The Spiritualist
AND JOURNAL OF PSYCHOLOGICAL SCIENCE.


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January 9th, 1874.

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Temporary Office—4, Fitzroy-square, W.
Physical science can give no explanation of the method whereby intelligence is connected with and governs the groups of molecules which form the human body. Theologians can give plenty of explanations all differing from each other, and none of them perhaps based upon fact, or reducible to the test of experiment. Philosophers work hard to accumulate masses of reliable facts, then draw from them a very few theories which cannot be denied, and are always provable to doubters by mathematics or by experiment, so as to be beyond question. Theologians build up airy speculations, which they call theories, out of their own brains, which is easy and idle work; such speculations usually are the way to no new discoveries, but can be proved to be wrong by the discoveries of the past; thus they put Galilee in the Inquisition for proving that the earth moved round the sun, they roasted an Italian astronomer for the same crime, and what the ancient Jews would have done to a man who denied their belief that the earth was a flat plain is an open question. Thus the theories of men of science are few, and of one nature, whilst what the general public call theories are many, and of another nature. The theories of men of science are so firm that they frequently make known what will be the result of new experiments before those experiments are made; idle speculations, on the other hand, shrink from the test of experiment. In the scientific world men who build up speculations, and do little experimental work, have been found to do more harm than good, consequently have not a good standing among their fellows, because if a plausible hypothesis supported by a few facts is mooted, it is difficult to get it out of men's heads afterwards, so is a mental plant of evil growth; for instance, ancient astronomers had a theory which accounted very well for the movements of the heavenly bodies, on the assumption that the earth was fixed and immovable, so experimental science had hard work in later years to pull this idea up by the roots.

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

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

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

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

The Royal Institution session will begin directly after Christmas.

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

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

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

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

NO. XXII.

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

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

This will account for much of the erratic character of the phenomena, as well as for the influence which is exercised over the curious who obtrude themselves perpetually into communion with the spheres, and attract spirits congenial to themselves. Much might fitly be said on this topic, but other matters press.

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

RELIGIOUS TEACHING OF SPIRITUALISM.

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

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

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

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

To say that we teach a motiveless religion is surely the strangest misconception. What! is it nothing that we teach you that each act in this, the seed-time
of your life, will bear its own fruit; that the results of 
conscious and deliberate sin must be remedied in 
sorrow and shame at the cost of painful toil in far 
distant ages; that the erring spirit must gather up the 
tangled thread and unravel the evil of which it was 
long ages ago the perpetrator?

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

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

Is it nothing that we tell you that the ill you have 
caused may be fitted to enter into a dreamy heaven, where his 
name may be lost; that he may live as seems to him 
distaste, but which, now that the magic change has been 
imagined, after a period of torpor, almost of death, but 

Is this no incentive to a life of sanctity and holiness?

Which, say you, is the most potent incentive to a holy 
life of progress: that creed which we have indicated; 
or that which teaches that a man may live as seems to him 
good, may wrong his neighbours, insult his God, and 
debase his own spirit, may break all laws divine and 
human, may be the strongest deterrent from sin; which would keep 
man will sin less in hope of a cheap salvation; that he 
will need fewer coercive regulations, fewer punishments by human law, and that the motive-
spring within him will be found to be not less forcible 
and enduring than that debased system of heavenly 
incidents and hellish deterrents which can stand no 
serious probing, and which, when once rationally ex-

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

PROFESSOR TYNDALL ON SCIENCE AND 
RELIGION.

On Wednesday evening, last week, Professor Tyndall 
delivered the first of a series of six science lectures to the 
people of the Free Trade Hall, Manchester. The subject was 
"Crystalline and Molecular Forces."

