premier. We will be glad of local information from New Zealand friends in England. Also orders for large parcels at distribution rate for circulation in these colonies.

### WORK IN LONDON.

A.T.T.P., will address the meeting at Cavendish Rooms on Sunday evening.

PECKHAM.—Chepstow Hall, Peckham Road, has been taken for Wednesday February 18, for a number of speakers to give "Evidences of Spiritualism." Mr. Stokes has six friends who will give 1s. weekly to carry on the meetings. He will be glad to receive other names at close of next meeting.

SPIRITUAL INSTITUTION.—The O.S.T. School for development and mutual improvement will be resumed on Monday evening at 8 o'clock.

EDITOR MEDIUM.—Dear Sir,—Do you know of any Spiritualists or friends of free religion in Whitechapel, Bow, Stratford, or their neighbourhoods, who would desire to attend Sunday evening meetings for hearing Lectures on advanced subjects, and discussing the views presented? If so, I would be willing to undertake the carrying on of such meetings, in the manner in which I held them for several years in Quebec Hall.—I remain, dear Sir, truly yours.—I. MACDONNELL.

A Correspondent, rejoicing in Mr. Oxley's demolition of the Buddhist god, calls him a Deicide. Truly the worst enemies of the man-made gods, are their apologists.

A lady wishes to join a private circle at Brighton. Address, A. B., care of J. Burns, 15, Southampton Row, London, W.C.

BACUP.—Mr. J. Brown intimates that Mrs. Green will speak on Sunday at 2.30 and 6 p.m., but the place of meeting is not stated. We will be glad of full particulars for the Directory.

ACCINGTON.—Mr. Schutt's ability to speak on the question proposed by Professor Keswick was quite successful. We have received a report, which will appear next week.

MAIDSTONE.—Our correspondent's circle seems to require the presence of a more developed sitter to lead off. The circle should introduce some subject of intellectual investigation at each sitting, and endeavour to arrive at more truth respecting it. Whatever ideas strike the mind, give them free expression, and a valuable normal form of inspiration will be in the possession of all. This hint might be adopted in many circles. Report progress.

CHESTER-LE-STREET: Mechanics' Hall, Feb. 1.—Our meetings were very successfully begun by Mr. W. Westgarth, who lectured in a masterly manner on "Spiritualism, an educator," to a large, attentive and intelligent audience.—J. W. HODGSON, Pelaw Grange.

### THE CHILDREN'S LYCEUM.

BATLEY CARR.—On Sunday morning, there were present 2 adults, 12 girls, 7 boys. After the Lyceum had been duly opened, we had two select readings; committing 1st verse of melody p. 36 "Lyceum Guide"; consideration of question chosen previous session—"What are angels?" Question chosen for next Sunday—"What are guardian angels?" After marching and calisthenics, we formed into two groups, one led by Miss Caswell had for lesson chapter i., St. Mark; group two led by the writer had for lesson the study of the Temperaments.—Afternoon session duly opened: present 1 adult, 16 girls, 8 boys. There were four recitations; three select readings; two golden chain recitations. After marching and calisthenics, the writer addressed the members on the "Value of Order and Duty in the Lyceum." Singing and prayer brought the sessions of the day to a close.—A. K.

HETTON.—We had two large gatherings: 46 children in the forenoon, and 60 children in the afternoon. The proceedings were very pleasant. We thank Mr. A. Kitson for the valuable information he sent us.—JAS. MURRAY, Sec.

BRADFORD: Walton Street.—On Saturday evening, Prof. Stubble kindly gave us a benefit entertainment of thrilling and amusing mesmeric experiments, which realized the sum of 30s. to the funds.—On Sunday, there were present 26 boys, 18 girls, 13 adults and 11 strangers. Mrs. Kitson, of Batley, was present and aided greatly in the marching and calisthenics. We had recitations from Miss Pinder and Miss Jackson. Six groups were formed for the study of reading and spelling, standard one; Mavor's spelling; New Testament; English History; Phrenology; Physiology.—PINDER.



## A VOICE FROM SCOTLAND.

### A PLEA FOR SPIRITUAL INDEPENDENCE.

Dear Editor,—The present time is a fitting opportunity to express a few words relative to the duty and position necessary to be taken up, in the struggle for Spiritual Freedom. And in doing so, we should understand the nature of the attack made upon the stronghold of Truth in our possession.

I do not perceive that the vital and essential element of Spiritualism is assailed in the conflict—Labouchere v. Eglinton; and it would be a misfortune to allow the circumstance to become a centre of interest, absorbing the attention and paralyzing the efforts of Spiritualists.

The phenomena of slate-writing are not yet securely placed under the domain of spirit action: we take this, at least, from the terms applied to the work,—as it is advertised as “Psychism,” “Psychography,” or “Precipitation”; and under your own hands I have only seen it clearly and boldly asserted to be the work of spirits.

Taken for granted that this peculiar phase of mediumship is under the direct agency of spirits, it cannot be regarded as a ground-work for estimating the value and truth of the whole Movement; and judging and denouncing all mediums, and applying to them the worst words that can be found in the English dictionary, as was the case recently in the published letter of Prof. Ray Lankester. It is unfair and unjust to criticise the length and breadth of the Spiritual Movement by such a measurement; and as long as we place ourselves in the power of such people, by following their suggestive leading, we can only meet with discomfiture.

Science, in common, has nothing to do with Spiritualism proper; and to place the solution of the mystery in “scientific” hands, is only a waste of time, and the creation of innumerable causes of bitterness and jealousy, even amongst Spiritualists and their friends. I might also say, that even Clergymen, as a rule, do not form a Court of Appeal, but blindly refuse to accept testimony, or entertain any favourable opinion, as to the faith and action of Spiritualists. I may say there are a few exceptions to that last statement, but even the small company who tolerate the idea, have only got a dim perception of the truth and mission of Spiritualism, and, sitting light on their consciences, may cast it out of doors at any moment when they feel pressed to do so. Our position should be distinct and clear, as a revolutionary thought-movement, without “becking and booing” to any other leading faction in human thought.

Instead of allowing such men as Labouchere and his scientific high priest to drag all mediums, and the truth itself, through the mud and filth of low ridicule, we should be in a position to teach and exert an influence over their audacity. It is impossible for the dictum of such men to check the progress of Spiritualism in this country, and a war of extermination, such as they point out, might even endanger the real life and vitality of the Constitution at large. It is not the little company here and there, who have boldly come to the front to carry through in a public form the mission of Spiritualism, that exhibit the strength and grasp of this truth; but it is the under-current of thought, the wonderful ramifications of sympathy through all phases and conditions of society, that must command attention, and will be felt as the responsible representative of the Faith. To deal with the matter vindictively, is really to strike a blow at the essential life of Christendom, and to crush the only hope that lives, to ensure the continuance and success of the Church.

Many depend on the external evidences of Christianity, or the rites and ordinances of the Church, as the ground of their adherence; but a greater number are bound by the intrinsic proofs of miracle, divine interposition, and spiritual communication which is inculcated, and they find this agrees with the innate desires of their own nature, and is indicative of the Soul-life within us, and the beautiful adaptation of the Spiritual Universe to meet the wants of the Soul.

The bare teachings of Science cannot meet this want, and although spiritual evidence may be presumptuously set aside by men of science, the very toleration they find for this act, is based upon the influence and belief in things spiritual. After all, it will be found that Spiritualists bear witness for God, for futurity and the spiritual birthright of humanity; and being inspired with this estimate of our position, it is possible to form a consolidated force that no opposition or ridicule can hurt or annoy. The basic truths of the Movement have a more interior life than outward physical manifestations, and

cannot be copied or imitated by any sleight of hand, or the trick of the clever conjurer.

I have always felt the weakness of the position when appealing to such phenomena, and have ever seen that a more undeniable proof of Spirit was continually set aside in doing so,—and that is, the fitness of the philosophy to meet our own spiritual aspirations, and to educate the faculties of the Soul. The special plea, which must ever be brought forward to meet the case for psychographic writing, is a barrier to its free admission, as it is only in the possession of those who are good penmen, for it never occurs in the presence of those who cannot write well. It is not so in regard to trance speaking, as many speak most eloquently and correctly who have not received education, and manifest to the listener that the power is emanating from another region of being than the medium's mind and brain-work.

This universal teacher, which can be introduced to every home and form the attractive power of every meeting, is the grand *chef-d'œuvre*, of the Movement, and bids fair to be the ruling power. I mean especially the inspirational feature. May union and co-operation be found amongst the adherents of the Cause, so that the bold and insolent invader may be repelled by the very influence which his words have tended to create.

Mediums! Keep aloof from all “scientific” modes of investigation, and also act without the ring of priestly power or Churchal order. There is a better field, and even more favour, outside these domains of appointed order.—Yours truly,

A. D. K.

## BURNS'S STATUE IN LONDON.

### UNVEILING ON THE THAMES EMBANKMENT, BY THE EARL OF ROSEBERY.

Though we had the pleasure of being present at the inauguration of the Statue of Robert Burns, on July 26, 1884, placed on the Thames Embankment through the munificence of our friend, Mr. J. G. Crawford, yet only this week have we had the opportunity to refer to the occasion in detail. The engraving on our first page gives a very faithful view of the figure. It is in the Gardens, near to Charing Cross Railway Station, facing the River, and almost opposite to Cleopatra's Needle, for which ancient monolith we are indebted to a Scotchman. The houses seen behind are the Adelphi Terrace, and the Strand is only a few yards farther back. We derive particulars from an extended report in the *Weekly Scotsman* of August 2, 1884, accompanying which is a very hearty leading article.

The statue is the work of Sir John Steell, of Edinburgh, who from age and indisposition was unable to be present. His friend Mr. John Gordon Crawford, who, at his own expense placed the statue in the position in which it now appears, is a native of Dunfermline, an ancient Royal seat, and having made a competency as a merchant has resided in London for many years, taking an active part in the extension of progressive thought. He is an assiduous Burns scholar, and takes particular interest in the songs of the Poet.

It was a wet, drizzling day, playfully called a “Scotch mist” by the Earl of Rosebery, yet there was a large attendance. The company included Lord Houghton, Sir Lyon Playfair, the Lord Advocate, Mr. Robert Browning, Sir Charles M'Gregor, Sir Frederick Abel, Mr. J. C. Bolton, M.P.; Dr. Farquharson, M.P.; Mr. J. Dick Peddie, M.P.; Mr. George Anderson, M.P.; Mr. Couston, M.P.; Mr. James Lawrie, Chairman of the Royal Caledonian Asylum; Mr. David Sneddon, president of the Kilmarnock Burns Club; Professor Dewar, of the Royal Institution; Dr. John Rae, Mr. Colin Rae Brown, Mr. Robert Hepburn, Mr. Robert Henderson, of Ewell, Mr. Shirres Will, Q.C., and a large contingent from the London Burns Club. The pipers of the Scots Guards and the boy pipers of the Caledonian Asylum were in attendance, and played a number of appropriate airs.

