

The Spiritualist

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THE ULTIMATE CONSTITUTION OF MATTER.

THEOLOGIANS and trance mediums frequently speak about atoms of matter, because the experimental philosopher, in tracing his knowledge to its roots, generally assumes matter to be built up of ultimate atoms, which are believed to be in a state of incessant motion. For instance, if an iron bar be cut into small pieces, and these again into pieces still smaller, and so on, if it were possible, *ad infinitum*, it is supposed that at last an indivisible fragment of matter would remain, in the shape of an ultimate atom of iron. These atoms of the iron bar are supposed to be in a state of incessant motion, because the bar grows longer the more it is heated, consequently the atoms at the extreme ends of the bar are measurably further from each other when the iron is hot than when it is cold, and as all substances change their volume with changes of temperature, and small changes of temperature are constantly taking place, it is only reasonable to infer that the atoms are in a state of incessant motion. The whole world is built up of less than a hundred chemical elements, which, by combining in various proportions, form the infinity of solids, liquids, and gases to be found upon the globe. When the atoms of two or more elementary substances unite to form a compound, such as iron and oxygen to form oxide of iron, or iron rust, the group of atoms is called molecule, and each molecule is supposed to have a vibration of its own. Let three oranges be tied at the end of a string and possess a vibratory motion between themselves, the vibrations would roughly correspond to atomic motion; then set the moving oranges swinging at the end of the string, the additional motion of the whole group gives a rough idea of what is meant by molecular vibration.

The attention of thinking people is much directed to atomic motion because there the knowledge of the physical philosopher comes to an end, and both theologians and men of science wish to know the nature of the atoms, also why they flow to their proper places in organised structures, so as to build up creations replete with life and beauty. Those physical philosophers who are thorough materialists call in the play of polar forces to their aid. Thus, break an iron magnet into two pieces, two smaller magnets are made, each having a north and south pole; continue the breakage, each fragment is still a magnet with a north and a south pole; then in imagination continue the breakage into infinitely smaller fragments than is practically possible, the ultimate atom of iron is at last reached, endowed with a polarity which tends to induce the atom to place itself in a particular position both in relation to its neighbouring atoms, and to the magnetic north pole of the earth. Hence, when atoms slowly deposit themselves from a supersaturated liquid, they are supposed to build up the resulting beautiful crystals in consequence of the influence of polar forces, and some materialists will argue that the more complicated human body is built up in obedience to the laws of crystallisation.

Physical science can give no explanation of the method whereby intelligence is connected with and governs the groups of molecules which form the human body. Theologians can give plenty of explanations all differing from each other, and none of them perhaps based upon fact, or reducible to the test of experiment. Philosophers work hard to accumulate masses of reliable facts, then draw from them a very few theories which cannot be denied, and are always provable to doubters by mathematics or by experiment, so as to be beyond question. Theologians build up airy speculations, which they call theories, out of their own brains, which is easy and idle work; such speculations usually pave the way to no new discoveries, but can be proved to be wrong by the discoveries of the past; thus they put Galileo in the Inquisition for proving that the earth moved round the sun, they roasted an Italian astronomer for the same crime, and what the ancient Jews would have done to a man who denied their belief that the earth was a flat plain is an open question. Thus the theories of men of science are few, and of one nature, whilst what the general public call theories are many, and of another nature. The theories of men of science are so firm that they frequently make known what will be the result of new experiments before those experiments are made; idle speculations, on the other hand, shrink from the test of experiment. In the scientific world men who build up speculations, and do little experimental work, have been found to do more harm than good, consequently have not a good standing among their fellows, because if a plausible hypothesis supported by a few facts is mooted, it is difficult to get it out of men's heads afterwards, so is a mental plant of evil growth; for instance, ancient astronomers had a theory which accounted very well for the movements of the heavenly bodies, on the assumption that the earth was fixed and immovable, so experimental science had hard work in later years to pull this idea up by the roots.

As yet we do not know of any new revelation in physics having been made through the lips of trance mediums, whilst much which falls from their lips about the material universe can be proved to be wrong. Spirits have undoubtedly a difficulty in communicating through mediums by mesmeric process, and it may be that spirits are so divorced from the material universe, that they do not know so much about it as mortals; in short, perhaps they know little more about our world than we do about theirs. If spirits questioned mortals at *seances* about the nature of the spirit world, the listeners would think them irrational, and that the spirits were in the best position themselves to solve their own questions.

Sometimes in trance addresses and in sermons, the words "atoms," "molecules," and "force," are mixed up in dreamy confusion as convertible terms, and distinct meanings are not attached to particular words, as they are in science and in all clear thought. Of atoms and molecules we have already spoken. In the scientific world the nature of force is admitted to be totally unknown, consequently the various forces are definable only by their effects. Cohesive force is that which holds the atoms of bodies together; it acts only at small distances; it is that force which resists when an attempt is made to break a bar of iron. Adhesive force acts also only at small distances; it is that force which causes two smooth flat surfaces to adhere to each other to a certain extent. The force of gravitation acts

between the atoms of matter, but at great distances as well as small ones. Magnetic force is that which causes suspended bars of the metals iron, nickel, and cobalt to point to the north.

Since the scientific world will be long in coming to Spiritualism, it would be well if Spiritualists as a body would study and extract what is good in science. The result would be a higher standard of education, a deeper and clearer knowledge of what is actually known about the imponderable forces of nature, whilst in writing and in public speaking clearer ideas and terms would be substituted for hazy, foggy utterances. If the Royal Institution will not come to Spiritualists, let Spiritualists go in greater numbers than at present to the Royal Institution, or let us set up a Royal Institution of our own when the National Association furnishes us with the hall which is now so much talked about; perhaps it will wake up some of the philosophers who know all the laws of nature, and what facts of nature are to be separated from others which they do not desire to investigate, as if they thought that the Almighty had no right to introduce them into the universe without their consent.

When the doctrine of Allan Kardec comes up for consideration in this country, we intend, in free and fair discussion, to deal with it as scientific men deal with all other new subjects, by calling upon its supporters for their facts, and examining whether the facts are numerous and firm before accepting any of the conclusions; it will also be necessary to examine whether other conclusions are deducible from the facts admitted on all sides to be such. In one of Professor Tyndall's lectures, an hour long, he expends about fifty-five minutes in showing experimental facts, and about five minutes in stating conclusions from those facts which it is impossible to dispute; unscientific people reverse the process by expending fifty-five minutes or pages of print in assertion or speculation, and five minutes or pages in setting forth a meagre show of reliable or unreliable facts in support thereof. When any man has a new and true theory connected with physics, it ought to give him the power of devising new experiments to prove the same, and to produce results never before seen by philosophers. If the doctrine of Allan Kardec is not founded on a large array of facts, not explainable on any other hypothesis, it would appear to be a new theological doctrine, embraced by individuals who have mediums in their midst, and the doctrine will be outside the domain of philosophy until evidence is forthcoming to settle the question one way or the other.

THE Royal Institution session will begin directly after Christmas.

A MEETING of the St. John's Association of Spiritualists, Clerkenwell, will be held in a day or two, and will consider the subject of national organisation.

LAST Monday we received a letter from the Rev. J. Tyerman, of Melbourne, in the course of which he states that Dr. Richardson has arrived there safely.

THE article in *The Spiritualist* by Prince Wittgenstein on "Spiritual Manifestations produced by a Sleeping Lady," has been republished in the *Religio-Philosophical Journal*, Chicago, U.S.

THE *San Francisco Chronicle* gives a sign of the times as follows:—"The tendency of modern thought is to reverence the truth, to follow it fearlessly wherever it may lead; to believe that it is better and more beneficial than anything else in the world, and to accept it frankly and honestly when clearly manifested, whatever pleasing illusions it may destroy and whatever venerated idols it may dethrone."

SPIRIT TEACHINGS.*

NO. XXII.

WE have answered so much of your objection as relates to the general outcome of the movement at large. We have shown you that deep down below the surface there is a something which does not meet the eye. As in the days of the development of the knowledge of God, in whatever age it may occur, there are many silent devotees of whom the world knows little, who grow steadily up to more and more perfect knowledge, so we have told you it is now. Many there are, very many, who deplore the unlicensed vagaries which shock and distress them, but which have no power to alter or diminish the faith which is founded on experience.

We would further point out to you that all our intercourse with the material plane is governed by laws which your science has not yet defined. Neither we nor you know as yet many of the causes which interfere with our power. We are not able to lay down laws for your guidance, scarce even for our own. With you the vast importance of the subject is little appreciated even by those who interest themselves in our work. In many cases sentiments of mere curiosity predominate. With some, even lower motives obtain. No proper care is taken of our mediums. The instrument is out of tune, unstrung, or overworked. The atmospheric conditions vary. We know not always how to meet the various effects so caused. Circles are not properly composed; and many things combine to make it impossible that phenomena should always be similar in their nature, or be evoked with precise regularity.

This will account for much of the erratic character of the phenomena, as well as for the influence which is exercised over the curious who obtrude themselves perpetually into communion with the spheres, and attract spirits congenial to themselves. Much might fitly be said on this topic, but other matters press. What has been hinted may suggest to you another reason for dealing mercifully in your estimate of the vagaries of some circles. Nothing now is said of those into which deceit is admitted. There none but the most undeveloped spirits enter, and all is untrustworthy and repellent.

