



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

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[PRICE ONE PENNY.]

SOMETHING MORE ABOUT SPIRITUALISM.

Our well-deserving Glasgow friends have experienced an unmerited insult from a local daily called the *Mail*. A reporter was admitted to three seances—one at Mr. Bowman's, one at the hall, and a third with Mr. Duguid, the remarkable painting medium. The reports published were not only inaccurate, but tinged by an animus unworthy of British journalism, but alas! too often a feature of it. To set the reporter right, the true features of Mr. Duguid's mediumship were forwarded to the editor, but he refused the paper insertion in his columns. A stranger and a non-Spiritualist then wrote the article given below, which met with a similar fate. It appears, then, that the *Mail* deliberately committed the mean act which has rendered it the object of well-merited contempt from many in Glasgow who would not like to be reported to their neighbours as Spiritualists. The character of Mr. Duguid's mediumship is correctly known to hundreds of the leading citizens of Glasgow by personal observation, and thousands are acquainted with it from the reports of reliable witnesses. The *Mail* has, then, committed a blunder which is palpable to many besides the attendants at the hall in Trongate. Spiritualists should not force their experiments upon men whose characters are not experimentally known to them. A man who is neither honest nor even a "gentleman," as the phrase goes, cannot creditably represent aught that requires the highest moral and intellectual endowments to appreciate aright. Like an image reflected in the troubled waters, events and persons are scarcely recognisable to those best acquainted with them when depicted by such lying limners. The *Mail* should be ashamed to deserve such a down-setting from a Spiritualist editor. If "an honest man's the king o' men," what must be the interior self-estimate of crowds of editors when Mrs. Grundy bids them do her dirty work?

"A Few Nights with the Glasgow Spiritualists," formed the subject of two lengthy articles in the *Daily Mail* and *Weekly Mail* about three weeks ago. Fortunately, or unfortunately, my acquaintance with the Glasgow Spiritualists dates from the same evening as your reporter announces his began. My experience—though differing from his—was derived from the same meetings that he attended. With the ingenuousness of youth, it may be, I had related to some friends what I saw, heard, and experienced at those meetings. But the articles in the *Mail*, though agreeing with some of my statements, differed from many, and made a burlesque of what I placed most stress upon, that I have been called upon to reconcile the two records to my friends. Perhaps you will therefore allow me space to record a little of my experience with a few of the Glasgow Spiritualists.

Before entering into details, I may say I am not a Spiritualist, but I dissent entirely from the "spirit" your reporter throws into his articles on that subject. It is unwarranted and unnecessary, especially as it seems to have fettered his thoughts and prevented him giving the details he could have done, and which I maintain were necessary to make a faithful report of those meetings to the public. I pass over his description of the "spiritual rooms," the "symbolical painting," "startling disclosures," "chosen vessels," and the metaphysico-psychological encounter between the chairman, a "Christian" stranger, and the Spiritualists, to his "next experience" at a private seance, "to which only a few strangers were invited."

Waiting the assembling of the "mediums," "our host" displayed a large collection of drawings executed by people in trance. Your reporter admits some of those were very remarkable, and adds, by way of confirming his opinion, "amongst others was a sketch of a head, under which was written, in a hurried manner, Michael Angelo." Now, the subject and the circumstances connected with any one of those sketches are not only very remarkable, but extremely interesting. If a party in trance can sketch the likeness of what he has never seen, and record incidents and sayings he has never heard, I agree with your reporter, it is "very re-

markable," and deem it a subject worth more than a passing sneer or a contemptuous smile. Mediums are only mortals, and can no more control spirits than "we strangers" can. More than that, they do not know when spirits will control them, or, rather, when they will be the medium whereby such wonderful phenomena are produced. They may sit in "circles" for nights and receive no "manifestations," while at another time the first sitting is rewarded with "manifestations" more or less wonderful. Your reporter, as well as other "strangers," might feel disappointed that no manifestation occurred to reward their patience and gratify their curiosity. But I cannot say "our host, an advanced Spiritualist," nor the "best mediums," were to blame for that. Far less will I ridicule any of their sayings or doings, although, perhaps, not quite proper or satisfactory, to my way of thinking. For instance, the blending together of sacred and secular music, which your reporter ever carefully keeps in the foreground as a special mark of sinning with the Spiritualists, is not admitted or cared for, or, I may say—to quote their own language—"not liked" by the spirits. I may add, further, according to my note-book, this music part of the question was not so deficient in selection or rendering as reported in the story, which gives it out that the "Old Hundredth," "Rocked in the Cradle of the Deep," "John Brown's Body," and "Mary Blane" were jumbled together in "solos, duets, and choruses," for special spirit confusion or enchantment. Your readers will better understand me, supposing I were to write a report of a first-class soirée in the Queen's Rooms or City Hall by saying—"Blessing being asked, and tea having been partaken of, the audience joined in singing 'Old Hundred'; then followed a negro breakdown; comic songs, stories, and one or two humorous speeches enlivened the evening's proceedings until half-past ten o'clock, when the chairman, after pronouncing the benediction, said an interval of fifteen minutes would elapse to prepare for the assembly which was to follow." It is after that fashion your reporter describes the seance and meetings where "singing in the dark had not a cheerful effect." Then again, about those perfumes—whether brought by "Indians" or "Orientals" I know not, but most certainly I have experienced and enjoyed the delicious fragrance, and, as a "stranger," protest against the banter which declares the "Orientals" stingily reserved their stock of perfumes for their chosen "mediums." Then, to conclude his first paper, your reporter adds: "We were hastily called to see a stool running after a medium through the lobby, but ere I got the length the stool had quietly settled down in its place." Now, I chanced to know a lady who never was at a seance, but who in her own home has had a chair follow her through the room without any known cause. I cannot offer an explanation, I merely record the fact, and your reporter can have name and address given him, if he chooses, to verify what I say, and to satisfy himself.

The next meeting was again in the "spiritual rooms," when your reporter heard a trance revelation by Mr. W—, the substance of which he gives. That was over before I arrived at the hall, consequently I can say nothing regarding it. I arrived in time to see the new "circle" formed, however, but I cannot remember of hearing "Mary Blane"—as one of the favourite melodies—sung "to lure the spirits into our midst." My idea differs from your reporter's, in so far as I regard the singing at circles more for a subjective than an objective purpose, for they all tell you spirits are not lured nor enticed, but come of their own accord.

Now Mr. W— shows symptoms of trance again. With closed eyes and peculiar rigidity of muscle, he took the pencil and "scrawled a few lines unevenly with great rapidity;" so "unevenly," in fact, according to your reporter's story, the "celestial message could not be deciphered." After a good deal of toil, according to him, and "with great difficulty," the medium himself helping, the following was declared to be the saying of the oracle:—This circle will get no more to-night. Change; wait another circle." Here, again, I beg to refresh my friend's memory. What that message reads is this, "This circle will get no more to-night, so you may change." I do not depend on my notes altogether, for I have in my possession the original of that message or writing, which I got that evening; and if your reporter likes to satisfy himself, I will

further point out to him the word bad to decipher, which, to use his own words, he irreverently suggested was, "God bless you." This circle concludes like the rest—unsatisfactory to your reporter—and of course he means it therefore as damaging to the cause of Spiritualism.

We now come to a more interesting part of spiritualistic phenomena. The hero was a "humble mechanic," now a "chosen medium," whereby the spirits of two departed painters reveal their art to us. This medium has executed in trance some extremely fine paintings in oil, under the guardianship and direction of his spirit-friends. It was to witness the phenomena of trance-sleep and trance-work that I also received an invitation to visit the trance-painter in his home. When all had assembled in that "snug little parlour, high above the noises of the street," the attendance was not large. There were present one lady and seven gentlemen. A small round draught-board table stood in the centre of the room, on which lay an album, four small volumes, and two boxes containing paints, brushes, and other items to be used by the medium. In the corner of the room, between a window which faced the street and the fireplace, stood the easel. The shutters having been closed and the company seated around the room—a short space from the table—the medium took his seat near the easel, and silence reigned for a little. It was expressly stated that we could not touch any of the materials he used, nor himself when in the trance state, as that might cause him pain and otherwise spoil the proceedings. The medium sat in an easy posture; his right leg crossed over his left, and his left hand laid loosely over his right; head slightly elevated; and, with a deep-drawn sigh, he seemed to prepare himself for entering the conditions of trance-mediumship. The time was now 8.33 p.m. Gradual but very marked changes of expression were depicted on his countenance until 8.38 p.m., when he seemed to enter a state of unconsciousness. I may remark, in passing, that somewhat of the same rigidity of muscle peculiar to mesmeric influence was not absent here. With his eyes rigidly closed the medium stood up, and, after a momentary pause, he suddenly raised his head—an expression beyond my description brightened his countenance as he stretched out his arm in space and clutched, as it were, an unseen hand, which he shook with an intensity sufficient to mark the most hallowed friendship. That over, he rubbed his face with his hands, and, turning to the table, he betook himself to his task. With eyes thoroughly closed, he opened the boxes on the table, selected his brushes, took his palette, and arranged with the greatest precision the colours necessary for his purpose. In like manner, and before all present, he set apart quite methodically on his palette ten colours and one white. I observe your reporter says it was by the touch he distinguished the colours. That is not quite the case. I myself put the question if it were not so, that he selected the colours by touch. The reply was emphatic and distinct, "We see the colours." These preliminaries occupied seventeen minutes. At five minutes to nine o'clock the chief work of the artist began. Turning to his easel, he sketched an outline of the painting he was to produce. The gas was now lowered, but it mattered not to him. Then fifteen minutes in darkness and still he works on, as the flapping of his brush and the progress made in his work testify. An investigator who sat next to me suggested he might be aided in his work by a faint light which issued from the fire. I seconded the suggestion, and at our request the fire was completely extinguished, and total darkness prevailed. No matter, the work still goes on. At 9.23 the gas was lit, and the painting had received a definite form. At 9.38 the gas was again put out, and at 9.45 it was lit up, when the medium announced the painting "would not take" further colouring, and took his seat, drawing the small round table towards him. The strangers were now permitted to examine the picture, which was declared to be "a scene on the Holy Loch." It will thus be seen that the time occupied was from 8.33 to 9.45.

It was now thought possible we might get what they call a direct spirit-painting, that is, a painting produced on cardboard in oil colours, in total darkness, and in time varying from two to four minutes, or thereby. Accordingly the question was put to the spirit through the medium, "Steen, will you be able to do anything for us to-night?" "You must let it come to; the atmosphere is too close," was the reply, given in a deep monotone. However, it became manifest we were to get a direct drawing, for the medium a short time afterwards opened a small box and took out a white card, rather larger than the ordinary sized photograph *carte*, and after fingering it and breathing on it, seemed so to prepare it for receiving the impression of a mysterious power. One side of the card was coated slightly with a solution of gum, for no other purpose than to cause it to retain the colouring matter laid upon it. It is customary, I believe, for one of the circle to be set apart by the medium as the recipient of this strange production. His mode of selection is to tear a small bit from one corner of the card, and hand it to the party who is to be so favoured. The evening in question the lady was selected. The gas was now lowered, and having waited a few minutes in darkness, the medium said, "Better light up;" but there was nothing on the card. While the medium's command, "You must let it come to"—which meant a little rest—was being adhered to, a stranger asked if we could converse with the medium. "We could try," was the answer, "only you will have to address the controlling spirit, who the medium had pronounced to be his friend and counsellor, Steen." One or two strangers now set to work to get information if possible. In the darkness, floating about the room, five or six of our number had observed several blue sparks of light, and that was the introduction to the following questions and answers:—

"Well, Steen, can you tell us what those blue lights are?"
 "It is merely the reflection of our light piercing your atmosphere—a light not seen distinctly with the material eye, but with the inner eye."
 "What is the light composed of?"
 "It is a magnetic light which communicates with you."
 "How may we detect simulation of trance?"
 "Individuals are more spiritual and more active in trance."
 "Steen, do you know many people in the other world?"
 "Oh, yes; a great, great many." (The medium here named several artists, and others long since gone before.)
 "Well, Steen, how do you select the colours in the box?"
 "I don't select the colours; I only tell him to select them. The earthly colours are much easier seen than the vegetable."
 "Steen, do you know what form the colours are in plants—solid or fluid?"
 "All solid."

"Are any in solution?"

"They are all in solution, or what you may call liquid. I do not mean hard, like flint, but more like water."

"Which of the flowers have the colours?"

"The marigold is one of them, the rose is another."

"Which of the colours are in small round masses or bodies in flowers?"

"Yellow is one, brown is another, green is no colour."

"What is the peculiar property of scarlet which causes it always to retain its colour?"

"Because it has the properties which resist the sun's rays."

A short pause now ensued, then the medium whispered, "Put down the gas." Time, 10.36; gas put out accordingly. We were now in total darkness, and on the centre of the table lay the small card. At once some work was distinctly heard going on, like a slight scrubbing on the card; when all of a sudden three distinct taps on the table, as if done with a pencil, seemed to be the signal for the completion of the strange performance. The gas was lit up at once, and on the table lay the card, on which was now a miniature painting of the one still resting on the easel, and more complete in details. The time taken to produce this miniature oil-painting was four minutes. It was handed round the company for inspection, and all were satisfied that it was the same card, the corner of which the lady still kept in her hand as a warrant to claim her prize.

The medium now set about coming out of trance, which seemed rather a painful process for him. The time occupied in coming out of trance was twelve minutes, so at about six minutes to eleven o'clock the medium was awake, unconscious of his transactions as of his sayings, thus ended the most interesting seance of any I had before witnessed.

Your report concludes with a short account of a test seance at the Spiritual Rooms at which I was not present, consequently I can go no further in company with your reporter.

These remarks have run to greater length than I intended, so I will just add, in conclusion, that the philosophy and phenomena of Spiritualism are open to all candid inquirers. Any one who does not think the subject worth looking into need not trouble themselves by ridiculing the opinions of those who do; and any one who wishes to look into the subject and carries candour along with him, will find facts sufficient to recompense his labour and strengthen his hope for the final triumph of good over evil.

VIRE AT CURIEL.

PHILOSOPHY OF SPIRIT.

To the Editors of the "Liverpool Mercury."

GENTLEMEN,—It is evident from the most recent teachings of our best naturalists, at home and abroad, that even science—the most materialistic—now acknowledges "something" to be present in the constitution of human life, outside the principles of chemistry and physics, and which no atheist has yet succeeded, after prolonged efforts, in laying upon the insensible table of elementary substances, with their symbols and equivalent numbers. Something clearly exists in man therefore, above all, over and above ordinary matter, which declines to succumb to attraction, affinity, or the theory of atoms. In fact, the dried blood of the wildest beast, and the nervous or muscular fibre of the tamest man—heart, brain, and lungs—not only give to the philosopher exactly the same equivalents, but the chief proximate principles of animal nature exist ready formed in the kingdom of vegetables, and their sole value in the world of learning is neither more nor less than 4 per cent. of ashes! The composition and properties of spirit, mind, or soul belong not to the especial study of the chemist; and why? Because they elude his grasp in the laboratory, as they do the scalpel of the anatomist, and the disease and death of each dissecting room. Obviously spirit is "something" more than the attraction of gravitation, which keeps the atmosphere in connection with the earth's surface, and prevents it from flying off into space,—something more than the force which maintains the moon and planets in their orbits, and is the universal cause of material position and weight throughout nature. The attraction of cohesion, which unites together in one unbroken band the particles of any given mass of matter, and renders it hard or soft, is insufficient for an atheistic purpose. Heterogeneous adhesion, moreover, whereby substances have the power of adhering to each other, will not meet recurrent difficulties. Capillary attraction, chemical attraction, simple or compound substances, single elective affinity, double elective affinity,—but I must needs stop, since they are one and all equally impotent and helpless to open wide the gates of eternal day. Matter is still dead. Spirit is yet alive. Mechanical division and ultimate solution, is it retorted, together with a host of others, "may" suffice to explain the most abstruse spiritual phenomenon? Indeed! They fare no better than their kith or kin on—

"The great world's altar stairs,
 That slope through darkness up to God."

