British National Association of Spiritualists

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The Oldest Newspaper Connected with Spiritualism in Great Britain.

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British National Association of Spiritualists, 26, Russell Street, Bloxham, W.C.

Calendar for December, 1878.

Monday, 29th—Chancellor Squiers, 33, Russell-street, London, W.C.

Friday, 5th—General Committee Meeting, H. 4.5 p.m.

Experimental Research Committee, at 4.30 p.m., in the Library, head quarters, 38, Great Russell-street, London, W.C.

Tuesday, 10th—Finance Committee Meeting, at 6 p.m.

Wednesday, 11th—Committee of Correspondence, at 4.30 p.m.

Friday, 13th—Examination Committee, at 6 p.m.

Wednesday, 18th—Committee of Correspondence, at 4.30 p.m.

Museum and Library Committee, at 6 p.m.

Christmas Closing.

The office of the Association will be closed from Monday evening, 25th, and reopened on Monday, 3rd, January, 1879.

BRIGHTON PSYCHOLOGICAL SOCIETY.

OFFICES,—LONDON, 4th-DAY-HAIGHT, BRIGHTON.

The object of the society is to promote the study of Psychology and Spiritualism, and kindred subjects.

Members have the privilege of attending in conjunction with well-informed persons, who are certified to have seen the phenomena of Spiritualism from the library of the Society.

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THE SPIRITUALIST.

Nov. 29, 1878.

Mr. W. J. FLETCHER, 

TENT AND CLAYMORES, 

4, BLOOMSBURY SQUARE, 

LONDON.

Horse—Twelve tail Fez.

Mr. F. OMERIN,

Having made inquiries of several officiating Magi, Illuminati, and other miracle-nials, is prepared to visit patients.

Mr. OMERIN,

5, NORTHUMBERLAND STREET, STRAND, LONDON.

Mr. G. E. WILLIAMS,

At his usual room, 1, Endell Street, Monday, and Saturday evenings from 4 o'clock for receptions of spirits.

Mr. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER.

For terms and dates addresses—John Townsend, 33, Eastcheap, London, 5, care of Mr. A. Allen, 5, Rice in the Convent, Paris.

M. DE HUET, good Medium for Raps.

At home from 4 to 6 o'clock. 173, Rue St. Honoré, Paris, France.

Mrs. WALLIS, Trance Medium, desires engagement to deliver public lectures, or to provide addresses, &c., &c. Terms of engagement by letter in the first instance.

Mr. WOODFORDE, Developing and Realising the Spirit of the Dead.

Also, by the same Authoress, a companion volume, price 5s. 6d.

THE BRITISH NATIONAL ASSOCIATION 

OF SPIRITUALISTS.

This organisation, comprising several hundred members, has public offices, a reading-room and library, with a secretary and a row of rooms provided for sitting and conversing with the spirits. The Association is open to all who believe in the existence of spiritualism and the possibility of spirit communication. The spirit of a deceased person can be communicated by this means, and the association can be of use to all who are interested in spiritual phenomena.

THE HOLDBORN RESTAURANT,

25, GREAT TITUS STREET, BLOOMSBURY, LONDON.

One of the most popular restaurants in London, the Holbourn Restaurant offers a wide variety of dishes in a quiet and orderly atmosphere. The establishment is known for its elegant decoration and high-quality cuisine, attracting both locals and tourists.

THE TRUMP OF LOVE,


A mystical poem that explores the theme of love, expressed through songs, scenes, and verses. The work delves into the depths of human emotion and the complexities of love, weaving together poetic language and musical imagery to create a profound and evocative experience.

OLD TRUTHS IN NEW LIGHT,

The Spiritualist Newspaper Branch, London, W.C.

A quarterly publication that presents a collection of essays, articles, and reviews written by prominent spiritualists and scholars. The journal offers insights into spiritual phenomena, philosophical debates, and inspirational stories, providing an enriching reading experience for its readers.

MEMORIAL HEALER,

MRS. ANNE Loomis, the American Mes- 

For the bereaved from our little ones. 

Mrs. Annie Loomis, the American Mes- 


A well-known healer who visited the English audience, providing spiritual healing and guidance. Her services were in demand, and she was recognized for her expertise and compassion.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

By Dr. W. H. MURRAY,

This book explores the historical context of Christianity and its connection to modern spiritual movements. It delves into the roots of spiritual practices and their evolution, offering a comprehensive understanding of the spiritual landscape of the time.

PARIS.—TO SPIRITUALISTS is offered a 

A well-organized French Home in a convenient part of the city, where activities and events cater specifically to spiritualists. The establishment provides a gathering place for individuals interested in spiritualism, offering a welcoming and active community atmosphere.
SPIRITUALISM AND THE ROYAL SOCIETY.

Mr. William Crookes, deviser of the radiometer and discoverer of thallium, editor of the Quarterly Journal of Science, and one of the certifiers of the reality of the materialised spirit, Katie King, has just been elected to the the Council of the Royal Society, which shows as much toleration on the part of the society towards the advocates of unpopular truths as it exhibited when, under similar spiritual conditions, it elected Mr. C. F. Varley as a member. This action will stand in history as a mild set-off to its previous rejection of the psychic memoir of Mr. Crookes, and to the letters against the psychic phenomena of nature written by its two secretaries. We mean the letter which Professor Stokes, the discoverer of fluorescence, wrote about Spiritualism to the British Association of Edinburgh, and another letter which the other secretary, Professor Huxley, wrote to the Dialectical Society. Nevertheless, the circumstance that the Royal Society once acted towards spiritual phenomena, just as it acted towards the phenomena described to it by subsequent action, be wiped out from the pages of history. Perhaps the Royal Society trusted too much to its extra­}

FRANKLIN in his paper on Lightning Conductors, can never, its president, Mr. Spottiswoode, is so true a

...stance that its president, Mr. Spottiswoode, is so true a...