Professor Dewar, Chairman of the Burns Committee, read from a bundle of letters one from the Secretary of the Prince of Wales, who had deferred replying that he might possibly be enabled to accede to the invitation to inaugurate the statue of “the illustrious Scotchman”—“a poet, I may mention, for whose works His Royal Highness has the highest admiration.” Mr. Gladstone wrote that he was much interested in the perpetuation of the memory of the great Scottish poet,

but the state of public business would not permit of him being present.

Mr. J. G. Crawford was received with loud cheers when he requested the Earl of Rosebery to unveil the statue. He said:—

As a Scotsman residing in London, I have long entertained an ardent desire to leave something behind me in this great city, to testify to the happiness I have derived from a prolonged residence amidst its active, beneficent, and eminently free institutions. Taking a lively interest in the monumental commemoration of the great men our country has produced, it occurred to me that a statue of Robert Burns, the national poet of Scotland—one whose writings have tended so much to create sympathetic relations between man and man, and whose brilliant genius has been universally acknowledged—would not be an inappropriate gift to this great Metropolis, and would be an additional feature of attraction to these beautiful gardens.

Standing forward, with head uncovered in the somewhat heavy rain, the Earl of Rosebery delivered the following address in a most hearty and eloquent manner. He could not proceed, at first, for applause, and he was cheered at every paragraph:—

My Lords, ladies, and gentlemen,—We are met together on an occasion deeply interesting to all Scottish people. Is is no less than the placing on this historic site—on this beautiful Thames Embankment, beside that ancient relic which in its present position seems to bring the ages of the world together—a statue of the greatest Scotsman that ever lived. And, my Lords and gentlemen, I think I should be failing in my duty, although the task of returning thanks to the giver has been placed in other hands, if I neglected to tender to him my sincere congratulations on the privilege he enjoys of supplying what has been a long-felt want in London. I think he knows too well what he has done to consider it as otherwise than as a privilege, and so I will not offer him our thanks. And I would say another word as to the venerable sculptor who for the second time has had the duty of recording the appearance of the poet Burns, once in America and once in England, and who is to have the additional honour of moulding that bust which, bought by the shillings of the people, is to earn a place in the Poets' Corner of Westminster Abbey. Ladies and gentlemen, the mention of Westminster Abbey reminds me that it has long been a sentimental grievance in Scotland that our Stone of Destiny was removed long centuries ago, and placed within that ancient fabric. To-day we obliterate all recollection of that wrong done to us. We present you with the real stone of destiny—the features of Scotland's Man of Destiny carved in imperishable marble. When I said that Burns was Scotland's greatest son, I heard a sign of dissent from a gentleman in front, and I am not at all surprised to hear it, nor should I be surprised if he differed from me in thinking that he was also our man of destiny. I suppose when I say that Burns is Scotland's greatest son, I shall be confronted with the two great names of John Knox and Walter Scott. But I hold that while comparisons are always odious, they are almost impossible between three men of such totally different characteristics and abilities. But I think I may claim this, that the stamp of that indefinable entity which is called genius, rests more unmistakably on the forehead of Robert Burns than on either of the other two I have mentioned. And let me claim this for him. When I called him man of destiny I spoke advisedly, for I think that when a country finds its greatest poet at the plough, untrained by art or education for the highest forms of intellectual exertion, and finds that man prepared to go forth as a prophet and as a poet into all lands, she may say that Destiny has found a man, and that that is her Man of Destiny. I will quote from the beautiful words which are inscribed on the statue:—"The poetic genius of my country found me at the plough, and threw her inspiring mantle over me. She bade me sing the loves, the joys, the rural scenes and rural pleasures of my native soil in my native tongue." I say, when the genius of the country did that it discovered for Scotland her Man of Destiny. My Lords, ladies, and gentlemen, I would make a further claim. I would claim that Burns is not merely Scotland's greatest poet, but is worthy to rank among the greatest poets in the world. I know very well how audacious a claim that is. Few are admitted into the innermost sanctuary of the Temple of Fame; but Burns had a peculiar character, which enabled him to enter there unchallenged, although in variety and richness others might be thought to surpass him. Why I claim this place for Burns is this, that he was the poet of Nature and of Humanity. He raised the conception of the peasant, and gave honour and dignity to toil. It is for that reason that all the labouring classes—the masses of the world—have found in Burns their truest interpreter and their truest friend, and it is as that friend and as that interpreter that I do claim for him a place in the innermost niches of the Temple of Fame. My Lords, ladies, and gentlemen, I hope it will not be considered disrespectful to this great Metropolis in which we are assembled if I say that I am very glad that Burns did not visit London in the flesh, and that his first visit to London is reserved for the statue which is soon to be unveiled. If in the comparatively quiet atmosphere of Edinburgh, Burns was liable to be seduced and to be overbalanced, we may well feel that in the *fuma, opes, strepitusque Romæ*, in the smoke, and wealth, and din of this imperial city he might have been lost and submerged altogether. But I have a broader reason than that. It is that he could not have left what I may call the base of operations of his genius, that from which his genius drew its spirit and its strength—the country and the people among whom he had lived; and, if I may say so, I think that those who consider that his humble occupation as a ploughman, as a farmer, was against the great career of Burns, are somewhat mistaken in that belief. It is true, strangely enough, that he belonged to that very class the enfranchisement of which is being discussed at this moment. But I believe that, given his original genius, given the original bent of that genius, though I believe he would have made a name for himself in any capacity, that the following of the plough was a distinct advantage to Robert Burns, that it gave him those opportunities for long meditation, and long communion with nature, which he turned to such rich account afterwards. Not merely that. It invigorated his physical strength, and he was enabled after the labours of the day to shake off his physical fatigue, and to give up his

evenings to posterity. That leads me to say one thing more. It is, that the admirers of Burns are divided into two classes, those who wish to know his poems alone, and wish to know nothing of his life, and all those—to whom I myself belong—who consider that the life and the individuality of Burns cannot be separated from the genius of his work. I will take this argument to test my position. It is this, that if those poems now existed, and we knew nothing whatever about their author, we should be making every exertion and straining every nerve to raise the curtain which concealed the unknown author from us. We should cherish every detail, however bad it might be, that told us something of the man, just as in a minor manner we delight in knowing that Shakespeare was a poacher. We should not be turned away from any detail which told us what the man was who gave us those immortal poems. I have just alluded to the very painful character of part of Burns' life. I think a great deal too much has been made of that—but I do say of those errors—and many of them were noble errors—that they were the generous faults of a generous mind, and that we do not love the poet the less for feeling that he was not altogether removed from our lower humanity. After all, we know there was distress and disaster enough in that great and melancholy career. It was little for Burns to find his death in a snow wreath when he lived so long in the cold shadow of the world's contempt and neglect; it was not much for him to die so young; he died in noble company, for he died at the age which took away Raphael and Byron, the age which Lord Beaconsfield has called the fatal age of 37. After all, in life there is but a very limited stock of life's breath; some draw it in deep sighs and make an end; some drain it in quick draughts, and have done with it; and some draw it placidly through four-score quiet years; but genius, as a rule, makes quick work with it. It crowds a lifetime into a few brief years, and then passes away, as if glad to be delivered of its message to the world, and glad to be delivered from an uncongenial sphere. Byron and Burns together hardly more exceeded those three-score and ten years which are said to fulfil the life of man; but none will deny that they had lived their full life—that they had done the full work which was appointed them to do, and we have no right to repine in view of so much achievement if to the mere outward and mortal eye they do not seem to live their full tale of years. They had exhausted human fame and human happiness, and it was time for them to be gone. I shall now proceed to the unveiling of this statue, which in my opinion does honour to the giver of it, and does honour to the sculptor of it, and does honour to that great city which has given it so prominent and dignified a situation.

Lord Rosebery unveiled the statue amidst cheers. The band played the National Anthem and Auld Lang Syne.

Sir Lyon Playfair moved a vote of thanks to Lord Rosebery, which his Lordship briefly acknowledged.

Mr. George Anderson, M.P., moved "a hearty vote of thanks to John Gordon Crawford, for giving London this statue." Lord Houghton seconded "this admirable motion," stating that he had been in early life of some service to the remaining family of Robert Burns, and had unveiled his statue in Glasgow. He was one of the judges of the Burns Centenary Poems, one anonymous competitor had these lines:—

Scotland will flourish while each peasant learns  
The Psalms of David and the Songs of Burns.

Mr. Crawford replied, and Mr. Thomas Faed, R.A., regretted the absence of Sir John Steell, enumerated his chief sculptures, and paid him warm compliments. The Lord Advocate acknowledged the remarks on behalf of the eminent sculptor, and the proceedings terminated.

As the company dispersed, the pipers played, "Scots wha hae," and other appropriate music. Only a few stragglers remained, when a street piper, a fine old man frequently seen in London, came to inspect. It did not seem to him to be his ideal, nor can it be while the eye-balls remain in their present condition. A little cutting would give expression to the most salient feature of the Poet's countenance, and give character to the whole. The side-locks on the "haffets," perhaps, come a little too much over the face, but the statue is admirably conceived, as may be judged of from our engraving.

The cheerful strains of the wandering minstrel, as he plied his vocation with his pipes under the adjacent railway bridge, sounded better than the combined efforts of the military band of pipers; and thus, in our estimation, this uninvited participator performed not an unimportant part in the proceedings of the day.

T.C.—When you have studied the subject more deeply, our remarks will appear more to the purpose in your sight. The crowded state of our columns last week would permit of no more; but as soon as we have space we will gladly afford the subject more discussion. We may publish your letter, but, if so, almost every assumption it contains will require to be controverted. Is the game worth the candle? We scarcely know what you are aiming at.

Our kind friend in Germany who supplied the prescription recommending celery as a remedy for rheumatism, will be gratified to hear that an old friend now advanced in years has tried it with the greatest success. He had been suffering much from sciatica and rheumatism, with a severe pain in the small of his back. He began to eat the blanched parts of the celery, and made soup of the tops, which he drank, and the effect has been so beneficial that he has not been in a better state of health for several years.



## THE SPIRIT-MESSENGER.

### HELL, ITS NATURE AND DURATION.

A CONTROL BY "JOHN KEPLER."

