

The Spiritualist

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THE USES AND ABUSES OF AUTHORITY.

MR. ALGERNON JOY has forwarded us the following letter for publication:—

DEAR MR. JOY,—One of the arguments in favour of National Organisation is the fact that the world in general has a tendency (not from weak-mindedness, but from want of time to investigate all matters personally) to receive truth on authority. The existence of a powerful and respectable body such as the "British National" bids fair to become, publicly giving their names and staking their reputation in support of an unpopular truth, will stand, to the less deeply-thinking majority of all classes, as a guarantee for the genuineness of a certain amount, at least, of facts and phenomena, and will thus pave the way for the acceptance of the truth when it is more immediately presented to them.

This does not in the least imply that the British National members wish to set themselves up as an authority to their brethren. Their constitution is formed with the view to guard against such a result, and the right of free-thought is their acknowledged, though unwritten, charter. But it is quite certain, and is in the history of all science, that, so soon as its teachers and leaders are found to be men of influence and standing, that science forthwith becomes an accepted fact, which no one thinks any longer of doubting, and people begin at once, without further questioning, to shape their lives in accordance with a belief which they do not need to prove for themselves, seeing that it is proved already by those who have given up their lives to the research, and whose disinterestedness and judgment they have good reason to trust.

The facts of astronomy, geology, chemistry, anatomy, and (until lately) all history, are accepted in this way, and with beneficial results. Life is not long enough for every one to "prove again the proved:" besides, there are thousands who are not in a position to do it, and are they, therefore, to be left in ignorance of the most vital truths? I think it is the imperative duty of those who know—as the Gladstone Government had the sense to see—not only to provide for the instruction of the ignorant, but to force it upon them.

We do not wish to use extreme measures in Spiritualism, but we can, by procuring the support and sanction of a body of earnest and intelligent men, invest those studies, which have hitherto been regarded as empirical by the public, with a dignity and importance which they cannot at present be said to enjoy.

Authority, which Mr. Howitt has made into a bugbear, has its legitimate as well as its illegitimate uses. If our cause be right and true, we cannot help uniting, and if united, we cannot help being strong, and exercising an unconscious influence. To refuse to wield consciously and for noblest uses, that power which will work in spite of all curbs or wilful ignoring, is the most absurd childishness, and looks like a want of confidence

in the Providence which has placed the power in our hands. It is for us to see only that our human organisations are inspired by heavenly impulses, and that we are true to our highest spiritual promptings. And if in *vox populi* is most surely to be heard *vox Dei*, then it will be the fault of those who hold back from us if we do not hear or interpret that voice aright.

EMILY KISLINGBURY.

Crickleaze, Chard, Oct. 17th, 1874.

RELIABLE PROPHETIC WARNINGS.

FUTURE events are sometimes revealed in vision or otherwise, and this is perhaps the most inexplicable of all the phenomena of Spiritualism. Mr. Robert Dale Owen tries to account for the fact, by supposing that something deeply hidden in man's spiritual nature, is the complement of memory; however that may be, the best step towards the solution of the problem which can be taken at present, is to collect well-authenticated facts on the subject. The *Religio-Philosophical Journal* (Chicago), of Oct. 17th, contains the following statements, made by Mr. D. Winder, of Oxford, Ohio:—

DEATH BY A FALL INTO MACHINERY FORETOLD.

1. In a certain town in Ohio, not far from my present place of residence, there lived an aged widow lady, who was supported by the labour of her only son, whose occupation was that of a sawyer. He was engaged at work in a steam saw-mill, and had control of the engine. His mother was a thoughtful, pious lady. On a certain night, she dreamed that her son, on starting his engine, was caught in the machinery, and instantly killed. She awoke under excitement and sorrow, as real as if the catastrophe had happened. This terrible dream was repeated three times during the night. In the morning she was depressed in spirit, and prompted to urge her son not to go to the mill that day, relating to him her nocturnal experience and premonitions, assuring him of her convictions that a higher power had something to do in the case. Her son, however, regarded the matter as "nothing but a dream;" and being unwilling to discommode his employer on such grounds, went, regardless of her tears and entreaties, started his engine, was caught in the fly-wheel, and instantly killed. The life of Jesus was saved from the edict of Herod by the dreams of his parents (See Matt., chap. 2).

WARNING OF A RAILWAY ACCIDENT.

2. The Cincinnati and Marietta Railroad passes through a region of country remarkable for its many deep ravines, which required immense fills in its construction, with large culverts for the passage of water, which accumulated in the ravines during heavy rains. Near one of these culverts there lived a farmer, who had immigrated from Pennsylvania. On a certain night, after an immense fall of rain, this farmer, having retired to bed, on falling asleep, dreamed that the culvert had given way, the fill washed out, and the passenger train of some six or eight cars, due some time during the night, had been precipitated into the terrible gulf below. He awakened in a state of excitement and anxiety; but as it was "only a dream," he tried to compose himself, and soon fell into a second slumber, when the same scene presented itself to his mind with increased horror. He awakened in a state

of agitation beyond his control; dressed himself in great haste, and with his lantern started for the place of the foreboded disaster with all possible despatch. On arriving at the culvert, to his extreme horror he found the culvert was gone, and the fill partially washed away, while ties and rails were suspended in the air, with merely support enough to bear their own weight. He knew the train would be due in a very short time, and would approach the chasm from the opposite side. He clambered across the tottering track to the other side; and with his lantern ran in the direction of the approaching train, the rumble of which he could then distinctly hear. He ran with all his might, swinging his light to attract attention; which, fortunately, was discovered by the engineer just in time to save the train from being precipitated to certain destruction. The farmer was rewarded by the company with a free pass on the road for himself and family during life.

THE LIFE OF A RAILWAY GUARD SAVED.

3. On the same road, the following very remarkable incident occurred: The conductor of the train had occasion to step out on the platform of the car. He left the door open behind him, intending to return immediately. While standing on the platform, he felt the sudden grasp of a hand upon his shoulder, as though an attempt were made to pull him inside the door. He looked suddenly around, and perceiving that no person was near, became alarmed at the phenomenon, and sprang into the car just in time to save his life, as a collision instantly occurred, smashing the platform upon which he had been standing to pieces.

CLAIRVOYANCE IN A DREAM.

THE following is an extract from a private letter dated Davenport, Iowa, Sept. 28th, 1874, and communicated to the *Boston Evening Transcript* of Oct. 2nd. The writer of the letter is Mrs. Henry B. Hoffman of Davenport, a sister of Mr. Epes Sargent, and the incident is thoroughly authenticated. Bishop Lee, of the American Episcopal Church, died on the 26th of September last:—

"We have been very anxious the last two weeks over the illness of Bishop Lee, which terminated in his death on Saturday morning. The whole community is saddened by the event. Some two months ago he got up in the night and took a bath, and on returning to his room he made a mistake and stepped off a long flight of stairs, and landed at the foot with a tremendous crash, as he was very heavy, weighing over two hundred pounds. It aroused the whole family; Mrs. Lee and Carrie sprang from their beds, and lighting each a candle, went to see what had happened, and found the bishop lying on the floor of the entry. He got up, however, without aid, and seemed to have received no injury except a few slight bruises, though his right hand was a little lamed.

"Mr. Hoffman and myself called on him two days after, and while telling us the circumstance of the fall, he mentioned this coincidence: He had a letter in his hand, which he had just received from his son Henry, living at Kansas City. His son wrote, 'Are you well; for last night I had a dream that troubles me. I heard a crash, and standing up said to my wife, 'Did you hear that crash? I dreamed that father had a fall and was dead.' I got up and looked at my watch, and it was two o'clock. I could not sleep again,

so vivid was the dream.' And it made him anxious to hear from home.

"The bishop said he was not superstitious, but he thought it remarkable that Henry should have had the dream at the very hour of the same night that the accident occurred. The difference in the time there and here is just fifteen minutes, and it was a quarter past two by his watch, making it *at the same moment*. It was as if he had actually heard the fall. And the fall finally caused the bishop's death. His hand became intensely painful, and gangrene set in, which, after two weeks of suffering, terminated his life. We are none of us Spiritualists, as you know, but surely facts like this must go far to make us realise that there is a basis of truth for their hypothesis of spiritual faculties resident in man. How did Henry Lee become cognizant of the accident to his father?"

A SPIRIT MESSAGE ON "PROVIDENCE." *

No. I.

I HAVE pointed out to you, that to the Creator of an infinite universe either all things must be trivial, or none. If your fate is insignificant in His eyes, so likewise must be the globe you inhabit—a mere infinitesimal speck in the boundless realms of space, and amidst the countless myriads of orbs that people it. Now all the conclusions of sound logic, as opposed to sophistry, flatly contradict your surmise.

I start from this evident logical premise, which might be demonstrated in countless ways, but does not require it, inasmuch as it must be self-evident that where a world can be created and set in motion as easily as an atom, and a universe as easily as a world, and without any greater expenditure, in so far as loss of time, loss of substance, or power, or any of the other consuming processes which constitute the difficulties and sacrifices of outlay or enterprise in human conditions; in the estimation of the omnipotent, omniscient, and eternal Creator, there can be no material difference in the consequence or the value of either, intrinsically estimated.

This is clear, and easy of apprehension, even on worldly grounds. The importance of everything here below consists mainly in the cost of the outlay necessary to obtain or to achieve it, whether of time or life, of property or of effort, moral or physical, and the difficulties that stand in the way of its acquisition, acting as an insurmountable impediment to its falling into the attributions or possessions of the many.