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...fron...t...table ? Does Professor Huxley feel as un...

...fearful watchword, "Annihilation!" thundering forth from...

...for the sake of its own inherent beauties; hence the glorious...

...a question which has no doubt sometimes been...

...lives of the people everywhere upon viewing the alarming growth of materialism is "Is there a God and...

...the triumphs (?) of modern German science are the...

...the open market to domestic life, and see the effects of...

...Prince Bismarck is the centre of the present development of history, and we anticipate instinctively that...

...Prince Bismarck was supposed to be likewise crowned...

...and other sharp instruments.

...and other sharp instruments.

...I hereby make known that I am not responsible for the...

...and other sharp instruments.

...séances, that is, when he is...

...PRINCE BISMARCK'S OPPOSITION TO MODERN MATERIALISM.

BY CHRISTIAN REIMERS.

It is natural to ask, when we are puzzled with difficult problems, what are the opinions of the foremost leaders of the age? What is Bismarck's opinion about the life hereafter? is a question which has no doubt sometimes been silently put by investigators of spiritual phenomena after they have passed safely through the lowest phases of seemingly absurd, repulsive, and even adulterated manifestations. Prince Bismarck is the centre of the present development of history, and we anticipate instinctively that from his high point of view he has a perception of those "signs," and their meaning in the current of progress. Curiously enough, he gives us an answer like those of the reticent spirits in experimental séances, that is, when he is not asked, as the interesting new book by Dr. Busch, On Bismarck, reveals...

...The general cry of the people everywhere upon viewing the alarming growth of materialism is "Is there a God and immortality?" Who will deny that a positive science-proof answer involves the moral shaping of society? although minds bent with the genius of purity and righteousness seem to be independent of any creed or religious system. Such persons strive for moral perfection for the sake of its own inherent beauties; hence the glorious examples even of blameless atheists or infidels...
in a Supreme Judge from whom there is no appeal, and in a future life. If I were not a Christian, I should not remain at my post for a single hour. If I did not rely on God. 

Almighty should I not put my trust in princes. I have enough to live on, and am sufficiently genteel and distinguished without the Chancellor's office. Why should I go on working indefatigably, incurring trouble and annoyance, unless convinced that God had ordained me to fulfill these duties? If I were not persuaded that this German nation of ours, in the divinely appointed order of things, is destined to be something great and good, I should throw off the diplomatic profession the very moment. Orders and titles to me have no attraction. 

The firmness which I have shown in combating all manner of absurdities for ten years past is solely derived from faith. Take away my faith and you destroy my patriotism. But for my strict and literal belief in the truths of Christianity, but for my acceptance of the miraculous groundwork of religion, you would not have lived to see me the sort of Chancellor I am. Find me a successor as firm a believer as myself, and I will resign at once. But I live in a generation of pagans. 

I have no desire to make proselytes, but am constrained to confess my faith. If there is among us any self-denial and devotion to king and country, it is a remnant of religious belief unconsciously clinging to our people from the days of our sires. For my own part, I prefer a rural life to any other. Rob me of my faith that unites me to God, and I return to Varzin to devote myself industriously to the production of rye and oats. 

Prince Bismarck's personal views about Christianity are still more accurately defined in a trait noticed in these memoirs. When sent for in hot haste to receive the captive Napoleon, at Sedan, sundry devotional books and tracts were found scattered about his sleeping apartment. Among them were the Tügliche Lesungen der Freidergemeinde, for 1870; the Tügliche Erquickung gläubiger Christen, &c. These are peculiar books, edited by and for the Horenhueter, or Moravian congregations; they are conceived in the spirit of the doctrine of continuous inspiration; they assert daily miracles, and the immediate and immediate interference of the Deity in our thoughts and acts. They assert the divine influence of certain texts over certain days of the year, and they carry mystic views so far as to assert that the guiding hand of Providence is found in the verse the eye first lights upon on opening the Bible for counsel. These books the prince habitually reads at nights. 

In keeping with this nightly study is Prince Bismarck's avowal of his "observance" of certain days. He objects to sitting down thirteen to dinner, and he will conclude no treaty on Fridays, convinced that they will not prosper. 

RATIONAL versus MATERIALISM.—The men of science who treat as vain suppositions the beliefs which human beings hold themselves to a higher ideal of existence than the mere earthly and animal one are sad infidels too, with all their scepticism and in spite of their constant demand for positive proofs, such as in the nature of things cannot be arranged on trays or placed under microscopes, when it is not admeasurements of a butterfly's feather or a goose-quill thread that are under discussion, but the correlation of mind and matter, and the complicated inspirations, intentions, desires, and intertwining consciousness of worlds above, below, and beyond the range of material knowledge, which form the soul of humanity. 

These encyclopedists of science tell us that evolution has been built up upon fables, and that man differs, not in kind, but only in degree, from the beasts that perish. The very remote ancestor, or prototype, is the Ascidian, and the monkey is his grandfather. But whence came the Ascidian? Oh, the Ascidian developed from the same vital germ as all other organic life, plants as well as animals of all kinds! And whence the germ? Sir W. Thomson suggests that it was brought on a meteoric stone from some other sphere. Professor Huxley believes that there was a time when the earth itself produced protoplasm, which was quickened by electricity, or other natural and spontaneous combination of elements or forces. Well, well, when science will have told all its fables, bridge all the chasms in the evidence by bold assumptions, and produced a consistent creed, we suspect that, after all, there will be as much demand for religious aspirations and constellations as ever by all the tribes and nations of the earth on whom the doom of death, thraldom, or madness has not been pronounced. History does prove, indeed, that the nations which depart from religious faith and worship quickly perish, or are made howers of wood and debtors to water by those whose faith is living and strength-giving. But it also teaches that as fast as nations perish in their materialism, others, animated by the same immortal hope which has differentiated man from monkeys from the beginning, come in their place, and unfurl the ever old, still ever-new, religious banner. —Glasgow Daily News.