Already has the London Dialectical Society—its *adversaria* notwithstanding—not only devoted much time and attention to the history, phenomena, philosophy, and teachings of psychic-force and modern Spiritualism, but it has given a valuable record of "something" intimately connected with mind and matter, and therefore illustrated by examples and testimonies the probability of communion between earth and heaven. This is no question of popular superstition, or vulgar credulity, involving charms, amulets, crystalline divinations, magic mirrors of Maskelyne and Cooke, witchcraft, conjuring, exorcism, magic, enchantment, rustic sorcery, or village stories of ghosts and apparitions. Rather have the metropolitan *savants* now attested the truth of supernatural visitations, psychological mediumship, ecstasies of genius, a fountain of scientific knowledge, with new jets and old meanings, in form of ponderous bodies suspended in space by invisible agents, matter passing through matter—if not reincarnate spirit-life. And what does the *Athenaeum* again tell us? "The Oxford Graduate Union, by an overwhelming majority, has resolved to investigate the just claims of modern Spiritualism." Surely the globe will collapse forthwith! Phrenology, psychology, zoistic science, true anthropology, spiritual presences, divine sociology, &c., in an *English University*!

"Oh, faint not, oh, fear not! in faith be thou strong!"

The road may be rugged, but now 'tis not long."

"Spirits of the Departed," by JOHN RAMSAY.

Light of love, purity of grace—spirits, with music of the spheres, breathing from each heavenly face—hearts of angels, filled with God's own charity to harmonise the whole scene, and enrich old halls with new beauty, that, like a rainbow in the storms of earth, whose glorious beams still smile the clouds away, shall gladden the souls of all with the might, majesty, and dominion of eternal life, demonstrating to the living that the dead die not, but are alive again, to "rejoice in the Lord always." Oh, what a gorgeous spectacle, shining as a spark from an immortal fire, or as the morning star of memory for the lost, never to be eclipsed more by the low desires of a vain and "wicked world!" The silver link is found at last! What will the bigots theological say to this outpouring of the spirit upon the people not inside the churches? Is it not the desolation of Judaea by the Chaldeans? Clearly the second of the twelve minor prophets was a true Spiritualist, in vehement style, 800 B.C., whatever may be thought of a realisation, in Oxford, of his prophecy, during the year A.D. 1873. I venture to interpret the character of its reception in words of the poet of poets, thus—

"The rankest compound of villainous smell that ever offended nostril."

ARE THERE VISIONS OF GLORY FROM LANDS OF THE BLEST?

Now, gentlemen, this is an important topic of our times, and must be dealt with accordingly by public journalists, hence I ask yourselves and all others to render justice, not to the miserable, burlesque, mercenary sophistications, which deserve only silent contempt, but to the righteous testimony of our fellow-men, eminent in literature, science, and philosophy, who have already given their adhesion to modern Spiritualism as the greatest truth of eighteen hundred ages, or the greatest lie on this side of Hades. Well, let the Oxonians at once examine organic bodies as I have done, synthetically and analytically, combine first the brain-protoplasm of the mind phrenological, as it exists in different kinds and races of men, with cerebro-spinal nerves consisting of tubular or medullary matter, also their terminal loops and plexuses, and learn the exact connection between voluntary and involuntary actions. Is it a question of phosphorus or pigment, in minute vesicles of various shapes—red, white, blue, or grey? Afterwards decompose them; test the organs of sense by means of light, heat, electricity, galvanism, magnetism, retorts, and microscopes, moral and material, or in any other way that physical science may prefer, or eclectic philosophy dictate; unite the cerebral element of a savage with that of a sage—yes, in one proportion or in several proportions; indeed, in any intermediate ratio, morphologically and chemically—the issue, if I am not mistaken, will be precisely the same. Man is not a creator of modern Spiritualism; no vital embodiment will "come forth" from the crucible, however much one may nourish the flame, as did Lazarus from the grave; no principle of life ensues from generation to generation of experimental inquirers. The fact is, this same protoplasmic principle of life is outside the physical basis, and is so extremely various and diversified, according to the subjects in which it exists, that it will not fulfil the requirements of mental phenomena in men and animals of the higher quadrupeds, the nature of which we are briefly discussing; it is not the same, I say, in a vegetable as it is in the anthropoid ape for the atheist's purpose, nor in inferior animals as in the *genus homo*. In man, for example, it involves volition; it implies spiritual principle, thought, ideas, concepts; thoughts, moreover, not merely restricted to the narrow circle of material, visible, tangible objects, or his own exclusive sensuous experience; the spirit of man is a self-knowing "something," able to pierce the very interior of bioplasm, if that be the sceptic's essence of human life, and where else would he fix the ultimate hylogen? Spirit, I repeat, can turn matter inside out, and not be in the least injured by the transaction, whether mountain or mole-hill, monad or monkey, lizard, snake, frog, or fish—in short, human being not excepted. There is structural unity throughout the animal kingdom, e.g., the yolk-sac, allantois, and amnion of a dog are spheroidal or discoidal originally, like that of the ape, which latter is identical with lord or duke, conversely, reciprocally, and universally. Carbon 55, hydrogen 7, nitrogen 16, oxygen 22, will combine to make proteine, albumen, fibrine, and caseine—the all in all: so that matter, you observe, in prince or peasant, is of necessity reducible to the viewless form of a lovely sound, when tested by the touchstone of critical science. In regard to the philosophy of spirit, chemistry may not only examine its peculiar atomic conditions as a centre of force on this planet, but the very composition and properties of the globe itself, decompose matter, cause its evolution at opposite poles, and again construct an elementary body, if in Materialism there be a "soul," what is that principle of human life. And what becomes of it eventually? As an attribute of brain-protoplasm, or organic principle, it can hardly account for the facts of human intelligence. As my esteemed friend, John Ramsay, exquisitely sings:

"The day is departing, the night drawing near,
But lights from the city celestial appear."

Spiritualism is yet more than the victor of Materialism. Matter is not adequate to the exploration of matter—in sun, moon, and stars—competent to analyse their beautiful spectra, dissect each rainbow, or the heart and brain of man, *meanwhile returning to look into itself*; or after death, above, beyond, and through its own kindred substance, *revisit as now the haunts and homes of old mortality*, then wing its angelic flight to the richest glories, grandest realities, and most gorgeous scenes of a world that is purely immaterial, and like its own, though unseen, progressive and eternal. Onward ever, step by step, we are assured is the future march of our common humanity, in each allotted spirit-sphere, even to the Infinite Source of all life, all thought, and all volition, at once unfathomable, immeasurable, as endless as boundless. Thus serenely does Spiritual Philosophy now look on the raging tempests of recent science, and cannot be shaken; and calmly she will look, nay "calmer and calmer," as looked Schiller on death, when, swan-like, in dying he sang his last song, "Things are growing clear and plain;" and whilst recognising a blessed hope in faith and charity, based on the love of God to man, we can exclaim, as parting words, from earth to heaven—

"So sinks the day-star in the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore,
Flames in the forehead of the morning sky."

—I am, &c.,
July 12.

WILLIAM HITCHMAN, M.D., F.R.S.

SPIRIT-PHOTOGRAPHY.

To the Editor.—Dear Sir,—Amongst your very many readers there must be not a few who are trying experiments, with more or less success, in spirit-photography, and I wish that some of them would occasionally favour the MEDIUM with the result of their investigations, and let us hear how they are succeeding. It would alike be interesting to all readers of the MEDIUM, but particularly so to those who, like myself, are making experiments in this direction. One would like to hear the "conditions" under which photographs have been obtained; whether, besides the operator and the sitter, one, two, three, or none were in the room at the time; whether the sittings were at given and regular times, and if by so doing any photographer has been more successful? These and suchlike little bits of information would be both interesting and useful, and tend much to benefit the cause. I would also suggest we give our names and addresses; we should then be able to communicate with one another, and might by this means, too, greatly develop our latent powers. I do not like anonymous communications at any time, although I know they are sometimes "necessary evils," but when science is at stake they are decidedly cowardly. I hope presently to report to you my own experiments; in the meantime I would say to all investigators, "Go on; long-continued patience and perseverance will bring its reward."

It is now more than eighteen months since I first "tried for spirit-photographs," during which time I have exposed some hundreds of plates; many have been marked in some way or other, giving me encouragement, and latterly my labours have been crowned with success in the shape of three photographs, each with part of the human form; one has the features distinctly marked, the eyes and nose being very plain. This one I showed to a bigoted sceptic the other evening, and he was obliged to confess that I had "got something there," advised me to go on and I "might get more," and expressed a wish himself to sit for a photograph, although five minutes before he had been telling me with the greatest assurance imaginable that it was now well known how spirit-photographs were taken; it was "all trickery," and he "knew how it was done," and then drew me a complicated sketch of the "kind of lens used," consisting of internal reflectors, and no one knows what besides. I should add that these photographs were obtained at a regular sitting that I hold for the purpose every Saturday afternoon at half-past three, although on three separate occasions. Have any of your readers experienced the following phenomenon? This afternoon, upon developing the third plate (nothing had appeared on the first and second), a well-formed figure of a man standing at the side of and looking at the sitter came out. I saw it distinctly for several seconds, and after examining it proceeded to strengthen it by further developing, and which I succeeded in doing, when all at once it faded away before my eyes, and nothing is now to be seen of it.—I am, dear Sir, yours sincerely,

R. WILLIAMS, M.A., Ph.D.

Brunswick House, Hayward's Heath, Sussex, July 19, 1873.

[We heartily concur in the remarks of our correspondent, and will have much pleasure in placing our columns at the disposal of this investigation.—Ed. M.]

"THE VOICE OF ONE CRYING IN THE WILDERNESS."

To the Editor.—Sir,—In reply to "Querist," there are many Spiritualists in Leicester, but, I am sorry to say, we have no association, the want of which is much felt; yet Spiritualism is spreading very fast. It is not more than five months since I went to the Turkish baths in Leicester, where I found a few copies of the MEDIUM lying about, one of which I took up and read, and after reading I made up my mind that I would investigate the subject; but how to go to work I did not know, as there were no public seances that I knew of. So I wrote to the editor of the MEDIUM (and have to thank you, Sir, for the kindly feeling manifested by you in wishing me success), and as the result, with a few friends I formed a circle, and have made good progress. Strangers have been to my circle, and gone away fully convinced of the truth of Spiritualism, and some of these have formed circles; so you see the subject is occupying the minds of the people of Leicester. I am thankful to "Querist" that he has opened up the subject, and do hope that it may result in something being done by those who have more experience in the matter, to permanently establish a spiritual association in Leicester which shall be a beacon light to all seekers after the truth. Let us as Spiritualists throw off all fear, and boldly declare the truth, which maketh all men free.—I am, Sir, yours &c.,

40, Darnall's Street, Leicester.

P.S.—We hold our seances on Sunday night, at 6.15.

[Our friends are now obtaining works from the Progressive Library for perusal. We hope all who love Spiritualism in Leicester will join them.—Ed. M.]

To the Editor.—Dear Sir,—In response to the appeal of "Querist" in last week's issue of your valuable paper, I beg to inform him that there are many—I believe hundreds of Spiritualists in Leicester; but it seems the right man has not yet been found who is both willing and competent to undertake what may be called a leadership, or as "Querist" puts it, "to unfurl the banner of Spiritualism." In my humble opinion it requires somewhat more than a novice, or even an average intelligent man. He must be one far in advance of his fellows—not only possessing a goodly amount of "stock-in-trade in the upper story," but one with that rare and beautiful adaptability of using his intelligence to advantage, and simply because he would be called upon to speak, lecture, plan, and even advise, and in every way to enforce the claims of Spiritualism upon the attention of the public. I can further inform "Querist" that there are mediums in Leicester, both trance and physical, and seances are being held weekly in two or three parts of the town. There are also those who quietly and unostentatiously are doing their mite towards diffusing the light they have happily found; and there be those (I believe their number is not a few) who, for reasons best known to themselves, are putting and keeping their light under a bushel. But, to be short, I think "Querist" may rely upon it that when the right man does come forward he will not long stand alone.

W. F.

Leicester, July 21st.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 328.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 25, 1873.

THE "JOHN KING" NUMBER.

We can now promise that this long-looked-for issue will constitute No. 175 of the MEDIUM, and appear on August 8th. The "John King" number will consist of sixteen pages, as this week. It will therefore be an extremely cheap pennyworth, and command the largest circulation of any publication devoted to Spiritualism which has appeared in this country. A proportion of the space will be devoted to advertisements of matters of interest to Spiritualists. That portion of the space is already occupied. Matter intended to appear in this number should be received not later than Friday, August 1st. Orders at the rate of twenty copies for 1s., 100 copies for 5s., or £2 10s. per 1000, will be received up to August 1st. Orders yet come in daily.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

To meet necessary expenses £500 at least is required annually. Hitherto nothing like that sum has been subscribed, so that much responsibility and hardship have fallen on a few. Every Spiritualist is now purposing to do "something for the Spiritual Institution." The following sums have been received since last week:—

	£	s.	d.		£	s.	d.
Mrs. Hamilton	10	0	0	Rushden friends	0	10	6
Hibernicus	2	0	0	Mr. Denton	0	2	0
Mrs. B.	5	0	0	Mr. J. Raper, 6d. per			
Miss Addison	0	2	0	week for 12 weeks	0	6	0
Corn from Egypt	1	0	0	J. B. P.	1	1	0
Mr. R. Edmiston	1	0	0	Mr. T. Grant	10	0	0
Countess Caithness	5	0	0	A friend	0	1	0
Mr. Jones	1	0	0				

GERALD MASSEY'S VISIT TO AMERICA.

We observe, from the lists of the "Literary Bureau," that Mr. Massey is to spend the coming winter in America, lecturing on various subjects, including Spiritualism, and giving readings from his own works. He is to receive one hundred dollars per lecture, and we understand his time is already nearly occupied. It is gratifying to observe that Spiritualism is one of the subjects announced, and that a poet of Gerald Massey's standing and the "Literary Bureau" should thus be so intimately associated therewith. We hope our American brethren will give Mr. Massey a cordial welcome whenever he appears amongst them.

DR. SEXTON AT CAVENDISH ROOMS.

Though the weather on the last two Sundays has been highly unfavourable for meetings, the one day being very wet and the other very hot, yet the Cavendish Rooms were on both occasions well filled by a highly respectable audience.

On Sunday evening last the subject of Dr. Sexton's oration was "The Philosophy of the Trance." The speaker commenced his discourse by reviewing the various theories of sleep, instancing cases of prolonged sleep, and comparing the phenomena of sleep with those of death. He then alluded to dreams as a characteristic of sleep, and gradually introduced the question of clairvoyant lucidity in its various forms. His arguments culminated in the assumption that the mind of man can exercise its faculties in a way unknown to those who suppose that the brain is exclusively the organ of thought. The chain of facts having thus been completed, the Doctor used them with great facility to fortify in a very invincible manner the position of the Spiritualist; that the true philosophy of human life should regard man as a spiritual being using a material organism rather than in confounding the material body with the man. Altogether, we think this oration the most instructive of the whole series, and recommend our readers to look out for its publication in a separate form, as our space forbids an extensive report.

NATIONAL CONFERENCE AT LIVERPOOL.

At a meeting of the Conference Committee of the Psychological Society of Liverpool, held on Monday, June 23rd, Mr. D. Gay in the chair, the following programme was considered and adopted as the business of the forthcoming conference, and while the Committee earnestly desire delegates to prepare papers on these questions, they are anxious to receive the titles of any other papers which the delegates may wish to read, providing that the title of such papers is forwarded to the secretary on or before the 18th July, so that the reading may be arranged for in a business-like way.

ORGANISATION.

National: 1st.—The advisability and practicability (financial, &c.), of a national union.

2nd.—The best means of securing in future annual national conferences.

Local: 1st.—The advisability of Sunday services and week-day meetings.

2nd.—The advantages of special buildings for Spiritual meetings.