You can do much to aid us. You may help us to crush out idle curiosity and deceit. You know well how, in our own circle, the manifestations have gradually developed as you have followed our advice. You may say to others that they should use the same means. The cloud will in time be blown away. Meantime, the causes which produce it are at least as much in your hands as in ours.

RELIGIOUS TEACHING OF SPIRITUALISM.

You question whether the tendency of our teaching be

* In *The Spiritualist* of August 15th, 1873, an account was printed of some remarkable seances held at the house of Mr. Stanhope T. Speer, M.D., Douglas-house, Alexandra-road, St. John's-wood, through the mediumship of a gentleman in private life who does not wish his name to be published. It will be remembered that most of the spirits gave their names and proved their identity; also that the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through this medium free, to a large extent, at all events, from colour from his own thoughts; consequently the "spirit teachings" printed above, obtained through his mediumship, may be assumed to be to a considerable extent reliable. It is proper to state that these communications are selected in chronological order from a mass which has been given continuously for the past six months. Many of the originals are of such a personal nature that they are necessarily omitted, otherwise no change is made. The communicating spirits are many; each gives his name and details of his earth-life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.—Ed.

not Deism, or pure Theism, or even Atheism. It is indicative of the ignorance which obtains among you, that one usually accurate in thought and well-informed should class Theism with Atheism. We know nothing of that cheerless, futile nonsense which denies the existence of a God whose acts are palpable to all, even to the meanest comprehension amongst the most debased of His creatures. Were it not that we know how man can blind himself, we should refuse to believe that any one could so blunt his senses.

Doubtless we teach that there is one Supreme Being over all: one who is not manifested as man has fancied, but who has always announced to His creatures from time to time such facts about Himself as they are able to comprehend; or, more strictly, has enabled them to develop in their minds truer views of Himself and of His dealings. We tell you, as Jesus told His followers, of a loving, holy, pure God, who guides and governs the universe; who is no impersonal conception of the human mind, but a real spiritual Father; who is no embodiment or personification of a force, but a really-existent Being, albeit known to you only by His operations, and through your conceptions of His nature and attributes. This is what we have spoken to you, eradicating, so far as we have been able, that which in your mind seemed to us to be dishonouring to the All-Wise Father, but leaving undisturbed other theological fancies which are not of special import.

If you say that our teaching tends to show that there is no such thing as absolute truth in such matters, we can but express our thankfulness that we have so far made ourselves intelligible. No doubt there is for you, in your present imperfect state, no such thing as absolute truth, as there is no such thing as absolute perfection. You surely do not expect that your eye can gaze undimmed into mysteries which dazzle the vision of the highest intelligences. Surely you do not hope that your circumscribed mind can grasp the Infinite and Incomprehensible; that which to us in remotest cycles shall still remain a subject of adoring wonder. The suggestion can but be born of ignorance caused by the imperfect state of development in which you now live. For you truth must be variable, not to be grasped in its entirety, not to be viewed in minute detail, but seen only in shadowy outline through an encircling veil. We do not even pretend that we reveal to you absolute truth, seeing that we ourselves are yet ignorant, longing to dive deeper into much that is still mysterious. We do but give you such aid as we are permitted in shadowing forth for yourself conceptions of the Supreme, which are less widely removed from truth than those which have passed current among you as the immediate revelation of the Most High.

We have succeeded in evolving a system of theology which you admit to be coherent, beautiful, and elevated, and which is acceptable to your mind. We have not ventured to do more. We have shown you a God who commands your adoration and respect. We have displayed to you a rational and comprehensible view of your duty to Him, to mankind, and to your own self; and we have established our moral code not by the persuasive inducements of a heaven and hell such as you are wont to hear of, but by arguments not less persuasive, by inducements which do not come home less forcibly to the mind.

To say that we teach a motiveless religion is surely the strangest misconception. What! is it nothing that we teach you that each act in this, the seed-time

of your life, will bear its own fruit; that the results of conscious and deliberate sin must be remedied in sorrow and shame at the cost of painful toil in far distant ages; that the erring spirit must gather up the tangled thread and unravel the evil of which it was long ages ago the perpetrator?

Is it nothing that we tell you that words and deeds are as the pebble thrown into the stream which causes an ever-widening ripple, ceaselessly enlarging in its effects; and that for such influence you are accountable; that every word, every act, is of incalculable import in its results and influence; that the good which your influence produces is to you a source of gratification hereafter, while of the ill you must view the baleful effects in agony and remorse?

Is it nothing that we tell you that reward and punishment are not delayed till a far-off day faintly imagined, after a period of torpor, almost of death, but are instant, immediate, supervening upon sin by the action of an invariable law, and acting ceaselessly until the cause which produced it is removed?

Is this no incentive to a life of sanctity and holiness? Which, say you, is the most potent incentive to a holy life of progress: that creed which we have indicated? or that which teaches that a man may live as seems to him good, may wrong his neighbours, insult his God, and debase his own spirit, may break all laws divine and human, may be loathsome in his moral nature, a blot on the name of man, and then, by a fanatical cry, by a fancied faith, by a momentary operation of the mind, may be fitted to enter into a dreamy heaven, where his sole joy is to be that which his nature would view with distaste, but which, now that the magic change has been effected, is to become the congenial occupation of eternity? Which faith will move the degraded most? To tell him that for each sin, discovered or undiscovered by his fellow, he will have to repent; that each must be remedied, not by another, but by himself; and that no happiness is possible for him till he grows a purer, better, truer *man*? or, to tell him that, do what he will, heaven is open to the vilest reprobate, and that a dying cry when fainting nature is wrung with agony, can magically change his spirit, and seal it, after a distant judgment, pure and good, in the immediate presence of his God, in a heaven where his unvarying occupation will be that which he would now regard as most insipid and undesirable?

We know and you know which faith is most likely to appeal to a man's reason and judgment; which would be the strongest deterrent from sin; which would keep a wanderer in the paths of rectitude most surely. And yet you say that we preach a vague religion in place of a definite; a colourless gospel in place of one backed by a definite system of reward and punishment. Nay, nay. We are they who preach a definite, intelligible, clear system of reward and punishment, but in doing so we do not feign a fabled heaven, a brutal hell, and a human God. Ye are they who relegate to a far off speck the day of retribution, and encourage the vilest to believe that he may enter into the very presence of the Most High sometime, somewhere, somehow, if he will only assent to statements which he does not understand, which he does not believe, and in the truth of which he feels no sort of real interest.

We boldly assert that we teach a faith which is more calculated to deter from open sin than any yet propounded for man's acceptance; one that holds out to him more rational hopes for his hereafter, one that is to

him more real, more comprehensible than any which has yet been put before him. That faith, we say again, is Divine. It comes to you as the revelation of God. We do not expect or wish that it should become current among men until they are fitted to receive it. For that time we wait in patient prayer. When it does spread among men and they can yield its precepts an intelligent obedience, we do not hesitate to say that man will sin less in hope of a cheap salvation; that he will be guided by a more intelligent and intelligible future; that he will need fewer coercive regulations, fewer punishments by human law, and that the motive-spring within him will be found to be not less forcible and enduring than that debased system of heavenly inducements and hellish deterrents which can stand no serious probing, and which, when once rationally examined, ceases to allure or to deter, and crumbles into dust, baseless, irrational, and absurd.

So far we have replied to your objections. More remains, but for the present we leave you to ponder what we say.

+ I. S. D.

PROFESSOR TYNDALL ON SCIENCE AND RELIGION.

On Wednesday evening, last week, Professor Tyndall delivered the first of a series of six science lectures to the people of the Free Trade Hall, Manchester. The subject was "Crystalline and Molecular Forces." Professor Tyndall introduced some beautiful experiments showing the structural power of molecular forces. At the conclusion of one of the experiments he said:—Perhaps I may have expressed myself too strongly in calling this beautiful experiment astonishing; and I must say, although I have seen it, to speak moderately, without feelings of astonishment (Cheers), depend upon it, that the revelations of science are not in the least degree calculated to lessen our feelings of surprise. We are surrounded by wonders and mysteries everywhere. I have sometimes—not sometimes, but often—in the spring-time watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question:—"Can it be that there is no being or thing in nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe?" Ladies and gentlemen, the man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me. (Loud cheers, which were again and again renewed.) I will only detain you one moment more. Everywhere throughout our planet we notice this tendency of the ultimate particles of matter to run into symmetric forms. The very molecular forces appear inspired with a desire for union and growth, and the question of questions at the present day is—and it is one I fear which will not be solved in our day, but will continue to agitate and occupy thinking minds after we have departed—this question of questions is, how far does this wondrous display of molecular force extend? Does it give us movement of the sap of trees? I reply with confidence, assuredly it does. Does it give us the beating of our own breasts, the warmth of our own bodies, the circulation of our blood, and all that thereon depends? This is a point on which I offer no opinion to-night. I have brought you to the edge of a battle-field into which I don't intend to enter, and from which I have barely escaped, somewhat bespattered and begrimed, but without much loss of head or hope. (Cheers.) It now only remains for me not to enter this battle-field, but to point out to you the position of the contending hosts. You can pass on by almost imperceptible gradations from this wonderful display of force that I have been able to make manifest to your eyes here to-night, to the lowest forms of vegetable life; you pass from them to other forms higher, and so up to the highest. I have spoken of contending hosts, and their position is this: one class of thinkers supposes that all these actions of crystals that you have seen formed before you, that the passage from the crystalline action to the lowest forms of vegetable life, and from them to higher forms still foreign to the highest—I say