THE TOWER OF TURVIL. 

Mr. H. Cholmondeley-Pennell, some years ago, spent some time in investigating spiritual phenomena; he was also one of the guests at the marriage of Mr. H. D. Jencken and Miss Kate Fox. His poetical works have passed through several editions. The following fine poem is quoted by permission from Mr. Pennell's Modern Babylon (John Camden Hotton, London):—

"High was the Tower of Turvil;

Turvil, that stood by the shore of the shadowless wave;

With the clouds of the West in the folds of its blaz ing banner,—

High was the Tower of Turvil;" 

And Dir Geoffrey was glimmering into the valley of years, 

With the grave-light strong in his eyes, 

And a murmur at dusk thro' the halls of his stately castle 

That whispered 'Death,' 

Very safe was the whispering Tower of Turvil! 

Massive the walls 

As if to withstand the sweep of the deluge; 

But their days, too, were numbered. 

Already the dry rot was in their bones: 

The dark floors had begun to sink t'wards their centres; 

And at night 

When the bat flapped— 

From the turret above dropped and crumbled the mortar, 

With a quiet ominous rattle 

Like gravel upon a coffin. 

"And so Geoffrey glimmered away into the valley of years; 

And Harold hunted in the woods; 

And Alaric played with Effie and Ella in the tower,— 

Pale Ella! whose step was as light as a cobweb: 

And yet there was a Fidel in the family, 

And nobody knew it. 

"Young and lusty was Harold 

As Sir Geoffrey was failing and old; 

Effie and Ella 

The rose and the snowdrop for beauty, 

And Alaric the sunshine of Turvil Tower. 

But after the sunshine came the shadow, 

As surely as night follows morning, 

And after Alaric 

As he r duas 'th the Turvil with his wild bright laugh, 

Went a shadow—and a footstep— 

And the shadow was the shadow of death. 

On thro' the halls went Alaric; 

On thro' the Tennisless Chamber, 

Over the trembling rafters, 

Up, high up, to the Windy Turret where the ancient of ravens 

Had builded his nest in the icy; 

And after Alaric 

The shadow, and the footstep with never an echo. 

"The raven hath eggs!" cried Alaric. 

And fearlessly bent over the parapet. 

Hush—who screamed? for where is Alaric? 

Down, far down, 

A speck on the sharp grey rocks; 

A crimson streak at the foot of the Whispering Tower— 

Horribly dead. 

Dead? the false copying gave way— 

No, still stands the walls and towers; 

Only the ivy is loosened and torn, as if hands 

In despairing had grasped it; 

And here and there 

Fluttered an emerald strand in the sun. 

Alaric was ever a cragsman,— 

Ever his foot was at home on the dizzying turret,— 

His eye was an eagle's! 

Alaric would never have failed? 

From the battlement girded a shadow,— 

And a footstep— 

Surely there was a Fidel in the family, 

Theo' nobody knew it. 

"Heaven! how Sir Geoffrey raved,— 

The joy of his heart was Alaric; 

But man cannot mourn without end, 

Grief's tide turns again to its source.
And a glittering serpent of gold—was the girdle of Ella the beautiful.

Verily there was a fiend in the family, and they would not know it?

Nov. 29, 1878.

The shriek of the night-raven over its hawk-stricken young?

And the song of the wood-bird is mute when the night-raven

As the snow-covered Northland drinks back to its bosom

From the turret above shook and crumbled the mortar,

And a glittering serpent of gold—was the girdle of Ella the beautiful.

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THE SPIRITUALIST.

Nov. 29, 1878.

by J. T. MAkCReY, AUTHOR OF "STAY THOUGHTS ON MANY THEMES."

As I have dispassionately dealt with modern materialism in its intellectual aspects, the ice has been broken for a brief analysis of the same conditions of mind as shown in its greater developments.

By the lamentation of saints, and the ready confession of sinners, we have proof that the age is essentially unspiritual. Never, perhaps, since the days of Henry VIII., or Charles II., has English society been so free, flexible, and "fast" as at present. The half suppression of Arcadian simplicity of manners, and the almost universal contempt for the preternatural elements of religion, make most people defiantly materialistic. Education may induce refinement in the better sections of society; but this attractiveness of character is not even popular in the centres whence it originated. Hence the inimitable tastes of the working population merely reflect questionable models. Through this vulgar selfishness civilization has become an empty boast. With an almost Shakespearean interpretation of character, Bishop Frazer tells the nation certain truths, more pertinent than palatable.