SPIRITUALISM IN ITS RELIGIOUS AND SCIENTIFIC ASPECTS.

1st.—The harmony existing between the Bible and the teachings of Spiritualism.

2nd.—Spiritualism in accordance with natural laws.

3rd.—The benefit of physical manifestations to the community.

MEDIUMSHIP.

1st.—The peculiar temperaments of different mediums.

2nd.—The arrangement of different mediums in a given circle for the production of desired results.

3rd.—The quality of mediums.

4th.—Can any tests be applied to distinguish genuine mediumship

5th.—The best method of developing mediums.

6th.—The utility of private circles.

EVENINGS.

1st.—Seance. 2nd.—Lecture. 3rd.—Conversazione.

DAVID B. RAMSAY.

Corresponding and Recording Secretary
to the Conference Committee,

South Castle Street, Liverpool.

DR. SEXTON IN THE PROVINCES.

Dr. Sexton is now supplied with the whole apparatus for performing all the tricks advertised by Maskelyne and Cooke, Dr. Lynn, Herr Dobler, and all others who profess to expose Spiritualism. No better means can be adopted to convince the public of the hollowness of the pretensions of these men than to exhibit Dr. Sexton's illustrations, sustained as they are by an able lecture, pointing out how the conjurers' tricks are performed, and the very distinct circumstances under which spiritual phenomena occur. This week the Doctor has been extremely busy in the provinces lecturing, three times in Birmingham, once in Worcester, and once at Rochdale. The apparatus employed by him works beautifully, and the public are very much more astonished and gratified than at the performances of any of these conjurers, for he rolls all their entertainments into one, and affords the extra gratification of explaining the simple principles upon which the tricks are performed. Country committees should lose no time in securing Dr. Sexton's services, whose multiplied engagements will prevent him appearing at the Cavendish Rooms on the next two Sunday evenings.

At Worcester, on Tuesday evening, the audience, though not large, was highly respectable, and appeared to be deeply interested in the proceedings. Dr. T. L. Nichols made an effective chairman. The conjuring illustrations took capitally, and we hear rumours of Dr. Sexton being invited to return to the "faithful city" again soon.

DR. SEXTON'S TOUR.—A correspondent suggests that the Spiritualists of Oldham, Bury, Bolton, and Rochdale engage Dr. Sexton for several weeks in these towns, and thus concentrate the interest, save travelling expenses, and also reduce the cost of advertising. The idea is a good one, and might be worked with advantage in other places as well as in the district named.

SNAKES IN THE GRASS.—The dignified, conscientious opponents of Spiritualism are adopting tactics which confer quite a new and radiant lustre upon their usual reputation for honourable and truthful procedure. Their new implement of war is anonymous letter-writing. Wherever it transpires that Dr. Sexton is likely to make a lecturing visit, these high-minded individuals address an anonymous letter filled with scandalous statements and manifest falsehoods, such as that the lectures at Cavendish Rooms have been suppressed by the authorities. We have to inform these gentry that their labour and enthusiasm may be some trouble and expense to themselves, and can result only in convincing all who become acquainted with the facts of the unscrupulous villany that actuates these writers. We have further to state to them that the quarter whence these letters emanate is quite accurately determined. The writing, and other circumstances connected with the production of these epistles, can be identified; and if the offence continues to be repeated, steps will be taken which will not be at all agreeable to the perpetrators. We take this cheap and ready means of giving warning, as we have something better to occupy our time than punishing criminals.

INVESTIGATOR, BURY.—The letter in the *Bury Times* signed "Thomas Barrett" is clipped from some old newspaper, for we see it turn up every two or three weeks. The persons who promulgate such rubbish have not brains sufficient to write anything new, and to hide their errors they quote facts said to have occurred thousands of miles away. It is enough to know that Spiritualists are just as moral and good in every respect as their fellow-countrymen. That God blesses them with a deep and inexpressible joy in the observance of their principles is undeniably Divine sanction for their cause.

MR. FORSTER, Darlington, sends a report of a seance at Glasgow which we hope to find space for next week, with other articles in type.

EMILY ANNE, the little daughter of Mr. White, secretary of the Marylebone Association, was released by the angel of transition from a prolonged and painful illness early on Sunday morning.

MR. WILLIAMS'S absence from town will prevent him from giving a seance on Monday evening, as usual.

Misplaced

SUPPLEMENT

TO THE

MEDIUM AND DAYBREAK.

LONDON, JULY 25, 1873.

LUNACY LAW REFORM.

A public meeting was convened by Mrs. Louisa Lowe, at Cavendish Rooms, Mortimer Street, Cavendish Square, on Thursday evening, the 17th instant, to "Consider the Lunacy Laws, and the action of the Judges in connection therewith." There was an encouraging audience, consisting of ladies in the larger proportion.

Dr. SEXTON occupied the chair, and, in introducing the subject, characterised the Lunacy Laws as the most objectionable in the statute-book, placing a tremendous power in the hands of one or two medical men. He then showed how difficult it was for persons to prove themselves sane when the stigma of insanity had once been attached to them, rendering lunatic asylums no better than prisons. To ventilate such abuses, and hear Mrs. Lowe's statement, the meeting had been convened; and Dr. Sexton had great pleasure in calling upon that lady to deliver an address, when they would see that she was as sane as any person present, and, indeed, had never been insane.

MRS. LOWE'S ADDRESS.

LADIES AND GENTLEMEN,—The paramount importance of the subject we are met to consider, "The dangers to society and personal liberty of the present lunacy laws," emboldens me to crave your indulgence to my great inexperience in public speaking. For a woman first, at my age, to emerge from the deep seclusion of country life and appear on a public platform, would argue an amount of rashness inconsistent with sound judgment, had not exceptional circumstances rendered her doing so a duty. Some of you are aware such exceptional circumstances exist in my case—that for fifteen dreary months I endured that most horrible of moral tortures, incarceration among maniacs, without better cause than the greed of madness-mongers and the unconscientiousness of their supervisors. Permit me, then, to commence realising the hope that sustained me in many an hour of anguish; the hope that my tale of cruellest wrong and sad observation might help to show my country the true nature of its lunacy laws—laws as potent for oppression and wrong, as they are powerless to protect society from, and insure the welfare of, real lunatics. First, as regards the certificate: for all but paupers this is to be signed by *two* doctors, and in the forms to that end provided these men are made to state they have seen the patient "separately, and apart from any other medical man;" but it is notorious that the spirit of this provision is always evaded, and I myself know a case where a physician, after declaring a very mischievous person unquestionably insane and very dangerous, refused to certify him so unless a colleague he named would do so first. Therefore, the only practical result of this provision is to lighten the sense of responsibility in the certifiers, and safeguard the patient with half a medical conscience instead of a whole one. Again, the certifier must distinguish between facts observed by himself and those told him by others, and no certificate is to be valid that purports to be based exclusively on hearsay. Now, despite its plausibility at first sight, a little reflection reveals the absurdity and danger of this provision. Alone, it suffices to account for the hideous tales of insane crime and cruelty, which constantly startled the public, as also for the weary lawsuits so injurious to mad testators' families. Why are the perpetrators of deeds, shown on subsequent inquiry to be the climax of long-brooding

insanity, allowed to go at large till they have committed them? Can any one doubt, for instance, that a father who drops boiling tallow on his little children's naked bodies, and then capers in ecstatic joy at their shrieks of agony, is mad? Yet Etchell, who is reported in the papers to have made this his practice, was left to end his insane life by suicide, after murdering wife and child. Such men are just those least likely to let a doctor see any facts on which to pronounce them insane. This requirement of personal medical observation should therefore, in my opinion, be entirely abrogated. And do not fancy you need thereby diminish the security of personal liberty. I think the preliminary proceedings in alleged lunacy should be conformed to those in alleged infractions of the law as much as possible, but to secure the necessary despatch a statement in writing should be accepted as adequately proved; but then every falsehood in such statement should rank as perjury to defeat the ends of justice, be invariably prosecuted by the Crown as such, and visited with the heaviest penalty attached to that crime. Before, however, entering deeply into remedial measures, it is well to dwell a little more on the evils of the present system. And here I must premise that I am only conversant with proprietary madhouses, and that in describing the various evils I found rampant there, I will advance nothing I am not able to prove, either by my own observation or from notes made at the time from the lips of apparently truthful and of course avowedly sane persons. I must also ask you to bear in mind that, of the four proprietary madhouses which I inhabited for longer or shorter periods, all were reputed first class. In *all*, except the last, which was as pure and good as a proprietary madhouse can be, did the grossest evils prevail, besides that horrible malpractice of incarcerating the sane—a practice you will presently see is largely connived at by your Lunacy Commissioners. In the metropolitan district these gentlemen must pay at least six visits of inspection annually to each madhouse. The dates of such visits are left entirely to their own discretion, consequently four or five months often elapse without any inspection at all; the legal number being on these occasions made up by a very rapid succession of visits at the close of the year. I need not now detain you with any detailed account of my seven interviews with these Commissioners during my long incarceration. Fearlessly do I assert that the same marked features characterised all, and on their part consisted in impatience, impertinence, ill-temper, and a firm, evident determination not to give me fair play. Why was this? The Lord Chief Justice suggested in Queen's Bench on the 22nd of November last that the Commissioners *could* have no possible motive for detaining me in confinement knowing me to be sane; but why are these Lunacy Commissioners to be acquitted without evidence, and even *in the teeth* of strong presumptive evidence of a vice that has always disgraced secret tribunals? We boast, and no doubt justly, that our tribunals of law are pure. But was it always so? If the venality of former times is unknown now, is it on account of some occult change in human nature, or because adequately paid judges, inaccessible to the private solicitations of suitors, administer the laws under the eye of the people and the criticism of the Press? What sort of confidence would be felt in our judicial system if one feature of it consisted in invariably admitting the defendant to preliminary secret access to the judge? This system, extended to the plaintiff as well, actually does prevail to this day in the French local courts, and the consequence is the judges of those courts are notoriously corrupt, and their decisions in favour of the best briber. Yet this is exactly

the system in lunacy judicature. The alleged lunatic and his superintendent are essentially and necessarily antagonistic; their relative position is exactly that of plaintiff and defendant, and yet the superintendent has invariably preliminary secret access to the judges, and every opportunity of biasing their minds by maligning the plaintiff, as well as by "golden arguments." Mind, I say not these latter are used; I say they *may* be used; that there is nothing in the world to prevent it except an oath, which I will presently prove to you is flagrantly violated in other particulars, and that therefore no judge is warranted, when hearing a case, in prejudicing that case with the public, as Chief Justice Cockburn did mine on the 22nd of November last, by ignoring so very obvious an inducement to wrongful detention as bribery of Commissioners by superintendents.

I have said that the defendant, *alias* the superintendent, has right of previous secret access to the judges, or Lunacy Commissioners. The use made of such right is indicated in the following incidents:—On one occasion the Commissioners were leading a perfectly sane patient aside for examination; the owner rushed after them, and after a whispered communication to the Commissioners these last remanded the patient for half-an-hour. On her being recalled, the so-called examination consisted in a general ransacking of her life for twenty or thirty years, and giving false and distorted versions of incidents which were perfectly rational, and could have been shown to be so had liberty of reply been allowed. As this patient had never before been under alienist care this examination was grossly illegal, for in these cases the law strictly limits such excursive investigation to two years. In another instance one of these same Commissioners visited singly, and, in order to secure the usual odds of two to one against the patient, insisted on the owner's presence throughout the so-called private interview with the alleged lunatic. This I believe is also illegal. On this occasion the most atrocious falsehoods were told, and utmost unfairness shown; but what chance would the patient ever have of substantiating such a charge or obtaining redress? For one really appalling fact should be noticed here. Not only is the patient never allowed to have an impartial witness of the Commissioners' conduct or misconduct at these examining interviews, but there seems literally no tribunal to receive a charge against these gentlemen. On one occasion a very foul-mouthed and foul-minded Commissioner most grossly insulted a modest, well-behaved patient. On the following day she wrote a complaint of this treatment to the then Chancellor, Lord Hatherley, and was referred, by his lordship's command, to the Commissioners in Lunacy!

We see, therefore, that these Commissioners are absolute, that they present that extraordinary spectacle, an autocratic power in a free country, having no check whatever but an oath, enforced by no sanction but their own conscience. It is, therefore, important to see how far that sanction is effective. In general terms the Commissioners' oath binds them "diligently and discreetly" to administer the lunacy laws, and therefore, of course, to prevent incarceration of the sane, suppression of letters without due cause, and all other malpractices. They also swear to be free from all pecuniary interest in madhouses. We will first consider their conduct in that most important particular, the correspondence of patients. For it is clear that liberty of correspondence would tend greatly to prevent both wrongful detention and ill-usage. The nation's will in this particular is expressed in 25 and 26 Vic., c. 100, and runs thus:—"Every letter written by a private patient shall be forwarded to the person to whom it is addressed, unless the superintendent prohibit the forwarding of such letter by endorsement thereon, and every letter so endorsed must be laid before the visitors or Commissioners at their next visit. Any superintendent failing to lay such letters before Commissioners or visitors, or being privy to the detention by any other person of any letter detained in contravention of this section, is to incur a penalty not exceeding £20." The intention of Parliament, then, evidently is that, as a rule, patients should not be gagged, but allowed to tell their own tale, and get help and comfort from without. It is deeply to be regretted any discretionary power of suppression is vested in anyone, for no communication from a real lunatic could carry much weight or do much harm, whereas this license of suppression is fraught with danger to the whole community. And as I propose presently to analyse this great Whitehall potentate, it is well, as we go along, to notice every instance of unconstitutionally blind trust

reposed in him. Observe, the superintendents are enjoined to lay all delayed letters before the Commissioners or visitors. What these are to do, if anything, besides look at them, the Act sayeth not. In my case, the Commissioners, for it was they who visited on this occasion, appear to have decided the problem by cleverly delivering up my letters, gratuitously or otherwise, into the hands of the parties they could most benefit, and from whom I should have been most anxious to keep them. This specially applies to one letter addressed to my London solicitor, containing lists of witnesses to sanity, and instructions how to proceed for my liberation. To investigate the motives that led to the suppression or mis-sending of this letter, would be childish indeed. There could be but one motive, and that so palpably a criminal one that, though the letter was written shortly before the Commissioners' visit, I doubted for a long time if these your servants could have been privy to its suppression. I doubt no longer, now. You shall know why presently. Imperfectly as the Act provides for the ultimate disposal of condemned letters, on one point we have seen it is very explicit—all such letters are to be shown to the visitors. Now all this time that my letters were being tampered with, I had no suspicion thereof. The superintendents allowed me to write, they cited the Act as proof that my letters must go as directed, and artfully implied that the absence of answers was due to my position; in fact, that friends might hear from but not write to restrained persons without special permission. In November, 1870, about midway between two inspections, I wrote a letter which it was of vital importance to me should reach its destination untampered with. I sealed it, and myself delivered it to the posting agent; yet within a week its contents were known to a person unacquainted with him to whom the letter was addressed, and who, I believe, never received it. Now here was a clear infraction even of the letter of the law, yet what say your Lunacy Commissioners to such? We shall see. In November last, after my cruel failure in Queen's Bench, I brought to the Commissioners' notice the suppression of all my letters, and specially of this solicitor's letter, and also the insertion of falsehoods in the certificates and reports. Now, as Parliament constitutes every such falsehood a misdemeanour, I considered there were ample grounds for a prosecution of the superintendents, and urged that course on the Commissioners. Mark their reply. They do not urge there are no falsehoods, or that this solicitor's letter is a chimera, the pet delusion of a mad brain, but simply state that in such misdemeanours, in such infractions of the national will, they "see no reason to prosecute." What is this but an avowal that this solicitor's letter, which, if rightly sent, must have led to my rescue, was mis-sent or suppressed with their sanction, the lies inserted to colour my detention concocted with their assistance and approval; or that they dare not prosecute guilty superintendents, and are pledged to wink at all malpractices that are not forced on the public eye by a coroner's inquest or other accident? And although such matters are apt to be overlooked till attention is strongly called to them, I think you will, on reflection, perceive that it *must* be so, or that the superintendents are so exempt from the frailties incidental to humanity, that the nation might save the money it spends in inspecting their houses. For, among all the prosecutions recorded in the newspapers, who ever saw one by the Commissioners in Lunacy for breach of the lunacy laws? Account for it as you will, ladies and gentlemen, that the lunacy laws are daily trampled on, the following facts will show. In one of my prisons the matron was a remarkably calm and eminently practical lady, and one of the most high-principled and amiable women I ever met. She became my friend then, and is my friend still. Her control in the house was supreme. There were suicidal and violent patients, and no resident medical supervisor or other person in authority. Yet, till within a short time of her installation in this responsible post, this lady had been incarcerated for three years as a lunatic in the same establishment! Her story, as far as I know it, is this. Her husband disliked her, and shut her up as insane in some house beyond the pale of inspection. He died, and thereby, it seems, the widow fell under the exclusive control of Government. At the earnest solicitation of a relative, the Commissioners removed her to this madhouse, which was more accessible. According to her own story, which I fully believe, she was perfectly rational when she arrived, and continued so without interruption. While paying £200 a-year as patient, she was