one class of thinkers regards this as the growth of a single natural process; they grasp, as it were, this act of life, this development of life, as an indissolubly connected whole—one great organic growth from the beginning. Others, again, say that it is not possible to pass from the inorganic, as we are pleased to call it—for, remember it is only human language we can use—to the organic without a distinct creative act, and so with regard to the forms that we observe not only in the fossil world. These forms, it is alleged or considered, also require for their introduction special creative acts. Here then are two perfectly distinct positions; and if you look abroad, you will find men of equal earnestness, equal intelligence, ranging themselves on two opposite sides in relation to this question: which are right and which are wrong, is, I submit, a question for grave consideration, and not for abuse and hard names. (Cheers.) I am afraid that many of the fears that are now entertained on these subjects really have their roots in a kind of scepticism. It is not always those who are charged with scepticism that are the real sceptics—"Hear, hear," and cheers)—and I confess it is a matter of some grief to me to see able, useful, and courageous men running to and fro upon the earth wringing their hands over the threatened destruction of their ideals. I would exhort them to cast out scepticism, for this fear has its root in scepticism. In the human mind we have the substratum of all ideals, and as surely as string responds to string when the proper note is sounded, so surely, when words of truth and nobleness are uttered by a living human soul, will these words have a resonant response in other souls, and in this faith I abide, and in this way I leave the question. (Loud cheers.) Professor Roscoe then expressed the thanks of the meeting to Professor Tyndall for his lecture, and the proceedings terminated.—*Daily News*.

CONFESSIONS OF EX-SPIRITUALISTS.*

DR. RANDOLPH, after travelling eight years as a medium and speaker, and making over 3,000 speeches in its defence, gives the following view of its moral standing:—

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit—an infernal demon—who in that guise gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniacal possessions, as well as of normal spiritual action. Both facts exist provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct influence of the spirits. Every crime in the calendar has been committed by the mediums.

"Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity. I charge all these to this scientific Spiritualism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and scattered the intellect of thousands."

MR. J. F. Whitney was editor of the *New York Pathfinder*, and an advocate of Spiritualism. After several years of familiarity with it he gives the following testimony against it:—

"Now, after a long and constant watchfulness, seeing for months and for years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and indorse theories and principles which, when carried out, debase and make men little better than the brute. These are among the fruits of modern Spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been since they made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Saviour to redeem it from its departing from Christ's warning."

Cora Hatch (Mrs. Tappan), was, for years, the most popular

of trance-speaking mediums. Her husband, Dr. Hatch, travelled extensively with her, and thereby became well acquainted with mediums, and with Spiritualism as it is practised as well as taught by the body of its adherents. The following is his testimony of the immorality of its doctrines and the lives of its advocates:—

"The most damning iniquities are everywhere perpetrated in Spiritualistic circles, a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane, the facts exist, and should demand the attention and condemnation of an intelligent community.

"It is worse than useless to talk to the Spiritualists against this condition of things; for those who occupy the highest position among them are aiding and abetting in all classes of iniquities which prevail among them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable upon Spiritualism. I most solemnly affirm that I do not believe that there has during the past five hundred years, arisen any people who are guilty of so great a variety of crimes and indecencies as the Spiritualists.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelation of its awful and damning realities."

SPIRITUALISM IN LIVERPOOL.

LAST Sunday Dr. William Hitchman delivered two scientific and philosophical addresses, afternoon and evening, on behalf of the Liverpool Psychological Society, in the Islington Assembly-rooms, under the respective titles of "Professor Tyndall's Materialism" and "Professor Tyndall's Spiritualism." There was a large and attentive audience on both occasions.

"There is no more identity of nature," said the lecturer, "between molecular motion and human thought than there is between the taps of an electric telegraph machine and the mechanical pulsations of a lover's heart, or the broad catholic-inspiring thoughts of reason—soaring, as it were, on angel-wings to heaven, and entering the eternal protest of the intellect against the identity of two sets of conceptions as adequate or equivalent representations of spirit, mind, and matter. I must believe my eyes—in health of body and soul. I cannot deny the truth of what I hear, and see, or feel, and know, and induction is philosophical. Law rules spiritual phenomena quite as much as physical phenomena, and the impartial mind is just as free from the possibility of error in Spiritualism as it is in materialism, when it elicits by a vigorous logic that spiritual truth which underlies each group of material facts presented to human senses." The lecturer went on to say that Dr. Tyndall and his friend Dr. Huxley might visit the glaciers of Switzerland again and again, and he thanked them heartily for their joint opinions of their structure and motion, or the physical basis of human life; their investigations on the truths of natural history, the polarity of diamagnetic force, the beautiful researches, especially on magnets, optic properties of crystals, and the relation of magnetism and diamagnetism to molecular arrangement in general; the action of aqueous vapour upon radiant heat, that checks the flow of terrestrial warmth into infinite space, and thus renders this our planet, the third in order from the chief star, at present inhabitable for men, animals, and plants. But when he publishes a new edition of his work on "Sound," let him remember that there is a mode of motion elsewhere—in materialised spirit forms, &c.—of which he has now neither an adequate conception nor sound philosophical experience. Demonstrations of modern Spiritualism were not discoverable by the mere operation of individual thought, but were dependent entirely on that force, or faculty, which was everywhere existent as life immortal, in the universe of spirit, and though there never had been a true parallelogram, circle, or triangle, in that world of polar molecules which ends in the infinite azure of materialism, the truths now demonstrated by the science of Spiritualism would retain their evidence and certainty for ever and ever.

THE first meeting this session of the Anthropological Institute will be held next Tuesday evening at eight o'clock, at 4, St. Martin's-place, Trafalgar-square.

* From *Signs of our Times*, Oct. 22nd, 1874, a journal published by J. Snow, 2, Ivy-lane, Paternoster-row, E.C.

A REMARKABLE SEANCE IN LONDON.

MATERIALIZED SPIRIT HANDS—PERSONAL IDENTITY OF THE SPIRITS OF THE DEPARTED—LARGE AND VARIED SPIRIT LIGHTS.

LAST Saturday night there was a *seance* at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, W. The guests present were Mrs. Wiseman, of 1, Orme-square, Bayswater, W.; Mrs. and Miss Ramsay, of 46, Bryanstone-square, W.; Mr. W. H. Harrison, of Wilmin Villa, Chaucer-road, Herne-hill, S.E.; also two enquirers into Spiritualism, namely, Sir John Metcalfe, Bart., and Capt. M. C. Broun. The medium was Mr. Monck, who had never met Sir John Metcalfe until a few minutes before the *seance* began, and at its close pledged his word that he knew nothing about him, his relatives, or his affairs, although many revelations on these points were made by the spirits in the course of the evening.

Raps, weak at first, but gradually growing so loud that they could have been clearly heard in the passage outside while the door was closed, then came upon the table. Sir John Metcalfe asked whether the raps could tell him anything about his son, when they signalled out "How's Charles?" Sir John then said that he had a son of the name of Charles, and the medium remarked that until the question had been put, he did not know that the questioner had a son at all.

The table cloth then began to rise at the edge of the table between Mr. Monck and Mrs. Ramsay, who were seated a foot or more apart. A hand seemed to be underneath it raising it and playing upon it with its fingers; Mrs. Ramsay who was close to it, said that she could see impressions of fingers which were playing against it. The cloth was thus raised four or five inches at the edge of the table, and kept moving for about a minute; the hands of all the members of the circle were in full view during this manifestation, the amount of light being that emitted by a candle placed on the centre of the table.

Raps then spelt out "Cha—," and after a long break, and some corrections, at length gave the name "Charlotte."

Mr. Monck was then entranced; he placed his hand on Mrs. Gregory's head, and mesmerised her, then made passes over the top of her head and Mr. Harrison's head successively, as if he were collecting something in his hands, which he proceeded to rub upon his own head and neck. It was then evident that a spirit unused to controlling mediums was making strong efforts to control him and to speak through his lips; at last, turning to Sir John Metcalfe, the name "Charlotte" was ejaculated, and a sound resembling the word "Sherbert;" the medium then appeared to be overcome with emotion, and began to weep; he suddenly fell flat on the floor, with hands crossed on his breast, where he lay for a long time. Once he murmured something about "beautiful flowers."

When spirits first control mediums, they often do not know how to leave them, and cause them to fall backwards; Mr. Peebles, who has had such large experience in America, once stated that he had often noticed this to be the case.

Samuel Wheeler, one of the most active of the spirit guides of the medium, then controlled him, and in answer to questions said that in earth-life he lived at Portsmouth, where at first he was a shipwright, and afterwards a dissenting minister, "passing rich on forty pounds a year;" he now looked backward with

more satisfaction at his work as a wheelwright than his work as a preacher. He then said to Sir John Metcalfe—"There is a gentleman near you who cannot communicate; he says that he was a relation of yours—a very near relation."

Sir John asked for his name.

The controlling spirit said:—He says his name is "Thomas," and that you ought to know him; he has two other names, which I will try to get, but we communicate under difficulties. C, O,—no—T, O,—no—I have it—"Theophilus!" That's it! Now he's going. Hi! Mr.! I say, come back and tell us your other name. No, he's off.