Thus, I have already pointed out to you that if genius and intellect of a high order were common to the mass, they would lose half their value and all their charm and satisfaction.

It is this perplexing problem of preserving to all the higher qualifications and brighter crowns of spiritual existence their rarity, their value, and their exquisite attractions, without in the least infringing the law of justice, or creating a privileged class, to the detriment of the iniquitously disinherited majority, which the Almighty Wisdom has so admirably solved in the wondrously sublime scheme of creation; and on which all human schemes of government and social institutions have been so fatally wrecked. You know how this has been brought about in both cases.

The instinct of aspiring to distinctions and superiority over the common herd is innate in the human soul, and arises from the inherent aspirations of the spirit to achieve perfection and remount to its source, which it perpetually aspires to rejoin, precisely on the principle of sympathetic affinity known in chemistry, or the water that seeks to remount to its own level. In their idleness, incapacity, and sensuality, men have seen no better way to achieve this yearning, than to raise themselves above their fellows by fictitious hereditary distinctions of no difficult acquirement, and the acquisition of material wealth; the latter is at once of much more facile gain and more tangible importance to vulgar animal natures, in a vulgar age, when all vulgar instincts are in the ascendant, and when spiritual intuition and science are smothered by the stultifying obtuseness of fleshly lusts, and

all they generate, as a necessary sequel. Such being the case, wherever matter gets the upper hand of spirit, wherever earth supersedes heaven in the spirit of the age, it follows that the perverted minds of men follow out naturally their own bent, and their instinct of soaring like all else, becomes that of elevating themselves above their fellows by extrinsic—i.e., perishable temporalities—rather than by spiritual and intrinsic—i.e., eternal acquisitions and merits.

Hence proceed aristocracies and monarchies, millionaires and *parvenus*, and all the vices, wrongs, infamies, absurdities, and evils they originate. But you perceive that all this proceeds from two sources—blindness, and the aspiration to rise, misdirected and misconceived.

This aspiration is always relative, dependent on the difficulties it demands, on the exclusiveness it implies.

If dukes were as numerous as commoners, and dukedoms as easily attained as squireships or baronetcies, they would not tempt one more than others.

If anything is within reach of the mass, it ceases to become a distinction. I mean, if the majority are able to acquire it. All things are valuable on earth in the proportion of their scarcity or their cost.

You object to this * that health is most valuable, costs nothing, and generally falls to the lot of the working-classes.†

Your cavil is but a confirmation of my argument. Health is valued only in proportion to the difficulty of obtaining it. The robust labourer never dreams of congratulating himself on his health, or valuing it at all, in comparison to the boons possessed by the envied Dives. The dyspeptic Dives sighs for health in proportion to his difficulty in obtaining it.

You say there are things that are intrinsically valuable, independently of these or any other considerations; and ask me to dispose of this cavil, if I can. Thus you ask if beauty, harmony, symmetry, excellence, perfection, genius, are not good in themselves, independently of all scarcity, or all standards of comparison?

You are shirking the point at issue, and not touching the point of the dilemma at all.

I never questioned that there are things excellent in themselves, although, strictly speaking, every excellence is comparative, hence arbitrary; short of the absolute, which is only ultimated in God.

Thus, those whose character and qualifications make them take rank as good, beautiful, learned, accomplished, highly-gifted on earth, are very far below the mark of spirits of the same calibre, enjoying all the privileges of their sphere of spirit life. These latter would fall very far short of angels, of seraphs, archangels, and all the hierarchy of heaven. But what I am at present discussing is the value of things, the estimation in which they are held, and the importance they claim.

You see my point and cavil again, that supposing value to be a relative quality, dependent on the three conditions aforesaid, the importance of a thing might be wholly distinct from it, inasmuch as the second depends on the aims in view and the nature of the results susceptible of being brought about. This is true to a certain extent, but I will dispose of it subsequently. You had better let me proceed my own way, without interrupting the development of the ratiocination. I see your thoughts,‡ and will elucidate all the flaws you discover, or fancy you discover, in the proper place.

To continue then: We are at present discussing the value of things. If a baronetcy were as rare as a dukedom, as difficult to obtain, it is self-evident that the one would be as valuable and as much sought after as the other. If there were no outlay of time, substance, or sacrifice requisite to become rich every one would be rolling in gold, riches would become a drug, and men would have to seek for new paths to distinction.

If men could obtain as much from a peepod as from a guinea they would as soon have the one as the other. If an electric spark could produce more astonishing results than an army, they would value an electric spark more than a million of soldiers. If a worm could bring forth a phoenix, they would prefer it to the winner of the Derby, or the white elephant of the King of Siam; in their practical estimation, a phoenix being still more scarce, would fetch a higher price;

* The spirit here replies to the thoughts passing through the mind of his medium.

† The Registrar-General's returns show that this is not the case in England. It may be different in Italy, where the medium resides through whom this communication was given.—Ed.

‡ The spirits are as intolerant of interruption as men, but nevertheless condescend to explain all things rationally to minds such as mine, which demand proof.—THE MEDIUM.

* This communication was given through writing mediumship, in reply to the doubts of the medium as to the possibility of a special Providence taking cognizance of the private concerns of individuals, as the spirits affirmed.

and if they realised the fact that of a spirit they can, by proper nurture, cultivation, and sacrifice, make a God, endowed with all the gifts, attributes, transcendent privileges, passions, and beatitude of divinity, second only to the Supreme Creator, and that god themselves, think you they would not sacrifice for so lofty a scope more than they do every hour of their lives to attain to the most unsatisfactory enjoyments and the most paltry of possessions?

This, though only parenthetically introduced here, leads me to the gist of our controversy. The arguments on which you question the special providence of God are several, and I will here resume them. You think the rise or fall of an infinitesimal human soul must be altogether trivial and unimportant to the Creator and ruler of a boundless universe.

In the first place, in a universe composed not of a concrete, indivisible mass, but of an infinitesimal multitude of atoms of matter and spirit, the individual atom is of as much consequence as the world or the universe, so far as its ordination, disposal, and direction go. As I have before stated, the anarchical disturbance of a single crystal, the abandonment of its minutest grains to lawless chance may, and must be, the disorganisation of the entire mass; for the anarchy cannot be partial; the law must or must not exist, must rule all or none. If one atom can be supposed to drift, independently of providential guidance, so may myriads, and myriads constitute worlds.* If the one world can drift to a chaos by the absence of law and providence, so must the universe at large.

This argument applies equally to spirit and to matter. Nations are likewise only agglomerations of individual units or atoms, bound together by certain affinities of nature, such as sympathy, and by relations of time, place, and circumstance.† Not a thing affects the unit without affecting its surroundings, and these their surroundings again, till together they embrace a world, and a world the universe of worlds.

Here follows the moral that not the minutest unit of atoms, or of spirit, can be unimportant in the eyes of aught save ignorance, inasmuch as atoms rule the world, under God, and their operations are as vast as infinitude, and as incalculable. Secondly, the importance of a thing depends on its estimation. This depends on the threefold conditions of difficulty, cost, and distinction, that is, elevation above the rest, through exclusiveness and quality. Now, therefore, what greater importance can a world or a universe have in God's eyes than an individual unit? To one who has but to *will* in order to achieve, who says "Let there be light!" and it is; "Let there be worlds," and lo! they *are*; "Let there be a soul," and it leaps into existence, what difference is there between the one and the other? He expends no more time, or effort, or substance, or will on the one than on the other. It is identical to Him to will the creation of a soul as of a world. He is no more exhausted by the last than by the first. He can as easily call into being in another instant, or simultaneously, a second universe as a second soul.

On one count of valuation—that of outlay—it is evident, therefore, that a world can have no greater value in his eyes than a soul.

There remain the two counts of quality and results, or ultimate aims and fruition. Now, so far as quality goes, what comparison can be instituted between matter and spirit? The most magnificent continent, with all its treasures of buried mines and natural beauties, is less wonderful, less miraculous, and less interesting than the most minute animalcule that lives and moves, and performs even the most infinitesimal portion of the functions of spirit. Observe, too, that the more wonderful, the more sensitive, and the more interesting does life grow as it draws nearer and nearer to those higher conditions where animal existence becomes developed into reason, and reason into the higher intellectual developments of spirit.

When at last it culminates on earthly spheres in the progressed form of humanity,‡ how sublime it becomes in those higher organisations which recognise their immortal destinies and follow the true path of angelic progress!

Say, which then do you think most interesting, or most important, or most miraculous, the mind and the science of a

Humboldt, a Franklin, a Lyell, an Arago, the imagination and the genius of a Shakespeare or a Byron, or the greatest baobab-tree that ever astonished sightseers for an unlimited number of centuries, or any other physical phenomenon of a physical globe?

INDIAN JUGGLERY.

THE following narrative was written by a surgeon, a friend of Mrs. De Morgan; he visited London some months ago, and spent much time observing spiritual phenomena. He is now in San Francisco, and published the following account in *Common-Sense*, of Oct. 5th last:—

THE RAPID GROWTH OF A MANGO-TREE.