Recorded by A.T.T.P., December 16th, 1884.

It may be so, and it is so considered on the part of critics against Modern Spiritual Revelation, with a spontaneity which in no manner disturbs me, that I am prolix and dictatorial in my description of man's hereafter, and that this rank of critics and this class of criticism is assented to by actual believers in spiritual phenomena. I am fully aware that they urge several reasons for their criticisms, the chief reason being, that my descriptions vary considerably from former spiritual revelations. I am not alluding to the revelations of alleged inspiration, but to the modern revelations in respect of man's hereafter. The question however remains: Have I spoken out of my knowledge more clearly and more plainly than those who have preceded me? All I ask is; that these spiritual intelligences, who teach other doctrines, should be asked in the name of the High and Lofty One, who created eternity, whether of their own knowledge they can deny that which I have put forward as my opinion.

The followers of that spiritualistic enthusiast, the Seer of Sweden, may contradict both my assertion and my opinion; because absolute spiritual truth is absolutely in opposition to the existence of that place of misery of the wicked, which Emanuel Swedenborg alleged he spiritually visited; and that he absolutely realized that there are material worlds, which are spirit spheres having according to natural law a dense atmosphere, ever surrounded with grey, sullen-looking clouds which hide the perfection of the Almighty's works as displayed in His universe of worlds; and that men are thrust out from light by the utter darkness of natural conditions, and doomed to this darkness, and naturally doomed for ages on ages. The possibility and actuality of such worlds are not denied by me; but however fearful their position, however much deprived of the opportunity of exercising their intellectual gifts in the consideration of God's creation, yet these worlds are not the hells of Emanuel Swedenborg's conception, and these spheres, or these worlds, are the spheres or worlds, which being subject to natural conditions and being bound in obedience to God's laws, are not places the abodes of eternal punishment.

True, it is a home of their own choosing; the past mercy and favour of their God having been rejected, their most bitter punishment will be the rejected mercy of their God, who would have preached to them comfort, but that they choose to be the inheritors of misery of their own choice. Their powers of perception would be something similar, certainly not more enhanced, than their sensations here. I can remember when I was in earth-life, or rather when in earthly form, for I have never been separated from earth-life, nor do I think, that ever in eternity will entire severance be made between earth-life and the highest advent of soul. Although communications may not be absolutely personal as in this present case, still even, if we can assent to the position of a Creator, who is the thought and guiding hope of many, yet I believe that through some divine means we shall still be enabled to exercise and extend our sympathy to our brethren of earth.

That there are such worlds, guided and governed by the same laws, which govern brighter homes of men, I will not, I must not, deny; worlds where natural conditions alter the whole face of nature; where what is the sighing of the winds here, seems there the place of wailing; where objects lighted by the refulgent sun here, look dark and gloomy there; where all soul enjoyment seems by nature denied; where the administrators of justice there, I mean those who are clothed with the robes of power, were evil-doers here; where depraved appetites reign frantic and rampant, and passions under all forms remain unsuppressed; where malignity has its fell hold; and where the dictates of reason are in a measure disregarded.

God help the inhabitants under such material conditions, and that He will help them, He has given ample testimony. There is no unnatural law. The fastidious thinker on earth will say, "Surely, Kepler, these are such high-flown conceptions of existing spiritual worlds, that they compel us to place you in the same category of dreamers as Emanuel Swedenborg." I say, God forbid, that you should do so; what and how can you judge of that which is natural, whilst leading the artificial life which belongs alone to the fastidious

thinker? What conception can the pampered ones of this earth realize of the enjoyments of him who has sprung from the lowest depths of poverty? The only contact they have with poverty—the only experience, that they can boast of, is when their benevolence is appealed to by the habitual and professional cadgers who haunt their precincts; taking their chance of being continually moved on by the guardians of the peace; hoping for and obtaining the aid of those who think they are relieving a necessitous case, when the proceeds of their begging passes over the bar of some low East End public house, or is gambled away in some low lodging house peculiarly devoted to these artful mendicants.

Real poverty is of another type; a poverty that does not cry aloud in your streets; a hopeless unchanging poverty; industry rewarded with a wage, that means little more than semi-starvation to a wife and family; grown-up sons, and grown-up daughters and little ones herded together like pigs in one sty, and until very lately unblest with the power of reading or writing their own names. The same conditions and the same poverty, have existed in the sister Island side by side with that which has existed in this country, but with this difference, that although the clergy of the English Church have been amply paid (I am not referring to the curates' doles which I cannot describe as salaries), that those well-paid clergy have ignored their parishioners in this condition, and have hitherto been studiously absent from such fever dens. What to them was the fact of lost souls; but the Irish priest, less fearful and more human, although dependent for bread on those who could but ill afford it, yet are they respected and frequent visitors in these homes, and the comforters, the light, from which the faint remnants of hope could spring, come from their visits; their creed is wrong but God blesses the majority of the priests, for their hearts are right.

There are such material worlds, Emanuel Swedenborg calls them hells, and realizes the possibility of punishment existing for ever. Truth runs counter to such his assertion. The divine glory alone proceeds from humanity's perfection, and is to be found in the increased progressive intellect, in its gradations through the eras of eternity. God's glory is in the sublime and diversified nature of man's future happiness, and this is so; for what Spiritualist is there, who does not believe in everlasting soul progress? Then dark as are these material worlds, or as Emanuel Swedenborg calls them hells, they shall be made light.

The revelations of nature in past ages are as nothing in comparison to the revelations of nature in the future. These natural changes will be eternal; this is an opinion of mine, because I believe there can be no spirit without matter; no life without material form. It becomes humanity's duty to enquire of the light of nature. Inspired revelation treats (dimly, it is true) of man's future; but is very clear on the fact of humanity's assured immortality. The destiny then of humanity is revealed by two sources; one of which is considered an authority by one section of humanity, namely, the Scripture. The other source is God's natural law as revealed to the labour of the Scientist, and which has culminated in his many successes, and the startling discoveries of the present day, and which will add progressive revolutions throughout all time.

Who then is bold enough to trifle with the immortal interests of self? You would think it scarcely possible, that with two such powerful incentive proofs, which are supported by the absolute certainty of failing weaknesses of body, which are surely the forerunners of that greatest of all certainties, namely, death. Yet, men, many men, will not be warned by any here, under any form of teaching. Horse-racing, card-playing, the acquisition of money, the satisfaction of lust, all these prevent Self from ever taking one serious thought of the inevitable. Many are sane, perfectly rational I mean, but careless with a carelessness that is self-condemning. Will this self-love, this self-interest, avail them when the transitory experiences of earth are past? Not one iota. To be rational is to seek for the light, and wherever information can be obtained there to obtain it, for the inspired utterances distinctly say, "The Lord alone gives wisdom; out of his mouth alone cometh forth understanding."

There will be very little pleasure, in eternity, in the heart of him, whose every hope and aim has been to obtain wealth here on earth. If he could take his hoard into the world, which will be his home; he would realize that his gold or his silver was of no more worth than the material ground on which he will walk, and that his labours on earth, resulting in his accumulation of wealth, are by a decree of nature

worthless under his changed condition. I do not realize that man, whilst on earth, can realize the supremacy of God, nor can he realize love, in any full measure, with anything in fact like the love he will feel on entering into consciousness after death. I do believe that man in earth-life can feel extreme sympathy and love for his kind; and I realize this feeling as being the greatest love the soul can manifest to the Supreme God, and that this exercise of benevolence will lead the soul to the enjoyment of the most substantial spiritual felicity, and that there is no ambition more desirable on earth, than love to those of the lower ranks of society. There is no more real service to God, and it is curious but true, that God gives such men a refined pleasure, which no other enjoyment of soul can produce, and which the frowns and sneers of the world can never destroy.

Now let me clearly state how far I have proceeded. Humanity embodied cultivates love to the Supreme God, and its expression is love to suffering humanity, under any and every condition, and the reward is substantial spiritual benefit, which is a type of that holy affection, and which is a portion of God's divine scheme of universal benevolence from man to man.

The Apostle, the Seer of Patmos, in speaking of man's love to God, uses these words: "Every one, who loveth Him, who begot him, loveth them also who are begotten of Him: if a soul say I love God and he hateth his brother, he is a liar." Now there is a departure from all figurative language in a sentence like that. I go further and say, that he, who is destitute of sympathy to the poor and the suffering, is a pest amongst men on earth, whatever his position may be; however intellectual or however well considered of his colleagues. He is more than a pest on earth, for after death he shall be a nuisance in the kingdom of his God; for he who is without sympathy hateth, and he who hateth is a murderer, and no murderer has the power of realizing eternal life.

I do not say there is no eternity for him, but there are worlds naturally created to receive him, and inhabited by fitting associates, ready to welcome him and sympathize with him.

This coming human sympathy is more than a promise; the want of peace is moving Europe to its very centre. Its influence is being felt in the settlement of war, and in the settlement of a peaceful, unexplored region; it is being felt in political quarrels, and antagonists are yielding gracefully in wisely-appointed conference. This century shall be peculiarly a marked epoch in the history of humanity. God forbid that I should assert that an amiable disposition unchanging in character belongs to the highest humanity. It is not; for the Scripture in Revelation distinctly affirms: "The spheres are not clean in His sight, and He chargeth His angels with folly;" and it is so, for we have eternity to climb onwards towards perfection, which is His by right.

Much has been said of active beneficence, but man can be passively beneficent, else a poor man will have but a poor chance of "giving to the poor and lending to His God;" but there are men whose beneficence must be an active virtue, and must be exercised. Surrounding demands should not appeal to him in vain, as far as lies within his power, and within his means of giving; for he, who robs himself, is a fool unto himself, and by not exercising his reason sins against his God in such irrational charity, but within his means there is an imperative call to active beneficence.

There are many seemingly rational excuses against individual efforts; many, who seem to carry common sense with them too far; many, who are slaves to accusing conscience, say, "I pay my rates and my taxes, thus indirectly exercising active beneficence;" and many in the same position are contented. Why then this accusing of conscience? Why, the mere fact of restlessness is a proof of a soul's awakening to its duty. It is the poor, the fatherless, and the widow knocking at the heart; it is the houseless traveller sighing out his complaint, and it is conscience listening to the appeal. Even the heavens, or the spheres, are socially governed; every soul throughout eternity is a social being dependent for its happiness on the companionship of his kind. Love is ever growing and its effects ever multiplied.