Sir John Metcalfe—How was the spirit dressed?

Samuel Wheeler—He was not dressed at all, for he was not materialised to show himself to mortals; when we materialise we put a thin shell over ourselves which looks like clothes. Excuse me for not calling you "Sir," for we are a democracy up here, but I don't mean wrong. I spoke to him as spirits do, by thought-reading, so it is not easy to get and give names. Did you ever read a work on railway bookstalls called *The Language of the Eye*, for that is something like it? I see a woman now with "F" on her brow; I can't see clearly; here's another lady with "C" on her forehead, and another with "E, M." Here's a man here who doesn't like you, and is trying to interfere; I think you injured him; he is very angry—well—perhaps not so very bad, for he has got over it a good deal. I don't think he understands me, he looks so dark. He is pointing to your right hand, to the first two fingers, and he says I may as well count in the thumb. You wrote something or signed something to hurt him.

Mrs. Gregory—Perhaps signed his death-warrant.

Samuel Wheeler—Here's a man from Farringdon says he knew you.

Sir John Metcalfe—Where's Farringdon? I don't know it.

Samuel Wheeler—In Berkshire. He looks like a farmer. Here's a woman here with F, E, L, on her face; its Felicia—Felicia Hemans. I see a woman with the indefinite article "Ann" for her name. I say, here's a lot of men with their shirts on their heads.

Mr. Harrison—That's a vivid way of describing turbans.

Samuel Wheeler—Well, they have none on their backs, so I suppose that put the idea in my head. They speak about Bengal. [*To Sir John Metcalfe.*] Were you ever in India? Here's a lady; she can give her name now—Charlotte Herbert Lowe—it's your wife! She tried to get hold of my medium just now.

Mr. Harrison—Are all the communications true?

Sir John Metcalfe—They are all accurate.

Samuel Wheeler next saw other spirits known to Mrs. and Miss Ramsay; he said that while there was a light in the room at the time he was controlling the medium, he could not very well see external physical objects, such as the jewellery worn by the ladies.

Soon afterwards Mr. Monck woke up, but could not open his eyes; the eyeballs were rolled upwards, so as to disclose nothing but the whites. He asked Mr. Harrison to blow into his eyes, and to make upward passes over his face; thus in about three minutes he was restored to his normal state. In answer to questions, he said that next day his eyes would be bloodshot. As a rule, he did not recollect what he said in the trance state; sometimes, after a semi-trance, he remembered a little; trances were not satisfactory

to him, since he did not know what took place, and he thought that they were not convincing to the observers. He was sent into trances suddenly, beautiful breezes played over him, then he lost recollection; a trance never hurt him, but it was a perfect blank to him, and he did not know how long it lasted. If he was listening to raps at the moment of entrancement, when he woke up he sometimes wondered that they were not still going on, yet the entrancement between might have been of an hour's duration.

The sitters then requested Mr. Monck to sit in the dark, to see what would occur; he objected, but at last consented. He was then entranced, and made to walk about the room. Soon a luminous hand, upon a slightly luminous background, about two inches larger in diameter than the hand itself, was seen. The hand had a phosphorescent glow, but there was no smoke or smell; it was rigid; there appeared to be no flexibility of its fingers. Next a smaller hand came, and afterwards two or three luminous discs, nearly circular in shape. One of these luminous discs was brought near to Mr. Harrison, who was told to "look at the face;" he could see a nose and closed eyes roughly formed, as if hurriedly moulded. These luminous objects had a motion as if they were carried by the entranced medium, but one or two clairvoyant observers present said that they saw spirits connected with them.

THE DOCTRINE OF IMMORTALITY AMONG THE ANCIENT EGYPTIANS.

No. II.

Historical Study by C. Constant, Smyrna; Member of the Asiatic Society, Paris. Addressed to the British National Association of Spiritualists. Translated from the French by Emily Kisslingbury.

WITH this torch of the language and writing of the Egyptians in our hands, we can now descend into the mysterious hypogea of Sakkara, and question these mummified children of the Pharaohs, from the depth of their silence and their eternal darkness.

These hypogea contain, in fact, all the elements for the reconstruction of the past of this people, and for our initiation into their ideas with regard to death and the destiny of man. The walls of these mortuary chambers are literally ornamented with paintings representing religious scenes, and the sarcophagi, as well as the papyri, give us the history of the dead person whose spirit figures in these symbolic designs. These are the real pages of history which the Champollions and other Egyptologists have consulted in order to learn the Egyptian doctrines of immortality.

This theme is more especially developed in what is called *The Funeral Ritual*.

The Funeral Ritual is a papyrus manuscript roll which is found in the coffins of the mummies, and of which the Egyptian title is, *Book of the Manifestations in the Light*. These MSS., which are rarely found complete, are about thirty or forty feet long, and one or two feet wide. They contain, in writing and drawing, besides a number of prayers, pictures of the scenes which the soul of the defunct has to traverse in the course of its immortal destiny.

Various funeral rituals—one of which, in the Museum of the Louvre, belonged to the mummy of a priest, others from ancient Thebes, MSS. of the Roman period in Egypt, besides bas-reliefs—give us (although by fragments) sufficiently ample information on the subject of the doctrine of the soul. I will endeavour to unite some of these fragments, and to recompose, as well as possible, the dogma of immortality among the ancient Egyptians.

Let us begin with the accompanying design taken from a copy of the *Book of the Manifestations in the Light*.* This design, half realistic, half ideal, represents a mummy lying on

a funeral bier, the soul of the mummy, in the form of a spirit (winged-man), is kneeling in the body as in a prison, awaiting deliverance in an attitude of supplication and prayer.



The reason that the spirit is placed near the region of the heart is (I presume) that the Egyptians, in common with all the ancients, believed the heart or the blood to be the principal seat of the soul (Moses, Deut. xii. 23). The sort of bird-angel which hovers over the body is one of the God-judges, who comes to receive the spirit of the dead, to conduct it to heaven or to Amenti.

The figure is a hybrid of a falcon and a human face, one of the forms of the celestial hawk, which plays an immense part in Egyptian mythology. The hawk was the symbol of the sun, of Osiris, of Horus, and was even identical with the phoenix; it symbolised life, heaven, regeneration. In the present instance it comes under the form of a bird-angel to give life and liberty to the soul. The two signs that the angel holds in his hand are the hieratic emblems of life and transmigration. The handled cross especially, *erux ansata*, the symbol of life, is one of the most revered hieroglyphics. This sacred emblem is found in the hands of nearly all the divinities of the Nile. It symbolised Isis, the Nile, and the principle of all fecundity.

This scene also represents a guardian angel receiving the spirit of his *protégé* and giving him eternal life, for we must remark that the cross in the hands of divinities is generally held by the handle, but here it is held by the other end, in order that the handle may be presented. It is therefore evidently with the object of *giving* life that this messenger from heaven visits the dead person.

We must now follow the course of these two spirits on their heavenward journey, and for this purpose I regret that I cannot place before the eyes of my readers other fac-similes copied from the papyri and bas-reliefs. These may, however, be seen in the works of the Champollions which I have mentioned.

Other fragments of funeral rituals represent this spirit-procession traversing various regions or celestial spheres, before arriving at the Amenti, or place of Supreme Judgment. These journeyings present different aspects or phases according to the character of the individual engaged in them.

The defunct appears in the drawings *clothed in white*, adorning the genii or spirits of the eight regions of Hermes. The sacred birds Bennon and Ghenghen, Atmon, a spirit in the form of a ram, the god Phta, and a number of other emblematic animals and genii receive his prayers and adorations. The goddesses Nephthys and Isis almost always figure among them. The defunct offers them libations and incense, that they may allow him to pass, and thus he arrives before Osiris, the supreme judge of Amenti.

This last scene, or scene of judgment, is uniformly the same in all the Egyptian funeral rituals. Only the features of the road are different in accordance with the diversities of individual existence; the unity of the end is well characterised by the unity of justice, which is the same for all.

One papyrus, which gives a picture of the judgment, and one of the most complete which has been discovered, belongs to the mummy of a woman named Tetchonsis. Champollion the younger found other analogous scenes among the painted bas-reliefs in the little temple behind the Amenophion, on the

* See a little book in English, entitled *The Egyptian*, by the author of *The Jew*. London: The Religious Tract Society, C. C.

western side of Thebes, dedicated to the gods Hathor and Thmai about the year 200 B. C., by Ptolemy Epiphanes.

First is seen on the left of the picture the Supreme God, seated on his throne, wearing a head-dress emblematic of life-giving light. In his hand he holds a whip and a sort of crooked stick, expressive of his power to excite or retard the movement of the world, symbols of attraction and repulsion. Near to, and facing him is a group of three objects: a vase, containing a thyrsis, to which is attached a panther's skin, emblems of terrestrial force, and of the Egyptian Bacchus. Close to these, on a table, are to be seen a pomegranate, and a lotus-flower, symbols of the fecundity of moisture. After that comes the dog Oms, the Cerberus of Egyptian mythology, and behind this guardian, at the further extremity of the scene, is seen the spirit of Tetchonsis, clothed in her earthly form, standing between two goddesses, Truth and Justice. One of these, who appears to be the conducting angel (of whom I spoke above) presents the defunct to Thmai, who is to weigh her good and bad actions in the balance. This balance is placed in the middle of the scene, between the judging god and the spirit of the dead, and two persons, Horus and Anubis, stand by the scales to examine the weight of the actions. The bad actions are symbolised by an earthen vessel, the good ones by a feather, the emblem of Thmai, or Truth and Justice.