In December, 1854, I was at Madras, surgeon of an East Indiaman. One evening half-a-dozen of the officers of the ship were on shore at the Clarendon Hotel, to witness the performances of some of the witches or jugglers, who had been engaged by a native known to one of us, to come and perform for us. As we sat sipping champagne and smoking cheroots, on the broad flat asphalted roof of the hotel, in the cool of the afternoon, enjoying the fresh sea breeze, two withered old hags, a fine handsome young man, and a girl of about sixteen, made their appearance. A crowd of natives, chiefly servants of the hotel, followed them. The two old ladies first stepped forward bearing a basket of earth, and a chatty of water, and after salaaming, proposed to grow us a mango-tree right there on the asphalt. They set down their baskets and chatty, and then allowed us to examine their very scanty clothing. We formed a circle round them, and the natives closed up behind us. The old ladies first of all poured out the earth in a little heap upon the asphalt. They then stuck three sticks, about three feet high, in the earth to make the framework of a small tent. Then one of them took a dry mango-stone and handed it around for inspection; it was as dry as a bone. This stone she inserted in the centre of the pile of earth before our eyes and watered it with the water, over which she had made some passes, and muttered some incantations which we, of course, understood to be mere hocus pocus. She then took off her outside cloth of muslin and threw it over the sticks to make a dark chamber. Both old women then walked round the little tent gesticulating and making passes with their hands, but not touching it. We were allowed to come as close as we chose, and I, for my part, when one of the old ladies approached to raise the tent, squatted down close to her, and watched her every motion most suspiciously. The cloth was raised, and there might be seen the two thick primary leaves of the future plant bursting through and raising the earth above them. Again the plant was watered and covered up. The incantations went on as before. When next the cloth was raised, two secondary leaves, in all the freshness and brightness of new birth, had shot up between the primary ones; which had now expanded and lay flat upon the soil. Some incredulity now being expressed by some of our number, the old lady carefully dug out the stone and handed it round to each of us, showing that the shell had split, and that the new shoot did really come up out of it, while a bunch of fine roots sprang from it below. The plant was then carefully replaced in the soil, and the operation repeated, until there resulted a small tree as high as the tent would hold, beautifully grown, with a number of side branches from the main stem, all of which were well clothed with fresh green leaves, and some of them bore flowers and immature fruit. The old ladies now said they could do no more, and pulling out the mango-plant handed it round for inspection. As we all fully believed that it was a trick of legerdemain, we carefully examined the plant to see if we could detect any evidence of its having been built up, or of its having been crumpled by carriage beneath the dress. The plant was just as smooth and fresh and bright, free from crumples or bruises of its tender shoots, as it would have been had it been grown before our eyes in the half hour during which we had been looking on. Notwithstanding this, rejecting altogether the supernatural, we could see no other solution of the mystery than that a number of plants in different stages of growth had been concealed beneath the dress, and these substituted from time to time; but how could this be done without my seeing something of it, since I was watching her hands closely the whole time? Our suspicions were confirmed at the time by this circumstance. After paying the old women the small sum they demanded, we collected rupees from all hands till one of us held a sum ten times greater than had been paid. He then held this sum out to the

* It seems to me that this is the most incontrovertible argument that can possibly be adduced in favour of special providence, and one which, as far as I am aware, neither theologians nor philosophers have hit upon.—THE MEDIUM.

† This bears out the argument that nations being as it were only collective individuals, what would be base, or wrong, or cowardly, on the part of an individual, is equally so in a nation, and egotism last not least.—THE MEDIUM.

‡ The spirit holds the doctrine of the passage of all souls through successive transmutations from animals of every degree to man, and thence through all the celestial hierarchy, according to deserts.—THE MEDIUM.

woman and said: "This shall be yours if you will make your tree grow a foot higher, and ripen the fruit." "We cannot, Sahib." "Why not?" "Because, Sahib, we cannot make the fruit ripen or bigger than it now is upon the other mango-trees." This answer seemed to us, at the time, to be a sort of proof that the bribe had only been refused because, having brought no more samples of mango-trees with them, they could not produce a larger tree.

THE REAL INDIAN BASKET FEAT.

The old woman now retired and the young man came into the circle carrying a large basket, a net and a long sword; the girl following him. The man was a handsome, tall, well-built young fellow; the girl a pensive, interesting-looking woman of sixteen. The basket was one of a shape very common at Madras, oblong, swelling into a belly below, narrow at the top, and closed by a tight-fitting lid. The man took from the basket a net made of hair rope, in shape like a cabbage net, but large enough to hold the girl. He spread it on the floor. The girl lay down upon the net and was tied hand and foot, doubled up together like a dressed fowl. The net was then drawn tightly around her, tied at its mouth and the cord wound several times tightly round her body and securely tied, making her up into a compact parcel. The man then took her, and before our eyes dropped her into the open basket. He replaced the lid, shut it down, and knotted a rope several times securely around it. The girl spoke to him from the basket. He then, with three sticks and a cloth, made a tent over the basket, and for some minutes ran around it frantically calling upon the god Rahm. Suddenly he whipped off the cloth, removed the sticks and left the basket standing bound in the midst. He now motioned us to form a wider circle, and taking his enormous sword ran swiftly round it brandishing his weapon, and calling on the gods. The sword was the great Indian broad-sword, five feet long in the blade, and held by a cross bar which traverses the iron gauntlet forming its hilt. Suddenly he dashed at the basket, and passed the broad-sword repeatedly through it from side to side, and from end to end, piercing it in every direction, through and through. A shudder of horror ran through the spectators. There were, however, no shrieks or blood, as many reliable witnesses of this trick testify to. He then again erected his tent over the basket and we, forming a close circle around, did not detect any further tampering with the tent, or its contents. In a few moments he snatched off the cloth, and there was the basket open, the cords and net lying around loose; but no woman. The girl afterwards, as we were wondering what had become of her, made her appearance on the outside of the circle, laughing and unhurt. I can offer no explanation of these tricks at all. It is quite difficult even in India to get to see them. I have often since then sent for jugglers said to be able to perform them, but have never since seen any that were not the most miserable and palpable shams—mere imitations by sleight of hand, which were invariably failures."

BOOKS ON SPIRITUALISM.—About the best standard book on Spiritualism, which ought to be in the library of every Spiritualist, and introduced to the notice of all enquirers, is Mr. Robert Dale Owen's *Debatable Land*. Among the cheaper books or pamphlets, Mr. Gerald Massey's *Concerning Spiritualism* deals admirably with the teachings of the subject, and Mr. Benjamin Coleman's *Rise and Progress of Spiritualism in England*, is interesting and clearly written.

SPIRITUALISM IN EAST LONDON.—All young mediums developed at the East End of London will have the benefit of coming before the public at Mr. Cogman's Rooms, 15, St. Peter's-road, Mile-end-road, on the first Sunday in each month. Next Sunday, therefore, some of the new mediums may be heard by those who attend. Mr. Cogman has received the following subscriptions in support of his work; and considering that he almost single-handed keeps a building permanently open, and does other good work in furtherance of the cause of Spiritualism, and asks such very small support from the public to cover the balance of loss, that balance ought to be freely contributed to him, and something over. During the present quarter he has received the following donations, some of which will be regularly repeated:—Anonymous, £1 1s.; Mrs. Strawbridge, £1 1s.; National Association, £1 1s.; Dr. Rogers, £1; G. P. O., £1; Mr. H. West, 10s. 6d.; Mr. J. Young, 10s. 6d.; Mr. R. Carrall, 10s. 6d.; Mr. W. Marsh, 10s. 6d.; S. L., 10s. 6d.; Mrs. Maltby, 10s. 6d.

LEVITATION OF A MATERIALISED SPIRIT.

Last Saturday evening, at the semi-public *seance* "for Spiritualists only," given through the mediumship of Mr. C. E. Williams, at 61, Lamb's Conduit-street, Holborn, London, about twenty persons attended. At the first sitting, all present held each others' hands and the hands of the medium; materialised spirit hands clasped the hands of several of the sitters, and pulled upwards with considerable force, so that the sitter had to rise from his seat, stretching his hand upwards as far as he could reach, yet the spirit hand still pulled upwards, so that the wrist must have been close to the ceiling. All the rest of the persons in the room kept their seats while this test was being given to one or other of those present. *Musical instruments flew about the room, and were played upon, and a very heavy arm chair was heard lumbering along the floor till it reached the back of the medium's chair, when it was raised in the air and placed gently on the top of the table, Mr. Williams being held all the time.

At the cabinet part of the *seance*, while the sitters were in darkness, John King materialised himself, and illuminated his face and bust with the phosphorescent-looking light of his lamp; he came out of the cabinet, and several times floated steadily up to the ceiling. Once when he did this, the light was strong enough to cast a shadow of himself upon the ceiling, which could be clearly seen at the place where it was touched by his head. The sitters were tolerably genial and harmonious, which of course tended to strengthen the manifestations.

THE DUKE OF NORTHUMBERLAND AND THE IRVINGITES.