allowed to act as a kind of amateur matron, and entrusted with the charge of lunatics both in and out of doors; yet the Commissioners in Lunacy kept her incarcerated for three whole horrible years! They wantonly, as it seems, cut three years out of her life, and destroyed her social position for ever! And yet when circumstances induced this poor wronged lady to accept the superintendent's offer and return as a head matron, the Commissioners expressed their extreme satisfaction at finding the real maniacs in such good hands! Now there must have been TERRIBLE CRIME or gross impropriety here. Either this pure, clever, amiable woman had never been insane at all, or, at any rate, not for many years, and then a crime was committed before which murder pales and becomes mercy in proportion as the mind is nobler than the body, or there was the utmost impropriety in placing a lunatic of seven or eight years' standing in such a post as I have described after a brief probation. In another madhouse I learnt from sane inmates that the previous occupant of my room had been perfectly recovered some time before leaving. Did the Commissioners liberate her? Oh, no. These gentlemen rarely liberate. This poor lady was another victim of marital hate, and many months afterwards I learnt she was still in another madhouse, and, wondrous to relate, still sane. Again, in my last madhouse—and I gladly seize this second opportunity of saying that, in comparison with the others, it was as Abdiel among the rebel hosts of heaven—there was a fair young girl pertaining to the highest social grade brought there from another madhouse, where, as I was most credibly informed, she had been kept half naked and continually chained to the floor. The Commissioners knew it. Was the keeper prosecuted? Oh, no! And now I will adduce two more instances, darker than any of the preceding, inasmuch as from first to last they were both in wilful deliberate contravention of law on the part of your Commissioners; a contravention which, incredible as it may seem, your judges participate in by subsequent approval. The first outrage was wrought on a friend of my own; and I pledge my honour for the literal truth of the narration. This lady had never been insane, but the relation she lived with had a recurrent delusion that his companion was mad. This delusion was known to the family medical attendant, and treated by him as utterly groundless, but as also incurable. Under its influence the patient had once—twenty years before—got his companion certified a lunatic, and almost succeeded in shutting her up; but she got scent of the plot in time, and, with the aid of friends, frustrated its execution. At last he really succeeded, got certificates on false pretences from two practitioners ignorant of his monomania, and lodged this sane lady in a madhouse. Mark the sequel, only please remember the date I have mentioned as that of the previous attempt twenty years before. On the Commissioners' first visit my friend told them her story as she had before told it to the superintendent, and referred them in corroboration to the medical man aware of her relative's delusion, and to the friends who had aided her on the previous occasion. What said the Commissioners? Practically their reply was, "We have you, and mean to keep you;" and keep her they did in most terrible suffering and privation, but in uninterrupted sanity for a year or more. On seeing her papers, she found the following informality. To the printed and prescribed question, "When and where under previous treatment?" the answer was returned, "Has for twenty years been constantly under treatment;" no specification of time, place, or superintendent. Observe the coincidence of date here with the former strong outbreak of the same delusion as manifested in the futile attempt at incarceration: remember the Commissioners knew *all* these data, and then say what manner of men must these be to have so pandered to the poor monomaniac's fancies, and allowed this document to pass muster, even had there been in it no other invalidating circumstance. But it was further stated in this certificate that my friend's liberty was no source of danger either to herself or others. Now, I am advised that in 1859 a great case, "*Fletcher v. Fletcher*," was tried in Queen's Bench before Lord Campbell and Justices Wightman, Crompton, and Hill, who ruled that by the common law of England it is only a person of unsound mind and dangerous to others that can be restrained of his liberty, and that "it would be most dangerous to the liberty of the subject to suppose that every person of unsound mind is liable to be looked on as a lunatic." Yet, as I showed you, the Commissioners did not only so look on this their victim, but cruelly and protractedly severed her from home and children, and well nigh brought her with sorrow to the grave. Subsequently

this whole case, together with this worthless informal certificate, was laid officially before your Lord Chief Justice Cockburn and his URBANE BROTHER BLACKBURN, who judicially exonerated the Commissioners from blame.

One more specimen of Whitehall administration you shall have, and that must be the last of this description. The case is my own, so you have it on the best authority. In September, 1870, I being *quite* sound in mind, and fairly so in body, was suddenly pounced on by an able-bodied female, and invited to accompany her to Brislington Proprietary Madhouse, which I did. Of course then, and as long as I continued engaoled, I could only guess vaguely at the contents of my certificates, but I know them now. In common with many, I almost fancy *most* of such documents, they acknowledge me perfectly harmless; but one doctor certified somebody had told him I called myself a medium, and said I could "only write as God moved my fingers," which I never did say; and another doctor certified my landlady told him she had been frightened by my ringing my bell for a light after I was in bed, and asking her to see if some animal had not got into my room; and then both doctors certified (from their own observation this) that I talked rather fast, which, under the circumstances, is, after all, possibly true. Now, ludicrous as this may seem, remember it is no joking matter; that on these and such grounds as these your Commissioners in Lunacy sanctioned the infliction of eighteen months' horrible, heart-breaking, slavish misery. It is true some thought the grounds inadequate, and so one of the superintendents inserted in his report a foul, false, crushing calumny, which calumny it pleased the Commissioners afterwards to disseminate! On liberation I instructed solicitors to prosecute for defamation, but here the marriage ban stopped the way, and secured immunity to the cowardly slanderers. In January, 1871, about four months after capture, and nearly as long after my superintendent, Dr. Fox, had declared me on probation only, a very dear friend came to reside in London, and so strongly petitioned that I might be within reach of her, that my removal to Hanwell was agreed to. But here a new difficulty arose, which I cannot explain better than by an extract from my friend's letter. "My dearest Loui, I am most anxious you should go to Hanwell, and I told Dr. Fox how much I wished it; but he both told me and wrote he was in a difficult position, for he could not give you a certificate as a lunatic, though he thought it very desirable you should still be some weeks very quiet. He then rushed off to the Commissioners in a great hurry, and wrote me word they had decided you had better stay at Brislington till Lady Day;" which would have completed my six months' incarceration—the shortest period it seems to me for which alienists care to take a fare. Now, please mark this carefully. In January, 1871, the end of the following March was the latest period assigned for my liberation by the Commissioners, and that on the *ex-parte* statement of my then gaoler. Nobody pretends that from the first to last I ever uttered an irrational word, or for a single moment belied the character given me by my first attendant surgeon, that of being an amiable and inoffensive person. How is it, then, my captivity and restraint were prolonged till the end of March, 1872? How? Who can answer but the Commissioners? and I much fear these gentry will still deem discretion the better part of valour, and shroud this dark transaction in impenetrable secrecy, best for the country and THEMSELVES. No particle of light can I throw on the matter. On receipt of my friend's letter, and Dr. Fox's own assurance that he would *not* sign the papers for my transfer, I immediately wrote to the Commissioners, strongly urging that Dr. Fox's avowal of my sanity entitled me to liberation, which I accordingly demanded. After a time came the answer that the Commissioners had now directed my transfer to another (and, as it proved, far more rigorous) madhouse, to which they had me removed in February, 1871, without any previous interview or inquiry. Now I do say it behoves the country to learn *how* and why this transfer was effected. Not for a moment do I believe that Dr. Fox voluntarily abetted it. He would gladly have kept me himself; but when it was settled I should leave him, I believe he honestly wished me to be free. On the eve of my departure he told me himself, "They have not a leg to stand on." How, then, was it done? Did the Commissioners waive the formalities required by law? or did they *compel* Dr. Fox to sign papers he had repeatedly declared he could not sign conscientiously? The moral courage of resisting any great pressure from the Commissioners cannot be expected of any superintendent, as these gentlemen are specially empowered to withdraw

licenses without assigning any reason. And this was not the *only*, to me, unintelligible transfer. After a few months they moved me on again, and so kept me incarcerated till the eve of an impending inquisition, when they sent me out with concomitants far more galling and humiliating than those of a ticket-of-leave convict. No official examination or interview preceded this exit from incarceration, and as to the last moment I openly avowed, and without the smallest modification, the opinions for which alone the Commissioners had declared me insane, I think we are justified in saying that a fouler transaction than my incarceration never, even in the corruptest period of English history, disgraced any public servants.

So much for official prevention of criminal incarceration; now for official "discretion" in the supervision of proprietary madhouses. A part of my incarceration was spent in a very large house, adapted for 200 patients of both sexes. New-comers suffered there intensely from want of sleep, through the quick succession of noises through the night. At nine o'clock the patients were taken to their cells and locked in with a harsh, grating jail-lock that irritated every nerve. Half an hour afterwards this musical operation was performed twice to see if the candle was out, and an hour after that twice more to admit the night-keeper, who might be, and in my case was, a good snorer. It is true, that in virtue of being warranted safe and free from vice, I had the option of dispensing with the night-keeper, and so I did, till accidentally discovering that under no possible emergency of danger or illness could assistance or egress be obtained before the morning rounds, I thought it unwise to sleep alone. Very early in the winter mornings an atrociously loud call-bell was rung, whereupon the night-keepers arose, lighted their candles, and prepared for their housework. Of course this necessitated a few more performances of the great lock trick, which was repeated at intervals till breakfast time; however, its stridency was then partly drowned by the shrieks, songs, and cries of the neighbouring maniacs, startled into activity by the bell. Good walkers went out twice a day in gangs under one or more keepers; but those too rabid or too weak for such expeditions exercised in a walled court. Several were turned out together and locked in without supervision or control of any kind. No accident happened in my time, but the language was horrible, and quarrels frequent. Another most reprehensible practice, in my opinion, was suffering the keepers to exhibit their patients in the strait waistcoat to newly-arrived servants as a raree show. I have good grounds for believing this was a common practice, and certainly a most injurious one; it conjured up in those poor diseased brains visions of encircling fiends rejoicing in their torments, and also a rooted sense of inhumanity in their guardians. Another needless cruelty I consider to be the coercion of ladies by men; in the asylum I am now speaking of it was the received practice. On a lady's becoming excited, if male keepers were accidentally present, they would rush up and lay hold of her. I know of one case where a young girl, whose only infirmity I believe was an inordinate *penchant* for male society, escaped to a madhouse in the vicinity. She was left there a few hours, and in the evening a young and very rakish-looking male keeper was sent alone to fetch her back. I believe, though of this I cannot feel sure, that men were employed to put the strait waistcoat on ladies, who were thus exposed to them naked or nearly so. My informant was not quite sound-minded; she suffered from erroneous anatomical views, but, as on all other points she was perfectly rational, I am inclined to believe her story had at any rate good foundation. It was this. One day a very coarse and violent attendant (whom I myself once saw strike this patient) tore off the lady's linen in a fit of passion, then went and reported her violent and ungovernable, whereupon a doctor, porter, and another man came in, forced her into a strait waistcoat, and, by some means she could not quite describe, hoisted her off the floor. They afterwards threw her partially clothed into a cold cell, and left her there till she was half dead with cold and privation. Now treatment more iniquitously unsuited to this patient than any approach to the above, could not be. She was one of the most delicate and refined women I ever met, not only delicate in mind, but frail in bodily organisation. Her agonies of outraged modesty at the remembrance of the above incident were sad indeed to witness.

Reprehensible as are the abuses I have mentioned, there are others yet worse, because sometimes life-long in their ill effects, and which prevailed more or less in every house I was in, with the single exception already made. I

allude to foul habits, bad drainage, and insufficient ventilation. I once wrote to the Commissioners in Lunacy as follows,—necessarily I withhold the date: "Gentlemen:—My health is and has long been suffering so severely from the bad drainage here, that if you do not contemplate my speedy enlargement, I must beg your kind interference to procure sanitary improvements here or my removal to a healthier spot. A garden-pond near the house receives a large amount of house sewage, and the effluvia therefrom is, in certain atmospheric conditions, pestilential. Our indoor arrangements are also so bad I should long ago have laid them before the district officer had it been possible to communicate with him." Of this letter no notice was taken, and the low feverishness I then contracted hung about me till I left. The smell alluded to was so bad as often to drive us from that portion of the grounds, and though I slept on the side of the house farthest from the pond, I have had to rise in the night and shut my window to keep out a portion of the intolerable odour. The indoor arrangements alluded to were too foul and filthy for description; but of the Whitehall sanitary standard you may judge by this: to my personal knowledge the Commissioners licensed a new out-building as the residence of five or six patients without other closet accommodation for them all than a dark cupboard in the bath-room. In no other madhouse did I ever see such disregard of cleanliness and purity as in this, which we now designate Pond Hall; but everywhere there is far too much contempt of sanitary laws. In one very large house the closets, without ventilation, were interspersed with the bedrooms, and I have seen a wealthy idiot inhabiting a room made, by an adjoining closet, unendurably offensive. Ventilation, as a rule, is utterly neglected. In the last described house, with its numerous closets and numberless patients, many of them personally offensive, no breath of fresh air ever entered the passages except through the momentary opening of an outer door. All light came from skylights. I do not think they were made to open, at any rate they never were opened during the nine or ten weeks I was in the house. At Pond Hall the bedroom windows only opened a very few inches at bottom, consequently the rooms never felt fresh and healthy. Another practice there that I think inexcusable considering the sums paid, from £400 per annum upwards for each patient, was that of never varying our hours of exercise, summer or winter. If it rained at the appointed hour we were deprived of our walk, nor did we ever taste the sweet morning air of the dog-days, except through the narrow window slits. Let the sun blaze as he might, his fierce noontide rays must be encountered; and why? Because no single exclusively alienist attendant was kept for the patients; only three ordinary servants, who attended on them in the intervals of their other work, and who could not possibly have got through their multifarious duties by any other contrivance than perfect regularity. In this same house cold was also a source of suffering. A thermometer, hanging over the dining-room fireplace, not unfrequently registered 42 degs. as we sat at breakfast, and at such times not even the chilliest and weakest patients were allowed fire in their bedrooms. Stringent regulations existed also against large fires in the day-wards, and as one of these, that which I inhabited, faced to the north, we were often very miserable. The standing orders for the refectory were that the fire, always very small, should die a natural death directly after supper. As I never supped, this rule did not affect me, but I have seen others suffer cruelly from it. Now what I ask you to remember in connection with all this is, that the Commissioners are *bound* to investigate all such matters, to *find out* how a house is governed, therefore they *here* either neglected this duty of investigation, or that of interference in the patient's behalf. No difficulty whatever existed in the way of finding out the truth; to say nothing of my notes, which were heartily at their service, there were plenty in that house who would, I believe, have given an honest representation of the treatment we experienced. In general I found madhouse diet fairly good and sufficient, but a dietary I kept for three weeks at Pond Hall shows that in the lunacy trade, as in others, exorbitant profits sometimes increase the greed of gold unduly. The facts that joints of meat, accidentally tainted by the intense heat, were served up again and again till consumed, even when the more rational could not touch them, and that picnic biscuits, bits of toast, and such luxuries, were counted out one per head, will give you a fair general idea of the style of housekeeping.