Professor Tyndall introduced some beautiful experiments showing the structural 
power of molecular forces. At the conclusion of one of the 
experiments he said:—Perhaps I may have expressed myself 


one class of thinkers regards this as the growth of a single
natural process; they grasp, as it were, this act of life, this
development, as if its evidences were inherent in it and
great organic growth from the beginning. Others, again, say
that it is not possible to pass from the inorganic, as we are
pleased to call it—for, remember it is only human language we
can use—it is not possible, nor can we pass by, without a
consideration, and not for abuse and hard names. (Cheers.) I
consider that it was nothing but an evil spirit— an infernal demon—
which are right and which are wrong, is, I submit, a question for grave
and serious consideration, and not for abuse and hard names. (Cheers.) I
am afraid that many of the fears that are now entertained
upon two opposite sides in relation to this question : which are
its devotees, its believers, and its mediums, we are com­
paratively paid but little attention to
expected to cast out scepticism, for this fear has its root
in scepticism. In the human mind we have the substance
all ideals, and as surely as string responds to string when the proper
note is sounded, so surely, when words of truth and moral
importance are spoken, will all those who are in sincere
empathy with the spiritual forces of the world, and whose
voices are good, and who truly desire to speak the
truth of what I hear, and see, or feel, and know, and in­
form me. It is not always those who are charged with scepticism that are
the real sceptics— (" Hear, hear," and cheers)— and I confess
with regard to the forms that we observe not only in the fossil
world. These forms, it is alleged or considered, also require for
the past eight months I have devoted my attention to critical
prevalence among them are aiding and abetting in all classes
the open manifestation of its vast forces. Its teachings
in fraud, who are designated as rapping, tipping, writing, and entranced
mediums. Her husband, Dr. Hatch, after travelling eight years
in its defence, gives the following testimony against
the evils, believing that much good might result from the
renunciation of marriage, bigamy, accompanied by robbery, theft, rapes, are
all chargeable upon Spiritualism. I most solemnly affirm that
I do not believe that there has been the past few hundred
that are free from the possibility of error in Spiritualism.
A REMARKABLE SEANCE IN LONDON.

Materialised spirit hands—personal identity of the spirits of the departed—large and varied spirit lights.

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

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

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

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

Mr. Monck was then entranced; he placed his hand on Mrs. Gregory's head, and mesmerised her, then made passes over the top of her head and Mr. Harrison's head successively, as if he were collecting something in his hands, which he proceeded to rub upon his own head and neck. It was then evident that a spirit was not materialised to show himself to mortals; when we materialise we put a thin shell over ourselves which looks like clothes. Excuse me for not calling you "Sir," for we are a democracy up here, but I don't mean wrong. I spoke to him as spirits do, by thought-speaking, so it is not easy to get and give names. Did you ever read a work on railway bookstalls called "The Language of the Eye, for that is something like it? I see a woman now with "F" on her brow; I can't see clearly; here's another lady with "C" on her forehead, and another with "E, M." Here's a man here who doesn't like you, and is trying to interfere; I think you injured him; he is very angry—well—perhaps not so very bad, for he has got over it a good deal. I don't think he understands me, he looks so dark. He is pointing to your right hand, to the first two fingers, and he says I may as well count in the thumb. You wrote something or signed something to hurt him.

Mrs. Gregory, perhaps signed his death-warrant.

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

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

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

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

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

Mr. Harrison—Are all the communications true?

Sir John Metcalfe—They are all accurate.

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

Soon afterwards Mr. Monck woke up, but could not open his eyes; the eyebrows were rolled upwards, so as to disclose nothing but the whites. He asked Mr. Harrison to blow into his eyes, and to make upward passes over his face; thus in about three minutes he was restored to his normal state. In answer to questions, he said that next day his eyes would be bloodshot. As a rule, he did not recollect what he said in the trance state; sometimes, after a semi-trance, he remembered a little; trances were not satisfactory.
to him, since he did not know what took place, and he thought that they were not convincing to the observers. He was sent into trances suddenly, beautiful breezes played over him, then he lost recollection; a trance never hurt him, but it was a perfect blank to him, and he did not know how long it lasted. If he was listening to raps at the moment of entrainment, when he woke up he sometimes wondered that they were not still going on, yet the entrancement between might have been of an hour's duration.