THE *Echo* newspaper says:—The contradiction which we were enabled to give to the assertion that the Duke of Northumberland had been admitted into the Communion of Rome by the Bishop of Beverley, will have been received with pleasure by our Protestant readers, and especially by the members of the "Apostolic Catholic Church," commonly called "Irvingite," to which, we believe, his Grace belongs. In 1845 the Duke married a lady whose father, Mr. Henry Drummond, M.P., was, as most people know, one of the principal supporters of the celebrated Edward Irving; and some years afterwards the Duke's conversion to the tenets of that remarkable body was announced. Beside the mysterious "gift of tongues," the particular features of the Apostolic Catholic Church most calculated to strike a stranger are its high Sacramentalism (very nearly approaching in the matter of the Eucharist to the doctrine of the Church of Rome), and its most elaborate and magnificent ritual. Long before St. Alban's was heard of, the handsome edifice in Gordon-square already displayed a *cultus* of the most ornate description, with vestments of every hue for the various ranks of the officiating hierarchy—"Apostles," "Prophets," "Evangelists," and "Angels." A correspondent who was present at a recent high function in that church informed us that he was first impressed by the magnificence of the whole, and then somewhat bewildered to distinguish the congregation amid the multitudinous ministrants, while any attempt to discriminate between the ecclesiastical rank of the robed officials seemed to him impossible. So costly, indeed, is the service which, according to the Irvingite view, it is proper to offer to the Almighty, that a considerable percentage of the revenue of each member is, we believe, habitually set aside to defray it, and their works of practical benevolence: and at the time of the Duke of Northumberland's conversion, it was rumoured that the share demanded of the revenues of the great House of Percy, as interest and arrears, was not less than forty thousand pounds. Be this as it may, there was, of course, a certain plausibility in the *canard* of last week that the nobleman who had once been attracted by the "Apostolic Catholic Church," of Gordon-square, with its splendid ritualistic practices and high sacramental doctrines, might have eventually found still stronger gravitation in the larger "Apostolic Catholic Church,"

of Rome. We have never heard, however, of any previous converts from the Irvingites having been made by the Romanists, and it would be exceedingly unjust to associate the sect in any way with the perilous sliding scale of doctrines and practices which have been established of late years within the Church of England. It is unlikely that a man who has had the courage to join a small body which frankly stands outside all the great Churches of Christendom should subsequently join the Church of Rome.

WEIGHING MATERIALISED SPIRITS.

THE *Religio-Philosophical Journal* (Chicago), of October 17th says:—"The New York *Graphic* has exhibited its enterprise by sending a correspondent to visit the Eddy Brothers in Vermont. He sums up the result of the visit as follows:—"Your special correspondent has met with great success in his investigation of the Eddy spiritual manifestations, every facility having been afforded him by the family to apply tests and take precautions against deception. Among the results of an entirely novel character, he has had the materialised spirit forms measured and weighed on ordinary platform scales in the presence of the audience. The height of those seen on a single evening varied from 4 feet to 6 feet 3 inches, and "Honto," the noted Indian spirit, on being weighed four times successively, turned the scale at 88, 58, 58, and 65 pounds respectively. This is the first instance in which this astonishing test has been applied. William H. Eddy, the medium, weighs 179 pounds."

SEANCE AT MRS. MAKDOUGALL GREGORY'S.

LAST Tuesday night a *seance* was held at the residence of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, W.C. The other guests present were Mrs. and Miss Ramsay, of 46, Bryanston-square, W.; Mrs. Wiseman, 1, Orme-square, Bayswater; Mr. Algernon Joy, hon. secretary to the National Association of Spiritualists; Mr. Gledstones, of Paris; and Mr. Wm. H. Harrison, of Wilmin Villa, Chaucer-road, Herne-hill. Mr. Monck, of Totterdown, Bristol, was the medium.

As Mr. Monck objected to a dark *seance*, a lighted candle was placed on the centre of the table; soon raps came upon different parts of the table so loud that they might have been heard outside the room, through the closed door; they were louder and stronger than the average of the raps heard through Mrs. Jencken's mediumship, who of late years has been the finest rapping medium in this country. Whether Mr. Monck can obtain them with the same certainty and promptness as Mrs. Jencken at all times, we do not know, as this was our first *seance* with him.

He lost consciousness momentarily several times, and was made to utter short sentences which were tests to some of the listeners. For instance, he described minutely in detail to Mr. Joy some incidents which had particularly attracted Mr. Joy's attention some months since, which particulars Mr. Joy could not conceive to have possibly reached the medium in any ordinary way.

He was afterwards entranced, and gave many messages of a private nature; Mrs. Gregory said that such of them as were given to her might be published for the good of the Spiritual movement. The entranced medium said that "he saw Sir Walter Scott standing by her, and that the spirit said that he had appeared to Mrs. Gregory in France some years ago, and told her, among other things, that he was a member

of a branch of her family." Mrs. Gregory then said that it was true that he had so appeared to her at Dieppe, and that she did not remember to have mentioned the incident where it was likely it could ever have reached the ears of Mr. Monck. The entranced medium told her that he saw James Gregory, father of the late Professor Gregory, also Donald Mackdonald, Lord of the Isles, of whom Mrs. Gregory is a direct descendant; he saw and described Mrs. Gregory's mother, giving her age when she departed from earth, and her maiden name; he also gave the names of other relatives, some of whom were, and some of whom were not, remembered by Mrs. Gregory.

During one part of the *seance* the floor of the room shook with a steady tremulous motion for about three minutes. Towards the close of the sitting the light was put out, and after the spirits had made one or two ineffectual attempts to float Mr. Monck, they raised him for an instant, and placed his feet on the shoulders of Mr. Algernon Joy, who was seated in his chair at the time. A few spirit lights, visible to all the sitters, and not of a subjective nature, were shown during the dark part of the *seance*, but throughout the sitting the medium strongly objected to sit in the dark at all.

POWERFUL NEW MEDIUMS IN LONDON.

THE MEDIUMSHIP OF MR. AND MRS. DAVIS AND FAMILY;
ALSO OF MESSRS. SHREWSBREE, HENDER, EGLINGTON,
AND WILLIAM HAXBY.

LAST Monday night there was a *seance* at the house of Mr. John Davis, 11, Underwood-street, Eagle-street, City-road, at which about twelve mediums were present, none of whom have been as yet publicly known; they all form a harmonious circle, and have been sitting with each other regularly for some time. The only visitor at the circle last Monday night was Mr. W. H. Harrison, and he was the only person present who was not a medium.

Mr. and Mrs. John Davis first heard of Spiritualism in the early part of this year, in consequence of attending one of Dr. Sexton's lectures; previously they had been Secularists, but Dr. Sexton led them to suppose that there was something in Spiritualism, so they sat at home on four or five occasions to see if they could obtain manifestations, but they were not successful. Afterwards they went to Mr. Barber's circle, at Islington, where they saw something of physical manifestations and writing mediumship. They first obtained manifestations in their own home about three months ago, and discovered that every member of the family had more or less medial power.

Mr. Davis gets somewhat feeble physical manifestations. Mrs. Davis is clairvoyant; she sees white cloudy spirit forms floating about; she can only see them in the dark, and with her eyes open. She obtains physical manifestations.

Mr. William Davis, one of the sons, is a powerful physical medium; he obtains table motions, raps, and materialised spirit hands. Another son, Mr. Thomas Davis, is a trance medium; he also sees spirits in the dark, and on rare occasions in the light; his eyes are open when he sees them; they are translucent, and he can see through them.

Mary, one of the little daughters, sees and talks to spirits, but obtains no physical manifestations; she sees spirits both in the light and in darkness; they appear clothed as they were in earth life, and look solid, not

at all transparent. Alice, another daughter, is a writing, trance, and physical medium; she sees spirits in the same way that her mother does. John, one of the little boys, has often been floated about the *seance* room by spirits. He sees them, dressed as in everyday life, but afar off he sees brighter spirits, not so dressed. He sees them both in the light and in the dark. There are other children who are all mediums.

Mr. Shrewsbree, sen., and Mr. Shrewsbree, jun., of 12, Gee-street, Goswell-road, are members of the circle. The latter is a trance, clairvoyant, and physical medium. He has not yet obtained raps. He first heard of Spiritualism at a meeting of the St. John's Association, and he attended some *seances* at Mr. Barber's house. He sees spirits in their earthly dresses, but brighter ones not so dressed afar off; his eyes are open at the time. When he sees them in the dark they are opaque to each other.

Mr. James William Hender, of 17, Peerless-street, City-road, is a healing medium. He first saw spiritual manifestations two-and-a-half years ago, at a meeting of the St. John's Association, Clerkenwell, then he sat at home with friends and obtained physical phenomena. He saw Mr. Owen, a healing medium, curing disease at a house in the Marylebone-road, then the power came to himself, and he cured one of his children of its ailments, by the laying on of hands. Afterwards he healed many persons, and some of them with surprising rapidity; he has cured women of lameness in one minute. Sometimes he sees spirit lights; they open and disclose a solid-looking spirit face. Since he became a medium his health has improved considerably. Sometimes, after removing pains from patients, he receives the pains himself, but they do not last more than ten minutes.

Mr. William Eglington, of 45, Westmoreland-place, City-road, is a strong physical and trance medium; while in the trance the spirits sometimes give tests through his mediumship, by telling the sitters about their private affairs. He does not witness the manifestations which take place through his own mediumship, for at the beginning he goes into a trance, and remains unconscious throughout the *seance*. Mr. William Haxby, another member of the circle, has the same kind of mediumship, but is partly conscious at times.

The foregoing is the testimony which was given by the sitters last Monday night, as to their mediumship. A dark *seance* followed, in which the whole room was alive with raps and noises, which came upon the ceiling, walls, table, and all parts of the apartment; materialised spirit hands touched the sitters, and musical instruments flew about overhead, playing all the time; in short all the manifestations common at dark circles were obtained with power. Direct spirit writing and drawing have been obtained at the *seances*, also the carriage of solid objects from one room to another, while the doors were closed. Materialised spirit forms have been promised in the future.