The result of the weighing is communicated to Thoth, who takes note of it. This is a divinity with an ibis head, the emblem of the heart and of reason. The whole judgment-scene is crowned by a gallery of forty-two judges or jurymen, each symbolising various divine attributes.

At length the spirit is judged, and declared to be good or bad. It passes next before the celestial jury, who pronounce the final sentence. If good, it is admitted into the heaven of pure happiness; if bad or imperfect, it is condemned to be reincarnated, and to recommence its material life, in order that it may progress by means of trial and expiation. In the case of which we speak, the spirit of Tetchonsis is pronounced guilty of gluttony, and is sent back to earth in a bark, to live in the form of a sow.

The *Books of the Manifestations in the Light* end at this final scene of spiritual judgment, and do not give us the succeeding incarnation of the spirit. This is logical, for it treats of one complete existence. Man will be reincarnated for the purpose of working out his own salvation, and for each dead person there is a special funeral ritual.

These papyri, however, are not all. "Other scenes," says Champollion-Figeac, "of a similar order, and no less significant in their bearing on the psychological dogmas taught and received among the Egyptians, exist besides." As religious decorations on the monuments of the Nile, these different scenes form the complements of the doctrine of immortality.

It was in the royal catacombs of Biban-el-Molouk, where the remains of the kings of the eighteenth, nineteenth, and twentieth dynasties repose, that these valuable representations were preserved from the ravages of time. There we see the sun-god Osiris traversing the zones of heaven and hell (day and night, or summer and winter). Reincarnation, as a means of expiation, is only one of the phases of human life; the Egyptians admitted also a hell and a celestial paradise, or punishment and happiness in the spiritual state. This is why Osiris passes before the souls or spirits in states of punishment or reward, as is seen in these royal sculptures. On one side are the spirits of the blessed in the enjoyment of emblematical cool zephyrs and limpid waters; on the opposite side are the souls of the condemned suffering frightful tortures in the human form. Some are tied to stakes and about to be scourged, others suspended by the feet; others again, with their hearts outside their chests, are drawing themselves along the ground with their hands bound, pictures all highly expressive of moral suffering.

From all these chastisements, however, there is release by the recommencement of a life of trial, and the human spirit attains to final happiness in the Amenti, which is the heaven of Egyptian felicity. At the entrance of these celestial abodes the religion of Osiris inscribed:—"They have found grace in the eyes of the great God, they dwell in the abodes of glory where they live on the heavenly life; the bodies which they have left behind will repose for ever in their tombs, while they themselves will enjoy the presence of the Supreme God!"

COUNT POMAR should bring his speculations about the reality of spiritual atoms to the test of experiment, and produce results which his ideas will explain, but those of others will not.

GREAT DISTURBANCE AT GERALD MASSEY'S LECTURE AT GREENWICH.

LAST Tuesday night Mr. Gerald Massey appeared before the "Greenwich Society for the Diffusion of Useful Knowledge," established in 1837, to lecture on "A Spirit World Revealed to the Natural World from the Earliest Times by means of Objective Manifestations, the only Basis of Man's Immortality." The theatre of the Institution was crowded, many being unable to obtain seats. There was no chairman. Scarcely any Spiritualists were present, all we could recognise being Messrs. N. F. Dawe, J. H. Gladstones, Joseph Ivimey, Newton Crossland, and W. H. Harrison.

THEORIES OF MAN'S ORIGIN.

In the course of his lecture, Mr. Massey said:—"There are two theories of man's origin. One assumes that he was struck off perfect from the mint of creation, stamped with the image of God; the other, that he has been evolved physically from the animal kingdoms as a crowning work, and is slowly approximating to that divine likeness which will take eternity to complete. One depicts him as descending from his high original estate on his way to the Devil; the other as ascending from the dust of the earth on his way toward God, in the fulfilment of a glorious destiny. For my part, I hold that the spiritual nature of man is as much a development, a growth of consciousness, a progressive derivation from its source as his physical form is from the earlier forms. I have no fear of the doctrine called Darwinian, and I hold that the current fear of it argues a conception of creation that is utterly non-spiritual! Darwinism only needs a true Spiritualism to put it through and clinch it on the other side. Man never did begin on this earth as an angel ready-made; did not begin as that which will take him an eternity to become. It seems to me that he was born as blind as puppies are; blind to many laws of our being which we now call natural. In fact, it was as a law-breaker that he first recognised the law-maker; it took ages of time to get his mental eyes open by frequent ruing of his head against the hard wall of solid facts. The first object of his education was to find himself here—a being discredited from the life around him. Having found that self which he came to make so much of, and hug so blindly, and love so unwisely, the final object of his unfolding spiritual life is to lose his own self in his growing sense of the creative love, which draws nearer and nearer to him by many ways, and the perfection of his being, the fulness of his individuality, will finally consist of his openness to, his utter dependence and subsistence on the divine life. Man is not formed in the image of God merely because he goes on two legs instead of four. The Father had to reveal Himself to His child very slowly, very finitely, in order that he might come within range of its comprehension at all—reveal just so much as could be assimilated—and so, little by little, and with many appeals, the likeness had to be evolved in the spiritual life from within. For every upward swell in the human ascent, there has been a descent of the divine which caused it.

The lecturer then began to point out in detail the universality of objective Spiritual manifestations among savages and civilised nations, at all periods of human history.

RESULTS OF MR. MASSEY'S BIBLIOGRAPHIC RESEARCHES.

In the course of his lecture Mr. Massey mentioned that he had been busy for a long time examining into the origin of myths, and intended to publish the results in a book. As he proceeded to tell some of the results, the audience gradually grew restive, as if uncertain whether to applaud or condemn, until he stated that the Druid circle, the round towers of Ireland, the words "church" and "kirk" all originated from the primitive custom of forming circles to commune with spirits. At this point there were some cheers and hisses, upon which Mr. Massey said,—"I do not want your cheers or hisses; they are all the same to me."

Shortly afterwards, he stated that certain Hebrew scholars believed that the oldest books of the Old Testament were of much later date than that assigned to them, and that the prophet Esdras had stated that the originals had all been destroyed, but had been given again through his mediumship, in a vision brought on by a spirit giving him something to drink, whilst swift writers took down what he said on tablets of box-wood; this then, was the probable origin of the books now ascribed to Moses. The result of this assertion of the lecturer was great uproar, and several persons left the building.

All was quiet for a time, till he stated that the soma juice of the Hindoos, which they used to throw themselves into a

clairvoyant state, so as to hold communion with the spirit world, was the juice of a fig-tree; that this same fig-tree figured in Egyptian and Grecian mythology, and that undoubtedly the tree in the garden of Eden was a fig-tree, and not an apple-tree. The juice of the fig-tree gave those who drank of it the perceptions of spirits, thus the original idea of immortality was much the same as that of being eternally drunk. At this point there was much confusion, and strong hissing. Mr. Massey remarked, "What's the use of hissing at facts which you will find recorded as such in Mr. Tylor's books?" The listeners then began to go out in groups of six or eight at a time, some of them slamming the doors after them.

The lecturer continued that the "Thus saith the Lord" in the Old Testament, might in some places have been more appropriately rendered "Thus saith the Devil," for the spirit ordered the wholesale slaughter of men, women, and helpless children, who were as much the children of the Almighty as the Jews were. This caused tremendous uproar, and shouts of "Turn him out." The noise continued for perhaps ten minutes, a Methodist preacher of the name of Baxendale shouting, when there was a lull in the storm, such expressions as "Turn him out!"—"It's perfect blasphemy."

Mr. N. Fabyan Dawe then mounted the platform, and when at last he could make his voice heard, he said: "Would it not be better for those who do not like the lecture to leave quietly, whilst the rest remain?"

Mr. Baxendale said: "Many young persons have been listening to this blasphemy; indeed, it is worse than blasphemy, it is indecency."

As by this time the hall was half empty, and those who disliked the lecture most had left first, there was a strong division among those who remained, and Messrs. Massey and Baxendale were alternately hissed by opposing parties of tolerably equal force. In one of the lulls Mr. Massey, who is not a large man, quietly said, "What! are you afraid of me?" at which there was much laughter.

A lady here stepped upon the platform, and after a time the row subsided, to hear what she had to say. She remarked: "I have paid my money to hear the lecturer; he appears to be a gentleman of culture and education, and I do not think he would say anything to offend any lady. I consider that I have a right to hear him."

Mr. Baxendale began to vociferate again, and the listeners cried "Turn him out." The audience had now so thinned that there was evidently a majority in favour of hearing Mr. Massey. The hall was still nearly half full.

The Secretary to the Institution then mounted the platform saying—I wish to state the decision of the members of this Institution.

A Speaker remarked—They have no right to decide; they have entered into an arrangement with the outside public, and taken their money.

A Voice—I should like to hear the lecture.

Another Voice—Those who don't like it should withdraw, and the committee ought to have somebody here to keep order.

Mr. Baxendale here began to cry out, and the noise recommenced at once till he was silenced by the uproar.