With an acute sense of the dangers which beset kingdoms, the nation certain truths, more pertinent than palatable. With an almost Shakespearean interpretation of character, Bishop Frazer tells the state, indeed! Why, if the theatres were sanctified they might damn commonplace thinkers, before they became so sainted. The sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; the sight is undoubtedly pleasing; 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the sight is undoubtedly please. ...
What we must plead for is spirituality of individual disposition. Young men may develop and work off their half wild spirit de corps without a repulsive use of cackling shang. They may be nurtured in the mirth and mystery of wit without making lovely girls retreat or fray the temper of the conscious spirit of action, but of the unconscious cause of the action; and how such a man can make such a blunder I cannot conceive. The "charm" and "bridge" are all invention and fancy, and when the fundamental reason for all things in nature transains human thought, why make a special difficulty about thought itself? Surely the development of a flower, or the growth of a blade of grass, or the colouring of the bird or butterfly, is all mystery, and as much as the budding and blossoming of thoughts in the brain. If the brain is but an instrument of another substance of a spiritual being or Ego behind, the mystery is the same of sensation coming of what is not sensation, as pointed out by Sir W. Hamilton. Then, again, if the facts of Spiritualism do not prove the existence of a soul as the Ego, nothing else does. No doubt the substance changes whilst the sense of identity remains—another mystery—but what I have long since explained as a common rule and general law of all animal and vegetable nature, and an explanation is in the general law and uniform relations; the transfer of qualities in all things is the same of the individuality of character. A gentleman is not a fool. We cannot expect gentleness in women without true manliness in men. In those periods of history when society is honest with itself —

"A lover may bestride the gosamer
That flies in the wanton summer air,
And yet not fall."

This is certainly not such an era of innocence, truthfulness, and happiness. The tastes and language of our once exemplary aristocracy seem to lack the olden glamour of imperial character. Venus has chosen the speech of the uncouth shepherds, and is gossiping of scandals outside the temple gates. In other words, beauty has lost dignity. Comedies only follow, naturally, that impartial spirit is fast becoming a fine art. The fond pets of home-life have flung off the veil and meet the leering gaze of the miscellaneous multitude through the windows of the city shops. The Divorce Court records frequently prove that the above is only the best side of the picture.

Among the industrial classes also, to a serious extent, we may detect this profound undercurrent of materialism in its less intellectual and less comely forms. Much of the talk in the factory and the workshop is severely anti-religious. The mechanics, in thousands of instances, curse the church for the sake of the Sabbath. Indifference is now showing its rapid increase in all quarters. With such an abundance of raw material, modern "secularism" ought to have a good harvest. Strange to say this numerical boast of the Atheists can never be made in terms of widespread spirituality, and a national religious fervour among churches and families. This fact does not prove that materialistic indifference is necessarily immoral. It at least shows that the spread of Atheism may be favoured exceedingly by the pro-dispositions of society in its more irreligious, and radical methods of thought and manners. Venus has chosen the speech of the uncouth shepherds, and is gossiping of scandals outside the temple gates. In other words, beauty has lost dignity. Comedies only follow, naturally, that impartial spirit is fast becoming a fine art. The fond pets of home-life have flung off the veil and meet the leering gaze of the miscellaneous multitude through the windows of the city shops. The Divorce Court records frequently prove that the above is only the best side of the picture.

A REMARKABLE DREAM.—A dream somewhat remarkable in its details was last night related by a well-known commission agent, carrying on an extensive business in Dundee, on reading in the Evening Telegraph of yesterday of the rather sudden deaths of three of his most intimate acquaintances. On Sunday evening, on retiring to bed, he fell into a troubled and unrefreshing sleep. He dreamed that he was resting on the bank of a stream, and notwithstanding the severity of the weather, engaged for the time in the perusal of an evening paper. A woman, however, who happened to be passing along, called his attention to a dark object which lay floating under the ice where he was sitting. He examined it narrowly; it was the body of a human being. A stone was thrown in, and the agitation of the water uncorked the body to turn round, when it was discovered to be that of a man. He now made every endeavour to bring it ashore, and in a short time, with the assistance of a passer-by, was enabled to make the bank. He looked at the face, much distorted by having lain for a lengthened time in the stream; it was the countenance of one of his acquaintances. In consternation he raised it up, when the face immediately underwent other change, and at the same time took on the resemblance to another friend; the lips moved for a moment as if in speech, but immediately afterwards relapsed into the rigidity of convulsing ropes. On awakening, the dreamer was very much disturbed, and in the evening, when he read of the sudden deaths of three of his acquaintances—two in Dundee and one in Lochee—in the space of twenty-four hours, he was greatly shocked, and considered that his dream was more than fully realised. —Dundee Evening Telegraph, Nov. 19th.
SPIRITUALISM.

Nov. 29, 1878.

THE SPIRITUALIST.

THE DIVINING ROD.

BY M. F. CLAVAILIÈRE (LION PAYFER), CONSUL-GENERAL OF FRANCE AT TRIESTE.

Formerly the use of the divining rod was looked upon merely as a particular kind of sorcery. At present the supernatural is no more, or rather is seen to be but the action of natural laws not yet understood. What the laws are which govern this peculiar class of phenomena, or what are the conditions under which they work, I do not know, but until science has found out the cause of the action of the divining rod, it may be as well to multiply as much as possible the number of examples which testify to the fact of its taking place. Through my influence the phenomenon of the divining rod has been exhibited, so I wish to add my testimony to that of other experimenters who have obtained like results.

I was visiting a friend, who one day told us that he knew of a peasant who was able to find hidden wells by the aid of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; two other persons were with me at the time, and we all exclaimed against the current superstitions of the divining rod; 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I am to gratefully acknowledge the numerous communications I have been favoured with by observers of the facts of somnambulism. The term used, to walk (sleep-walking), is applied, widely, to a psychical state, the most obvious and frequently observed phenomenon of which has been the act of walking during sleep (as distinguished from sleeping while walking). Sleep conditions are inconsistent; discrimination between them and those of Wakefulness, indicating a continuous gradation from one to the other, an absolutely wide awake condition being probably as rare as that of complete consciousness in (assumed) dreamless sleep (inferred from absence of recollection of them). The continued activity of the entire sub-conscious nervous system maintains reflex control of the organic vital functions.