THE Marylebone Association of Spiritualists contemplate getting up another public concert.

MR. and MRS. THOMAS EVERITT will leave London to-day or to-morrow, to spend a few weeks in the North of England, and Mr. Everitt will be glad to make himself useful by delivering lectures to local societies, where such help would be of service. Letters for him should be addressed to the care of his brother, Mr. F. Everitt, Bishop Auckland, Yorkshire.

CREMATION.

THE following paper was read at a meeting of the Marylebone Association of Enquirers into Spiritualism, on Wednesday, last week, by Mr. Henry R. Paul:—

The watchword of the present century is reform. From reforms in law to reforms in spelling, from reforms in religion to reforms in street-paving, the air is filled with reform. Perhaps the most important of all reforms are sanitary reforms—most important because bearing upon the health, and through the health upon the morals, the intellect, and the advancement of the people; and of all sanitary reforms the one pressing most urgently for immediate attention is reform in our present burial system.

In the first place, we will ask, "For what reasons is it necessary to alter the present state of things?" Mr. P. H. Holland, M.R.C.S., Medical Inspector of Burials in England and Wales, in a paper on the "Merits of Cremation, has it any?" says, "The real danger from a well-situated and well-managed cemetery, large in proportion to the number of its burials, is not greater than from a well-managed railway." But what is the requisite proportion to the number of burials? Are our present cemeteries large in proportion to the number of their burials? If so, considering how our dead poor are packed, the proportion must be curiously small. Land is already enormously dear, and it takes no prophet to say it will be incomparably dearer as time goes on. Six of the principal Metropolitan cemeteries together occupy 225 acres, and the London Necropolis at Woking no less than 2,000 acres. It was indisputably proved before the Select Committee of the House of Commons, by such eminent authorities as Drs. Prout, Chambers, and Copland, that burial in spots surrounded by the living, is most injurious to the health of the community, and invariably productive of typhoid fever, in consequence of which, and of the high price of land in inhabited places, cemeteries were removed out of town. But the population of England doubles in thirty years, and London spreads so rapidly, that it just overlaps them when, to quote Mr. Soares, "they are as full of as many dead bodies and as much virulent poison as they can hold."

It has been said by an authority on the subject, that people should not live within four miles of any graveyard. There is a case in point, reported as follows: "A military officer of undoubted position states, that when his men occupied as a barrack, a building two miles from a burial ground in Liverpool, the smell was, at times when the wind blew from that direction, most offensive, and that he and his men suffered consequently from dysentery." But many of us could add our own experience of cemeteries we have seen. In some of the London cemeteries the paths are below the level of the turf beneath which sleep (!) our buried dead; and the topmost coffin is about level with the path. Even in the well-kept and undeniably beautiful Kensal Green, a sickening smell is perceptible after a slight shower. But walk into the Roman Catholic Cemetery at Kensal Green, over the part in which are buried our London Irish, and see or smell for yourself if there the ground is "large in proportion to the number of its burials." It is not fancy or conjecture by any means, but it is a fact that has been proved over and over again, that certain gases, evolved from decomposing bodies, are deadly poisons to the human system. Sir Henry Thompson, in that splendid article in the *Contemporary Review* that really opened the discussion which has been going on during the year, on the relative merits of burning and burying, says, "The process of decomposition affecting an animal body, is one that has a disagreeable, injurious, often fatal influence on the living man, if sufficiently exposed to it. Thousands of human lives have been cut short by the poison of slowly decaying, and often diseased animal matter. Even the putrefaction of some of the most insignificant animals is sufficient to destroy the noblest." Add to that the opinion of Sir Benjamin Brodie, and the position of those who stand up for the continuance of burial is that of those who defend poison and murder. He says, "The gas evolved from the putrid bodies is chiefly sulphuretted hydrogen, a gas so noxious and deadly, that the admixture of only one part of it with five hundred parts of atmospheric air, is almost immediately fatal."

Bodies consist of water, carbonic acid, and ammonia, and the mineral constituents more or less oxidised elements of the earth's structure, lime, phosphorus, iron, sulphur, and magnesia. Now whether we burn or bury, embalm or cast into the sea, nothing will prevent our bodies being resolved into those different elements. "To this end we must come;" it is the

course of nature, and the only question is whether we shall help or hinder her. The gases, of which consists twelve-thirtieths of every dead body, must pass off in the form of offensive gas, many thousand times the bulk of the body which produces it, and says Mr. Soares, "these emanations enter into the lungs, corrupt the blood, lower the tone of health, causing headache, dysentery, sore throat, low fever, and other sicknesses." Then again, dead bodies are none the less infectious because they are buried "out of our sight." A few years ago a railway was being constructed near New Orleans, for which it was necessary to cut through a portion of a cemetery, in which were many bodies that had been buried eighty-seven years before, of an epidemic of small-pox. While digging through this, some of the navvies were taken ill and laid up in the town, through which an epidemic of small-pox spread, and proved fatal to hundreds. In Minchin-hampton, in 1843, some of the soil of a burying ground, was sold for manure for the neighbouring gardens. Wherever it had been taken, fever and death followed, and the place was literally decimated.

Now, I think I have shown pretty clearly that reform is necessary, and the next question is, how? By embalming, or mummification, which at a vast expense would preserve the hideousness of death? By ocean burial, as Dr. Holland proposes? which would poison the water instead of the land, and cause us to be eaten by sharks instead of worms. Fancy the pleasure of our autumn swim in the sea! Or can we by improving our present system, do away with the danger? No, we must adopt Shakespeare's advice, and reform it altogether. No other method seems possible than cremation; which would immediately dissipate the dangerous gases. Here is the account of the first case of cremation of a human body from the *Tageblatt* of Breslau:—"On the 22nd of September, at half-past five in the evening, the cremation of a corpse took place at the new gas works, in the presence of a large number of the members of the Scientific Association. The soft part of the body disappeared in about half-an-hour. After an hour the bones and portions of the liver only remained, and these required for complete incineration, an hour and ten minutes. The time was somewhat prolonged by the opening of the door for the purpose of observation, and the consequent admission of cool air into the chamber. The body weighed 70½ lbs. (German), the ashes about 3 lbs." Of course, the sulphuretted hydrogen gas is generated as usual; but being highly inflammable, is burnt; if any of it reached the top of the shaft, it would mix with the lighter air at a great altitude, and lose its power for evil.

Many are the objections that have been raised against the introduction of cremation; as an instance of the paltry and ignorant objections we may mention that of the Bishop of Lincoln that "the belief in the resurrection would be destroyed." But the least reflection would have shown him, that for all purposes of bringing to life again, a burned body is no worse than a buried one. Besides, does the fact of the burning of the martyrs destroy Dr. Wordsworth's belief in their resurrection? But there is one formidable, really formidable objection, "sentiment." We may argue, discuss, give logical reasons, and plausible inducements, "but against the whole armoury of rhetoric and eloquence, sentiment rears her head unmoved, and doggedly maintains her own." It is all very well in the free air and healthy thought of a discussion, to look down on this sentiment; but let any one here suppose himself in the unhappy position of having to choose between burial and cremation, and say whether sentiment, belief, prejudice, would not strongly incline him to keep in the old beaten tracks, and leave these innovations for times when they touch us less closely. Let any one here tell some of his sensitive friends, as a piece of news, the fact that the body of Lady Dilke was sent to Germany, to be cremated, and it will be greeted by nine out of ten with "Oh, horrible!" But is this sentiment true? We answer, "No;" and the best way to preserve true sentiment, or poetic feeling, is to do away with all false, degrading, morbid sentiment. It is bred of our early education; as Voltaire says, "Instruction does it all, and if that instruction is false, our sentiments become prejudices,—than which nothing holds a stronger mastery over vulgar minds." "Show these ignorant," says Mr. Soares, "that what they call 'Leaving their beloved ones at rest,' is in reality leaving them to become the most appalling things in creation; that while they are rearing flowers over the tomb, hideous worms are sweltering in the black, putrid jelly beneath, and crawling over the awful skeleton and grinning skull, which is really breathing death into the vitals of the bereaved and tender mourners, in return for their solicitude. Picture to

them the awfully horrible aspect, the revolting form, which their ignorant prejudice has forced the once-loved clay to assume. Tell them more. Tell them, by their own act, they have converted the form once so well beloved into a plague, a pestilence, an active scourge, a messenger of death."

One other benefit from cremation, and I have done—that is, the reform off the face of the earth, of the pride, pomp, and circumstance of the funeral. Public opinion, I venture to assert, is now ripe on the subject; people of all grades of religious thought seem to be agreed as to "the bitter jest, the biting sarcasm," of squandering the often slender shares of the widow and orphan in honouring (?) the dead. Seven millions yearly are spent in "those ghastly and barbarous trappings, vulgar ostentatious mockeries, and mummeries, silk scarves and, brass nails, white napkins and velvet palls, feathers and flunkies, kid gloves and gin for the monstrous mutes, black cloth and satin for the wanton worm." Cremation, I believe, would deal a deadly blow to all this; in the meantime, till cremation comes, happy am I to see that the Spiritualists have led off in this reform. All honour to that noble band, and may they see that reform wide spread before the time comes when, to conclude with the famous sentence of Professor Tyndall—a sentence to which cremation would add a second and a literal meaning, when "you and I, like streaks of morning cloud, have vanished in the infinite azure of the past."