Dear Recorder! there is indeed a vast system of spiritual beneficence throughout the whole of the heavens; pervading the whole universe of our God, exercised by ministering humanity. St. Paul called them spirits, and speaks of their message of consolation. Spirits—even the alleged and undoubtedly beloved follower of Jesus of Nazareth spoke of spirits. I have as much right to speak of you as a spirit. I

am a man in the possession of immortality, a fellow-servant like him who appeared to the Evangelist saying, when John would have worshipped him, "See thou do it not, for I am (not I was) I am a fellow-servant, and of thy brethren, and a prophet like unto thee." Here is an evidence of a human being exercising active beneficence, and can it be urged, that such messages and such messengers are not as much needed now, as then in the time of that Sensitive on earth. How many sires have mourned for their slaughtered sons? How many cities have been destroyed? How often has the earth been polluted by human blood, shed by the hands of a brother? Millions have fallen in war, and yet the orthodox teacher will say, "There is no need for the active beneficence of departed man, because we have that work complete as a whole, namely, the inspired word of God, so there is no need of this active spirit interference."

Let the minds of your readers dwell on the malignant passions of some of the actions of the earth; on the horrid atrocities perpetrated in Bulgaria, and their petition which has been heard from those, who cried, and not in vain, in the days of old. True it is, there is no martyrdom to come before the public as a pleasurable spectacle, and do you think that these monsters amongst men are fitting or qualified for joining amongst those, who fear and honour God, and with whom sympathy has established itself? No—such madly ambitious and ferociously cruel beings, who take no account of the sufferings of their fellows, shall be heirs, undisputed heirs, to these material worlds, whose natural conditions shall be in fitting similitude with the darkness and horrors of their souls.

Ask, "Busiris, the ancient of days," respecting the Spirit-world of Nero. Ask him respecting his companion spirit Tiberius. Ask him respecting Genghis Khan. I need not refer to Lord Byron, who although he realizes solid ground and pathless deserts, yet still insists, that through some unknown cause, he is sphereless. He is rising, and so are all rising.

\* \* \* \* \*

The law of progress has now got him firmly within its rule.

Now to conclude. I want again to call your readers' attention to how far my assertions have gone. That there are heavens or spheres of happiness; that there are also spheres of ills, if humanity choose to call them so—I do not like the name; and that over all the universal law of progress extends equally. Nature's laws, from which spring moral law, forbid, that pride should dwell with humility; that hatred should dwell with love; or that malignity should abide side by side with friendship; but the text, which speaks of everlasting punishment, is undoubtedly a gross and misleading teaching; contrary to the law of nature and the mercy of God.

I do not wish my reference to Lord Byron to be included in the control when you publish it. It is no part of my labour to be personal. I would even out of my full sympathy spare the priests of the English Church, the comments I have made on them; but they deserve what I have said, because whilst preaching, that their reign is not of earth, yet they take extremely good care to feather their own nests, and to take good care of those claiming blood kindred with them, and that although they preach their fitness for death, they let very little of the world's goods, or the world's opportunities, pass them by. So let the comments on them at all events stand.

May God have you in his holy keeping.

## PROGRESS OF SPIRITUAL WORK.

### MANCHESTER DISTRICT.

BRIDGE STREET: Pinmill Brow, Feb. 3.—Mr. B. Plant spoke on two subjects which were beneficial to the audience, after which he gave several descriptions of spiritual surroundings, most of which were recognised.—On Sunday, Feb. 15, at 2.30, Mr. H. E. Schneiderit will speak on "Psycho-Ufoniism, or the luminosity of the Magnetic Field, with hints on religion, occultism, &c."—F. SHARP, Sec., M. S. P.

ARDWICK: Temperance Hall, Tipping Street, Feb. 1.—Mr. Plant devoted the whole of the morning to clairvoyance, describing twenty-two spiritual surroundings, most of which were recognised. The guides of Mr. R. A. Brown gave a discourse in the evening on "Spiritualism, and its consistency with the teachings of Orthodoxy." It was shown how good it would be for mankind to be possessed of true spiritual light in place of the speculations which stunt the mind and produce much unhappiness and dissatisfaction. Again several descriptions of spirits resulted in the usual success.—J. STUBBS, Sec., M. S. S. S.

PENDLETON: Town Hall, Feb. 1.—Mrs. Butterfield spoke on the "Religion of the Future," in the afternoon, to a fair audience. The guide beautifully described the various forms of worship existing from the earliest history of Man, down to the present, showing that Man is



suffering from false systems of religion taught in the past; and the cry as ever going upward for more light. In the religion of the future, every man must be his own priest and saviour. In the evening Mrs. Butterfield again addressed a large audience, on "Where and what is Heaven?" After criticising the various notions entertained by many Christians, she said "The Kingdom of Heaven was within," and that Heaven is not so much a place as a state, and if we wish to inhabit the spheres, we must be heavenly-minded here, and cultivate heavenly principles, and make a Heaven on Earth, and leave the world better for having lived in it; or we shall find no heaven when we pass into the realm of spirit.—COR.

#### BRADFORD DISTRICT.

448, HORTON LANE: Feb. 1.—Mr. Farrer, of Pudsey, spoke on the "Use of Spiritualism," and its manifestations from the earliest times to the present day. There was a large audience.—PINDER.

BOWLING: Spiritual Tabernacle, Harker Street, Feb. 1.—Mr. Armitage was our speaker. A stranger in the audience asked the control to give way, that Mr. Armitage might give his personal experiences of Spiritualism. To oblige the questioner his request was acceded to. Mr. Armitage began to sketch his career from the time of his birth, particularly noticing his leaving the Church and joining the New Connexion, and then the Unitarians. Having heard of Spiritualism, he attended at that same meeting room over a dozen years ago, for the purpose of upsetting it. But what he there and then heard and saw, upset him. His subsequent experiments, which led him to a conviction of the truth of Spiritualism and his development as a medium, were given. Then he pointed out the advantage it had been to him in many ways, and how he had been enabled to be of service to many others, which was to him a great pleasure. It was a most instructive experience, and well adapted for the consideration of all sceptics and inquirers. Mr. Armitage concluded with some remarks on Bible incidents.—PINDER.—[We have had to condense Mr. Pinder's admirable report. We would be glad to have a full account of Mr. Armitage's experiences.—ED. M.]

STONEHOUSE: Sailors' Welcome, opposite Siloam Chapel, Union Place, February 1.—Morning at 11, Phenomenal seance, in response to an earnest request from friends on both sides of existence. Several recognisable descriptions of surrounding spirit-friends were given, through the clairvoyant mediumship of our co-worker, Mrs. Trueman. As it is the intention of this medium, and several friends of the Plymouth Society, to be present, and do all in their power to ensure the success of these circles, and for the building up of the Cause at Stonehouse, it is earnestly desired that Spiritualists and friends will take an interest in this, the only Sunday morning service for both towns. Order of procedure:—11 a.m., Praise, Invocation, Address—say: half-an-hour; 11.30 to 12.30, seance. 7 p.m.—The guides of the lecturer spoke for forty minutes on "The Missing Link," dealing with the subject in a practical and philosophical manner, showing the missing links of a mis-spent life, in contrast with the unbroken and complete chain of a well-regulated course, stretching through the career of life to a happy and non-reflective old age and hour of dissolution, and triumphant entrance into the spheres of spiritual existence. The missing link of the chain of evidence of a future life was Spiritualism. The world suffered in consequence of its non-advocacy by the teachers of the present day. In urging upon all the importance of accepting the missing link, and connecting with the present the future, the controls gave a charge from the angel world to all seekers, not to investigate at all if they were not prepared to face the foe, and brave the difficulties which a reception of the truth would necessarily involve upon them.—W. BURR.

DEVONPORT: Heydon's Hall, 98, Fore Street.—On Sunday morning we had a good attendance, when as usual a circle was held. Several communications were written through the mediumship of Miss Bond and Mr. Tozer, by departed friends, to those in the audience, all of which were recognised; one spirit naming the place where he first became acquainted with a friend present. Persons being anxious to see more of the phenomena, we decided to have another circle in the afternoon (in lieu of the usual address) which proved very satisfactory. A great number of the sitters were influenced. One young lady, only sixteen years of age, was controlled for the first time in public, but owing to conditions was not able to speak. A gentleman was entranced to speak for a short time. The guides of Miss Bond then took control, and gave us a short address, which brought to a close this service. In the evening, at 6.30, our hall was filled by a large and intelligent audience, many being unable to obtain seats. Our audiences are increasing weekly. The controls of Miss Bond gave a splendid discourse, on "Christ, the Corner Stone of Spiritualism," after which another spirit took on "Peace on Earth, Good Will to Men." Mr. Tozer pronounced the benediction. Many copies of the Medium were sold.—HON. SEC., Free Spiritual Society.

HETTON-LE-HOLE: Miners' Hall, Feb. 1.—Mr. John Livingstone, while under control, gave two splendid addresses, on subjects sent up by the audience. They were dealt with very clearly and forcibly, and from a very high standard of knowledge.—JAS. MURRAY, Sec.

BATLEY CARR.—Mr. Thos. Holdsworth, Keighley, occupied our platform in a most efficient manner. His spirit-guides based their remarks on "Man's conditions here and hereafter." In the course of their remarks they reviewed the ascent, or development, of the powers inherent in man. And affirmed that he stands higher to-day in knowledge than he has done at any previous period, notwithstanding the account given in Genesis of his perfection. Speaking of man's conditions hereafter, they said it depended on his life while here how he would be there; whether his abode would be one of happiness, joy, and love, surrounded with all that was beautiful and harmonious; or one of sorrow, misery, and hatred, surrounded with all that is low and vile, and inharmonious. But whatever may be the condition it is not final. Man is a progressive being, and has his capacity for understanding God's works increased, and when selfishness was eliminated from his nature he would advance to higher spheres in the spiritual realm. The president read as lesson a portion of "A sermon for the New Year," by the Rev. C. Ware, which proved very appropriate, its progress being marked by frequent signs of approval. A deep feeling of spirituality prevailed.—A. K.

ROCHDALE: Regent Hall, Feb. 1.—Mr. H. E. Schneiderei, of Manchester, in the afternoon, lectured on "The face and what it indicates," dealing with it in a very pleasing and scientific manner, carrying the audience with him all through, giving several anecdotes, which were very instructive. He also gave two Phrenological and two medical examinations, to three ladies and one gentleman, which they said were perfectly true. The hall was nicely filled. In the evening the hall was crowded to excess, many being unable to gain admittance. Subject, "What is the world coming to, and where are our scientists?" He also gave instructions how to develop clairvoyance, clairaudience, and other phases of mediumship. He examined three gentlemen successfully in every particular. A well-known gentleman in the town, who comes to our meetings occasionally, and was examined in the afternoon, got up and said he had been examined by some of the best Phrenologists, but he had never had so perfect and truthful an examination before. On Sunday, Feb. 8, Mr. T. Carlyle; Feb. 15, Miss Sumner and Miss Whatmough; Feb. 22, Mr. B. Plant.—E. BUTTERWORTH.