Again, ladies and gentlemen, I say, ponder these things:

AN AUSTRALIAN SPIRITUALIST AT CAVENDISH ROOMS.

If Spiritualists know the extent of the movement in which they are engaged, and the gratifying successes which have attended it in various parts of the world, we think they would be encouraged thereby, and stimulated to more vigorous efforts in prosecuting the work of Spiritualism.

These remarks specially apply to that portion of the British colonies situated immediately on the opposite side of our globe. Between the Spiritualists of that distant region and those of this country very little public communication has transpired. Letters and newspapers are occasionally received by private individuals, extracts from which now and then find their way into print, but a representative of Spiritualism has not, as far as we know, delivered his message before a London audience. After Sunday evening next this cannot any longer be said, for on that evening Dr. Richardson, just arrived from Melbourne, will give a narrative of the state of the cause in Victoria. Immediately before Dr. Richardson's departure, Mr. Peebles had performed a successful mission in the colony; and the advocacy of the Rev. Mr. Tyerman, a Church-of-England minister who embraced Spiritualism, had created considerable excitement. Dr. Richardson is already known to our readers as the author of a letter which we published upwards of a year ago, and which excited a great degree of attention. We hope he will be welcomed by a full room, and we can in anticipation promise those who attend a rich treat for their trouble. Cavendish Rooms are situated in Mortimer Street, Wells Street, Oxford Street, and service commences at seven o'clock.

THE CONTEMPLATED EXCURSION OF SPIRITUALISTS.

To the Editor.—Dear Sir,—The Marylebone Association of Inquirers into Spiritualism at its late quarterly meeting adopted as one of its items to be taken into consideration "an excursion of Spiritualists into the country." As I was present on that inviting occasion, and had the pleasure of associating my ideas with others for the consummation of that object, I deem a further suggestion bearing on the same theme through the "medium" of your excellent *MEDIUM* will not be unacceptable. On Sunday, through the influence of one of the committee of management of the People's Garden, Willesden, I was favoured with a "permit" to view this rustic retreat. With many others, I had known of this pleasurable resort only by name, and was profoundly ignorant of its many attractions. It is no merit to conceal its perfectly unorthodox character, as nothing could be more heterodox and, perhaps, obnoxious on the "Lord's day" to the general weal of the "unco' guid," or rigid Sabbatarian. But to men who hold creed as sacred as the "divine right of kings" it offers many and varied charms. Situated on a grand natural eminence, it possesses a commanding view of "waste and woodland" stretching for many miles. The grounds are tastefully decorated, and exhibit signs of good horticultural architecture; and the hall for refreshment and concert is spacious and well adapted for excursions and lectures. For those fond of limb and muscle there are a gymnasium and many croquet lawns, a cricket area, and the usual appliances which make up the sum-total of "a place to spend a happy day." But besides these many attractions, there is a dancing and promenade platform, reputed to be the largest in the world—even more extensive than the one at Amsterdam. Its erection cost eleven hundred pounds. I need not say that the band displays considerable ability, its airs being judiciously selected and most elevating. We listened to its many variations with delight, and regretted its close for the evening. Our generous guide, Mr. Steadman, entered into a free and manly statement of affairs. He told of the many "ills they had borne" in its inauguration, their financial unsuccess, which appear incidental to the introduction of such schemes; but that now, under the present management, a bright future was at hand. The nett expenses were forty pounds weekly. With a general patronage, the sum could be met, and a fair dividend declared in favour of the shareholders. I am persuaded that the excursion committee will do well to consider this resort in their programme of holiday retreats, and that Spiritualists generally will do better if they initiate themselves with the movement. Let them not only consider their own personal delight, but associate with it the idea of missionary enterprise, and select "The People's Garden," Old Oak Common, Willesden, as one of the scenes of their proselytism.

HISTORICAL.

[Mr. White, secretary of the committee, desires us to announce that the Spiritualists' fête will, in all probability, be held at the People's Gardens alluded to above. We are also requested to say that a meeting will be held at the Spiritual Institution, 15, Southampton Row, on Monday evening, to which the leading Spiritualists, particularly the representatives of organisations, are invited to confer with the committee as to the best method of carrying out arrangements for the fête. The committee respectfully urge the attendance of all who desire to promote united action amongst London Spiritualists, and get up a successful demonstration.—Ed. M.]

MR. COGMAN'S INSTITUTION.—At this place, 15, St. Peter's Road Mile End, Mr. Harper will deliver the weekly lecture on Wednesday evening next, at eight o'clock.

BURY.—On Sunday next, July 27th, two addresses will be delivered in a trance state by Mr. J. Morse, of London, in the Happy Home Temperance Hall, Taylor Street, Bury. Morning, half-past 10 o'clock; afternoon, half-past 2 o'clock.

HALIFAX.—Two lectures will be delivered in the Hall of Freedom, on Sunday; in the afternoon by Mr. A. D. Wilson, and in the evening by Miss Longbottom, who will speak under spirit influence. Services to commence at the usual time.

BROMSGROVE.—There are some six circles in this town, each meeting about twice a week, for investigation. At our circle the sitters are my own family and the medium, a boy of thirteen; but three others are also mediumistic. The spirit of a German doctor speaks through the medium in broken English. We have numerous raps and spirit-lights, and tunes are rapped out so correctly as to be recognisable. A luminous figure was seen on the wall a few evenings ago, which we were told was one of the controlling spirits endeavouring to make himself visible.—S. H.

MR. FEGAN-EGERTON IN LONDON.

On Tuesday evening this gentleman gave a seance at the Spiritual Institution under the following circumstances. The company sat at a square table, Mr. Egerton and Miss Wooderson occupying the end towards the east, Mrs. Burns the opposite end, Mr. Weeks and Mr. Kingsley on the side towards the south, and Mr. Jackson and Mr. Burns opposite. The strictest test conditions were adopted, Mr. Egerton asking repeatedly whether hands touched, or were held all round. Almost as soon as the light was out vigorous movements of the table occurred, and soon the voice of the spirit "Jack Todd" was heard distinctly by all, and his form was seen by the seers. He was in remarkable good humour, and his first memorable utterance, close to Mr. Burns's ear, was, "Burns, you are a brick;" and to Mrs. Burns, "You are a brickess." He spoke encouragingly of the state of affairs in connection with the progress of the Spiritual Institution, and offered his services to back up any efforts necessary to sustain justice and efficiency in its operations. He then went over towards Mr. Weeks, who sat at the south-east corner of the table, and therefore at the greatest possible distance from the medium. Indeed, during the whole evening the spirit-voice was not heard near Mr. Egerton at all, but at the opposite end of the table. "Jack Todd" has a deep, mellow bass voice, and he can articulate very distinctly. He spoke very softly to Mr. Weeks, enjoining passivity of mind, when the names of Mr. Weeks's two wives and father were given. The spirits thus named were seen standing behind Mr. Weeks. While the circle sang "Hand in hand with angels" "Jack Todd" joined with them vigorously, and in perfect unison. His deep, mellow voice seemed to absorb and harmonise all the other voices. The voices of two other spirits were also heard singing with him. "Jack Todd's" conversation was alternated with that of "Silas Wade," a very jocular spirit, who spoke with a decided Yankee accent, and acknowledged the fact that America had been his earthly dwelling-place. The seers, in alluding to him, said he was not so portly built as "Jack Todd," when it was remarked by another sitter that the "down-easters" were not famous for corpulency. "Silas Wade" drily replied, "No, they are fed on the smell of an oily rag." By quaint sayings and witty repartee he kept up the joke in a remarkably hilarious manner. Mr. Jackson is from Dublin, and he invited "Jack Todd" to pay a visit to that city. In a true Irish accent "Jack" tantalised Mr. Jackson by refusing; and, when charged with being an Irishman himself, from the correctness of his brogue, he said, "I am indeed a son of the sod, and am proud to own it." His impersonation of the Irishman was extremely amusing, and Mr. Jackson replied to him in such a humorous and good-natured manner that the colloquy provoked hearty laughter. "Silas Wade's" personation of the American was equally perfect and entertaining.

The guitar on the table was freely handled and thrummed. The tubes were used on the heads of the sitters, and on one occasion the voice of the spirit "James Lombard" was heard to speak a few words; and when his presence was acknowledged by a sitter his head was immediately tapped with the tube in recognition. "James Lombard" is the controlling spirit of Mr. Kingsley.

Powerful perfumes were given several times without any liquid accompaniment, which excited plentiful exclamations of gratitude and satisfaction from the sitters. Mr. Burns said he would be glad if the spirits could bring some object from the front room, when almost immediately a fossil from the front-room mantelshelf touched his hand, and was found on the table after the seance.

The amount of power at disposal was something enormous, yet nothing violent occurred, and to the seers the room appeared brightly illuminated. High up behind the medium appeared an irregular mass of light, which was seen by all. This was the work of "Jack Todd." During the movement of the objects a stout iron ring which lay on the table fell on the floor between Mr. Jackson and Mr. Burns. Towards the close of the sitting Mr. Egerton was entranced, his hands being still held by the sitters on each side of him. In this state the chair was taken from under him by the spirits, and placed upon the table. He was then somewhat convulsed, as was also other mediums present, and all at once the ring, which had been upon the floor at some distance from the medium, was found to be upon Mr. Jackson's arm which held the hand of Mr. Egerton. The spirit, through the medium, then exclaimed—"Here is a fact for scientific men to explain. Here is God's truth, and something which the mind of man has not yet fathomed—matter passing through matter." The guitar was then taken up, and an attempt was made to hang it to the window-curtain, but it was ultimately placed on the floor. Hearty blessings from "Jack Todd," and an expression of his determination to extend his medium's sphere of usefulness, brought the seance to a termination.

In giving this report we are deeply impressed with its shortcomings as an attempt to convey to the reader any idea of what occurred at that seance. We may say, without qualification, that it was one of the most astounding, agreeable, and satisfactory seances we ever attended. The test conditions were absolutely unassailable. The phenomena were powerful, distinct, and unmistakably spiritual. No violence nor disagreeable actions occurred. The personality of the spirits in their conversation and manifestations was well marked; and their jokes and conduct, though highly entertaining, were in no respect offensive or rude. Altogether we think it inexplicable that a gentleman endowed with Mr. Egerton's mediumistic qualifications should not be fully occupied in doing the great work which he is so well capable of performing for Spiritualism. Societies, conferences, committees, and meetings, sink into utter insignificance when balanced with such rare gifts of mediumship.

Mr. Egerton has given a number of seances during his visit to London; respecting one of them we have received the following note:—"On Sunday evening last I was present at a seance with this gentleman at a private house in Upper Norwood. Two voices were distinctly heard, one male and the other female, joining in our singing. A rose was brought to the table and then taken up again and plucked to pieces, the leaves being scattered over a lady present at the circle. Some water was also sprinkled on one gentleman. Most of the members of the circle were touched several times, and a tube, which lay on the table, was carried about. All present were veteran Spiritualists, with the exception of one gentleman who had not been at a seance before."

MR. HERNE IN WALES.

To the Editor.—Dear Sir,—I beg to send you an account of a few of the chief manifestations which have occurred here through the mediumship of Mr. Herne, and I am happy to say he is giving general satisfaction to those who are investigating Spiritualism. First, I must tell you I strictly confine the number to eight persons, and to thoroughly satisfy all the sitters that there is no collusion, or confederacy at work, he changes positions to all the four corners of the table, the company retaining the same seats; it also affords each person an opportunity of getting a test by contact with the sphere of the medium. He remains with us a few more days to satisfy the growing interest that is awakening in the minds of the Llanellyites.

The usual phenomena are these—ringing of bells; playing of tambourine, violin, concertina, &c., while floating; winding up and floating of musical-box around the room, and poising it on heads of sitters. The size of box is $20\frac{1}{2}$ inches by $7\frac{1}{2}$ inches, and the weight 20 lbs., no small weight for “psychic force” to play with. Once the comb was played on as if finger nails were lifting the teeth, and another time it was set going and stopped at every two notes. We have had direct writing twice, once on a slate, “God is love;” and at my request “Peter” wrote on a card, to hang up in the seance room, the following, “Be of good joy for God’s work. I am ‘Peter.’” At the conclusion of each word he kept tapping the table with the pencil, as if to gather power. The chair-test is a common one; and once a large, heavy arm-chair was put on a sitter’s arm, by passing it on between the arm and seat of chair, the chair being brought from end of room. Iron rings, and a curtain ring, which I had bought at an ironmonger’s, and was marked by one of the company for the occasion, the size being, in diameter, $2\frac{1}{2}$ inches, was put on Mr. Herne’s wrist, a matter of impossibility to get over the hand, especially as Mr. Herne’s is a large one. It remained on all night and next day. At the next seance I requested “Peter” to remove it, as it was an annoyance to the medium. He instantly obeyed and threw it over my head to the floor, when a sitter at the other end of the room requested it to be put in his hand, which was done as soon as said. Yesterday, a few minutes after sitting, “Katey” the younger appeared, floating behind and at the side of the medium, to the gratification of all, the room at the time being sufficiently light for me to see all the company. She did not appear long, owing, I think, to the sudden cessation of the singing on her appearance, which, if it had been well persevered in, according to my experience, would no doubt have given her power. Sitters were tied up with selvedge, which was lying on the table; the harmonium has been frequently played; lights have been faintly seen by some of the company, and at one seance forms were distinctly seen by all. A bottle of eau de Cologne was taken from a gentleman’s pocket and emptied over the circle; another time Mr. Herne was elongated and twice floated. He has also given good tests by his clairvoyant powers. “Peter” has also done good work in the way of telling sitters what was only known to themselves, and describing spirits. Mr. Herne also gave a good address in the trance state; and “Mesmer” controlled and described the diseases, and cured two of the company who were suffering.

If anything more extraordinary than the above occurs I will send you an account thereof. Mr. Herne will go to my father (Sturminster-Newton) after leaving Wales, and will carry with him the good wishes of those who have been sitting with him.—I am, yours faithfully,

J. YOUNG.

6, Stepney Street, Llanelly, July 20th, 1873.

I omitted to state that “Peter,” “John,” and “Katey” held conversation in the spirit-voice with the company at each seance.

PHYSICAL PHENOMENA AT BIRMINGHAM.

At a meeting of a section of the recently-formed Psychological Association of this town on the 25th of June, at Mr. Sunderland’s, photographer, Bull Street, a horse-shoe circle was formed, holding hands at a distance from the table, the lady medium sitting at the bottom. We had not sat long before we were conscious of strong power emanating from the sitters, as several at the circle were convulsively affected, and showed signs of cataleptic hysteria; one gentleman on whom the power acted so strongly as necessitated his being held forcibly to prevent his doing himself harm, and the furniture of the room injury. These manifestations took place under a moderately subdued light, and were altogether painful to witness, seeming to have no elevating or refining tendency for their object. I was about to leave, under the impression that I had been in proximity with the shades of pandemonium, when the hands of several present were placed on the table, which seemed to possess a talismanic effect on that article of furniture, for it at once poised itself on one claw, then on the other, with such rapidity as if endeavouring to evade the laws of gravitation, which it finally did by rising gracefully and majestically with an undulatory motion two and a half feet from the floor, and thus floating three feet from its original position, lightly as a leaf alighted on the floor, at which unexpected phenomena we were so amused and delighted as to simultaneously and impulsively clap our hands with joy, at which encouragement our spirit-friends seemed so elated as to show unmistakable signs of repeating the marvel, which in a short time they did with interest; for, on all our hands being raised about seven inches from the table, it again poised itself on its separate claws as if to gain motive power, and levitated with an undulating graceful motion some fifteen inches in an opposite direction, and deposited itself rather more audibly than before, about three feet from whence it had arisen. At this part the lateness of the hour compelled us to leave our kind intelligences, who seemed in a mood so accommodating as to show a disposition to grant us whatever we might desire.