UNION AMONG SPIRITUALISTS.

BY THOMAS CALES FORSTER.

FROM my standpoint of comparative quietude I have watched with interest and with pain, but without individual condemnation, the evidences of inharmony, and in some instances of animosity, that have been exhibited in our ranks—in which, perhaps, I might have been engaged but for my enforced silence. And I find myself revolving the enquiry, in my own mind, as to what sufficient causes of difference, after all, have we as Spiritualists, that should lead to angry disputation or personal hate? The truths upon which we can agree are as eternal as the Immortality toward which they are directing us, and should certainly constitute a moral element, uniting us in an indissoluble fraternity. The ideas in regard to which we differ are of comparatively minor consideration, and are, necessarily, more or less doubtful, both as to their existence in truth and as to their application to present needs. The great questions as to the perpetuity of individual consciousness and eternal progress beyond the grave, with the majestic corollaries of thought as to the application of these two great truths to human conditions, should take precedence of all minor considerations as to the assumed predominance of this or that individual conception. The lesser questions at issue amongst us are, for the most part, comparatively ephemeral in their nature; and those deemed fundamental are by no means enhanced in value by angry discussion. That differences of opinion should exist, is certainly natural; and that each should endeavour, rationally, to maintain the correctness of his views, is equally so. But, in doing this, would it not be better, and far more in consonance with our teachings as Spiritualists, if it could be done without bitterness of expression or detracting personalities? In my own experience, both in the past and the present, some of the noblest, warmest, and truest friends I have ever had, have been among those who differed with me as to the interpretation and application of truths which we had mutually sought. And my reflections thereon are exceedingly gratifying, now that some of them have gone to their guerdon in the sky, and others, like myself, are taking steps on the upper side of the fifty in the same direction. It is argued in behalf of controversy, that, "In the

agitation of thought, is the beginning of wisdom." True; but may we not agitate the realm of thought to the extent of our capacities, without disturbing that individual repose incidental to the affections and to mutual esteem; and without engendering that rancour, either through the press, on the rostrum, or in the conference hall, which should be characteristic of any other school than ours? I do not wish to be understood as having any invidious meaning in my words. As a co-labourer in the great moral vineyard of Spiritual Truth, I simply wish to convey to my brother and sister workers for the cause that we all love, my humble impressions as to the undoubted advantages of harmony in our ranks, and to urge that we should all be more assiduous in its practical exercise. If the opposite course is pursued—if inharmony continues to be cultivated by painful insinuations and personal detraction for opinion's sake, may we not subject ourselves to the same imputation of bigotry brought against the religious leaders of the Past? And may we not thus render ourselves chargeable with that

Insufferable vanity, that fain

Would make our minds the measuring rods of Truth?

To avoid which, as speakers, writers, readers and listeners, would that we might always remember how true it is, that

No two men in creation think alike;

No two men in creation love alike;

No two men in creation are alike,

* * * *

No two men ever saw the world

Alike through outward eyes, or ever heard

Just the same music in the wild birds' hymn

Or the deep moaning of the wakeful sea.

* * * *

Because we differ, we agree. Because

Each hath a separate experience,

Valid and rich, given to no other man.

Thought-coin goes current over the wide world.

For each man, like a Roman Emperor,

Stamps his own effigy on all he does.

Banner of Light.

MILLS ON FIRE SEEN BY A DISTANT CLAIRVOYANT.

JOHN FITZGERALD, a temperance lecturer, lives in Brunswick, Me., and on the day of the Granite Mills fire at Fall River, as the *Brunswick Telegraph* relates the story, was sick abed. Mrs. Fitzgerald had arranged her husband for his morning nap, and left to enter the stable in the rear of the house and attached thereto; almost as soon as she had passed into the building she heard the cry of "Fire!" in tones so startling that she rushed back to the house in the greatest alarm, to hear her husband repeat the cry in tones as loud as the first call—all the more startling to her, as for several days he had spoken not above a whisper; he was evidently greatly excited, catching at the bed clothes and attempting to get out of bed, saying he must have his clothing. Being asked what he meant, he replied, "Wife, there is a fire in a factory in Fall River, Mass., in the upper story, the mule room: I see the sparks flying from the machinery, as sparks fly from a grindstone when men are grinding their tools, and the factory is full of women and children. I see it all." All this time he was endeavouring to get up from his bed, to escape the fire, saying that it was near to him, and he must assist the poor people. "Close that door into the entry or the women and children will be

burned to death; an old sailor could rig a better ladder than that; splice this, splice that; don't jump from the windows (this expression oft repeated), for it is only a chance of death between fire and being crushed upon the pavements; (to the firemen) why do you do this, and why do you do that? see those poor women and little children filling the room, and yet the laws of Massachusetts forbid the employment in factories of children under a certain age." Mrs. Fitzgerald was alone with her husband, and exerted her utmost strength to keep him in bed. All at once he fell back upon the pillow and said, "It is all over; the roof has fallen in, and those poor people are burned." After that he was completely prostrated, and Mrs. Fitzgerald for some time feared that he would not recover from the shock.

It was not until Monday that Mrs. Fitzgerald heard of the fire, and not until Tuesday, 22nd, did she get a paper containing an account of it. This she read to her husband; he several times stopped her, and told her what *was to come* in the newspaper account, as "he had seen it all."—*Banner of Light.*

THE CAVENDISH ROOM MEETINGS.

Last Sunday evening Mrs. Tappan gave the first of a series of trance lectures at the Cavendish Rooms, Mortimer-street, Regent-street, London. There was a good attendance, very nearly all the seats in the hall being occupied. Mr. Webster Glynes presided.

The Chairman said that it was a great satisfaction to see in their midst once more the eloquent and gifted lady who would address them that evening; her discourses were increasing in interest, and would educate the listeners step by step. In her future addresses the higher branches of Spiritualism would receive attention, and he hoped the listeners would take the teachings to heart. Mrs. Tappan would have left England last year had not several gentlemen undertaken considerable pecuniary liability to retain her, so that he hoped that the public would attend in considerable numbers and support the lectures well. It was not proposed to throw open the meetings as was done last year, but to keep them for the teaching of the advanced doctrines of Spiritualism, since there were other places open to the public where the A B C of the subject was taught. He hoped that the lectures would make all of them wiser and better.

Mr. Glynes then read a chapter from the New Testament, and a hymn was sung.

Mrs. Tappan, in the trance state, uttered a prayer, after which she delivered an inspirational discourse, in the course of which she said that there was as much evidence in the world in favour of the truth of Spiritualism as would establish all the other sciences put together, yet unfortunately both the scientific and theological tendencies of the age were against Spiritualism. The compilation of facts had been going on long enough, so it was time to begin the compilation of truths drawn from observation. A series of essays would therefore be given through her lips by Dr. Benjamin Brush, late of Philadelphia, whose studies had been continuous since he entered spirit life a century ago; he would begin his essays next Sunday at the point where *Materia Medica* left off. Spiritualism was making men think, and the more they thought, the greater would be the fruition, for it dealt with individuals in human society, and was thereby gradually raising the whole mass. Spiritualism could never be made into a church. The things of the spirit could be tabulated and studied, just as the phenomena of light had been tabulated and studied, and discoveries would result, for there was no place in God's universe so locked, that by constant endeavour and knocking at the door man could not gain admittance. To give to the giant intellect of to-day its soul, and make it alive, was the object of the dwellers in the spirit world. Dr. Brush next Sunday would speak on "The Physical Basis of Life." Any listeners who desired to ask questions on the subject of the lectures, might write them out and present them to the Chairman on each following Sunday evening, just before the next lecture began, and they would be answered.

Mrs. Tappan then delivered an inspirational poem, and shortly afterwards the service closed.

Poetry.

THEODORE TILTON.

BY GERALD MASSEY.

My friend, I met you when the shadow lay;
Darkly betwixt you and the outer day:
Your life frost-bitten to the core, was dumb
With Winter, as if Spring would never come.
The smile that sprang up in your eyes to give
A Stranger greeting had no heart to live
For you, when it had cheered me on my way.

I saw you like some war-horse who had smelt
Burnt powder, and the joy of onset felt,
Now doomed to plow the furrow, who should chance
To catch the music, see the colors dance,
And hear his fellows neighing for the war,
And he, too, snuffs the battle from afar—
Down comes the lash, in mist the visions melt;

But knew not how your life was cross't and cross't,
As is a letter, till the sense looks lost;
Nor what you held at heart, and still must hold,
That makes the whole wide warmest world a-cold!
But now the heavens brighten overhead,
And though the ways are miry you must tread,
I greet you on the break-up of the frost.

In such a world as this it ne'er avails
To sit and eat the heart, or gnaw the nails;
The live souls have to swim against the tide,
The deadest fish can float with it and ride,
Heroic breath must lift and clear the skies
That we have clouded with our own vain sighs:
Heroic breath must fill your future sails.

It is the well-borne burden that will tone
Our manhood: turn the gristle into bone.
The storms that on the hill-side bow the trees
Help bring the power to bear, and knot their knees,
And (I have seen them kneeling) thus prepare
Them to receive the onsets they must bear:
So 'neath its load the iron of manhood's grown.