The Secretary—I think that Mr. Massey should conclude his lecture at once, because I think that many of our members object to it; we offer to return the money at the doors if you wish it. Perhaps we had better put it to the vote of the members. I think he had better conclude at once.

Mr. Cullis said—I am not a Spiritualist, but a Christian, but I think if we do not hold our faith more firmly than to be afraid to listen to a lecture, it is a poor, paltry kind of faith. (Loud applause.) I most strongly hold opinions in opposition to those of Mr. Massey, who is a man of intelligence and culture. We ought to give him a hearing. Let those who object leave the building.

A Working Man—I hope they won't rob me of my sixpence'orth. (Laughter.)

Mr. Massey—I have not insulted anybody's faith; I have only dealt with the interpretation of facts.

Mr. Baxendale—It is not our faith you are shaking, but our sense of decency.

Mr. Massey—If this is a specimen of your decency it is a bad specimen; this is the only audience either in England or America where I have seen a hundred people with their hats on, as there are now. As there is now silence, may I conclude the lecture?

Here the uproar between the contending parties began again.

A Gentleman—I have attended at much inconvenience to listen to the lecture; I have paid my sixpence—

A Voice—Well done! (Laughter.)

The gentleman continued—I have paid my sixpence, I say, and the point in dispute had better be put to the vote; the minority should then keep quiet, or leave.

A Lady—I came here to hear the lecture, and have heard nothing to shock modesty.

A Voice—No more than is in the Bible.

Mr. Massey said that he had shown his lecture to ladies; they were deeply interested in it, and so were others. The Hebrew account libelled women by saying a woman was the cause of the "fall," but it was only a lying legend.

Here there was more uproar, more people left the building, until the hall remained but one-third full. Mr. Dawe and the Secretary were on the platform at this time; the latter had marks of agony on his countenance, wiped the perspiration from his brow, and looked as if he wished that he were Secretary to some other Institution.

Mr. Massey remarked that the facts of Spiritualism came to him in his own home, through the mediumship of his own wife, who at times was the instrument for the expression of intelligence not her own.

This recurrence to the subject of Spiritualism, at once enlisted the attention of the audience, who then heard him quietly to the end of the lecture, when they gave him a round of applause, mingled with a few hisses.

WHAT ARE THE CHARACTERISTICS OF SPIRITUALISTS?

Towards the close of his lecture Mr. Massey said: As a body, the Spiritualists are possibly the most curious agglomerate of human beings in the world—an aggregate of the most diverse and unique individualities ever known. We are drawn, but not bound together by the facts that we testify to in common; we are an incoherent cloud of witnesses. Of one thing only do we speak with one voice, and that is, the reality of our facts. But mark this: it was not Spiritualism that created this bristling mass of individualities, each of which is unique, "one to the set," as it were; these are the diverse outcome of other systems of thought. We are the warts on the stricken, stunted tree—the thorns and thistles of uncultivated fields; the starvelings of materialism; the wanderers in the theological wilderness, and rebels against usurped authority; we club together the excrescences of character, that never could attain their natural growth under the old cramping conditions. But we stand, with all our distinctness, massed like a very *chevaux-de-frise* around our central truth, touch it whoever dares.

SPECULATIONS ON THE PHILOSOPHY OF EXISTENCE.]

BY COUNT DE MEDINA POMAR,

Author of "Estudios Acerca del Progreso del Espiritu," "La Religion Moderna," and "The Honey-moon."

"I deny nothing, and I assert nothing; I only speculate and seek for truth."

We believe the universe to be composed of various forces, which, by the different effects they produce on the world we inhabit, we have divided into material and spiritual atoms.

Every fragment of matter in the universe represents a corresponding atom of spiritual existence; this realm of spiritual being is the essence, force, and real substance of the material; but both inevitably are united, both are resolved back into their component parts, in the chemical change we call death.

The same as there are material atoms in the mineral, vegetable, and animal kingdoms, there are also spiritual atoms in every one and in each of those; thus, as man's body is composed of earthly substances,—vegetable tissues, mineral, atmospheric, vegetable and watery elements,—so all these have realms of spiritual existences perfectly in harmony with their peculiar quality and functions. Hence there are spirits, or rather masses of undeveloped spiritual essences, in the earth, water, fire, air, stones, minerals, plants, flowers, animals, in the atmosphere, in the other planets, without limit or number.

The same as man's body is entirely formed of the elements which have composed minerals, vegetables, and animals, his soul or individualised spirit is composed of the spirits that have inhabited or rather given life to all those; so, as a whole, is far superior to the spirits of earth, water, plants, etc. But there are also spirits in the universe superior even to the spirit in man.

The spiritual and material atoms are immortal. For everything changes but nothing dies. Death is but a word, the same as birth; they are words made by men to express ideas which they cannot understand. Man has never seen a being born or die; he hath seen a spirit appear under the form of a germ, in an embryotic existence; some time after he has seen this spirit disappear and his body dissolved into its component material substances; but as for the principle that gave life to this form, it has always escaped his comprehension. Yet it exists.

It is impossible to deny that there is a spiritual essence in man, besides his material organisation, because it is not the organs that produce the faculty of thought; on the contrary, those organs proceed from this faculty. The senses, therefore, are not the intelligence: they are only the instruments.

Man has a spirit that gives him life, and this spirit is immortal. Because, if the decomposition of the body was the annihilation of life, it would be necessary to admit a Creator who undid with one hand what he did with the other, or two rival powers, a creative and a destructive. But reason refuses such beliefs. Let us beware of believing anything that stands against reason: God did not give us this great blessing in order that we might believe nonsensical doctrines. The order of nature is one, because God is one.

Man's spirit may grow old, it may grow weak, but is destined to become active again; his action may stop with his death, but his faculty of acting cannot cease. At the hour of his death as at the moment of his birth it is there; quite as perceptible to those who surround him, and yet where it comes from and where it goes to are mysteries to them.

The spiritual atoms as the material are immortal,—that is to say, they last for ever; being, as they are, indestructible, and, like the material atoms, can form parts of several beings successively.

For instance: a cabbage is formed of various atoms of matter, united for the time being in one form. A cow eats this cabbage, and the particles of matter of which it was composed become parts of this animal's body; the man who partakes of the flesh or of the milk of this cow partakes also of the material atoms that made the body of the animal, and those pass naturally to form parts of his organism, such as flesh and blood. At the death of the man those same particles are dissolved into their component parts, and thus it goes on forever.

So we see that an atom of matter can form part of a cabbage, a cow, a man, etc., successively, and, in the same way, of an innumerable series of organisms.

Matter is therefore immortal; when it no longer forms part of a human body, it will in time help to make up another form in the natural order of things.

The spiritual atoms follow the same law, they are likewise immortal; only that, having life in themselves, being as they are the life-giving essence of the organisms they inhabit, they themselves form it, attracting around them material atoms, with the aid of their *peri-sprit* or attractive force, that binds matter and spirit together by means of the individualised power of life.

As the atoms progress—for, being the essence of the life which animates the universe, they must progress—they form bodies or moulds of form more and more advanced, more and more developed, always in conformity with their progress and actual development. For the development of the organs follows that of the spirit, the progress of which would be stopped if its physical conformation were not adapted to its moral organisation. What could the genius of Newton do, imprisoned in the form of an elephant? And, on the other hand, what would be the use of the organs of a Newton to the spirit of that animal?

The spirits form, therefore, their bodies in accordance with the functions they expect from them. As they progress they require less of the material element wherewith to form their bodies,—that is to say, they require material envelopes of less density. Thus, the proportion of the spiritual and material atoms is ever varying, and is always augmenting in favour of the former. In this way they form minerals, vegetables, and animals, and after an intermediate state, of which at present we do not speak, help to make up the individualised spirit that gives life to the animal called man.

Man is thus formed of an agglomeration of spiritual and material atoms, which are united by means of a force to which we have given the absurd names of *peri-esprit* or *meta-espiritu*; but such as they are, those are the names by which it is known. (By the former in France, and by the latter in Spain.)

Man, according to philosophy, is a rational animal, and his animal nature is of an entirely different source from his rational being or inner soul, although these two are united in one individuality during the short life of each being in the planet.

The material body known as his animal nature must have had an origin entirely different from that of the spiritual soul which gives it life. For they are of an entirely distinct nature.

Scripture seems to point out to us this truth when it tells us that "God made man of the dust of the earth, and breathed" (or inspired) "into his nostrils the breath of lives, and man was made a living soul." This is a direct and simple exposition that man's body was not created, as the first and absolute sense of this word seems to imply, but that it was formed of pre-existing matter, namely, the dust of the earth, which means with the mineral, vegetable, and animal substances of which this dust was composed.

His soul was also created in the same way—that is to say, it was derived from the spiritual mass that had given life to former organisations; only that it does not become an individualised spirit until it is capable of forming for itself a human body, and then for the first time it acquires an absolute power over the matter which forms its body, or mould, by means of the magnetico-spirit-force called *peri-esprit* or *meta-espiritu*.

Thus, the individualised spirit of man builds up his own body, and this is what is meant by the words "a living soul."

The spark of life is the *peri-esprit* which is breathed or inspired on the human being in the moment of his first appearance on earth.

It is curious to remark that this form of inspiring is the same which was used by Christ when He conferred upon His disciples the supernatural power and the graces of the Christian dispensation, which was, as it were, a new life to them, and is even now a form often used in the rites and ceremonies of the Church of Rome.