MORLEY: January 25.—Mr. Schutt, of Accrington, gave a short address in the afternoon, then his Yorkshire control gave us a little of his native tongue. In the evening "Spiritualism, what is it and what has it done?" was chosen by nearly a full room; then the Yorkshire control gave the audience his first experience of spirit-life, asking of them to live a life here, so that they may not have to seek out for other friends to guide them onwards and upwards in spirit-life.—On Saturday, January 31, we had our tea meeting, when upwards of an hundred partook of an excellent repast, and were highly satisfied with the same. Strangers and friends were gladly welcomed by us. In the evening, Mrs. Greig's guides began the entertainment, when upwards of twenty persons went on the platform to have delineations given to them. Strangers were eager to have something, and they got a fair share of the time from a little after seven until half-past eight. Then a hymn was sung, and Mrs. Bailey's control spoke for a short time, and then began to describe spirit-friends to an overcrowded audience, which was well satisfied and went home rejoicing.—Sunday, February 1, Mrs. Bailey's guides in the afternoon spoke on "Spiritual Progress," and said that they were developing the medium for speaking as well as for clairvoyance. We must seek for higher knowledge and live it out, and show by our lives that we are living for a higher sphere. In the evening the room was crowded and some had to go away. One party who was told there was only standing room said it did not matter, they would stand though they were strangers, having walked some miles to be present. Great satisfaction was expressed by these strangers, and the audience clung together so that it was some time before the hall could be cleared.—VISITOR.

LEEDS: Psychological Hall, Feb. 1.—Mrs. Ingham and Mrs. Sunderland, of Keighley, again occupied our platform. We had good and intelligent audiences, both afternoon and evening. On both occasions they were edified and delighted in listening to the controls. Mrs. Ingham is so well known and appreciated as a medium in the Yorkshire district, that nothing I can say will add to her character as such. Her control, "Pat," an Irishman, who generally takes possession to say a few words at the close, is so distinctively an Irishman in manner and speech, that conviction seems to be carried to the minds of friends and strangers alike, of the genuineness of spirit control. The matter is full of common sense and logic, but spoken with that humorous characteristic for which a good-hearted Irishman is everywhere noted. Mrs. Sunderland's control is pathetic, clear, and intelligent to a marked degree. Though comparatively new to platform work, great things may be anticipated of Mrs. Sunderland as a medium, if physical constitution will permit.—T. C.

MIDDLESBOROUGH: Granville Rooms, Newport Road, Feb. 1.—Mr. Dunn spoke on "The use of mediumship" in the morning. Afterwards answering questions. "Political Reform" was the subject in the evening. Special notice was given to the drink traffic, as the public house was always closely associated with the tactics of reactionary politicians, who found it necessary to make their disciples "blind full" before they would accept their leading.—A. McSKIMMING, Sec.

MACCLESFIELD: 62, Fence Street, Feb. 1.—Mr. J. Savage, of Oldham, gave a very beautiful address, on "Spiritualism, What is it?" This was Mr. Savage's first visit to Macclesfield, and the friends were so pleased with his controls that they begged of him to pay them another visit as soon as possible.—On Saturday, Feb. 7th, at 7 p.m., Mr. Plant, of Manchester, will hold a meeting for clairvoyance only; also, on Sunday, Feb. 15, at the same address, at 6.30, Mr. Roscoe, of Droylsden, will speak. Friends invited.—The friends of the above Society would be pleased for any medium (within easy distance) to communicate with them stating terms, &c.

LEICESTER: Silver Street Hall, Feb. 1.—We had a very impressive Temperance Sermon given inspirationally through Mr. Bent, from these words—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." It was very earnestly delivered, pleading with all, more especially Spiritualists, to touch not, taste not, handle not.—S. A. SHEPHERD.

ASHINGTON: Feb. 1.—We had Mr. Jos. James, of Tyne Dock. He took for his subject "Spiritualism, its conditions and teachings," which he handled in good style. Mr. James is a normal speaker, and is rapidly improving. There is no one more willing to push the Cause of truth. He has the good wishes of the people of Ashington.—JNO. ROBINSON.

BIRMINGHAM: Oozell Street School, Feb. 1.—Mrs. Groom delivered a trance address on "Spiritual Intercourse, and its benefits to humanity." It was I believe one of the finest addresses she has given since she has been a speaker. We had a crowded audience, and they seemed overjoyed. The spirit descriptions were very good. Many messages and names were given; twenty-two were recognised, and most of them to whom they were given had never been in the room before. The Cause is spreading rapidly all over the town. The people that get their spirit friends described, bring their friends to get the same; so it is spreading and doing good and comforting the people.—COR.

FELLING: Park Road, Feb. 1.—Mr. J. B. Tetlow, of Newcastle, delivered a very able discourse on "Spiritualism, Socially, Politically, and Religiously considered." At the close several questions relative to the subject were answered, which gave general satisfaction. We are going to raise a library in connection with our Society, for which I respectfully solicit the aid of your readers. Any books, &c., sent to the following address will be thankfully received.—JOHN THOS. HOGG, Sec., 95, Rod-house Bank, Sherriff Hill, Gateshead-on-Tyne.



## WORK IN JERSEY.

On Tuesday evening, January 27, I was present at a circle at Five Oaks, St. Saviour's parish. There were powerful physical manifestations, Mr. S., who was present, being a strong medium, as also is the little girl of the family, ten years of age. Both mediums saw lights, were touched by invisible hands, and heard exquisite music resembling a cathedral choir.

At St. Ouen's, on Wednesday evening, I had the privilege of addressing a most respectable and thoughtful company of people, consisting chiefly of respectable men of business in the locality. The attendance was larger than on the week previous. At the close of the address I invited them all to remain whilst we sought communications from our unseen friends through the table. The members of the family having taken their seats, responses were immediately given to our questions. The invisible workers then proceeded by the same means, to select persons, one by one, from the company, until a circle of ten had been formed; who are requested to regularly sit as such. These phenomena being new to most of them, excited much curiosity and interest. We were pleased with the results of the evening's work.

On Thursday evening the "Norman Unity," Good Templar's Lodge, of St. Peter's, held a social tea in honour of the writer's visit to the Island. After tea and a little sociable converse, the company resolved themselves into a spirit circle, the results of which were both entertaining and instructive. Some old members of the Lodge, who have passed into spirit-life, found means of giving the company some evidence of their presence and sympathy. We were told that around every Good Templar's Lodge, and every social-philanthropic gathering, as well as around every spirit circle, there is a corresponding circle of kindred spirits with kindred objects.

On Friday evening we held our usual home circle, realizing therein some novel and interesting experiences.

I am pleased to state that the Rev. J. Luke, to whom I referred last week, has consented to a public discussion of Spiritualism, on a basis suggested by himself; viz., that the following proposition shall be discussed:—"That the special and distinctive teachings of Spiritualism are Anti-Scriptural; and that neither the teachings nor phenomena of Spiritualism justify their claim to acceptance, or meet the wants of man's moral nature."

Mr. Luke consents to meet me on this basis, provided he be allowed to make quotations and references from the MEDIUM, and the works on Spiritualism published by Mr. Burns, and that we accept the Bible. I have consented to meet the rev. gentleman entirely on his own terms, so that it only remains to make the arrangements.

We again had on Sunday two well-attended and successful meetings. Following the public service, a circle was held, both in the afternoon and evening, to which the larger portion of the congregation remained. The manifestations of spirit power therein were quite remarkable, several persons being powerfully influenced. One of the mediums, Mr. S., in the afternoon saw the form of a child's hand upon the table, though there was no child in the circle. The congregation in the evening, manifested an eager and lively interest, both in the discourse and in the proceedings of the circle. A large number lingered to discuss and hear more of the matter. Each week we dispose of a goodly number of MEDIUMS, and as the best works on Spiritualism are advertised therein, the people may thereby obtain these for themselves.

It is remarkable that we have a lively public movement going on simultaneously at opposite extremes of the Island. With the awakening life of spring-time, we confidently look for the usual correspondingly active development of spiritual influence and mediumistic powers.

Some of our friends show their deep interest by coming every Sunday to the meetings, from distances of from four to eight miles. These friends take tea together in the Hall, the keepers of which obligingly furnish everything for our convenience and comfort.

OMEGA.

## MISS DALE OWEN IN SCOTLAND.

During the past two weeks Miss Dale Owen has been lecturing to the Secular Societies of Edinburgh and Glasgow. It is a very important work which has devolved upon this gifted lady, to propagate the Spiritual Philosophy in the very home of those who are supposed to be its bitterest opponents. She has certainly been chosen for a work that needs the highest qualities, not only intellectually but a winning presence and those graces of mind and heart that have ever been characteristic of her race. The worth of Robert Owen is recognised by Secularists, and Miss Dale Owen gets some benefit from this fact, being admitted to a platform where the ordinary spiritual teacher finds no reception. She thus introduces ideas new and strange, some of which are bound to take root, and may some day produce useful fruit. No class of men and women need those lofty and inspiring teachings, which are peculiar to Spiritualism, more than those who think that death ends all. In the Roxburgh Hall, Edinburgh, on Sunday, Jan. 25, she lectured on "Supernatural Proof of a Hereafter," at the close of which a considerable amount of opposition was offered, the meeting extending over three hours. Miss Dale Owen was able to meet all the objections which were brought forth, and in concluding said, if Spiritualism did no more than make certain, that we should live on after death, meeting and enjoying the society of our friends, it was of value; but it made clear that Hell, as described by Theologians, had no existence, and that our future life there was the result of our deeds here. Whatever variation there might be in the teachings of spirits on these points, there was the most perfect unity of statement. In the Secular Hall, Glasgow, yesterday, Miss Dale Owen spoke in the morning on the "Life of Robert Dale Owen," and in the evening on "Work." Again the several spiritual ideas regarding the labour question were brought forward, and the phenomena of Modern Spiritualism referred to in pointed terms. Miss Dale Owen was most patiently listened to, and no objections taken at the close. The audience was large.—CON.