Nor murmur of a life by falsehood marred
Or roof-tree by the fires of ruin charred.
Why, what hath Falsehood in the world to do
But to lie to live, then die to prove the true,
And then be buried, while the new life waves
The greenness overgrowing all such graves:
But strike! strike on, strike often, and strike hard!

The world is waking from its phantom dreams,
To make out that which is from that which seems;
And in the light of day shall blush to find
What wraiths of darkness still had power to blind
Its vision; what thin walls of misty gray,
As if of granite, stopped its onward way;
Up, and be busy, as the early beams!

Hope, work, fight on, my friend, and you shall stand
One of the foremost of a noble band;
Stand visibly in the smile of heaven and shed
Light from within you, whereso'er you tread;
Stand on the higher summit to transmit
A new life heart-beat from the Infinite,
To kindle—as it throbs throughout—your land.
Banner of Light.

Correspondence.

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

A PUBLIC BUILDING FOR SPIRITUALISTS.

SIR,—The Offices Committee of the National Association of Spiritualists feel encouraged by the fact that although their circular letter has been out so short a time, promises to the guarantee fund have already been received to the amount of £125 per annum for three years.

At a meeting of the Committee held last evening, the following paragraphs were agreed upon to be added to the circular, together with a list of the contributions offered so far, and to be sent to the members and friends of the Association:—

"The Offices Committee are now actively engaged in obtaining information respecting premises, and are anxious to report to the next meeting of Council on November 9th. It is most desirable that the report should include a definite recommendation to the Council, on which it can take action.

"The Committee therefore urge upon all who are kindly willing to aid the Guarantee Fund, to signify their intention of doing so without delay.

"It is important that the Council should be supported by sufficient promises to justify it in doing something more than merely engaging small and inconvenient offices, as out of such premises no possible profit could be made. If, on the contrary, a hall is taken for the purposes of lectures and soirees, with sufficient accommodation attached for seance rooms, reading rooms, library, &c., &c., several sources of income will immediately arise, diminishing the actual cost, and ultimately, it is hoped, rendering the establishment self-supporting.

"It is therefore probable, that the larger the Guarantee Fund, the smaller will be the amounts required from the contributors, at all events after the first year.

"On behalf of the Offices Committee, at a meeting held in London this day, October 26th, 1874.

"EDWARD T. BENNETT, *Secretary*.

"Betchworth, October 27th."

A ROD SEANCE.

SIR,—Last evening, our spirit friend, "Sam Wright," came as usual. "Guide me, oh thou great Jehovah" having been sung, "Read John, 1st chapter" (the Gospel) was spelled out, then "Sing again." This being done, the following beautiful prayer was given, and the name of God was spelt, as usual, exceedingly slowly, in token of extreme reverence:—

"Almighty and everlasting God, eternal and supreme, who was, is, and is to come—still the same kind, loving Father as Thou wert when Thou madest our first parents, and dost love us the same as Thou didst then, and not only us but all that Thou hast made, and hatest nothing, we come unto Thee and would love Thee, and would work for Thee, but we are weak and sinful, and without Thy aid can do no good. Oh, do Thou give us Thy love that we may be enabled to love Thee, give us Thy strength that we may be enabled to work for Thee. Oh, be ever with us, and may Thy ministering spirits be ever near us to guide and assist us to do that which is pleasing to Thee. May they be always near us, to guide and assist us, when we are tempted to do anything that would displease Thee. May we love Thee and all mankind, and at all times may our only thought be to please Thee. Oh, do Thou assist us in our endeavours. Amen."

He then commenced this homily:—

"There is one subject that very few, if any, on earth, can understand, and yet it is a subject that has been taught to most of you, if not all, from your childhood; it has also been taught in all churches and places of worship, and yet it is a subject that the teachers and preachers themselves do not comprehend, for it is even beyond the comprehension of disembodied spirits, that is—Eternity, eternity! What is the time you have to live on earth in comparison to eternity? Why, a single drop out of the ocean is a greater loss to the ocean than the time you live is to eternity. Then, knowing this, how are you preparing yourselves for eternity? You have but a few short days, months, or years, ere you enter on it. The sacrifice, trouble, or affliction you may undergo, is nothing to compare to what you will have to go through in eternity. So live on earth, and so devote your life to God's service, that when you enter eternity, you may have no reason to regret time misspent. May God help you!"

We had your last two numbers of *The Spiritualist* open on the table, the one for Sept. 25 at "Spirit teachings," and the one for Oct. 2nd at the Misses Eagar, Young, and Keeves' beautiful trance addresses, and we purposed questioning our invisible friend upon them. I therefore said, "Do you know what books we have been reading?" The reply was, "There is one book you should always read and take for your guide." Here the rod touched the Bible. I then read Miss Eagar's address, and wanted to read Miss Young's to our spirit friend, but was stopped by his saying, "Spirits, like mortals, err. The Bible is truth; take it for your guide, and you will never regret. It is God's word, and in it you will find all things necessary to make you very truly happy both now and in eternity." I remarked, "But there are so many creeds drawn from the Bible." He replied, "There always were, and always will be, many different beliefs taught from it; but read and study it yourself; God will assist you and lead you right." We then asked, "What is your opinion of the various creeds?" The reply was, "I am no theologian." Question—"Can you give us particulars of your own spirit life since you left earth?" Answer, "Yes, but it is not necessary, and would do you no good." We remarked, "But for others' good." He answered, "It would not be believed." One of my friends said, "Then please tell us; we will believe it." To which he gave, "No." I remarked, "But people think it wrong thus to communicate with you." Reply—"If so, why do it?" We then said, "But is it wrong?" Reply—"I am not the judge." We remarked, "Then how can we judge?" Reply—"If you think it wrong, do not do so." The lady, holding the rod, then said, "But how does God allow you to speak to us?" He added slowly, "Ask God—also use his name more reverently." We remarked, "But other spirits say it is right." He instantly replied, "But the Bible contains God's words—not spirits." Question—"Which—the Old or New Testament?" Reply—

"Love and keep His commandments,"—adding, "Sing and close." The lady here interposed, and hoped he was not going to leave us thus soon, but without waiting for the singing, he at once closed with the benediction, "May God ever hold you in His keeping—Good night;" thus finishing a truly interesting *seance*, and leaving us ample food for reflection. His discourse on eternity was most impressive, the word "eternity," like the name of the Deity, being spelt very slowly and therefore impressively. I should not have troubled you with this long account, but your excellent periodical had so much to do with the *seance*, that I thought it best to give you the whole. Otherwise, since we have found you cannot afford us weekly space, one of our local papers has kindly placed its columns at our disposal. Can none of our London friends offer their opinions upon this phase of spiritual manifestation?

Barrow-in-Furness, Oct. 5th, 1874. W. R. THORNTON.

SPIRITUALISM IN DARLINGTON.

SIR,—Our last Sunday morning meeting was opened by Mr. York, who gave a reading from *The National Reformer*, on "Jesus Christ our Great Exemplar"—an article written evidently by a utilitarian of the materialistic school, who has not yet arrived at that point of development at which is perceived the utilitarianism of mind or spirit. Each speaker being allowed five minutes, gave free utterance to his or her opinion of the article read, and kept up a very lively interest. This tended to the unfolding of each speaker's power of utterance and expression. Ability in normal public speaking requires more attention at spiritual meetings throughout the country; let us have more Spiritualists developed in this respect: mediums have had almost exclusively our attention up to the present. Able public speaking is a rare gift, or rather qualification, and can only be brought out and perfected by practice, using such power as we have on suitable occasions. We have ceased proselytising in Darlington, and hold our weekly meetings solely for instruction and individual education in truth from all sources.* Mr. Richmond gave a very instructive lecture last Sunday morning on "How to Conduct Public Spiritual Meetings." The method he advocated was to divide the time of meeting into three portions; the first of them to be spent in silence, giving the soul an opportunity to enter into its holy place, into the inner chamber of the mind, to commune with the Infinite, and after being baptised in the inner life and imbued with the Divine influence, some one, he suggested, yielding to the power might speak, and thus commence the second division of the meeting. The third, he said, should consist of brief remarks, by any member who so desired, upon what had been advanced. We find we cannot keep up life and interest in our meetings without change and variety in speakers and subjects.

Darlington.

G. R. HINDE.

SPIRIT, SOUL, AND BODY.

SIR,—The following are extracts from a spirit-message given by my writing mediumship, upon the connexion between body, soul, and spirit:—

"Spirit is the life, the foundation upon which all exists. Soul and body are adjuncts, springing from the germ of spirit-life and both are necessary to form the complete human being.

"The germ—spirit—is the first principle of man-life. Then is added the nervous system, as the first clothing, or embodiment of the spirit-germ, the soul or "nerve system" being, as it were, the keys, or wires of the musical instrument, necessary to produce the harmony, and to form into eternal completeness, the spirit of the music that dwells therein. The outer cover, or body, or to carry out the simile, the case, is for the necessities of the surrounding earth-life.

"In dreams, and trance life of the deepest kind, the spirit only is conscious, the soul and body lying dormant, but still connected by the small cord of light which, when snapped asunder, frees the spirit from its clay body and leaves the latter to moulder in the dust, from whence it came. This is the death of the earth-body. The soul is the spirit-body, and accompanying it, at death, is gradually replaced by the spiritual body which awaits the spirit in its home. . . ."

Question.—"You tell me that the body returns to the dust; the spirit to its Maker, and its spirit home. What becomes of the soul, which you thus speak of as 'replaced by the spiritual body?'"