After the man's death, the spiritual atoms which formed his soul, like the material molecules that made up his body, and that in a short time became again dust of the earth, go to form a superior being, perhaps another man; but more advanced and developed than the first, because it has acquired his experience and knowledge, which once acquired by a spirit can never be lost. In this way, if the spiritual molecules lose their temporary individuality in the change of material atoms that make up their body, they do not change their essence, and remain therefore the same spirit, although in another and higher condition of being.

As before said: Besides the spiritual and material atoms, there are other atoms that unite the spirit with its body in the being called man. Some think those are the spirit itself, but in reality they are only the *peri-esprit* which gives life to the material organs forming the attractive force which unites and holds matter and spirit together, serving as a motor-power of action to the spirit over the temporal material envelope that binds it to the material world.

Those spiritual atoms are the mere attractive envelope which binds spirit and body together. In the first or inner recesses of nature is the realm of force, comprising aura, essence, light, heat, magnetism, life, nerve, electricity, and all the imponderables that make up motion, for motion is force, composed of many subdivisible parts, but this is not, however, individualised spirit. They are the spiritual parts of matter, and supply to matter the qualities of force; but they are all embryotic, all transitory, and only partially intelligent existences; they are organs but not organisms, and only can act as an attractive force between the soul and its body.

St. Paul said to the Corinthians, "There is a natural body and there is a spiritual body." The first is that which is formed by the material atoms; the second, the one formed by the spiritual. This is the one that gives life to the material body, establishing a connecting current between the spirit and its body, and it is by its means only that we can command the material part of our nature. It is, in a word, the life of man without being his soul.

Man's soul, that is to say, his individuality, is formed, as I have before stated, of the different spiritual atoms, after they have developed themselves through the three lower kingdoms of nature, mineral, vegetable and animal, and perhaps through others yet unknown to us.

Every spirit must ascend by those slow steps before he can attain an individualised existence. It would have been unjust of God, if he could create a man at once, not to have made him an angel. But everything must follow its course,

and this slow progression is necessary to the spirit, for it could not give life all at once to the human form; it must learn first the rudiments of organised existence, and this can only be done through a series of progressive lives, beginning at the very first step of the ladder and ascending to its very top. In this progressive series of existences the spiritual atoms must develop themselves through the atmospheric, mineral, vegetable, animal, and individualised states.

And yet in reality there are neither kingdoms nor species. Under the shape of those millions of forms and of different physiognomies, we only can see phases and grades of intelligence, more or less developed it is true, but yet always of the same nature. Those families that appear to us so varied are in reality but one continued and ascending scale of being. It would be impossible to tell where one species, one family, or even where one kingdom ends and the other begins. They are only ages, epochs, phases, of organised life; in a word, different stages of organised existence, which become more and more developed, and more and more advanced, but which always retains the same qualities.

But nothing imperfect is permanent, and nothing is perfect excepting God, who is perfection itself; so every spirit must change, it must progress, and therefore it must also lose the individuality which it would be impossible for it to keep through so many changes, and under such different conditions. As St. Paul stated, "we shall not all sleep, but we shall all be changed."

And this is true; according to the observations of the most learned and reliable physicians, we can state as a proved fact, that every seven years, or perhaps in even less time, our material bodies change entirely. So that as far as our material nature is concerned we are entirely new persons at the end of every seven years during our earth-life.

Our spirit changes in the same way, only that its changes are always a further development; we always progress, because the divine essence that is in us makes progress,—that is to say, we gain more and more power, as we go on, over the material atoms that make up our terrestrial habitation.

Thus we see that the power of the spirit over matter is far greater in the animal kingdom than it is in the mineral or vegetable; in the first (mineral) the relative power of the spiritual atoms is exceedingly limited, almost entirely imperceptible; this is because as yet they are only in embryo, and as such they are learning their first lesson in the material world.

In man, the mind, that is, the spiritual atoms which make up his soul and his life, are in proportion to the material atoms of his body as fifty to fifty, more or less, for in some cases the mind, and in others the body, predominates.

In a future state the human spirit will form for itself organisations in which the mind, already more advanced and developed, will work more freely a less material body; and in this new being the spirit will be in proportion to matter as seventy-five to twenty-five.

Man, as he now inhabits this planet, is in a sad intermediate state between the animal and the angel; he aspires to a supreme knowledge and he cannot attain it; he wants to explore the first cause of all that exists and he is obliged to stop half-way, his mind will carry him no further; if he had less intellectual qualities he would not have the pretension to enquire into the origin of things; while on the other hand, these would be known to him if his mind were more developed, and if his body was less material. As it is, he only knows sufficient to feel that the things he knows are but an infinitesimal part of the glorious truths which he yearns to know.

Victor Hugo said very truly that a one-eyed man is much more incomplete than a blind man, for he knows what it is that's wanting.

Man, therefore, cannot be the final state of the spirit, the atoms that compose his mind have been educated for a far more perfect state of being, and our soul is growing a great deal too spiritual to remain much longer in this material body, which is already too incomplete and imperfect for the functions to which the spirit aspires.

I shall finish by repeating Louis Figuier's true statement, that "Man is but a step in the progressive and ascending ladder of animated beings. The divine power that filled the earth with life, sensation, and thought; that gave life and organisation to the plant; movement, sensation, and intelligence to the animal; and to man, besides those numerous functions, the faculty of reason and the power of speculating on the ideal, intends one day creating by man's side or rather after him, a being yet superior to him.

"This new creature, which modern religion and the minds

of poets seem to have guessed at in the ever-radiant and beautiful type of the Christian angel, will be provided with moral faculties, the nature and the purpose of which surpass our present comprehension.

"We must satisfy ourselves," he continues, "with expressing this formidable problem without resolving it. For this great mystery, to use the magnificent expression of Pliny, is hidden in the majesty of nature; *Latet in majestate natura*;" or, to express it better still, in the thoughts and omnipotence of the Creator of the material and spiritual atoms in the universe.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

MATERIALIZED SPIRITS IN BISHOP AUCKLAND.

SIR,—Will you kindly permit me, through *The Spiritualist*, to describe a *seance* for the materialised spirit form, held at the house of Mr. Robert Fawcett, Bishop Auckland, on Monday, October 26th. There were present eight persons besides Miss Annie Fawcett, who, I dare say, is well known to many of your readers as a very remarkable trance and physical medium. The sitters were Mr. and Mrs. Fawcett, Mr. Thomas Fawcett, Mrs. C. (daughter of Mrs. Fawcett), Mrs. Gordon, and her daughter Jennie, Mr. Hull, of Bishop Auckland, and myself. The two last are not regular members of the circle. The room where the *seances* are held is remarkably adapted for such purposes. It is nearly square, wide, and very lofty; on ordinary occasions, a large table stands in the centre of the apartment, in which many powerful manifestations have been witnessed. It is a common occurrence to see this large table lifted by unseen power when the tips of the fingers are just touching it; and sometimes it is lifted without any contact at all; there are several, including myself, who can testify that they have been on the table when it has risen right up, clear of the floor, as if weight made no difference.

At the corner of the room furthest from the door, a cabinet was extemporised by means of an iron rod fastened at each end to the walls; a screen or curtain was suspended therefrom, leaving sufficient space inside for the medium either to sit or lie at full length, with ease.

On the medium, Miss Fawcett, coming into the room, we were all properly placed in seats, and by the aid of a large lamp which stood on the mantle-shelf, we could see each other distinctly. Miss Fawcett then entered the cabinet, and laid herself down on the floor; she invited any one to go inside the screen to see her position, and to examine the cabinet. I accepted the offer, went in, viewed the cabinet, and then noticed the medium; she was dressed in a black dress, with a small white frill round her neck. On resuming my seat, we each took hold of hands, and could hear that the spirits had commenced to entrance their medium.

Shortly afterwards we were told to sing. After singing for some time, a form appeared on one side of the cabinet, but it was so faint that we could scarcely see it; however, it soon vanished, but appeared again after the light had been put down a little, and this time we could see it more clearly. The spirit advanced and retired several times, until, to our joy, the full form of some dear departed female sister glided from the cabinet right across the room, and embraced Mr. and Mrs. Fawcett, impressing on each an affectionate kiss, which could be distinctly heard by all in the room. The robes of this spirit were so white, so beautiful, and so unlike anything we ordinarily see, as to perfection, that the appearance is difficult to describe. After leaving Mr. and Mrs. Fawcett, the spirit passed round the sitters, touching each, and shaking hands with all.

I must here state that this spirit claims to be the daughter of Mr. and Mrs. Fawcett, and they receive her with that affection which only parents can feel; and I am bound to state, in reference to the identity of the spirit, that I was on a visit to Mr. Fawcett's some time ago, when I saw their daughter, who was then in the flesh, and staying with her parents for the good of her health. She then appeared to be fast approaching the change which we call "death," and she has since passed over the Jordan. During that visit I conversed with her, sympathised with her, and tried to console her in her affliction, and when I saw the spirit form I felt confident that this beautiful creature was none other than our sister friend, with whom I had conversed before she had laid aside her mortal tenement, to be clothed with the robes of immortal life and bliss.