GLASGOW: 2, Carlton Place, Feb. 1.—The guides of Mr. E. W. Wallis addressed a full house in the evening, answering relevant questions, which were submitted in writing. Mr. Wallis was again in excellent condition, giving the most complete satisfaction not only to his friends but the many strangers who were present. A most valuable

method of conveying information is this of answering questions, and it has been decided to devote the first Sunday of each month towards this purpose. The work goes on in Glasgow with as much fervour as at any time since the advent of Mr. and Mrs. Wallis in our midst. Those earnest workers are not only retaining the sympathy and help of the old friends, but their true qualities find recognition amongst the great majority of people who are brought within their sphere. Their work has already been of the most telling kind, and the future can only add increased opportunities. Miss Dale Owen will occupy the platform next Sunday, her subject being "Where Spiritualism has led me"; and on the following night Monday, at 8, she will repeat the lecture delivered in Edinburgh—"Experimental proof of a Hereafter."—CON.

NEWCASTLE-ON-TYNE: Weir's Court, Feb. 1.—We had a very interesting address from our friend W. H. Robinson, upon "Clairvoyance in relation to future events." After briefly reviewing the history of Clairvoyance, and enumerating a few of the benefits to be derived from a use of this power, the speaker entered into his own experience as a seer, which has been of a marvellous character.—On the 26th and 27th ulto., the ladies in connection with the Society held a sale of work for the benefit of the funds. The result has been highly gratifying, placing us out of debt, and with a few pounds in hand to extend the useful work of the N. S. E. S. The evenings passed away very pleasantly, selections of vocal and instrumental music being given at intervals, the whole concluding with a dance. All friends who so kindly gave their services on this occasion have the best thanks of the Executive.—ARTHOS.

NORTH SHIELDS: 6, Camden Street, Feb. 1.—Our esteemed friend, T. C. E., was exceedingly well received, and delivered an able and eloquent discourse on "As Spiritualists, do you believe in God as the moral governor of the universe?" being a continuation of the subject treated by Mr. Westgarth on the previous Sunday. One question was asked and answered at the close.—J. T. McKELLAR, 2, Collingwood Terrace.—[We wish we had an epitome of the views of both lecturers on the above subject.—ED. M.]

WEST HARTLEPOOL: Brunswick Street, Feb. 1.—In the morning, after singing and prayer, we formed into a circle, when Mr. John Scott, under influence, impersonated the manners and peculiarities of spirits when in earth-life, thus showing clearly in cases of accident or otherwise, the way in which they passed from this to the higher life. In the evening his guides spoke on "Man, what is he?" keeping the audience in rapt attention during their delivery, and calling forth warmest sympathies. He then gave some excellent delineations of spirit surroundings, which, together with the impersonations in the morning, were nearly all recognised, and the names given in most instances. We then adjourned to the residence of an esteemed friend, and held a very successful seance, the controls and impersonations being of a very interesting and convincing character, and will, I have no doubt, do us much good.—WM. WARDELL, Sec. W. H. S. A., 8, Havelock Street.

PLYMOUTH: Richmond Hall.—Spiritualism seems to be spreading rapidly at Plymouth, although at present the Cause seems to be under a cloud. Mr. Husson and Mr. Carswell, the two mediums the Society were looking forward to, to conduct the services in conjunction with Mrs. Trueman and Mrs. Chapman, have been called away to other spheres of labour. This, following the loss of Mr. Clarke, leaves us in a dilemma as to trance mediums to occupy the rostrum. The Cause has received a great stimulus through the visit of Mr. Morse, whose lectures have been highly appreciated by the large audiences who have attended them. The friends suggested a social tea and entertainment in honour of Mr. Morse. Just then it became known that Mr. Husson was to leave us. It was arranged so that Mr. Husson might be present, and that the friends should be able to spend an enjoyable evening together with them, although many were the regrets of losing from our midst such valuable workers. The proceedings opened with a splendid tea, presided over by Mrs. Miller, Mrs. Chapman, Mrs. Frank, and Mrs. Trueman. Ample justice being done to the tea, to which a large number sat down, the tables were cleared away for other business. The President, who had to leave by an early train, could not take the chair. Mr. Clarke opened the meeting with some reference to the loss we were about to sustain, and made some personal remarks as to the friendship existing between himself and the two mediums. Mr. Morse then gave a Humorous Reading in an able manner. Mr. Smith gave some Phrenological delineations very satisfactorily, and was highly applauded. At this juncture fruit was handed round, when Mr. Clarke gave a reading. Mr. Larcombe gave a comic song. Mr. Husson then gave his farewell address, being controlled at the close by his guides. Mr. Morse also gave a short address, on the past with respect to public mediums and Spiritualism. Mr. Husson gave a song. Mr. Clarke then ably concluded with a very eloquent and telling speech. Votes of thanks were then given to the ladies; to Mr. and Mrs. Smith for their gift of fruit, &c. The hall was then cleared for dancing and parlour games, which were kept up to a late hour.—On Sunday last as no official arrangements had been made in regard to the evening service, the friends came in a state of anxiety, but the Spirit-world was equal to the occasion. The president opened the meeting. Mrs. Chapman was controlled, and gave the opening prayer. Lessons being read, the controls of Mr. Paynter, who has had to refrain from public work, gave an address on Spiritualism. Mrs. Trueman was then controlled to give clairvoyant descriptions, most of which were recognised. The attendance was very good, and a good feeling pervaded the meeting. The committee will please meet at 7, Buckland Street, on Wednesday, the 11th inst., at 7.30, to consider important business.—SECRETARY.

EXETER.—It is a great source of gratification to report that Mr. Husson, of Plymouth, has come to Exeter to reside. Although a loss to Plymouth, it is a great gain to ourselves, being badly in want of a public speaker. On Sunday his guides gave us a real treat, in a trance discourse, on "Man, know thyself!" By knowing himself, man may produce nobler specimens of his race. The science of health, physical and moral, would teach him to avoid much evil and suffering, and enable him to enjoy his existence. The darkness will be also dispelled from the spiritual side of his being, and the light of the spirit may beam in upon him, and redeem him from the deep-seated ills that form incentives to the deepest degradation. Self-help, and charity for those who suffer, will be the result, and men will find a foretaste of a higher state, which they will realize on the other side, from duty well performed on this.—R. SHEPHERD.



## THE SPIRITUALISTS' DIRECTORY.

MEETINGS, SUNDAY, FEBRUARY 8th, 1885.

## LONDON.

CAVENDISH ROOMS, 51, Mortimer Street, W., at 7: A.T.T.P. and others.  
 MARTLEBORO ROAD.—167, Seymour Place, Sunday, at 11 a.m., Mr. Hopcroft; at 7 p.m., Mr. Hopcroft; Wednesday, Physical Seance (previous application indispensable); Thursday, Clairvoyance; Friday, Mr. Towns; Saturday, Mrs. Walker; all at 7.45 p.m.—J. M. Dale, Hon. Sec., 50, Crawford Street, W.  
 UPPER HOLLOWAY, 3, Alfred Terrace, at 7, Mr. Swatridge: "Jesus in Spirit-life."

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Seance at 8 o'clock. Mr. Towns, Medium.  
 UPPER HOLLOWAY.—3, Alfred Terrace, Saturday at 8: Seance, Mr. Savage and Mr. Cristus.

KENSINGTON.—51, Netherwood Road, near Uxbridge Road Station, Wednesday at 8.

## PROVINCES.

ASHINGTON COLLIERY.—At 2 and 5 p.m.: Mr. J. G. Grey.  
 BARROW-IN-FURNESS.—80, Cavendish Street, at 6.30: Mr. Proctor, Mr. Condon.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Miss Harrison and Mrs. Riley.  
 BEDFORD.—King Street, at 6 p.m.: Wednesday, at 7 p.m.  
 BELPER.—Lecture Room, Brookside, at 10.30 and 6.30:  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mr. Collins Briggs.  
 BIRMINGHAM.—Oozells Street Board School, at 11 & 6.30: Mrs. Groom.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 8 p.m.: Mr. J. Eales.  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane; at 2.30 and 6.30 p.m.  
 BOWLING.—Spiritual Tabernacle, Harker Street, at 2.30, and 6: Mesdames Ingham and Sunderland.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30, and 6 p.m.: Mr. Hepworth.  
 Spiritualist Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6, Mr. Armitage.  
 Mr. Hartley's, 448, Horton Lane, at 2.30: Mrs. Illingworth.  
 CARDIFF.—At Mrs. Cooper's, 50, Crookherbtown, at 6.30.  
 CHESTER-LE-STREET.—Mechanics' Hall, at 6 p.m., Mr. W. Pickford, Perkins Villa, "Does Spiritualism supply the want of the Age?"  
 DEVONPORT.—Heydon's Hall, 98, Fore Street, at 11, Circle; at 6.30, Miss Bond.  
 EXETER.—The Mint, at 10.45 at 6.30.  
 FELLING.—Park Road; at 6.30: Mr. J. Weeks, "Love, Courtship and Marriage."  
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30, Miss Dale Owen, "Where Spiritualism has led me." Monday, at 8, "Experimental Proof of a Hereafter."  
 HALIFAX.—Spiritual Church, 1, Windyng Road, 2.30 and 6 p.m.: Mrs. Butterfield.  
 Lyceum at 10.30. Monday Service, 7.30.  
 HANLEY.—Mrs. Dutton's, 41, Mollart Street, at 6.30; Wednesday, at 7.30 p.m.  
 HERTON.—Miners' Old Hall, at 6.30: No Information.  
 JERSEY.—Oddfellows' Hall, St. Helier's, at 3 and 6.30: Mr. Ware.  
 KENNELY.—Lyceum, East Parade, 2.30 and 5.30: Misses Beetham, Wilson and Ratcliffe, and Mrs. Wade.  
 KILLINGWORTH.—At 6, No Information.  
 LEEDS.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2.30 and 6.30: Mr. Holdsworth.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. W. Johnson.  
 Wednesday, 8 p.m., General Members' and Friends' Seance.  
 LEICESTER.—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., Mr. J. J. Morse.  
 Sec., Mr. J. A. Smith, 106, Granby Street, Princess Road.  
 MACLESDALE.—Spiritualists' Free Church, Paradise Street, at 6.30: Miss Procter.  
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, 2.30, and 6.30: A Stranger.  
 Bridge Street, Pin Mill Brow, Ardwick, Tuesday, at 8: What our Faces Indicate.  
 MORRIS.—Studio Crescent, at 6.30, Mr. James.  
 MORTON.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Worsman.  
 MIDDLEBROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30, Mr. Edwards.  
 NEWCASTLE-ON-TYNE.—Weir's Court at 6.30: Mr. J. Gardiner.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—6, Camden Street, at 2 and 6.15 p.m.: Mr. J. Stevenson.  
 NOTTINGHAM.—Morley Club, Shakespeare Street, 10.45 and 6.30: Mrs. Barnes.  
 Vine Chapel, Beaconsfield Street, Hyson Green, 6.30, Mrs. Attenburrow.  
 Tuesday, 7.30  
 OLDHAM.—176, Union Street, at 2.30 and 6:  
 OSWALDSTWISTLE.—At Mr. Tomlinson's, 160, New Lane, at 6.30: Development.  
 PENDLETON.—Town Hall, at 2.30 and 6.30: No Information.  
 PLUMSTEAD.—Mrs. Thompson, 146, Maxey Road, at 7.30.  
 PLYMOUTH.—Richmond Hall, Richmond Street, 2.30, Public Circle; 6.30, Mr. Paynter, "Immortality as taught by the Scriptures."  
 ROCHDALE.—Regent Hall, Regent Street, at 2.30 and 6 p.m., Mr. T. Carlyle.  
 Wednesday, Circle at 8.  
 Marble Works, 2.30 and 6 p.m., Mr. Z. Newell. Wednesday, Circle at 8.  
 SHEFFIELD.—Cocoa House, 175, Pond Street, at 6.30:  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30: Mrs. Butler.  
 STONEHOUSE.—Sailors' Welcome, Union Place, at 11 a.m., Circle; at 7, Discourse, "The Holy Trinity." Medium, Mr. W. Bart.  
 SUNDERLAND.—323, High Street West, at 6.30: Circle.  
 TUNSTALL.—13, Rathbone Place, at 6.30.  
 WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST HARTLEPOOL.—Temperance Hall, Brunswick Street, at 10.30, and 6.30:  
 Mr. J. Livingstone. Wednesday, Circle at 7.  
 WESTBOUGHTON.—Late Infants School, Wingates, at 2 & 6: No Information.  
 WEST FELTON.—At Mrs. Taylors, 24, John Street, at 6 p.m.