From the profusion of normal sleep, the first stage in the pseudo awakening is supposed to be the dreaming state, in which automatic cerebration presents consciousness, but involuntary and uncontrollable sensorial activity. Knowledge of the exact conditions and circumstances of this state must be limited by its more or less imperfect subsequent remembrance; but it would appear to be an irresponsible and unquestioned imagination, influenced by external impressions, but unperceived by the subject when awake, with which irresistible and unquestioned imagination, influenced by external impressions, but unconscious of outward impressions, influence the subject when awake. It is important to recognise the varying receptivity, during passive sleep, of the senses to external impressions, which, while wholly unperceived as such in the dream, may yet influence the subject when awake. It is apparent that the subject when awake, and when acting alone, on account of impressional intensity, is capable of directing mental phenomena which may be found to include in a latent condition of the waking mind, meemism, trance inspiration, &c. The states of artificial or induced somnambulism, hypnotism, biology, and meemism, resemble those of natural somnambulism, except as being effected usually without the intervention of sleep, by suggestion of an almost superhuman strength, well known in somnambulic cases, by a perfect remembrance while in the somnambulic state, by expectation, by acquired discriminating receptivity, and by their relation to the dominant idea of the dream, that must be carefully considered in explaining the phenomena of somnambulism. Thus the slightest external impression, if related to a course of thought, will influence and direct the cerebral changes, while the sensorium shall be utterly unaffected by the strongest accompanying impressions which in the waking state would be overpoweringly distracting. Of these phenomena, then, it appears that the two principal conditions are the two negative ones, of suspension of volition and muscular activity not purely reflex. Somnambulism has, in common with them, only the absence of voluntary control over cerebral changes, and in this particular only is differentiated from the normal waking state. In unfolding the stages of this "sleep-walking," the consciousness assumes successively a qualified receptivity to sensorial impressions, and then such control over the nervous-muscular apparatus as can effect the actual execution of anything it may suggest, owing to the absence of voluntary train of thought, will influence and direct the cerebral changes, while the sensorium shall be utterly unaffected by the strongest accompanying impressions which in the waking state would be overpoweringly distracting. Of these phenomena, then, it appears that the only principal conditions are the two negative ones, of suspension of volition and muscular activity not purely reflex. Somnambulism has, in common with them, only the absence of voluntary control over cerebral changes, and in this particular only is differentiated from the normal waking state. In unfolding the stages of this "sleep-walking," the consciousness assumes successively a qualified receptivity to sensorial impressions, and then such control over the nervous-muscular apparatus as can effect the actual execution of anything it may suggest, owing to the absence of voluntary train of thought, will influence and direct the cerebral changes, while the sensorium shall be utterly unaffected by the strongest accompanying impressions which in the waking state would be overpoweringly distracting.

In the opinion of the writer) of a less absolute suspension of the Will than appears to be the characteristic of true somnambulism. The waking memory of the somnambulistic state varies in different cases from a partial recollection to complete forgetfulness; but this, which is the more common, is frequently accompanied, especially in chronic or periodic cases, by a perfect remembrance while in the somnambulistic state of the occurrences of previous occasions; while a somnambulist frequently, but not invariably, fails to recognize things perfectly familiar in the waking state. Sleep somnambulism, if such a word is grammatical. The so-called somnambulism is, I conceive, a misnomer; the concept of natural somnambulism being that known to be accompanied by a diminished cerebral blood supply, which may be a necessary cause, it is probable that with those exceptional psychical states occurs an altered local distribution of the circulation. In discussing the explanation of the phenomena of somnambulism, it is impossible to avoid the consideration of theWill and those of the subconscious mind, whose resources are far from being exhausted, and which deserve to be followed till a really inexplicable residuum is arrived at, must not be ignored the widely different interpretation of a transcendental school, whose opinions, if not yet very distinctly or consistently formulated, deserve respectful consideration. In this sense I have been honoured by a distinguished physician with the following communication:

"Somenambulism is, I conceive, a misnomer; the condition is one of spirit life, and might be called Pneumatambulism, if such a word is grammatical. The so-called somnambulism is preternaturally wide awake, and sees by the soul or spirit directly without the instrumentality of the eye. It is marvellous that while nearly all medical men admit the phenomena of somnambulism they deny that that of clairvoyance, the two conditions being identically the same."

The identity here asserted, of the phenomena of Somnambulism with those of Clairvoyance, is admitted, with only certain reservations as to the real nature of the latter; but this issue, to which it is probable the discussion will be chiefly confined, and upon which opinions differ, may more appropriately than in a non-controversial paper be considered at a later stage of the debate.

Nov. 29, 1878.
Incidents at a series of three sittings with Dr. Slade, at the house of Mr. Parrant, at the time residing in Boston, Mass. Mr. Parrant being the only one present at each sitting, his friend, Mr. Colville, was always present on one occasion when he, in the clairvoyant state, described Schomberg House, now a part of the early Mr. Slade's hands played a beautiful tune; all saw the bellows drawn out of the chair, table, and sitter were lifted about three feet from the floor. The chair, table, and sitter were lifted about three feet from the floor.

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Nov. 29, 1878. THE SPIRITUALIST.

Poetry.

MODEST WORTH.

Do big sunflower may rise above
Do modest 'tater vino above
As do snow lies at de doah,
Do 'tater has de soil.

The Banner of Light.

Correspondence.