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

THE DOCTRINE OF IMMORTALITY AMONG THE ANCIENT EGYPTIANS.

No. II.

Historical Study by C. Constant, Suprana : Member of the Asiatic Society, Paris. Addressed to the British National Association of Spiritualists. Translated from the French by Emily Kislingbury.

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

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

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The reason that the spirit is placed near the region of the heart is (I presume) that the Egyptians, in common with all the ancients, believed the heart or the blood to be the principal seat of the soul (Moses, Deut. xii. 29). The sort of bird-angel which hovers over the body is one of the God-judges, who comes to receive the spirit of the dead, to conduct it to heaven or to Amenti.

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

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

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

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

The defunct appears in the drawings clothed in white, adoring the god or spirits of the right regions of hymms. The sacred birds Bennon and Ghenehwen, Atum, a spirit in the form of a ram, the god Phta, and a number of other emblematic animals and goemi receive his prayers and adorations. The goddesses Naphlyys and Isis almost always figure among these. The defunct offers them libations and incense, that they may allow him to pass, and thus he arrives before Osiris, the supreme judge of Amenti.

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

One papyrus, which gives a picture of the judgment, and one of the most complete which has been discovered, belongs to the mummy of a woman named Tetchonsis. Champollion the younger found other analogous scenes among the painted bas-reliefs in the little temple behind the Ammonophion, on the
THE SPIRITUALIST. Nov. 6, 1874.

Great Disturbance at Gerald Massey's Lecture at Greenwich.

Last Tuesday night Mr. Gerald Massey appeared before the "Greenwich Society for the Diffusion of Useful Knowledge," established in 1837, to lecture on "A Spirit World Revealed to the Natural World from the Darkest Times by Means of Living Manifestations," the subject of which was the Astley-Baker case, and the theatre of which was the Savoy. The theatre of the Institution was crowded, many being unable to obtain seats. There was no chairman. Scarcely any Spiritualists were present, all we could recognise being Messrs. Jackson, H. B. Hildebrand, Joseph Irwin, Newton Crossland, and W. H. Harrison.

Theories of Man's Origin.

In the course of his lecture, Mr. Massey said:—There are two theories of man's origin. One assumes that he was struck off perfect from the mint of creation, stumped with the image of God; the other, that he has been evolved physically from the animal kingdom as a crowning work, and is slowly approximating to that divine likeness which will take eternity to complete. One depicts him as descending from his high original estate on his way to the Devil; the other as ascending from the dust of the earth on his way toward God, in the fulfilment of a glorious destiny. For my part, I hold that the spiritual nature of man is as much a development, a growth of consciousness, as a progressive development of his material form is. I have no fear of the doctrine called Darwinian, and I hold that the current fear of it is a misconception of the true conception. Darwinian only needs a true spiritual stimulus to move him on from the dust of the earth on his way toward God, in the fulfilment of a glorious destiny.

In the course of his lecture, Mr. Massey mentioned that he had been busy for a long time examining into the origin of consciousness, a progressive derivation from its source as his ideas will explain, those of others will not.

RESULTS OF MR. MASSEY'S BIBLIOGRAPHIC RESEARCHES.

In the course of his lecture Mr. Massey mentioned that he had been busy for a long time examining into the origin of consciousness, and, intended to publish the results in a book. As he proceeded to tell some of the results, the audience gradually grew restive, as if uncertain whether to applaud or condemn, and grew restive, as if uncertain whether to applaud or condemn. One depicts him as descending from his high original estate on his way toward God, in the fulfilment of a glorious destiny.
clairvoyant state, so as to hold communion with the spirit world, was the juice of a fig-tree; that this same fig-tree figured in Egyptian and Grecian mythology, and that undoubtedly the tree in the garden of Eden was a fig-tree, and not an apple-tree, as many of the outside public, and who drank of it the perceptions of spirits, thus the original idea of immortality was much the same as that of being eternally drunk. At this point there was much confusion, and strong hissing. Mr. Massey remarked: "What's the use of hissing at facts which you will find recorded as such in Mr. Tylor's books?"