YORKSHIRE DISTRICT.—Mr. C. Poole, Cor. Sec., 28, Park Street, Barkerend Road Bradford.

## SPECIAL SERVICES, ANNIVERSARIES, &amp;c.

BLACKBURN.—Inauguration Services of the New Hall:—  
 On Sunday, March 15, Mrs. Groom, morning and evening. A Service of Song—"Eva"—in the afternoon.  
 March 22: Mr. Armitage, Batley Carr, afternoon and evening.  
 March 29: Anniversary Address, by Mrs. Butterfield, afternoon and evening.  
 April 5: Miss Musgrave and Mrs. Wade.

MISS DALE OWEN'S LECTURE ENGAGEMENTS.—GLASGOW: Secular Society, Feb. 1. Spiritualists, Feb. 8, and following.  
 SKEWILL, Northumberland, Feb. 14 and 15.  
 Address: 21, Alma Square, St. John's Wood, London, N.W.

MR. E. W. WALLIS'S APPOINTMENTS.—GLASGOW, Feb. 1: Questions and Answers.  
 Mr. and Mrs. Wallis will be able to receive occasional calls from English Societies. For dates and terms apply, 3, Dixon Avenue, Crosshill, Glasgow.

Mr. and Mrs. W. are "at home" for private consultation on Wednesdays, by appointment. Public Reception Seance for members and friends, on Fridays, from 7.30 till 10 p.m., at 3, Dixon Avenue, Crosshill.

MR. J. B. TETLOW, 7, Barolyde Street, Rochdale, accepts invitations to speak on Sundays, within a reasonable distance from home.  
 Sundays: Feb. 1, Rochdale, Marble Works; 8, Saddleworth; 15, Bacup.

JOHN C. McDONALD, Inspirational Orator and Singer, is engaged as follows: Feb. 1, Sowerby Bridge; 8, Pendleton; 15 & 16, Sheffield; 22 & 23, Sheepscar, Leeds. Extract of testimonial from R. Scott, Esq., Briggate, Leeds: "Mr. McDonald's Controls have the quality, dignity, power, energy, grace, and elegance of those of Mrs. H. Britten." Week night's to fill. For open dates and terms, Address, YOUNG'S TERRACE, KIRKCALDY.

MR. T. S. SWATRIDGE'S APPOINTMENTS.—Feb. 8, at 7 p.m., 3, Alfred Terrace, Upper Holloway: "Jesus in Spirit-life."  
 Mr. Swatridge is open to give Trance Addresses on Sundays or weekdays in London or Country. Address him; 3, Alfred Terrace, Upper Holloway, London, N.

MR. J. J. MORSE'S APPOINTMENTS.—LIVERPOOL, Feb. 8; BIRMINGHAM, Feb. 15; WALSALL, Feb. 18; BELPER, Feb. 22 & 23; NEWCASTLE, March 15; GLASGOW, March 22; PENDLETON, March 29; BLACKBURN, April 19; BRADFORD (probably), May 24.

NOTE.—In response to numerous inquiries, Mr. Morse desires to state that he will leave England in July next, and as most of his Sundays are now engaged, early application for the remaining ones is requested.

For terms and dates, for Sunday or week-night meetings, address all communications to Mr. Morse, at 16, Dunkeld Street, West Derby Road, Liverpool.

T. ROSCOE, Inspirational Speaker.—Feb. 1, Blackburn; Feb. 8, Barrow-in-Furness; Feb. 15, Maclefield.  
 For dates and terms address, 58, Toxteth Street, Droylsden, Manchester.

MR. THOMPSON'S REPLY TO THE SERMON BY THE REV. T. CROSS.

ENGAGEMENTS as follow:—Sunday, Feb. 22, Oldham.  
 Societies desirous of having this Reply during February, will oblige by applying to Mr. I. Thompson, 83, Chapel Street, Salford.

MR. B. PLANT, Trance, Clairvoyant and Healing Medium, 4, Hewitt's Buildings, George Leigh Street, Ancoats, Manchester.

## NEW MEDICAL WORK BY

MISS CHANDOS LEIGH HUNT (MRS. WALLACE) & *Lex et Lux*.  
 PHYSIANTHROPY, OR THE HOME CURE AND ERADICATION OF DISEASE. 126 pages, tastefully bound in cloth, price 3s. 9d. Send for Synopses to Miss Simpson, as below.

## THIRD EDITION.—(Just Published.)

PRIVATE PRACTICAL INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM BY MISS CHANDOS LEIGH HUNT.

Being her original *Three guinea* private Manuscript Instructions, printed, revised and greatly enlarged, and containing valuable and practical translations, and the concentrated essence of all previous practical works. Numerous illustrations of passes, signs, &c.

Price One Guinea, Paper. French Morocco, with double lock and key, 6s. extra, best Morocco, ditto, 7s. extra.  
 Send for Index, Press Notices and Pupils' Testimonials, to Miss Simpson, Secretary, Philanthropic Reform Publishing Office, 2, Oxford Mansions, Oxford Circus, W.

## SCIENTIFIC WORKS ON SPIRITUALISM.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By W. Crookes. Containing:—Spiritualism viewed in the light of Modern Science. Experimental Investigation of a New Force. Some further experiments on Psychic Force. Psychic Force and Modern Spiritualism. Notes of an inquiry into the Phenomena called Spiritual. With many illustrations. 5s.

MIRACLES AND MODERN SPIRITUALISM. By Alfred R. Wallace, F.R.G.S., F.Z.S. Cloth 6s. Embracing:

I.—An Answer to the Arguments of Hume, Locky, and Others Against Miracles. II.—The Scientific Aspects of the Supernatural, much enlarged, and with an Appendix of Personal Evidence. III.—A Defence of Modern Spiritualism, reprinted from the *Fortnightly Review*.

TRANSCENDENTAL PHYSICS. An account of Experimental Investigations. From the scientific treatises of J. C. F. Zollner, Professor of Physical Astronomy at the University of Leipzig, &c., &c. Translated from the German, with a Preface and Appendices, by C. C. Massey, Barrister-at-Law. First Edition. Many Illustrations. Handsome binding, 15s.

ORATIONS THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN. "The New Science;" "Spiritual Ethics;" containing upwards of 50 Orations and Poems. 720 pages. Handsome cloth, 7s. 6d.

## WORKS ON MESMERISM.

MESMERISM, WITH HINTS FOR BEGINNERS. BY CAPTAIN JAMES. 2nd Edition, 2s. 6d. An excellent Text-Book by a writer who has had thirty years' experience.  
 THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY. By Dr. J. B. Dods. 3s. 6d.

Shows how to become a Mesmerist without further instruction. The best and most popular work on the subject.

WILL-ABILITY. MIND-ENERGY, MENTAL VOLITION. How to control ourselves, and the thoughts, feelings, and acts of others. Electro-Biology, Animal Magnetism, Fascination, Faith and Belief, Charms, Spells, Amulets. Free-will, Fate, Destiny, &c. By Joseph Hands, M.R.C.S. 2s. 6d.

LETTERS ON THE LAWS OF MAN'S NATURE AND DEVELOPMENT. By HENRY GEORGE ATKINSON, F.G.S., and HARRIET MARTINEAU. 6s.

## WORKS BY "M.A." (Oxon).

SPIRIT TEACHINGS. 10s. 6d.

HIGHER ASPECTS OF SPIRITUALISM. 5s.

SPIRIT IDENTITY. 2s. 6d.

GHOSTLY VISITORS. By "Spectre-Stricken." 3s.

## SPIRITUALISTIC LITERATURE.

THE USE OF SPIRITUALISM. By S. C. HALL, F.S.A., BARRISTER-AT-LAW, ETC. Editor (during 12 years) of the *Art Journal*. Price, Paper, 1s., Cloth, 2s. (Being a Letter addressed to Clergymen and others, containing a reply to the oft repeated question—"What is the Use of Spiritualism?")

LETTERS AND TRACTS ON SPIRITUALISM. By Judge Edmonds. 3s. 6d.

EXPERIENCES IN SPIRITUALISM. A Record of Extraordinary Phenomena. By Catherine Berry. Cloth gilt, 2s. 6d.

MAN'S SPIRITUAL POSSIBILITIES. A LECTURE BY ROSAMOND DALE OWEN. Price 1d.

SPIRITUALISM AT HOME. A Narrative of Family Mediumship. By MORELL THEOBALD, F.C.A. Price 6d.

LONDON:

J. BURNS, 15, SOUTHAMPTON ROW, W.O.

## THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.

THE NEXT MONTHLY CONFERENCE will be held at the Rooms of the Society, 114, VICTORIA STREET, WESTMINSTER, on MONDAY EVENING, FEBRUARY 16th, when a Paper on

### SIDE ISSUES OF THE VACCINATION QUESTION,

Will be Read by the REV. S. E. BENGOUGH, M.A.