The above phenomena pale before the well-accredited marvels believed in by every unprejudiced investigating Spiritualist, with which your pages teem; but to us, twenty-one in number, brought home to the individual experience of each, is of more value than reading a volume of narratives of a more startling character.

WM. PERKS.

312, Bridge Street West, Wells Street, Hockley.

BIRRELL’S Great Diorama of Scotland will be at Tunbridge Wells for one week, commencing July 28.

SEANCE AT MRS. MAKDOUGALL GREGORY’S.

A seance, which was in many respects unique, even if not most wonderful among the marvels of this wonder-working age, was held on Tuesday evening, July 15th, at the residence of Mrs. Makdougall Gregory, in Green Street, Grosvenor Square. The circle was a small one, consisting, besides the hostess herself, of Miss Poyntz, Mr. Herbert Noyes, Mr. Percival, Dr. Davies, Mr. Rouse, and the medium, Mr. Williams. A good deal of re-arrangement had to take place among the sitters before proceedings commenced, when “John King” announced himself in his well-known voice, accosting several of the circle with “How do you do?” &c. Shooting lights were seen for a short time, and a musical-box which had been placed on the table commenced playing, the winding-up process being heard by all present. It was then heard playing in different parts amongst the sitters, as though being floated over their heads, and touched one person in so doing, “John King” during this time joined in the general conversation, and presently “Peter’s” voice made itself heard, and his presence felt very palpably, by touching several persons, and rapping others on the head with paper tubes which had been placed on the table. At Miss Poyntz’s request he took her hand, drew her up from her seat, then tried to raise her so that she was obliged first to kneel, then stand on the table with her hand and arm raised, and held as high as she could reach, and then gently released. Everyone present was sitting round the table; her position when standing on the table being higher than the tallest man in the room standing up could have reached.

Other interesting phenomena occurred. Mr. Rouse, in a trance condition, wrote, and also described as seeing very clearly a spirit-form hovering near the person of one of the sitters, and whose description answered very accurately to a deceased relative of whom the seer knew nothing. Thus ended one amongst the many interesting seances held at Mrs. Makdougall Gregory’s residence.

THE LIVERPOOL NATIONAL CONFERENCE.

To the Editor.—Dear Sir,—The Liverpool Conference of Spiritualists bids fair to be a success, everything so far has turned out very satisfactory. A special meeting of the society was called last week to hear and consider the report of the Conference Committee, which showed that interest was excited in all parts of the country by well-wishers to the movement, who had sent letters of sympathy and encouragement. A great many had been received from the leading Spiritualists of London, Glasgow, Yorkshire, Manchester, &c. The titles of papers were read; they are of a most interesting character, and a list may be given in the MEDIUM before the Conference takes place. Mr. Everitt, of London, a gentleman who has been highly recommended to the committee by several persons both in London and in the country, has consented to preside. Dr. Sexton is to deliver the “lecture” at Hope Hall on Tuesday evening, August 6th, which will be more fully announced in the MEDIUM when the subject is known. The cost of the Conference was fully discussed at the meeting, when a guarantee fund was determined upon, and a list of papers was handed about the room amongst those present which realised a sum little short of £20, and a lithographic letter was proposed to be printed and given to those absent, and also to be sent to other societies and individuals who might feel interested in the movement, as it was thought the larger the guarantee the less it would fall upon all parties. When this announcement is made, the secretary will be glad to receive communications from any one who may not receive a letter from him, stating the amount of their guarantee. Already something has been received from friends at a distance, and we refer them to the advertisements in the MEDIUM upon the subject. Great hopes are entertained by our Liverpool friends, from the encouragement already received, and they are looking forward with earnest expectation when they will be able to see their brothers and sisters in the cause of truth united in friendly alliance to carry on the greatest and grandest cause ever given to the world.—J. CHAPMAN, Sec.

SUBSCRIPTIONS received towards expenses of the Conference at Liverpool:—Mr. Grant, £1 1s.; Well Wisher, Glasgow, 5s.

THE PIMLICO ASSOCIATION FOR THE INVESTIGATION OF SPIRITUALISM.

We have already had several seances at the rooms, 47, Charlwood Street, Belgrave Road, S.W., and the results seem to give promise of “an abundance of rain,” in due time. We possess no fully-developed mediumship, but the latent powers of several of our number have been somewhat developed. As is usual in newly-formed societies, we find abundant room for change and improvement, but we anticipate very soon to get in thorough harness. It is believed that there are still many Spiritualists and investigators in this part of London who would be glad to join such an association as this if they knew of one. Will our friends make this known as far as it lies in their power? And we ask those who are interested in the spread of progressive principles to aid us also, as this is one of the objects of the association. We have still room for as many more members as wish to join, and to whom we would give a hearty welcome.—I remain yours very truly,

GEO. FARMER.

P.S.—I might have mentioned that at a small circle of five of the members we obtained direct writing (or rather scribbling, which will no doubt develop into writing), under test-conditions.

We have had a flying visit from El Vizeconde de Forres Solanot, President of the Spanish Society of Spiritualists, who left us a copy of their beautifully illustrated almanack and other works, and a volume of the MEDIUM was accepted in return. We are sorry that our friend’s visit in town was so brief that we could not introduce him personally to the friends of our cause in London.

MR. WILLIAM HIPPE, 20, Bishop’s Road, W., suggests that the spirits take money from the Bank of England to sustain the cause. Such money would not be accepted. The person named above is not a Spiritualist. We hope Spiritualists are actuated by principles of an opposite kind.

ponder them long and earnestly in connection with the fact that not only was each of my prisons reputed "first class," but each of my superintendents had a high personal and professional reputation; then ask yourselves, "If these things are done in the green tree, what must be done in the dry?" For if those paying so largely, and with comparatively influential connections, are so utterly neglected by your inspecting servants, what must be the fate of those in a lower social grade? The heart recoils from contemplating it; and, did time allow, it were easy to harrow up your feelings with true tales of their cruel sufferings.

And this brings me to another very peculiar feature of our lunacy system. Why can none of those so deeply wronged, even where no marriage disabilities exist, avenge themselves after liberation on the guilty superintendents at least? Because the power of prosecuting for breaches of the lunacy laws is vested *exclusively* in the Commissioners, without whose guilty carelessness or guiltier complicity serious infraction of them can scarcely take place. Oh, what an envious sigh must this provision raise in Portland and in Millbank! and oh, gentlemen electors, what a jealous care, yea rather what a firm resolve of lunacy law reform, it should beget in you! Oh, when you go to the hustings, forget not the falsely-alleged lunatic! forget not the maltreated madman! condemn all secret tribunals! condemn all proprietary madhouses! The facts we have heretofore considered will probably be deemed sufficient to establish the proposition that our lunacy laws are fraught with danger both to society and personal liberty, inasmuch as though some laws do exist for the protection of alleged lunatics, they can only be enforced by officials having a direct interest in concealing infractions of them, and, too probably, sometimes, if not always, corrupt. For, still further to corroborate the presumption of malpractices arising out of what has been said, I will now call your attention to the fact that in January last, after a long and fruitless correspondence with your Commissioners in Lunacy, having for its object the inducing them to prosecute the guilty superintendents, I published my letters and their replies in my little tract entitled "Gagging in Madhouses," and after calling public attention to some of the wrongs brought before you now, and to the very strong appearances of my having been made simply an object of barter, I uttered these words—"If it be not so, if the Commissioners be true and loyal men, why come they not to the light, that their truth and honour may appear? How is it they feel not the stabs this chivalrous defence of guilty madhouse-owners inflicts on their own honour?" And then I suggested the only obvious answer, "Gold, much gold, is said to salve many wounds;" and having thus uttered my challenge I took care it should be forwarded to the parties implicated. Now, I assert that had not this challenge been justified by facts and a guilty conscience, it should have anew raised the question whether the writer's audacity was not insane; but mark the effect—silence. Yes, these gentlemen, pelted with a charge which should have made their blood boil and hearts leap with repellent indignation—a charge which would so arouse the poorest labourer's anger, were he at heart a gentleman—these Commissioners, who, on occasion, could scorn the Bible and flout at religion, being cruelly "smitten on one cheek meekly turn the other also," and if we smite not that too the fault shall not be mine; for who or what are these men with this gigantic prerogative far o'ertopping the Sovereign's? Our Queen, gracious and beloved, can incur no blame, for she can do no harm save through ministers responsible to the nation; but these Commissioners *can* do harm in their own sphere of action, boundless harm; and not only can they, but many of them at least use their power to injure those you pay them to protect, yet they are themselves irresponsible, and have subordinates responsible *only* to themselves. Who or what, then, are they? a triplet of briefless barristers, and another of patientless doctors, put round a big table, and so made an impeccable board—men who, hopeless of winning the great prizes of their respective professions, have renounced all chance of them, and accepted itinerating obscurity. Take away the board, ladies and gentlemen, and we shall see the frightful reality—your liberty, my liberty, every man's liberty at the mercy of any one of six rather needy and quite commonplace men, incapable of doing justice in any difficult case, even if they desired it, which, far be it from me to deny, may *sometimes* occur. Having thus laid bare the inefficiency of our great Whitehall autocrat for the protection of alleged lunatics, let us go a step higher, even to the footstool of justice, and once more see

what measure is there meted out to the wrongfully incarcerated. I will briefly summarise my too lengthy affidavit read in Queen's Bench in November last. Three judges were present, and before each lay a copy of the document in all the clear costly caligraphic beauty so dear to the legal mind, it incontestably established, (1) That the Commissioners refused to consider evidence; (2) That when one superintendent reported me sane, instead of liberating me, they transferred and reincarcerated me for another twelve-month; (3) That they long refused me a jury; (4) That they connived at foul drainage and other abuses in the asylums; (5) That they improperly suppressed my correspondence, whereupon Mr. Justice Blackburn found his mind unequal to detecting any flaw in the Commissioners' conduct, and Lord Chief Justice Cockburn ruled "There is no pretence for this criminal information; there must be no rule." Ladies and gentlemen, such words *need* no comment. They are my warrant for saying the Commissioners are irresponsible despots! They are my warrant for *thinking*, as well might a way-worn traveller, attacked by an infuriated gander, turn to the attendant geese for protection, as a feeble and defenceless suitor ask one official to redress the wrong another has wrought. Oh, surely—and here I quote the words of one of my gaolers, a man so grandly gifted he would ere this have been a shining light, had he not while yet young tumbled into the foul pit of madness-mongering—I quote his words and say, "The lunacy system is rotten to the very core."

To the remedy. And here I speak with redoubled diffidence, for to an old woman's recipes small credit is mostly given, and yet methinks a few good safeguards of personal liberty *did* occur to me during my dreadful deprivation thereof. The first step in lunacy reform must manifestly be the substitution of state asylums for proprietary madhouses. As long as these last subsist, you can no more prevent abuses and wrongful detention, than you can stop smuggling in the face of prohibitory duties, and for the same reason: the profits cover all risks. We must therefore assume that the care of all alleged lunatics shall be vested in the state, for otherwise no material amelioration of their condition is possible. And I use the word state advisedly, for I think in organising a new lunacy system it should be consolidated and so unified for the entire kingdom that to each patient might be assigned the locality best suited to his condition. It is, I think, further probable that a few lunatic settlements, a little after the manner of the Belgian Gheel, but some for men, some for women, and others for both sexes, would be found advantageously to supersede all isolated asylums. These should be large airy villages, surrounded with high iron railings, well provided with shops, workshops, studios, theatre—in short, all requisites for substantial work and recreation—and should, among them, offer as great varieties of climate and scenery as Britain affords. It is surely a most needless cruelty to lock up *all* the insane, to reduce a man or woman to the most galling servitude, the most vexatious, thwarting, and tyrannical interference in his daily pursuits, because the mind is incapable of safely guiding its possessor amongst all the shoals and dangers of freedom in the outer world. I quite recognise the necessity of regular incarcerating asylums for some forms of mental disease, but am certain that great numbers of the insane would not only be made happier, but substantially benefited by a life of far greater variety and liberty than is ever accorded to them now. Their sufferings, not only from monotony, but from idleness, are very great. In one of my madhouses it was piteous to hear the yearnings of an aged gentleman after "real work" as he called it, such as a turning lathe or a carpenter's shop might afford. He had, I believe, spent the greater part of his long life in that sad prison; whether justly or not it is not for me to judge; his conversation was always rational and behaviour gentlemanly, but his life, like that of all proprietary madhouse patients, was a living death, and he seemed to feel it. Collecting the insane in villages planned and supplied with a special view to their requirements and exigences of supervision, would manifestly facilitate both the granting them much liberty of locomotion, and employing them gregariously in such work and amusements as might prove beneficial. It is clear also that in such villages there would be no difficulty whatever in adapting the entertainment to the social position or fortune of the individual. The state should provide for *ALL* the absolute necessities for healthy life and treatment, and each patient's kindred could do the rest.

As regards officials, it is undoubtedly true that serious dis-

advantages attach to committing the insane to the care of men *exclusively* alienists. One of themselves observed to me in my first madhouse, "We soon learn to see insanity everywhere;" and it is certain their tendency—a tendency still further increased by their despotic power—is to draw a hard and fast line of sanity, and to view all unconventionality, all originality of thought or action, as decidedly insane. Therefore it would, I think, be good so far to amalgamate the public alienist service with other medical services as to allow of occasional interchanges of appointments. But whether this is found feasible or not, exceptional rewards in pay and promotion should be invariably attached to exceptional success in curing, and moreover it should be distinctly understood—by all capable of understanding at all—that such is the case. As a rule it is now so unquestionably the superintendent's interest to *keep* the patients and not to cure them, that a feeling of antagonism and distrust is begotten in their minds, most prejudicial to their recovery. Therefore it is clear that the mere fact of the superintendent being a Government servant, having no interest in the patient's detention, but, on the contrary, a strong pecuniary and professional interest in curing and dismissing as many as possible, would at once establish very generally that confidence and friendliness between himself and his patient so essential to successful treatment.

A very fruitful source of really honest misconception on the part of relatives as to the occasions which call for interference with a person's liberty lies, I think, in the phrase, "unsoundness of mind." Its legal definition is incapacity to manage affairs akin to that of the idiot or lunatic; but in common life, where the term "unsound" is so liberally bandied about from Tory to Radical, and from Churchman to Dissenter, its use as ground of restraint is *decidedly* dangerous. I would therefore suggest that the phrase "incapacity for self-government" might advantageously replace that of "unsoundness of mind," and others that cumber the law books; for, so long as a man is incapable of self-government without injuring others or irrationally damaging himself, it can matter very little to anyone but himself and his doctor whence that incapacity arises. Incapacity for self-government, as evidenced by actions, should therefore, I think, be the *only* ground of a lunacy certificate. That certificate, as we have seen, should be far more cheaply and conveniently obtainable than now; and yet by the simple expedient of requiring all applications for certificates and all communications concerning the alleged lunatic's conduct to be made *exclusively* in writing, and attaching the guilt of felony to every falsehood in such documents, a considerable amount of protection would be accorded the alleged lunatic. If to this you add state asylums instead of proprietary madhouses, and a trial by jury at the earliest opportunity, I think we should find the practice of incarcerating the sane diminish very rapidly indeed, and I hope, also, that of letting the mad go loose.

It is impossible in the limits of such a lecture as my strength could deliver, or your patience endure, to enter fully into every particular—to lead the patient step by step, as it were, from his own home to the asylum; but this matter of a jury is of such tremendous importance. It is so horrible and monstrous a thing that in this nineteenth century any British subject, be he high or low, rich or poor, should be reduced to servitude except by the judgment of his peers in open court, that I crave your indulgence while I put my thoughts in a practical form. It seems to me, then, that a small, well-appointed asylum, close to the county town, and with court-house attached, would greatly facilitate a jury trial for all alleged lunatics. Each should be committed thereunto in the first instance, and lunacy assizes should be held there at short stated intervals for the trial of new cases and revision of others. After condemnation as insane, the patient should be removed to the place selected for his permanent detention, but only for a definite time named by his judges, at the expiration of which he should be entitled to reappear before the nearest lunacy court; he would thus go into captivity with hope in his heart, and the strongest incentive to exert whatever will-power remained in co-operating with his guardians for his own recovery. The time for such reappearance would of course be fixed in accordance with medical estimates of the probable course of the disease; but as such estimate can never be certain, the superintendents should be strictly enjoined to produce a patient at the lunacy assizes next after his recovery, whenever that might occur. On such occasions reasonable facilities of defence should be allowed the patient, and all evidence given in his hearing.