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

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

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

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

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

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

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

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

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

Mr. Baxendale here began to cry out, and the noise recommenced, and the audience was silenced by the voice of the Secretary.

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

Mr. Gullis said—I am not a Spiritualist, but a Christian, and I think that there is nothing to shock modesty.

Mr. Massey—It is not our faith you are shaking, but our rate of human beings in the world—an aggregate of the most diverse and unique individualities ever known. We are drawn, but not bound together by the facts that we testify to in common; we are not enmeshed in a cloud of witnesses. Of one thing only do we speak with one voice, and that is, the reality of our facts. But mark this: it was not Spiritualism that created this bristling mass of individualities, each of which is unique, "one to the set," as it were; there are the diverse outcome of other systems of thought. We are the warts on the stricken, stunted tree—the thorns and thistles of uncultivated fields; the starvelings of materialism, the wanderers in the theological wilderness, and rebels against usurped authority; we clung together the excessences of character, that never could attain their natural growth under the old cramping conditions. But we stand, with all our distinctness, masses like a very cheese-curd fritter around our central truth, touch it whoovere dares.

**WHAT ARE THE CHARACTERISTICS OF SPIRITUALISTS?**

Towards the close of his lecture Mr. Massey said: As a body, the Spiritualists are more of a peculiar race than any other, and they are pursuing the most rare and significant end of the race. The Spiritualists have a unique faith in the personal immortality of the soul, a faith that is shared by but few others, and one that is the basis of the whole system of Spiritualism.

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

The same as man's body is entirely formed of the elements which have composed minerals, vegetables, and animals, his soul or individualised spirit is composed of the spirits that have inhabited them. Both are superior to the spirits of earth, water, plants, etc. But there are also spirits in the universe superior even to the spirit in man.
The spiritual and material atoms are immortal. For everything changes but nothing dies. Death is but a word, the same as life; they materialize themselves to express themselves in a language which they cannot understand. Man has never seen a being born or die; he has seen a spirit appear under the form of a germ, in an embryotic existence; some time after he has seen that spirit dissolve into its component parts, and pass naturally to form parts of his organism, such as a cow eats a cabbage, a cow, a man, etc., successively, and in the same way, of an innumerable series of organisms.

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

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

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

As before said: Besides the spiritual and material atoms, there are other atoms that unite the spirit with its body in the material organs forming the attractive force which unites and holds matter and spirit together, serving as a motor-power of the material organism, which is breathed or inspired into the human being in the moment of his birth, and is even now a form often used in the rites and ceremonies of the Church of Rome.

After the man’s death, the spiritual atoms which formed his soul, which is the vital spirit that makes up his body, and that in a short time became again dust of the earth, go to form other organisms, and are dissolved into their component parts, and thus it goes on forever.

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

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and this slow progression is necessary to the spirit, for it could not give life all at once to the human form; it must learn first because the divine essence that is in us makes progress,—that individuality which it would be impossible for it to keep in reality but one continued and ascending scale of being. It would be impossible to tell where one species, one family, or excepting God, who is perfection itself; so every spirit must be there, even where one kingdom ends and the other begins. They are more developed, and more and more advanced, but which always retain the same qualities.

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

This is true; according to the observations of the most learned and reliable physiologists, we can state as a proved fact, the first step of the ladder of evolution. For perhaps the material bodies change entirely. So that as far as our material nature is concerned we are entirely new persons at the end of every seven years during our earth-life.

Our spirit changes in the same way, only that its changes are always a further development; we always progress, because the divine essence that is in us makes progress,—that is to say, we gain more and more power, as we go on, over the mental and moral faculties, the nature and the purpose of which surpass everything that we have in the animal kingdom.