Great fraud is offered to correspondents, who sometimes express approval or disapproval of mediumistic communications, by means of a counterfeit signature in the subscription form. The postmark of the medium, if not judged by the ordinary canons of propriety, cannot in any case be kept by the order of. Progress is given to errors which are not simply mistakes.

PUBLIC SEANCES WITH MR. WILLIAMS.

Sir,—I perceive that in commenting upon a very interesting paper read to the Mansion, on Monday last, Mr. S. T. S., and myself, we have been erroneously reported; and its correction is, I conceive, necessary.

On the 25th of June, 1873, a séance was held at my house in the month of June, 1873, and at which séance Mr. C. Williams was present in his professional capacity. The hands or the feet of Mr. Williams, while, I may add, the half door in a condition to be visible, absorb and reflect light, as do ordinary mortal vision. All agree that these forms and objects are made palpable, and feeling like any soft, fine hair, with drapery so lighted from the invisible soul within. I have taken hold of the drapery of spirit as they came close to me, through the substance of the table; and even when most clairvoyant and clairaudient, I knew not a doubt was left on my mind of the beautiful, mobile face, the falling tresses perfectly palatable, and feeling like any soft, fine hair, with drapery so gossamer-like, and so curiously interwoven with threads and figures in gold and silver, and within a claspet of roses, so transparent and ethereal that not a doubt was left on my mind of the beautiful, mobile face, the falling hair, the exquisite drapery, and the lovely flowers being all absolute. The falling hair was, all alike, wrought by spirit power; all of them together making, for the time, a condition to be visible, absorb and reflect light, as do ordinary mortal vision.

To one imagines forms, as they exist in the spiritual world, to be visible, the life of mind, or of language, apparent in the discussion of it. I suppose no few who have seen materialisations under favourable conditions can be the hands which often, at my request, drew it backwards and forwards across my face and shoulders. And why should the hands be manifestly substantial, and the drapery at work in these manifestations, and the drapery be always of a quite different nature and origin? Whether flowers, hair, or clothing laws, have ever been so materialised to be held in the hands or the feet of Mr. Williams, while, I may add, the half door in a condition to be visible, absorb and reflect light, as do ordinary mortal vision. All agree that these forms and objects are made palpable, and feeling like any soft, fine hair, with drapery so lighted from the invisible soul within. I have taken hold of the drapery

THE VISIBLE AND THE INVISIBLE.

Sir,—The question as to the essential invisibility of spiritual objects is one of great interest; and there is, as it seems to me, some confusion of mind, or of language, apparent in the discussion of it. I suppose no one imagines forms, as they exist in the spiritual world, to be visible, to ordinary mortal vision. All agree that these forms and objects are made palpable, and feeling like any soft, fine hair, with drapery so lighted from the invisible soul within. I have taken hold of the drapery

The pages of The Spiritualist have recently contained several communications, in consequence of this subject to printed matters, being announced by committees on their sole authority. I will quote only one of these, namely in the last number, p. 247, where you say, "They sometimes issue printed documents to the public, which are legally binding on the whole organisation, but of which their superior officers know little or nothing." I think it is due to the names of Councils who are unable to attend its sitting, to the members of the British National Association of Spiritualists generally, and to Spiritualists at large, that you should give the nature of these offending documents. So far as I am aware, the only foundation for your accusation is the printing by the special committee appointed by the Council to assist Miss Kislingbury in the preparation of the late movements of the "British National Association of Spiritualists," it being understood that the names of committees published in that periodical, at the foot of which document my name stands, in consequence of my being a member of that committee.

I hope you will find space for these few lines in your next issue, and consider my request for their insertion a not unreasonable one.

ZOLA ANDREW.

The unpublished minutes of committees.

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I hope you will find space for these few lines in your next issue, and consider my request for their insertion a not unreasonable one.

EDWARD T. BENSEN.

REPUTATION AND MEDIUMISM.

Sir,—The time or state in the history of modern Spiritualism has now arrived for the attainment of some knowledge of the law which is operative in the phenomena which are produced through certain persons who are called mediums.

As yet it is a question with many who have scientifically investigated and experimented with the phenomena, whether spiritual or disembodied beings have anything at all to do with the matter, preferring rather to think that it is the exhibition of a force or power inherent in the human organism, and which is always there, and which, therefore, in no wise supports the claim put forth by simple-minded Spiritualists, viz., that they are produced by spiritual or disembodied forces; as it follows that the very kingdom of things which are intended to prove the continuance of Life in other than human or embodied form, are insufficient as an excuse to demonstrate the truth of life after death.

But the scientists who adopt the negative theory go far beyond their province in making such assertions; it is theirs only at the present stage of the movement to investigate (if they will) and record the
The money element in Spiritualism is pernicious, and any who enter into its ranks with no higher motive than to make a living out of it will find their hopes frustrated, and for the greatest powers and intelligences who are working behind the scenes, who give so freely without money and price, have a different and higher object in view, and will not allow their work to be prostituted. Indeed, there are many others who speculate upon monetary success are reeling without their host. The primary element in mediumship must be the recognition by its possessors of the fact that intangible and supernatural forces must be correlated with the future for present gratification, and more—that it is intended to demonstrate the immortality of the soul, and the continuous and unbroken existence of the spiritual in contact with the human body.

The value of mediumship is twofold, for it is operative in two worlds simultaneously, and the benefits are applicable to spirits and mortals. When this fact is recognised, mediums will no longer be neglected and allowed to struggle with poverty and adversity, and by the necessities of their position be so frequently obliged to expose themselves to hostile and repulsive influences and conditions, but they will be cheerfully permitted in such circumstances as will be best suited for the development of their special powers.