When once it is conceded that allegations of lunacy shall be based on actions alone, and that men shall no longer be incarcerated on account of their opinions, or because their eyes do not move according to scientific rules, it will probably also be thought that the fittest person to grant lunacy commitments, and direct the preliminary coercive measures, would be the nearest stipendiary magistrate, or other law officer. Such matters, however, would become of very secondary importance. So long as you secure (1) presumption or proof of lunacy to lie solely in actions; (2) those actions to be stated in writing, and falsehood to be felony; (3) care of lunatics to be vested exclusively in the state; (4) trial by jury soon after incarceration, and again before enlargement, with improved and public supervision; so long as these points are secured, much will have been done—more, I think, than has ever yet been achieved—to secure society from the curse and the crime of false lunacy warrants on the one hand, and the danger of unrestrained lunatics on the other.

In advocating any reform, the first step must ever be exposure of existing evils. In laying bare the abominations of our lunacy system, or rather a small portion of the evils I have myself observed and experienced, some may accuse me of having failed in due reverence for constituted authority. To such I can only say, It is not for man to judge the heart; his estimate of motives *must* be deduced from actions. I may have wrongly interpreted those of the judges. If so there is consolation in knowing it rests with these gentlemen in a moment to remove misapprehension by admitting the blessed sunlight of public inquiry on the dark mystery of my incarceration. If they do it not, and that right soon, I greatly fear many will feel justified in thinking, and some may proclaim through the length and breadth of the land, that, while crushing the slave trade in Africa, the Government winks at a far viler traffic in falsely alleged lunatics at home; and that on November 22nd, 1872, the Right Hon. Sir Alexander Cockburn, Lord Chief Justice of England, refused me a rule *nisi* for a criminal information against the Commissioners in Lunacy, not because his attention was inadequately called to Exhibit A, containing my certificate, and Exhibit C, containing Dr. Rhys Williams's emphatic attestation of my perfect sanity,—not because the damning facts against the Commissioners established by my own affidavit were not sifted from much irrelevant matter and laid before him, as I have tried to lay some of them before you to-night,—but for the same reason that one pickpocket hustles off his pal-solidarity in crime. If the Commissioners escape a public and searching investigation into their conduct, I *much* fear some will say, and *all* will think, that when, in answer to the statement of my great difficulties as a married woman in obtaining redress, the Lord Chief Justice said, "We have nothing to do with your difficulties," it meant not that judging by externals he thought the case a trumped-up and frivolous one, and so wanted to have done with it and get to serious work, but that it signified a judicial declaration that the Court of Queen's Bench cares not one straw for abstract right or wrong, nor recks what foul cruelty and oppression are wrought in the land so long as the victims are defenceless women.

Ladies and Gentlemen,—I have well-nigh done. Some may yet call me over bold; many will remember how meeker words than mine have sent good men to goal; but wifehood has its rights as well as its penalties, and since my country's servants have cruelly and lawlessly trampled on me because I could not sue, in telling the tale I use plain words because I *can't* be sued; and if the powers that be like it not they may dissever outlawry from marriage and restore to us the rights and responsibilities of humanity.

In conclusion, I would say a very few words to those who hold with me that whoever or whatever originated the stupendous universe, there yet does exist for the human race a personal God and Father, who, with Jesus of Nazareth and legions of angels, is ever, by means visible and invisible, helping man onwards in eternal progression. To these, my fellow-Spiritualists, I say, remember it was for this our glorious creed of Spiritualism, explained to the authorities as I have explained it now, that I ostensibly suffered; remember, it was the mere belief in "the action of mind apart from humanly material brain," that the Commissioners did, in 1871, adjudicate to be insanity. They have thus debarred themselves from ever commanding the liberation of anyone holding this belief. I say not they will be *active persecutors*, but I *do* say that the Commissioners in Lunacy cannot, without stultifying themselves henceforth, forbid the incar-

ceration of any believer in revelation. You will think, ladies and gentlemen, I am forgetting my pledge to observe truth and moderation. I AM NOT. In proof of my assertion, I appeal to my letters to Lord Hatherley, the Chancellor's visitor Dr. Lochhart Robertson, and the Commissioners in Lunacy. To each did I, and that at an early period of incarceration, expound my religious opinions, which I asserted then, and assert now, to be in strict harmony with the articles of the National Church. And yet it would seem, from neglect of a certain document forwarded to the Lord Chancellor as my chief guardian, that even he deemed belief in spirit-power inconsistent with rational self-government. I therein recorded my way of life for six months previous to incarceration, with references to banker, doctor, landlord, friends, and offered to refund after liberation the expenses of verifying these details. Now the utter neglect of this document *must* prove that the chief guardian of all alleged lunatics deems all religion insanity: unless it shows that the Lord Chancellor of England has neither time nor thought to bestow on his incarcerated wards, and that so to have constituted him their guardian is a delusion and a snare.

To the practical inference. We may certainly safely assume that many of our dear brothers and sisters in Spiritualism are as such at this moment suffering fearful misery, both in proprietary madhouses and public asylums. All may not, with some of us, have reached the inner temple: many may yet be unduly loitering in the turbulent and secular precincts where alone the materialist first learns to believe in incorporeal intelligence; some may not have attained the stage of human growth essential to blending with the higher and gentler spirits: but to each and all let our hearts this night go forth in fervent love and sympathy, and let us inwardly vow that not only will we strive to prevent such crime in future, but that for these and all the unjustly detained we will fight ever till we have delivered them. Fellow Spiritualists, be it ever truly said of us as it once was of our elder brethren, whose glorious constancy illumined the dawn of this fast-receding era—"See how these Spiritualists love one another!"

When the applause had subsided, the Chairman again rose and made some remarks as to the assumed increase of lunacy cases, quoting some remarks from the *Globe* newspaper. He then called upon

Dr. PEARCE, who moved the following resolution:—

"That this meeting, being fully convinced that the present Lunacy Laws are dangerous to the liberty of the subject, pledges itself to take such steps as may be necessary to obtain their amendment."

Dr. Pearce had his attention called to the matter fourteen years ago, by the case of a gentleman who rendered himself obnoxious to a rich wife by preaching in the open air, when she had him locked in a lunatic asylum. Unawares he was taken off in a "fly," accompanied by a medical man, who passed the house of another by the way, and said to his medical friend, "Here's a guinea for you. Look at that man in the carriage, and sign this certificate." Dr. Pearce said this was the way in which these shameful abuses were daily perpetrated.

Mr. HALL, who had been incarcerated at Lancaster on a charge of lunacy, seconded the motion by detailing some of his experiences, and the cruelties which he had witnessed in regard to the treatment of poor helpless creatures immured in these dreadful prisons.

The resolution was carried unanimously. The Chairman said it was desirable that all who sympathised with the work undertaken by Mrs. Lowe should leave their names and addresses, as a basis for further action.

Mr. BURNS urged the necessity of steps being taken immediately to sustain Mrs. Lowe. The parties interested in these abuses might find it convenient to crush an individual, but confronted by an association of men and women, their equals or superiors in social position, the task would be very different.

A large proportion of the audience came forward to the table and enrolled their names, and a number of handsome donations were offered on the spot towards the furtherance of the object contemplated by Mrs. Lowe.

EXHIBIT C.

REFERRED TO IN MRS. LOWE'S SPEECH.

"I, WILLIAM RHYS WILLIAMS, of Bethlehem Royal Hospital, in the County of Surrey, Doctor of Medicine, make oath and say as follows:—

"1. I am the Resident Physician at the said Hospital, and the Lecturer on Mental Diseases at St. Thomas's Hospital.

"2. On the twenty-second day of February last, and the first and ninth of March instant, I had long interviews with the above-named Louisa Lowe, at No. 9, Bedford Place, Russell Square. I attended her for the purpose of ascertaining whether or not she is of unsound mind. I had previously seen and read copies of the certificates of Dr. Shapter and Mr. Kempe, upon which the said Louisa Lowe was admitted into an asylum, and also of the certificates of Dr. Fox and Dr. Maudsley, under whose care she has since been. I have also received three letters from her. These certificates do not describe her present condition.

"3. The said Louisa Lowe is evidently highly intellectual, and some of her views with regard to Spiritualism are not in accordance with the opinions of many at the present day; but similar and much more advanced opinions are held by many whose sanity has never been called in question, and I do not consider them to be of the nature of insane delusions.

"4. On each of my three visits her conversation was at all times coherent, her behaviour and manners most ladylike; and even when pressed on some points with regard to Spiritualism she betrayed no excitement, but defended her views of the question in a calm and rational manner.

"5. I discovered no indication of insanity in the said Louisa Lowe. I consider her to be able and competent to manage her affairs; and in my opinion she is not of unsound mind, nor a fit and proper person to be detained in a lunatic asylum, or otherwise restrained in her liberty.

"W. RHYS WILLIAMS.

"Sworn at No. 11, Bedford Row, in the County of Middlesex, this 13th day of March, 1872, before me, EDWARD MOLE, a London Commissioner to administer Oaths in Chancery.

MRS. LOWE AND LUNACY LAW REFORM.

Mrs. Lowe's meeting at Cavendish Rooms was a great success. The audience was of a select and influential character, and the proceedings were characterised by those unmistakable features of intelligence and business propriety which augur well for the success of this agitation. The most noteworthy event of the evening was the address by Mrs. Lowe. The matter and manner in which it was delivered took all by surprise. That lady is not accustomed to address public meetings, and yet she spoke with a clearness and finish of delivery which captivated every hearer. Of the matter we need not speak, seeing that the report in another page puts the reader in possession of every word. The ease and propriety with which the words were spoken, without the exhibition of timidity, affectation, or redundant action of voice or manner, needed to be seen to be appreciated. In short, no cause, let it be what it may, could desire a more efficient advocate than Mrs. Lowe. Her intellect grapples with the subject in every aspect, and in an orderly sequence, while her platform abilities adapt her in a very special manner for enlisting the sympathies of an audience. She secured the deepest attention on Thursday week, broken only by exclamations of concurrence and sympathy, and bursts of applause. As the meeting was of a select description of these indications of cordiality, of course, were not as demonstrative as if the address had been delivered before a popular audience. Place Mrs. Lowe before a large number of people, and allow her to operate on their intelligence and feelings in the manner she can so well do, and we would not like to answer for the consequences otherwise than that she would be sure to have all her hearers with her, heart and soul. The idea that Mrs. Lowe is or has been insane, would be at once indignantly repudiated by anyone who hears her make a statement of her case. Nor would

this decision apply merely to the present and to the period preceding her incarceration, but even to the very time when she was detained in madhouses; for her observation and memory of events which then occurred are presented in such a manner as only could be attempted by a person in the enjoyment of perfect sanity.

So much, then, for Mrs. Lowe. And now what shall be said as to the Lunacy Laws, and the position occupied in relation thereto by the Government of England through its administrators? We are the last persons in the world to adopt a course indicative of a disregard for the administration of law; and, in common with Mrs. Lowe and those who act with her, we would scorn to attack any branch of the public service, far less individual character, for the mere purpose of revenge, or to give annoyance. At the same time, it must be the duty of every person who realises the deplorable state in which the Lunacy Laws are, to make those in office feel the force of their position, and give due attention to the prayer of those who are not only the friends of justice and humanity, but desire to remove from the Government of their country an anomaly which is a national disgrace. All that the friends of this new movement desire is investigation. They have no preconceived views to establish, and no private purposes to serve. Even Mrs. Lowe, who has suffered so grievously, sinks her personal claim altogether, and puts on the harness of reform for the benefit of society at large. If, then, her statements should not be relished in any particular quarter, she challenges a disproof of these, and a thorough investigation of the circumstances she details. Those who put their hand to such a work as this have passed far beyond that narrow boundary within which the fear or favour of mortal man is esteemed. When the great soul of Humanity is awakened, when the misery and hopeless living death of thousands are involved, and when God's justice is wofully perverted by human instruments, it is no time to study set words and phrases, but to tell the truth plainly and boldly, like it or dislike it who may. And if those who hold the reins of power please to set themselves in antagonism to the interests of the people, whose servants they are, then a conflict will, no doubt, soon set aside the services of those who sacrifice the public good for any purpose whatever.

The large degree of sympathy and interest already evinced on behalf of this movement determines the fact that the whole heart and mind of the people will be with it,—with the exception, no doubt, of a few parties more or less interested in the present state of things. The report of what took place at the Cavendish Rooms meeting gives but an inadequate conception of the real state of feeling entertained by the audience. Long after the formal proceedings had been concluded groups were in active discussion of present abuses; and, rife with cases, each one more harrowing and cruel, if possible, than another. Nor was the attention of the speakers restricted to the discussion of public lunatic asylums, but the more horrible incarceration of ladies and gentlemen, often in their own homes, was dwelt upon with bitterness of expression from those whose dear friends had suffered the grossest injustice by such a course. This is, indeed, where lunacy law reform will attract a wide degree of succour. There is scarcely a family in the land but has had connected with it, at one time or another, victims of the preposterous state of things now in existence. A wound in the affections seldom or never heals, and many a bleeding heart will gladly respond to the shout for reform which will, before many days are over, be heard in every corner of England.

As Spiritualists, we have a word to say in favour of this movement, over and above that which it is our duty to express as the friends of suffering humanity. Man's psychological faculties are now, for the first time in the present era, being discovered and discussed through the

science of Spiritualism. It becomes more and more apparent that a large proportion of lunatics are the subjects of psychological diseases, and, it may be, the victims of afflictions from the spirit-world, all of which could be easily cured and removed by that form of practice which Spiritualism has before now suggested in numerous happy instances. Judge Edmonds, of New York, might, with great advantage, be called in as a witness on this part of the question, his experience being most distinct as to the power exercised over such painful disorders by the mediumistic practitioner. So recent as this spring a case occurred in Liverpool in which Mrs. Dickinson was successful in restoring to sanity a young man of good family, who had been, for some time, immured in a madhouse. A few passes from Mrs. Dickinson's hands entirely relieved the patient from these attacks of violent action; and though the madhouse keeper put every obstacle in the way of his receiving treatment, yet in a short time he was entirely restored to his family and to a useful position in society. Dr. Barter, by the use of the Turkish bath, years ago demonstrated the fact that lunacy, in many cases, resulted from an impure state of the blood, and might be cured by a course of copious perspiration. Seeing, then, that such a field is open to the reformer in connection with the treatment of lunatics, it is high time that the intelligence of the present civilisation should no longer be marred by such a blot upon common sense and philanthropy as this barbarous system at present practised amongst us. So ignorant are medical men and lawyers of psychological phenomena, that numbers of highly rational men and women have been deemed lunatics because they persisted in the statement that they were possessed of psychological gifts, such as clairvoyance, clairaudience, passive writing, and other valuable faculties now being developed in almost every family by means of the spirit-circle. As the law at present stands, then, every medium of whatsoever kind, in whose presence the phenomena occur, might be at once arraigned as mad, and punished accordingly. That this occurs in too many instances is, alas! too true, but only when some individual in connection with the unfortunate victim has some private interest in effecting the removal of the assumed lunatic. In conclusion, we hope that those in control of laws affecting lunatics will take immediate action, and it is highly probable that they will have their attention further called to the present state of affairs.

"QUIS CUSTODIET IPSOS CUSTODES?"

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No. 2.—"Gagging in Madhouses, as practised by Government Servants," in a letter to the People by One of the Gagged. Price Twopence.

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London: J. BURNS, 15, Southampton Row, Holborn, W.C.