In a future state the human spirit will form for itself organisations in which the mind, already more advanced and developed, will work more freely a less material body; and in this new being the spirit will be in proportion to matter as seventy-five is to fifty. Man, as he now inhabits this planet, is in a sad intermediate state between the animal and the angel; he aspires to a supreme knowledge and he cannot attain it; he wants to explore the first cause of all that exists and he is obliged to stop half-way, his mind will carry him no further; if he has less intellectual qualities he would not have the pretension to enquire into the origin of things; while on the other hand, those who would be known to him if his mind were more developed, and if his body was less material. As it is, he only knows sufficiently to feel that the things he knows are but an infinitesimal part of the universe.

In future life and bliss.

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

Man, there can be no more perfect state of the spirit, the atoms that compose his mind have been educated for a far more perfect state of being, and our soul is growing a great deal too spiritual to remain much longer in this material body, which is already perfect and complete for the functions to which the spirit aspires.

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

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

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The next form that appeared was so different in every way, except the whiteness of her robe, that every one could see at a glance that there was no resemblance either to the medium inside the cabinet, or to any of their forms which had disappeared. The second spirit form was taller than the first, and her robes were considerably longer; they trailed behind her several feet. She glided across the room with a graceful and buoyant walk that was wonderful. She then bent round the cabinet, touching each on the forehead, pointing their faces, and shaking their hands. I must here state an incident which caused me much pain at the time, and has not quite left me yet, when I think of it. On coming to me the spirit seemed to gaze fully in my face, and waved her hand. This caused a strong sensation to run through my frame. Under this feeling I dropped my neighbour's hand to take hold of the spirit's hand. As I did so it moved and put the glasses on my face with her hands as neatly as I could do it myself.

I then gazed at her lovely face; her countenance beamed with brightness, and I remarked that the glasses enabled me to see her more distinctly, with her black flowing hair, which was long and graceful. After standing for some time, she floated away, and I could see very plainly her loose flowing robe, but her robes were white. During the appearance of this Indian spirit several lively tunes were sung, and she danced and played the tambourine in good style.

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

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

The fourth figure which appeared afforded conclusive evidence of the genuineness of the phenomena, for while this spirit-form—a child of tender years—glided from the cabinet in a playful way, visible to all, Mr. Hull and I were requested, in a playful way, to go and see the spirit controlling Miss Fawcett to go and see the same who spoke through the mediumship of Miss Briggs, at Cockfield.

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British National Association of Spiritualists.

The Countess of Cahirness, Stagenhoe-park, Hertfordshire.

Gladstone, Alexander, The Elms, Pimlic-road, S.W.

Glencairn, Miss, 20, Earlswood-road, Heathfield, Eastbourne.

Gospel, Mrs. J., 10, Parkway, Hove, Sussex.

Gramma, R. A., 13, Newgate-street, E.C.

Gruber, Miss, 28, Eton-place, S.W.

Guthrie, Mrs. E., D., 19, George-street, St. Andrews, N.B.

Hadfield, Mrs., 18, Earl-street, S.W.

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Hart, Mrs. E., 23, Southwell-road, E.

Hartley, Miss, 15, Southwell-road, E.

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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 26th 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 readily 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.

"I have also caused to be examined the specifications of all prior patents, and I am satisfied that the invention appears to affect the validity of the above-mentioned patent, nor indeed anything relating expressly to apparatus for coupling broken propeller shafts."

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 esteem most steamship owners will be willing to have a model tried on board, as a valuable alternative in case of accident to their screw-shaft.

There is no question of the cost of advertising and registration, which will be paid by the Company. Application for shares must be made, accompanied by the deposit of £1 per share to the Secretary or Bankers of the Company.

Prospectuses and Forms of Application 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. Carrington 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 50s. grant 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 CAMPBELL.

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

The successful application of the coupling demonstrating clearly its practical value has been several times shown to the steamers Great Eastern which is still running with her shaft secured by the patent coupling.

Opinions of the Press, and a list of civilians to steamers from broken shafts may be had at the Offices of the Company.