Who has yet realised the fact that much of the questionable morality of mediums is due more to the influences which they absorb by coming in contact with promiscuous assemblies, the virus from which poisons their system, than to their own perversity? And yet this is at once apparent to an attentive and sympathetic spirit, which ignores goods and bads and detects immediately the variation which is caused by the introduction of new elements into a peculiarly ordered circle.

Public trance mediumship is the highest and best form we have at present, where a whole assembly is (unconsciously to themselves) removed to the other world and converses and makes arrangements with spirits and the dead in propitio personalis. I have witnessed this already, where three of us met together in a private séance; and what was done was for three will be done (when conditions are developed) for three thousand and three thousand assembled at one time and one place, and then a spiritual world may be convinced that mediumship is not jugglery and imposture.

This crowning result can only be obtained by patient and self-sacrifice on the part of mediums, and especially of wise and sympathetic advocates who will take care of their mediums by administering to their means and necessities, and supposing that mediums will oblige them to afford conditions for the training and development of pure spirituality and expanded power of mind and adaptation to such a great grand civilization.

WILLIAM OSLER.
Higher Broughton, Manchester, November 6th, 1878.

SPIRIT DRAPERY.
Sir,—Your leader in the newspaper of 10th Nov. is a clear and able statement of the present mode and character of mediumship. I will keep away from our Association if we interfere with their freedom and repudiate their methods. I have never seen or heard of Miss F. J. Thobold, who has been ill for some months, writes to us from 20, Grand Parlor, St. Leonard's—Mr. Omerin has charmed me to death by his charm and beauty of thought and action, in spite of his rude and coarse manners, and the gensuemn of the phenomena withdraw from further investigation, and left it as a matter that requires too much time and attention, or is not worth while altogether. It is a new question whether public and promiscuous mediumship has any value for the scientific and philosophical investigation of the phenomena, which has only been thus disregarded by the public on the part of the mediums; they throw it away without whatever on the modus operandi of the production of the manifestations, and the sole value of all the experiments is to convince the experimenters, and the facts carefully recorded will draw all who can be benefited, and as for the rest they can wait and must bite their time.

The first law is that of attraction, for like draws to like, and the mediums are for the most part a very miserable crew, and should be sent to the poorhouse, or destroyed, which is a matter that requires too much time and attention, or is not worth while altogether. It is a new question whether public and promiscuous mediumship has any value for the scientific and philosophical investigation of the phenomena, which has only been thus disregarded by the public on the part of the mediums; they throw it away without whatever on the modus operandi of the production of the manifestations, and the sole value of all the experiments is to convince the experimenters, and the facts carefully recorded will draw all who can be benefited, and as for the rest they can wait and must bite their time.
Mr. MORELL THOSBALS has from the first generously given his professional time and skill as an accountant, to management of the bookkeeping system of the National Association of Spiritualists, and has favoured us with the appended statement of income and expenditure.

The table shows the steady growth of the Association, and indicates the prosperity it is likely to enjoy in a few years to come. The income for 1875 is made up only on Nov. 30th, but in the December of each year considerable payments are always made, so the regular income for 1878 will be much more than that of 1877. Mr. Thosbald says, "The accounts kept by Miss Kislingbury have always balanced to a penny."

Nov. 29, 1878.

THE ASSOCIATION OF SPIRITUALISTS.

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NOTE.—The price of the present number of THE SPIRITUALIST is 1s. 6d.

STATEMENT OF ACCOUNTS OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

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The table shows the steady growth of the Association, and indicates the prosperity it is likely to enjoy in a few years to come. The income for 1875 is made up only on Nov. 30th, but in the December of each year considerable payments are always made, so the regular income for 1878 will be much more than that of 1877. Mr. Thosbald says, "The accounts kept by Miss Kislingbury have always balanced to a penny."

Nov. 29, 1878.

THE ASSOCIATION OF SPIRITUALISTS.

PAYMENTS RECEIVED FOR PRINTING.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Ads.</td>
<td>£92 10s 6d</td>
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<tr>
<td>Secretarial</td>
<td>£6 16s 3d</td>
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<td>Subscriptions</td>
<td>£2 11s 6d</td>
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NOTE.—The price of the present number of THE SPIRITUALIST is 1s. 6d.

At a special Council meeting last Tuesday it was proposed by Mr. Staniston-Moses, seconded, and carried unanimously—

1. That the offices of the Association be open on and after Jan. 1, 1879, from 3 p.m. to 10 p.m.
2. That the secretary be requested to attend at those hours at a salary of £50 per annum and rooms.
3. That a special letter, giving notice to the subscribers of renewal of their subscriptions, be sent, urging the absolute necessity of obtaining increased funds if the present status and work of the Association is to be maintained.
4. That a form of appeal, similar to the draft appended, be authorised for circulation among members.

The Dangers of Hurry.—A recent painful case illustrates the danger of hurrying to catch a train. The peril is very considerable, and it besets men in these busy times. It is not perhaps a matter of social concern, but it is one in which every member of the community has a personal interest. The high pressure and speed with which we live, and the impetuous haste of business in these days of extreme utilitarianism, do not allow any exemption from the common rule. Never in the history of intellectual and commercial progress has the need of order more urgent. It is not the amount of work accomplished that exhausts the strength and leads to a breakdown; it is the effort made, and the hurry of making it, that overtax the energy of control and the strength of action. Perhaps one of the most prolific causes of collapse in recent times has been the lack of training. This is not sufficiently recognised. In the old days of "apprenticeship," and slowly built-up qualifications for work, youths were specially trained for their business in life, and the difficulties of the career came upon them gradually. Now one-half of the labourers in any department of industry have entered it in some sudden way, and in the end, by exhaustion, if not prematurely by accident, it may be prevented by the slight raising of individual subscriptions, or, better still, by the bringing in of new members more rapidly than at present. The Association only wants seventy or one hundred new members to work comfortably on its present system. Another great help would be, the enrolment of those Spiritualists in the provinces who like the Association, but say they have not entered their names as members because their places of residence would deprive them of several of the advantages of membership. But they derive several indirect advantages, in the reading of the scientific and other memoirs of the Society, in the prestige given to the whole movement by the success of the Association in scientific research, and in the check which the existence of an influential public organisation in London has to newspaper and other abuse of Spiritualism. Besides, if they join only for what they can get out of it, books from the lending library can be sent to and from by post, or, even, after due encouragement, a travelling library established.