WHAT AILS HER?

Mr. Editor.—I have a sweetheart, whom I love very much; she has been conversing with three or four medical friends of hers about her health, they all know what is the matter, at least they say so. Her disposition is decidedly sensitive, age 19, sharp, quick, very intelligent. Her nervous system is completely out of order, so much so that the least shock completely overwhelms her, a railway whistle or knock at the knocker, &c.; now I don't want a medical prescription, but simply to know if I can get any relief for her from spiritual sources. She is not very weak physically. Has a *very powerful will*, which helps very much. If it would not be too much trouble I should like an answer.—Yours fraternally,
X. Y. Z.
July 17th, 1873.

[You might get a prescription from a clairvoyant. A good eclectic or homœopathic physician could no doubt benefit her. A course of hydropathic treatment might also be beneficial. But nature must be attended to, for this young lady has a good strong body which she does not use sufficiently. We would specially recommend a season of active physical exercise out of doors and rest to the nervous system. The women who are employed in agricultural operations have no such troubles.—Ed. M.]

MR. MORSE IN THE NORTH.—WEST HARTLEPOOL.

To the Editor.—Dear Sir,—We had a splendid address, or rather an oration, delivered through Mr. J. J. Morse, on Tuesday evening last, in the Temperance Hall, to a very intelligent but somewhat small audience. The oration was of such a kind as few indeed have the opportunity of hearing from any person—it was full to overflowing with the most sublime ideas, and the flow of language was, to say the least, marvellous, one continual outpouring of the grandest truths and finest thoughts. We hope, on Mr. Morse's return, to be able to secure him a better, or at least a larger audience. Mr. W. Crisp occupied the chair. The address has done an incalculable amount of good. We have given away a great number of leaflets, *MEDIUMS*, "*Seed Corn*," and other matter that we had amongst us.—PROGRESS.

The correspondence on Spiritualism in the *Manchester Courier* has been closed by a letter from "a Christadelphian," who regards human immortality as a "Pagan fiction," and another letter from "Thomas Styles," who recommends investigation, and thinks "respectable men should be believed on what they are able to testify as material fact."

The anti-vaccinators of Stockport have been holding open-air meetings with successful results. Amongst the speakers have been Messrs. Hindle, Heywood, Pitman, Tarr, and Riley. The two last have suffered imprisonment for non-vaccination of their children. A considerable number of parents contribute a penny a-week for mutual protection against the infliction of fines and costs. These out-door ward meetings will be continued during the summer, and be followed in the autumn or winter by a great indoor gathering of a social character. Efforts will be made to elect guardians worthy of the name, as at Dewsbury, where the Board has refused to prosecute parents who conscientiously object to vaccination.

MADAME LOUISE.—A Manchester correspondent, "R," appeals on behalf of Madame Louise, of the genuineness of whose mediumship he is thoroughly convinced, and who has suffered much from the unfounded calumnies of some very young gentlemen who attended the seance and pinched and touched their neighbours, and thus thought they had discovered the method whereby Madame Louise produced the manifestations. This theory, and the men who promulgate it, are really too contemptible to be worthy of a moment's notice, because we all know that the phenomena can be obtained under strict test conditions. Our correspondent alludes to an inharmonious seance, in which the phenomena occurred in fits and starts, but nevertheless of a very convincing and certain character. He thinks these failures and the intermittent nature of the phenomena prove the genuineness of the medium, and that the manifestations depend, indeed, upon occult conditions which it ought to be the business of science to divulge. After the inharmonious circle broke up, a few friends remaining had thorough satisfaction, including the spirit-faces. On another occasion, the sitters being all mediumistic, their power was so strong as to be unmanageable, and moved various of the sitters about in the room.

LIVERPOOL SUNDAY SERVICES.—The Islington platform on Sunday was occupied by local trance and normal speakers. In the afternoon Mr. Chapman said he had written to several mediums, who were so fully occupied that it was difficult to secure their services on account of the great many places now holding Sunday services. Twelve different mediums had appeared on that platform, and although all differed in the manner of expression, they had uniformly declared the same truths, and not one had in any case contradicted another. Mr. Shepherd spoke exceedingly well, defending the truth of immortality. The investigation of which had conferred on him much consolation. He advocated a trial of local mediums, for he was sure there were plenty in Liverpool who were so far developed that with a little encouragement they might be got to occupy that platform with credit, and be sent out to help other places not so favoured, or the system of exchanging speakers might be adopted. In the evening Mr. Shepherd found by his side four mediums who all spoke. Mrs. Garland was entranced several times during the evening by different spirits. Mrs. Dinsdale and Miss Shepherd were each respectively entranced, and spoke exceedingly well. The spirits spoke of their mediums being a little timid, which prevented them keeping the control, but in time they would be able to give satisfactory addresses through them. Some of the spirits affected to have been speakers, and had occupied public platforms when in earth-life. Mr. Hickling was entranced, and spoke in a fluent style for a length of time, and promised in the future to speak to them upon the science and philosophy of Spiritualism. The controlling spirit gave his name as "Thomas Paine." Mr. Shepherd thought the society could not do better than follow the same programme for a few Sundays, and great good would result.—A MEMBER OF THE SOCIETY.

THE CONJURERS.

To the Editor.—Sir,—The following advertisements are a sequel to those which you published in your last issue. *Daily Telegraph*, 18th instant:—

DR. LYNN.—£1,000 reward was offered this gentleman by me, in writing, on the 28th ultimo, if he could produce Foster's spiritual manifestations (as he professes to do) under the same conditions as those under which Foster produces them. Dr. Lynn took no notice of my letter until my advertisement appeared in last Wednesday's paper, and has not shown any inclination to accept my challenge.—IOTA.

Daily Telegraph, 19th instant:—

MASKELYNE and COOKE.—I offered Mr. Maskelyne £1,000 if he would do his own stage tricks under the same conditions as a medium to be supplied by me. His only answer was a proposal for a dark seance. I accepted this, provided he submitted to the same conditions as my medium, one of which was that the committee should strike a light whenever they pleased, with three seconds' notice. Mr. Maskelyne has shown no inclination to accept any challenge of mine. The correspondence, corrected by Mr. Maskelyne, and with any remarks, in reason, that he may wish to add, will be published in a few days by J. Burns, 15, Southampton Row. I shall therefore insert no more advertisements in this paper. Anyone caring to promote a genuine trial of this question can communicate with me through Mr. Negus, 14, Charles Street, St. James's.—IOTA.

On the 22nd, in the *Times*, *Daily News*, and *Standard*, who had all refused my former advertisements:—

ONE THOUSAND POUNDS REWARD.—Any CONJURER, or other person, who can practically expose the tricks of spirit-media, to the satisfaction of a majority of an impartially-appointed committee, shall receive the above reward. Apply to IOTA, care of Mr. Negus, 14, Charles Street, St. James's, S.W.

—Your obedient servant,
17, Parliament Street, Westminster, S.W.,
July 23rd, 1873.

IOTA.

BATLEY CARR.

A short time ago I wrote you, saying there were a few inquirers into Spiritualism here. Shortly after we noticed that there were meetings held in the warehouse of the Messrs. Fentons. Steadily but surely the young society has progressed, until they felt themselves sufficiently strong to justify their having a place in which to hold meetings. A few weeks ago a house was to let in Town Street, in every way suitable for a meeting room. There are two rooms on the ground floor, and a chamber over the whole. The leaders of Spiritualism here secured this house at once, and have had the upper room converted into an excellent place in which to hold meetings. On Saturday afternoon it was publicly opened as a Spiritualist meeting-room. A tea was provided, greater part of the provisions being given by friends to the movement. About twenty Spiritualists attended the meeting from Halifax. They marched in procession from Heckmondwike, and, having arrived opposite the room, they formed a circle, "Harps" in hand, and sung, "We come with our harps of gold." The following ladies presided at the trays:—Messdames T. W. Fenton, Wilson, Dobson, Greenwood, S. Fenton, and Mortimer.

After tea a public meeting was held; Mr. J. Scattergood in the chair. Addresses were delivered by Mrs. Scattergood of Bradford, Mrs. Barnes of Nottingham, and Mr. J. Armitage of Batley Carr. Mr. J. Lonsdale presided at the harmonium on Saturday evening and on Sunday morning and evening. On Sunday there were three services. Morning prayer was offered up by Mrs. Scattergood; Mrs. Barnes delivered an address. In the afternoon Mr. Scattergood presided, read a portion of Scripture, and offered up prayer. Mrs. Scattergood delivered an excellent address on Spiritualism, and Mrs. Dobson presided at the harmonium. The room, as before stated, is an upper one, 32 feet long by 16 wide, three windows in front, and a skylight at back, and will seat 150 persons. At one end a platform has been erected; the cost of this and other alterations will cost over ten guineas, towards this sum £10 7s. 8½d. was raised by the tea on Saturday, and the services on Sunday. The room is already licensed as a place for holding public worship in. It is the intention of the promoters to meet all expenses by voluntary offerings; no more collections are intended to be made. The room is furnished with seats, purchased by (so I understood) the voluntary contributions of the leaders and friends of the movement.—Your co-worker in the Great Anti-Vaccination Movement. J. W. SYKES.

Springfield, Dewsbury.

NOTTINGHAM CHILDREN'S LYCEUM.—From Mr. J. Ashworth, guardian and secretary, we have received a letter, from which we extract as follows. After naming the most prominent visitors and the state of the weather, Mr. Ashworth observes:—"Financially, the anniversary was a success, as about £2 accrued from collections and profits towards the funds. Last Sunday was the election of officers and leaders, which are as follows for the next half-year. Mr. Redgate was unanimously voted in the chair, and officiated most efficiently. Mr. Moreton was voted as conductor; Mr. J. Ashworth as secretary and guardian; Mrs. Redgate, musical director; and Mr. Redgate to preside at the harmonium. The leaders are: Mr. Hitchcock, for Fountain and Stream, River and Lake groups; Sea, Ocean, Shore, and Beacon groups. Mr. Mitchell; Banner and Star groups, Mr. Hopewell; Excelsior and Liberty groups, Mr. Herrod." It was mentioned that Mr. E., Liverpool, had offered a subscription of 26s. per annum, to provide books for the Lyceum members. Mr. Burns was also thanked for two volumes sent as an anniversary present to the library. A number of speeches were made on matters relating to the principles and working of the Lyceum.

OLDHAM.—We have heard golden opinions of Mr. Wood's trance address on Sunday last. A Manchester correspondent writes: "Oldham has been very backward in acknowledging Spiritualism, but if progress goes on for a few months with the same speed as at present, it will hardly be second to any town in England in respect to our great and influential movement. I spent on Sunday a glorious day there in listening to the trance speeches of Mr. Wood."

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED.

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DEAD ARE STILL ALIVE.

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common-sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of books, addresses of mediums, and all useful information. By FRANK.

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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, JULY 21, Service at Cavendish Rooms, Northover Street, Langham Place, at 7 o'clock. Dr. Richardson, from Melbourne, will speak on "Spiritualism in Australia."

WEDNESDAY, JULY 24, Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 5s. 6d.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JULY 26, Mr. Williams. See advt.

SUNDAY, JULY 27, at Mr. Ogden's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, JULY 28, Developing Circle, at Mr. Ogden's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

TUESDAY, JULY 29, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

WEDNESDAY, JULY 30, Weekly Lecture at Mr. Ogden's, 15, St. Peter's Road, Mile End, at 8.30.

THURSDAY, JULY 31, Dialectic Association of Inquirers into Spiritualism. Seance at their rooms, 74, Netherland Road, Dulston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 27, KESWICK, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 11 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

KESWICK, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Union Chambers, 15, Dickinson St., Mount St., at 2.30.

COWES, at George Holdridge's, at 6 p.m.

HAVE'S LANE END, 8 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. E. Hudson.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MOSLEY, Mr. E. Barker's, Town End.

HALLIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

ESSEX AUCKLAND, at Mr. Foulton's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

BATH, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kison and Dewhurst, Mediums.

DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute, Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

SOUTHERA, at Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

ROCKDALE, River Street Hall, afternoon and evening.

ROTHWELL, at Mr. Peck's, 112, Bridge Street West, Wall Street, Bookley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Peck (boy medium, twelve years of age).

LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

MONDAY, JULY 28, HILL, 42, New King Street, at 7.30.

TUESDAY, JULY 29, KESWICK, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, JULY 30, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAVE'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. E. Hudson.

MOSLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary, G. E. Hinde, Bright Street.

THURSDAY, JULY 31, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hall's, Adelaide Street.

ESSEX AUCKLAND, at Mr. Foulton's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Bell's Court, Newgate Street. Seance at 7.30.

FRIDAY, AUGUST 1, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 p.m.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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SPIRITUAL CONFERENCE OF 1873.

THE Committee beg to call attention to the PROGRAMME of the coming CONFERENCE, which appears in this week's issue of the MEDIUM; and all those interested in advancing the cause of Spiritualism or investigating these questions are earnestly requested to aid the Conference by forwarding Subscriptions to defray the expenses necessary for carrying out the project, to Mr. JOHN CHAPMAN, 30, Darnley Street, off West Derby Road, Liverpool. Receipt of the subscriptions will appear in the next issue of this paper.

16, South Castle Street, Liverpool,
30th June, 1873.

DAVID B. RAMSAY,
Secretary to the Conference Committee.

NATIONAL CONFERENCE OF SPIRITUALISTS.

ACCORDING to a resolution passed on the 6th instant, the Committee beg that Societies that may not be able to send Delegates will be good enough to send to the Secretary a concise report of their respective Societies or Circles, with number of members or Spiritualists in their districts, copy of rules, the number of their local mediums, with their respective classifications, &c.

16, South Castle Street, Liverpool,
16th July, 1873.

DAVID B. RAMSAY,
Secretary to the Conference Committee.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 42, Lambeth Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MRS. MARSHALL, PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, Shirland Road, Marble Hill, W.—Private Seances, 10s. and 5s. each.

MISS HUDSON, NORMAL, CLAIRVOYANT, AND PROPHET MEDIUM, is at home daily (Sundays excepted), between 12 and 4 o'clock, to hold Private Seances. Terms, 5s. each visitor.—45, Great Russell Street, Bloomsbury (directly opposite the British Museum).

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions.—49, Belmont Street, Chalk Farm Road, London, N.W.

PSYCHOPATHIC INSTITUTION, for the Cure of Diseases, 254, MARYLEBONE ROAD. JOSEPH ASHMAN, Principal.

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (26 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy Street, Fitzroy Square.

MRS. M. A. WILSON, MEDIUM, Diagnoses and Prescribes for Diseases under Spirit Influence. She has prescribed for medical profession with great success for many years. Cures every case of Paralysis, Shrunken Limbs, Chronic Rheumatism, and Brain Affections, on moderate terms.—103, Caledonian Road, King's Cross.

CURATIVE MESMERIST AND RUBBER.

MR. W. G. SOOREY is now open to ENGAGEMENTS. Visits or Lessons, 2s. 6d. each. Mr. S. may be seen by appointment.—194, Cornwall Road, Notting Hill (near Old Station).

DR. R. WILLIAMS, M.A., MESMERIST, of Brunswick House, Hayward's Heath, Sussex, is prepared to deliver his popular LECTURES on Mesmerism and Psychology; to give lessons in these sciences either for medical or scientific purposes; to conduct cases for the treatment of disease; and to develop CLAIRVOYANCE in those likely to be good subjects.

A GENTLEMAN (married) of middle age, a good Mesmerist and powerful Healing-Medium, who has studied the Turkish Bath system both here and in America, desires an ENGAGEMENT as Turkish Bath Manager, or to take charge of a Lunatic, either male or female. Address A. B., post office, Calne, Wilts. References kindly permitted to Charles Bartholomew, Esq., Turkish Baths, Bristol; or to the Editor of this paper.

R. WORTLEY (the well-known Medium), UNDERTAKER, provides Special Funerals for Spiritualists in any part of London, at moderate terms. Telegrams allowed for. 27, Victoria Dock Road, E.

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