"The spirit is the germ of life itself, the essence. The soul as the spirit-body, is the receptacle of the embodiment of all

the sensations and feelings of the spirit, as I have explained. The soul, having been purified to the highest degree with the spirit, is then replaced by the spiritual body, which is, as I have told you, the embodiment of all high, holy attributes.

"Thus you may know, that the soul, or centre of all nerve sensation, which sensations on your earth, are all the emotions of the mind, or soul, is really the germ of the spiritual body, but intensely spiritualised. Being sown in dishonour, and raised in glory—sown in corruption, raised incorruptible.

"The connexions between the three—body, soul and spirit—are, as it were, political, moral, and religious. Political, or eternal. Moral, or having reference to the effect of your conduct in relation to those around you. Spirit, being your own essential life, most deeply concerning your own future. In the daily walks of life, all are needful, and equally important to follow up to a high standard. Let not any be neglected. Train to the purest harmony the spirit-life, with the soul and body, then may the influence you exert in daily life be three-fold in good."

F. J. T.

Hastings, Oct. 24th.

MECHANICALISM.

SIR,—You will kindly allow me to correct a mistake. I would not claim to protest on behalf of Miss Martineau alone. The letters on "The Laws of Man's Nature and Development" were published by Miss Martineau and myself in 1851. My object was to explain that there was but one method of scientific enquiry, and that metaphysics was a mistake. Had the facts of Spiritualism been then known, they would have been included as most essential to an investigation of man's nature. I explained that there was one substance and source of all phenomena, and but one true and efficient method of enquiry. Dr. Maudsley has followed me in the same view in his famous opening chapter on *Method*, and Mr. Lewes has pursued the like course in his new work, *Problems of Life and Mind*, though he leaves the part of Hamlet out of the play by ignoring the facts both of mesmerism and Spiritualism. This would be really amusing were it not so sad and pitiable. It is not materialism that is at fault, but the mechanicalism of the age—the cold utilitarianism and the denial of the spiritual nature of mind and instinct by attributing all to inherited experience, and of course ignoring such matters as clairvoyance and the intuitive nature of a mind, whereas even ordinary perception is clairvoyance. That such a man as Mr. Wallace, an ardent Spiritualist, should be of this school is to me quite incomprehensible. But let us hear no more of materialism as opposed to Spiritualism, when it is mechanicalism that is meant, and against which my letters to Miss Martineau are a protest from first to last. Materialism is simply naturism, and, as such, a protest against the idea that we have any knowledge out of nature or beyond, as though there could be bounds to nature and the universe.

I shall be glad to think that I have misunderstood Mr. Markley, when referring to Professor Tyndall and saying that "the savants stifle the poetry of the emotions," whereas philosophical opinions have no more to do with stifling the emotions than with the progress of crime, as all history abundantly shows; the pre-thought of so many great poets in all ages proves the same thing. The Christian religion is a grand drama, no doubt, and furnishes subject matter for poet, painter, architect, dramatist, and musician; the heathen mythology was finely poetical; but truth is ever grander than fiction, when the enlightened poet becomes inspired by knowledge and realities.

It is difficult for one mind to get to the standpoint of another whose thoughts are of a different cast, and to judge rightly of the nature and value of opposing opinions.

HENRY G. ATKINSON.

Boulogne-sur-Mer, Oct. 24th, 1874.

SCIENTIFIC MATERIALISM.

SIR,—I have not time, nor have you space, for a lengthy note in reply to the impassioned criticisms of Mr. Atkinson, your Boulogne correspondent. Had he seen my second article on the same subject, published in the *Peterborough Advertiser*, he would not have dealt me back the "Queen's English" at such a white heat. I have met Mr. Atkinson's writings, I fancy, before, somewhere in print; and while admiring his philosophical style of address, I cannot altogether endorse the cultured secularism, of which he is an eloquent champion. I am too poetic in my temperament and tastes; confess to an idealistic respect for religion; albeit that I am speculative to a fault where truth invites, whether it be in Spiritualism,

* The very best mode of proselytising—proselytising by example, and not by preaching.—ED.

mesmerism, phrenology, or any of the unnamed progressive sciences. Moreover, I admire the good, the beautiful, the humane, and the true, in and outside the pale of Christianity. This may be a "weakness" of temperament, but it affords me pure and broad intellectual satisfaction. By the way, is Mr. Atkinson aware of his fine dramatic powers of writing? His letter, reflecting upon my opinions, contains many of the "burning elements" of tragedy, and recalls, in some measure, the curse of Leah the offended Jewess. Here is a passage that Miss Bateman would give with thrilling effect on the boards of the Lyceum:—"But enough: Mr. Markley's statement is, I say, most slanderous, most unjust, and most untrue," &c. In fact, I should not wonder if your correspondent's able, but rather hot, letter is ultimately dramatised for the stage. But, seriously, if I have injured the Secularists by hurriedly-written statements, I am sorry: and although I am too "timid" to accept their coldly-consecrated, unemotional type of faith, I would not unfairly impute to their brilliant negations the destructive and unloveable "Animalism" of the age.

JOHN T. MARKLEY.

Albert-place, Peterborough, Oct. 26th.

[Scientific materialists and secularists are different orders of people, who do not coalesce; experimental philosophers, like many of the materialists in the Royal Society, do not work with the secularists, and base their opinions upon experimental knowledge rather than upon metaphysical speculation.—Ed.]

MR. JENCKEN informs us that he has heard, by Atlantic telegraph, of Mrs. Jencken's safe arrival in New York, after a very short passage of nine days.

MESSRS. BASTIAN AND TAYLOR, physical mediums, intend to travel up the Rhine before they return to England. They will visit Wiesbaden and Strasburg.

MRS. BULLOCK lectured at Goswell Hall, last Sunday night, on the "Utility of Spiritual Truths." The hall was nearly full. Mr. Haxby occupied the chair. Mr. Barber was on the platform, and said a few words about Spiritualism.

A STRONG effort will be made to make the National Association offices self-supporting, probably by the establishment of a reading-room and other conveniences, for the use of which a charge will be made. Provincial members of the Association who make temporary visits to London should have the right of free admission to the establishment. The opinion has been expressed that if a private hotel for Spiritualists adjoined the central office of the National Association, the hotel would be well supported. At present there is no hotel for Spiritualists in London.

MISS WOOD'S MEDIUMSHIP.—Miss Wood, of Newcastle, who is gradually developing into a strong medium for materialisation manifestations, obtains spirit raps in the light with great certainty. Once we saw her place her hands on a tambourine, and clear raps or ticks came upon the parchment, in a strong light, with a dozen or two witnesses round her, looking on. More mediums for light seances are wanted, dark seances having been too much encouraged, so that powerful seances in the light, like those once given daily by Mrs. Mary Marshall, the younger, are not now obtainable in England, among professional mediums.

MR. MORSE'S VOYAGE.—A few days after Mr. Morse left England, a fortnight ago, one of the fiercest storms experienced for a long time, visited the western coasts of the British Islands. There were several wrecks, and the weather was so bad that even the magnificent Holyhead and Dublin mail packets, noted for their regularity, were detained in harbour for several hours. As the steamship in which Mr. Morse sailed started early enough to get clear of the Channel and of the coast before the storm came on, there is no reason to suppose that she was in any danger in the open sea, though she must have had very bad weather directly after getting fairly into the Atlantic.

SPIRITUALISM IN LIVERPOOL.—Mrs. Butterfield gave two interesting trance addresses on Sunday last to the Liverpool Psychological Society, at the Islington Rooms. The evening meeting was attended by a large and attentive audience; indeed, the general interest in the Sunday meetings is now so largely on the increase, that it will soon become absolutely necessary for the Psychological Society to engage larger premises. Dr. William Hitchman will deliver two addresses next Sunday (November 1st); the subject in the afternoon will be Professor Tyndall's "Materialism," and in the evening Professor Tyndall's "Spiritualism." These two lectures are intended to deal with the latest and best teachings of men of science.

MR. GALES FORSTER, after reaching New York, and furnishing himself with European passports, found himself so improved in health that he did not start for Europe, and when the last mail left, he had not decided whether he would cross the Atlantic or remain in the United States.

MR. CONWAY is writing a complete series of articles on Decorative Art and Architecture in England, for *Harper's Monthly*. He does not agree with Ruskin in the total depravity of English artists and architects, but thinks that even their failings lean to virtue's side.

SPIRITUALISM IN NEWCASTLE.—A circular just issued by the Treasurer to the Newcastle Society for Investigating Spiritual Phenomena, shows that the Society is now out of debt, the expenses of the late legal proceedings having been covered by the subscriptions received from various sources. This society made a donation of £10 to Mr. Morse, just before he left England.

A WRITER in *Common-Sense* says:—"When the flood at Chester was at the highest, and the water was three feet deep about the house, Master Robert Cluett, five years old, fell upon his knees and uttered the following prayer:—"O! Lord, I don't like this; take it away. You said when you put your bow in the skies, you would have no more floods. Now, how is this? Amen."

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THE STEAM-SHIP AND FACTORY SHAFT-COUPLING COMPANY, LIMITED.

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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 4,336. 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 5,250 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. Aguiar 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.

Applications 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. Carpmael 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 *Eva*, which is still running with her shaft secured by the patent coupling. Opinions of the Press, and a list of casualties to steamers from broken shafts may be had at the Offices of the Company.