The next form that appeared was so different in everything, except the whiteness of her robe, that everyone could see at a glance that there was no resemblance either to the medium inside the cabinet, or to the first form which had disappeared. The second spirit form was taller than the first, and her robes were considerably longer; they trailed behind her several feet. She glided across the room with a grace and beauty that were wonderful. She then went round the sitters, touching each on the forehead, patting their faces, and shaking their hands. I must here state an incident which caused me much pain at the time, and has not quite left me yet, when I think of it. On coming to me the spirit seemed to gaze fully in my face, and waved her hand. This caused a strong sensation to run through my frame. Under this feeling I dropped my neighbour's hand to take hold of the spirit's hand. This broke the conditions. I was not conscious that I was doing wrong till the spirit rather roughly pushed my head back; it had been leaning towards her. I then felt sorry indeed. The form at once glided to the side of the cabinet, and wrote on paper, "Try to keep the conditions." However, the good spirit whom I had so offended came back to me as if she felt my distress. Again she gazed into my face, patted my forehead, shook hands, and put Mrs. Fawcett's spectacles into my hand. She then went away, but soon returned and put the glasses on my face with her hands as neatly as I could have done it myself.

I then gazed at her lovely face; her countenance beamed with brightness. I remarked that the glasses enabled me to see her more distinctly, with her black flowing hair, which was long and graceful. After standing for some time, she floated away, and I could see very plainly her loose flowing robes, so white, long, and wide, that it was not possible for any medium to conceal such a quantity of drapery about her person, if so disposed.

I must now describe the third figure, which appeared after the second had gone. This figure was also different to the rest in size and in form; her face, hands, and feet were black, but her robes were white. During the appearance of this Indian spirit several lively tunes were sung, and she danced and played the tambourine in good style.

After thus cheering us for some time, she disappeared. I may state that before taking leave of this spirit, we were told through the medium that this Indian spirit was the same who spoke through the mediumship of Miss Briggs, at Cockfield.

The fourth figure which appeared afforded conclusive evidence of the genuineness of the phenomena, for while this spirit-form—a child of tender years—glided from the cabinet in a playful way, visible to all, Mr. Hull and I were requested by the spirit controlling Miss Fawcett to go and see the medium. We did so, and found her lying just as she was at the commencement of the *seance*, so were quite satisfied that all was real.

THOMAS BROWN.

Howden-le-Wear, Durham.

SPIRITUALISM AND THEOLOGY.

Sir,—If you refer to Isaiah viii. and the 19th verse, you will find the following:—

"And when they say unto you, Seek unto them that have familiar spirits, and unto wizards that *peep* and that *mutter*: should not a people seek unto their God? for the living to the dead?"

The writer apparently implied, by the above, that there was a sort of Spiritualism in his day. Can you or any of your readers enlighten me with views on the above extract?

THOMAS WILSON, M.D.

14, Savile-street, Hull, Nov. 2, 1874.

SPIRITUALISM LAWFUL AND NECESSARY.

To the Editor of the Brighton Daily Mail.

Sir,—Having seen so much of late about Spiritualism in your columns, will you allow me to say a few words about this question. I will try to explain how this matter has been completely misunderstood; by some through ignorance, but by others, I have reason to suppose, intentionally, which certainly cannot give a high opinion of this last category.

Spiritualism is not merely assisting at dark *seances*, and witnessing floating guitars, or even feeling and seeing spirit hands, not any more than the changing of water into wine, related in the Scriptures, at a wedding party at Cana means Christianity. The manifestations are merely works to attract the attention of those who really are seeking truth. It is no

"devilry," neither "a fearful sinful thing," as your correspondent "Nemo" calls it. Behind those spirits who are proving, by facts, that death is but a change of garment or body, there are higher and more developed spirits who wish to advance humanity beyond the condition where 1800 years of Christianity have brought us. These spirits wish to impress those who have not shut their eyes systematically, that wars, murders, and poverty ought to have been relinquished with the former centuries. That in our day nations should not engage in bloody battles at the command of a few ambitious people. In fact, they aim at establishing more harmony amongst men, whilst religion has divided them in innumerable sects and creeds. Their motto is, "Less dogmas, more love!"

What is the use of all those societies for the protection of animals as long as the poorer class is not better cared for. One hears so much about "holy;" but where is the holiness in the feelings of those who profess different religions? Where is the holiness on the battle-fields, when men who have never seen each other are killing and murdering their fellow-creatures as wild beasts? Is this not much more "devilish" and "fearfully sinful?" I leave it to your readers to draw the conclusion.

GAMMA.

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Bankers.

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PROSPECTUS.

This Company has been formed to supply an urgent want which has long been felt by the Shipping and manufacturing interests, namely, the repair of broken shafts at sea and in factories.

The "Engineer," of 20th December, 1872, observes:

"It is not a little remarkable that, notwithstanding all the ingenuity expended on the marine engine, no one has thought of devising some method of patching up a broken screw shaft at sea."

The invention consists of a coupling, which can be easily and expeditiously applied to fractured shafts, and which renders them as strong as they originally were.

That such an invention was much required and will be largely taken advantage of, cannot be doubted, for, on reference to Appendix No. 2, it will be seen that a large percentage of vessels become disabled, and many of them total wrecks, through the breakage of screw shafts and paddle shafts, thus causing serious loss, both of life and property.

After the machinery of a steam vessel has broken down, it is well known that the charges for towage, &c., are enormous, in addition to which great losses are caused by the delay which takes place in consequence, and it is therefore of the utmost importance that every shipowner should provide himself with the means of enabling his vessels, in case of accident to their shafts, to resume their course without delay.

According to the returns of the "Bureau Veritas" (Appendix No. 3), 244 steamers of over 100 tons net register were totally lost during the year 1872, and of these unquestionably a large percentage were disabled by broken shafts.

The "Glasgow Weekly Mail," of 28th March, 1874, has the following upon the subject:

"Why Steamships are Lost.—Among the numbers of first-class steamships that have disappeared without leaving any record of their fate, I have little doubt that their loss is mainly attributable to their machinery becoming disabled, and the ships unmanageable and getting into the trough of the sea, and from their great length and difficulty of manœuvre, unable to get out; and from their rolling, and too often from the shifting of bulk cargo, the vessel cannot right itself, and down she goes without leaving a trace behind.—'Times' Correspondent."

The number of Merchant steamers afloat in 1872 (vide Appendix No. 4) was no less 4,335. Of these 2,538 belonged to Great Britain, and averaged 850 tons each. The number of steamers built in Great Britain in 1873, amounted to 460, averaging 1,167 tons each; the average dimensions increasing every year (vide Appendix No. 3), 4,335 steamers in 1872, plus 460 built in 1873, give a total of 4,795 steamers in 1873, and of about 3,250 in 1874.

In factories great numbers of hands are often thrown out of employment for a long time by the breakage of main driving shafts, and the loss inflicted upon owners and men by the stoppage of a mill in consequence is very severe. By employing one of this Company's couplings, a fractured shaft can be restored to work almost immediately.

It is proposed to make immediate arrangements for the manufacture of the Company's couplings, and the result of careful estimates of the cost of

manufacturing them, and the price for which they can readily be sold (assuming that only 10 per cent. of the vessels afloat adopt them), is that the annual profits will yield a handsome percentage to the shareholders on the nominal capital.

In the estimates above referred to, no account has been taken of the number of couplings which it is believed will be required in factories, mines, pumping works, and other undertakings, when once the Company is in a position to supply the demand.

An eminent naval authority, Sir James' Anderson, formerly Commander of the steamship *Great Eastern*, has written a letter (Appendix No. 5) approving of the invention. "The plan," he observes, "is so simple and inexpensive that I should expect most steamship owners will be willing to put them on board each steamer as a valuable alternative in case of accident to the screw-shaft."

No promotion money, beyond the cost of advertising and registration, will be paid by the Company.

By agreements dated the 30th day of May, 1874, and the 7th of October, 1874, respectively entered into between H. Aguilar on behalf of the Company on the one part, and Cromwell Fleetwood Varley on the other part, the Company have secured this valuable patent for the sum of £15,000 in cash and £35,000 in fully paid-up shares of the Company.

Application for shares must be made, accompanied by the deposit of £1 per share, to the Secretary or Bankers of the Company. When a less number of shares is allotted than that applied for, the balance of the deposit will be applied in payment of the sum payable on allotment, and where no allotment is made the deposit will be returned in full.

Prospectuses and Forms of Applications for Shares can be obtained from the Brokers and Solicitors, and at the Temporary Offices of the Company, and a model of the coupling can be seen at any time at the Offices of the Engineer, 2, Great Winchester-street-buildings, where the fullest explanation will be given.

The well-known Patent Agents, Messrs. Carpmal and Co., have reported upon the validity of the patent, and upon the value of the invention. The following is an extract from their opinion:—

"I have also caused to be examined the specifications of all prior patents, of which the titles refer to the coupling of shafts. Nothing has been found to affect the validity of the above-mentioned patent, nor indeed anything relating expressly to apparatus for coupling broken propeller shafts.

"In my opinion the patent is good and valid, and the invention appears to me to be valuable, and well calculated to attain the object for which it is designed.

"WILLIAM CARPMAEL.

"24, Southampton-buildings, May 23rd, 1874."

The successful application of the coupling demonstrating clearly its practical value has been several times shown on board the steamer *Era*, which is still running with her shaft secured by the patent coupling. Opinions of the Press, and a list of casualties to steamers from broke n shafts may be had at the Offices of the Company.