Discussion will follow the Reading of the Paper. The Chair will taken at half-past Seven, by Mr. JAMES BURNS, Parents, Medical Men, Poor Law Guardians, and all interested in the question of Vaccination are specially invited. Admission free. W. Young, Secretary.

### TO AMERICANS VISITING EUROPE.

GENTLEMEN,—I am now buying direct from the Manufacturers, and can supply the best goods far cheaper than any other House in London, having everything made at my own Workshops.

### SPECIAL PRICE LIST FOR NETT CASH.

Superfine Dress Suits, lined Silk ...	£3 18 0	worth	£5 5 0
Beaver Overcoats, lined Tweed ...	2 10 0	"	3 10 0
All Wool Trousers ...	0 16 6	"	1 1 0
Suit of best Angola ...	2 10 0	"	3 10 0
Black Twill Morning Coat	2 10 0	"	3 10 0
" " " Vest		"	

Soliciting the favour of a trial,—I remain, Gentlemen, your obedient servant,

**JAMES MALTBY,**

8, HANOVER PLACE, UPPER BAKER ST., N.W.

N.B.—Patterns post free on application.

City Atlas Bus from the Bank, and Atlas Bus from Charing Cross pass the door.

In the Press, and will shortly be Published.

### My Own Philology.

By A. TUDER.

BEING a Continuation of the Parts already published. The Work will appear in Numbers, each Chapter being devoted to a Proper Name, or Noun; and will demonstrate the ORIGIN of LANGUAGE, by the explanation of the Ideals, which gave birth to the Names. This Work will be of surpassing interest to all Students of Esoteric Truth, and the name of the Author, who was the Editor of Melville's "VERITAS," is sufficient to explain the lines on which the Work is written.

PRICE ONE SHILLING.

## THE FAIRY CAVE.

By GRANNY.

A very pretty story. The Author's style reminds one of Dickens.—*Barnley Chronicle*.

E. W. ALLEN, 4, AVE MARIA LANE, E.C.

### SPECIAL NOTICE.

## "HERMES,"

### "VIRGIN OF THE WORLD,"

(IN THREE PARTS—ILLUSTRATED.)

THE Editor of the "Hargrave Jennings" Edition of the "Divine Pyramider," begs to inform his Subscribers that the above Work, edited by the prestige of an Introduction from the pens of those distinguished *litterateurs*, the Author's of the "Perfect Way," is now rapidly preparing for the Press; and from the fact of its having been previously and so prominently announced, the whole of the Edition at first contemplated is nearly subscribed for. Fresh names must be at once sent in to Publisher. Prospectus post free on application to

ROBT. H. FRYAR, BATH.

## THERAPEUTIC SARCOGNOMY,

A SCIENTIFIC EXPOSITION OF THE MYSTERIOUS UNION OF SOUL, BRAIN, & BODY,

AND A NEW SYSTEM OF THERAPEUTIC PRACTICE WITHOUT MEDICINE, BY THE VITAL NERVAURA, ELECTRICITY AND EXTERNAL APPLICATIONS, GIVING THE ONLY SCIENTIFIC BASIS FOR THERAPEUTIC MAGNETISM AND ELECTRO-THERAPEUTICS.

Volume I.—NERVAURIC AND ELECTRIC. Price Ten Shillings.

By JOSEPH RODES BUCHANAN, M.D.,

The Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, and formerly Dean of the Eclectic Medical Institute, the parent School of American Medical Eclecticism.

Designed for the Use of Nerveuric and Electric Practitioners, and also for Intelligent Families, for the Prevention and Cure of Disease, and Moral and Physical Development of Youth.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

ISLE OF WIGHT.—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging for 30s. per week, for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

VISITORS to London can be accommodated with Board and Lodging on reasonable terms, at 16, York Street, Portman Square, London, W., only two minutes from Baker Street Station, W. Vegetarian diet if required.

## F. FUSEDALE,

Tailor and Habit Maker,

INVITES an Inspection of his NEW WINTER GOODS.

A Choice Selection of Beavers, Meltons, and Diagonal Coatings to select from,—equal to any West End House, at half the prices.

OVERCOATS—ALL WOOL—TO MEASURE—from £2 2s.

8, SOUTHAMPTON ROW, Opposite "Medium" Office.

### MAGNETIC HEALER.

A LADY, Powerful Magnetic Healer, visits and receives Patients by appointment. GREAT SUCCESS WITH GOUT AND RHEUMATISM. Letters punctually attended to.

Address: Y. Z., 67, ABBEY ROAD, ST. JOHN'S WOOD, N.W.

Mr. and Mrs. HAWKINS, Magnetic Healers.

AT HOME Monday, Tuesday, Thursday and Friday. Free Treatment on Friday, from 12 to 4 o'clock. Patients visited at their own Residence.—43, Fitzroy Street, Fitzroy Square, W. (Near Portland Road Railway Station.) Healing Seance every Sunday morning, from 11 to 1; voluntary contributions.

MR. J. HAGON, Magnetic Healer, Trance and Medical Clairvoyant. Patients attended at their own residence, any hour. Address—21, North Street, Pentonville, King's Cross, N.

HEALING.—R. O. HARRIS, 8, Charles Street, Monkwearmouth, eradicates disease by Human Magnetism, Galvanism, Herbs & Water.—Electric Soles & Belts supplied

### CURATIVE MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER attends Patients and can be consulted daily from 2 till 5, at 8, Rue du Mont-Dore, Paris. Clairvoyant Consultations by letter for Diseases, their Causes, and Remedies. For any serious cases, Professor Didier would arrange to come and attend personally in England.

CURATIVE MESMERISM, by Mr. J. BAKER, Herbalist, also Healer of many years' experience. Daily from 2 till 10 p.m. Free on Saturday evenings from 7.30 till 9.30.—12, Montpellier Street, Waltham.

MR. OMERIN, known by his wonderful CURES of Rheumatism, Gout, Neuralgia, Lumbago, Epilepsy, General Debility, and several affections of the Head, Eyes, Liver, &c., attends Patients from Eleven to One and Two to Five, at 3, Balstrode Street, Welbeck Street, Cavendish Square, W.

MRS. HAGON, Magnetic Healer. Ladies attended at their Residences.—21, North Street, Pentonville, near Caledonian Road.

CAROLINE PAWLEY, Writing, Speaking, Healing Medium. By the desire of her Guides, no money accepted.—Letters sent first, with stamped envelope for reply. 33, Bayston Road, Stoke Newington Road, N.

MRS. KATE BERRY, MAGNETIC HEALER, 25, Ordinance Road, St. John's Wood Terrace, N.W.

188 GODFREY, MEDICAL RUBBER, and MESMERIST, 31, Robert Street, Hampstead Road, N.W.

MR. J. J. VANGO, 22, Cordova Road, Grove Road (near G.E.R. Coborn Station), Trance, Test, and Business Clairvoyant. Seances (for Spiritualists only) Sunday evenings, 7.30. A Seance on Wednesday evenings, at 8.

### SPECIAL NOTICE.

MESSRS. WILLIAMS AND HUSK, will receive friends on Tuesday and Saturday evenings, at 8 o'clock, and on Thursday afternoons, at 3 o'clock, at 61, Lamb Conduit Street, W.C.

PHYSICAL PHENOMENA.—Spirit-Lights and other evidences of Spirit-Power at an old established private Circle. Earnest inquirers only admitted, on Sunday at 7.30, and Tuesday and Thursday at 8 p.m. Mrs. Walker, Medium.—Mrs. Ayers 46, Jubilee Street, Commercial Road, E.

J. HOPCROFT, 3, St. Luke's Terrace, Canterbury Road, Kilburn. Trance and Clairvoyance. At home daily from one till five, and open to engagements.

MR. CECIL HUSK, 60, Maxted Road, Peckham Rye, S.E. Seances—Wednesday and Sunday evenings at 7.30, for Spiritualists only.

FRANK HERNE, 8, ALBERT ROAD, FOREST LANE, STRATFORD.

J. THOMAS, GENERAL CORRESPONDENT. Address: Kingsley, by Frodsham, Cheshire.

MR. TOWNS, Medical Diagnosis, Test and Business Clairvoyant, is at home daily, and is open to engagements. Address—99, Lisson Grove, Marylebone Road.

MISS LOTTIE FOWLER, Trance, Medical, and Business Clairvoyant, 9, Mount Street, Grosvenor Square, London, W.

PHYSIOGNOMIE!—Caractere diagnosis extraordinaire; Delineations de la Vie et de la Carte, 6s., 10s. 6d., and 21s.—PROF. B. SHORT, Arcade, Bristol.

"MENTAL MAGIC," Illustrated.—The A.B.C. of Elementary Occultism, Experimental and Curative, also Clairvoyance, the Magic Mirror, and the New Phase of Spiritualistic Intimacy, nearly 200 pages, quarto, 6s., post free—ROBT. H. FRYAR, Bath.

"MIRROROLOGY."—Descriptive of the Black, Concave, Oval, Magic Mirror for developing "Spiritual Insight," by the inventor of the "Perfected Automatic Insulator" on Crystal Balls, the Planchette of the future for Writing and Drawing Mediumship. See Circulars.—ROBT. H. FRYAR, Bath.

### FROM THE CRAWL TO THE GRAVE.

THE PAST, PRESENT AND FUTURE Events of Life proved by Astronomical Calculations. NATIVITIES Cast, Yearly Advice Given and Questions Answered. Send Stamp for terms to NEPTUNE, 12, Grenville St., Brunswick Sq., W.C.

ASTROLOGY.—Map of Nativity, with remarks on Health, Mind, Wealth, Marriage, &c. Fee, 5s. Short remarks alone, 2s. 6d. (Stamps.) Time and Place of Birth, Sex. Letters only.—ZAST, care of H. Jones, 21, Kingarth Street, East M. ors, Cardiff.

### ASTROLOGY AND ASTRONOMY.

DR. WILSON may be consulted on the Past, and Future Events of Life, at 103, Caledonian Road, King's Cross. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m. Lessons given.

Personal Consultations only.

PHRENOLOGY & ASTROLOGY.—Delineation of Character, Trade, Health, &c., from photo, 1s. Nativities cast. Questions, and all important events of life answered by letter.—"WALES," 2, Iretton Street, Bradford, Yorks.

SEND FOR YOUR FAMILY'S BIRTHDAY MAPS, shewing Planet's places in each, from which much may be learnt respecting the Future. State time and date of Birth. Enclose 6d. for each.—NADIA ZANTER, 29, King Street, Spennymoor.

LONDON: Printed and Published by JAMES BURNS, 15, Southampton Row, High Holborn, W.C.