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A SEANCE WITH MRS. HAYDEN.

BY CAPTAIN JOHN JAMES.

In Mrs. Fitz-Gerald's very interesting narrative of experiences in spiritual phenomena, reproduced in The Spiritualist of November 22nd, some mention is made of Mrs. Hayden, a medium who appeared in London more than thirty years ago. The following account of a séance held with Mrs. Hayden is extracted from the life of Charles Young, the celebrated tragedian, written by his son the Rev. Julian Young, and probably the details of this séance may prove interesting to those of your readers who have not seen the book:

The Rev. Julian Young was evidently not a Spiritualist; but he could not help acknowledging that Mrs. Hayden possessed very extraordinary powers, not to be explained away by any suspicion of trickery on her part, or delusion on his.

1853, April 19th.—I went up to London this day for the purpose of consulting my lawyers on a subject of some importance to myself, and having heard much of a Mrs. Hayden, an American lady, as a spiritual medium, I resolved, as I was in town, to discover her whereabouts, and judge of her gifts for myself. Accidentally meeting an old friend, Mr. II., I asked him if he could give me her address. He told me it was 22, Queen Anne-street, Cavendish-square. As he had never been in her company, and had a great wish to see her, and yet was unwilling to pay his guinea for the treat, I offered to frank him, if he would go with me. He did so gladly. Spirit-rapping has been so common since 1850, that I should irritate my reader's patience by describing the conventional mode of communicating between the living and the dead. Since the above date I have seen very much of spirit-rapping; and though my organs of wonder are largely developed, and I have a weakness for the mystic and supernatural, yet I cannot say that I have ever witnessed any spiritual phenomena which were not explicable on natural grounds, except in the instance I am about to give, in which collusion appeared to be out of the question, the friend who accompanied me never having seen Mrs. Hayden, and she knowing neither his name nor mine. The following dialogue took place between Mrs. H. and myself:

Mrs. H.—"Have you, sir, any wish to communicate with the spirit of any departed friend?"

J. C. Y.—"Yes."

Mrs. H.—"Be pleased then to ask your questions in the manner prescribed by the formula, and I dare say you will get satisfactory replies."

J. C. Y. (addressing himself to one invisible, yet supposed to be present).—Tell me the name of the person with whom I wish to communicate." The letters written down according to the dictation of the taps, when put together spelt "George William Young."

J. C. Y.—"On whom are my thoughts now fixed?"

A.—"Frederick William Young."

J. C. Y.—"What is he suffering from?"

A.—"Tic Douloureux."

J. C. Y.—"Can you prescribe anything for him?"

A.—"Powerful mesmerism."

J. C. Y.—"Who should be the administrator?"

A.—"Some one who has strong sympathy with the patient."

J. C. Y.—"Should I succeed?"

A.—"Yes."

J. C. Y.—"Who is it?" (thinking of a Miss Young, a distant cousin.)

A.—"Christiana Lane."

J. C. Y.—"Can you tell me where I sleep to-night?"

A.—"James B's, Esq., 9, Clarges-street."

J. C. Y.—"Where do I sleep to-morrow?"

A.—"Covent Garden, Upper Grosvenor-street."

I was so astounded by the correctness of the answers I received to my inquiries, that I told the gentleman who was with me that I wanted particularly to ask a question, to the nature of which I did not wish him to be privy, and that I should be obliged to him if he would go into the adjoining room for a few minutes. On his doing so I resumed my dialogue with Mrs. Hayden.

J. C. Y.—"I have induced my friend to withdraw, because I did not wish him to know the question I want to put; but I am equally anxious that you should not know it either, and yet, if I understand rightly, no answer can be transmitted to me except through you. What is to be done under these circumstances?"

Mrs. H.—"Ask your question in such form that the answer returned shall represent by one word the salient idea in your mind."

J. C. Y.—"I will. Try what I will be threatened with take place?"

A.—"No."

J. C. Y.—"That is unsatisfactory; it is easy to say 'yes' or 'no,' but the value of the affirmation or negation will depend on the conviction I have that you know what I am thinking of. Give me one word which shall show that you have the clue to my thoughts."

A.—"Will."

Now, a will by which I had benefitted was threatened to be disputed. I wished to know whether the threat would be carried out. The answer I received was:

I could easily enlarge on the topic, for I have had a good deal of experience in spirit-rapping, but I think and hope that the public are weary of so unprofitable a subject. In mentioning my visit to Mrs. Hayden, I should be sorry to have it supposed that I attribute her singularly accurate replies to my questions to any supernatural agency. Though I cannot unravel the mystery, I am persuaded it is explicable. All I plead guilty to is my inability to account for an American lady—a total stranger, who knew neither my person nor my name—being not only familiar with the names of my friends and my own movements, but able to tell my thoughts. That there are certain occult physical forces on which the media trade, I doubt not.


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