

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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No. 422.—(VOL. XVII.—No. 13.) LONDON: FRIDAY, SEPT. 24, 1880. Published Weekly: Price Twopence.

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A Record of the Progress of the Science and Ethics of Spiritualism.

No. 422.—VOLUME SEVENTEEN; NUMBER THIRTEEN.

LONDON, FRIDAY, SEPT. 24th, 1880.

“THE SPIRITUALIST” Newspaper.

Established in 1869.

PUBLISHED WEEKLY. PRICE TWOPENCE.

10s. 10d. per annum Post Free within the limits of the United Kingdom, and within the English and Foreign Postal Union.

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A MONTH'S DISTURBANCES CAUSED BY AN APPARITION IN LONDON.

BY W. H. HARRISON.

A leading article in a London morning paper last Tuesday, ridiculed the idea of a ghost having been seen, as several persons had testified, in the neighbourhood of Whitecross Street; I consequently thought it exceedingly likely to be true that an apparition had been observed. The article was apparently founded upon the contents of a report published as follows in the special edition of the *Evening Standard* of Monday, under the title of “The Golden Lane Ghost” :—

Owing to the widespread dissemination of a rumour that a real veritable “ghost” had been espied taking its nightly promenades amongst the ruins of the houses demolished by the Metropolitan Board of Works under the provisions of the Metropolitan Improvements Act, on the site abutting on Whitecross Street and Golden Lane, for the last week nightly vast crowds have assembled in the hope of getting a peep at the unearthly visitant. The disorder, obstruction, and violence, consequent on such a gathering in a neighbourhood consisting mainly of low lodging-houses, thieves’ kitchens, and houses of ill-fame, and crowded with the vilest and most daring of the criminal classes of the metropolis, have caused much anxiety to the authorities; and it has been found necessary to place a large number of extra members of the G division of police on the spot; and this step was taken none too soon, as on Saturday night the scene of riot and ruffianism was beyond description. According to the police, the “appearance” was first observed by a Mrs. Taylor, residing in Hartshorn Court, which runs parallel with the City of London Baths, and whose rooms overlook the site in question. Her version is that she was looking through her window when she saw a female form rise suddenly from the ruins; it was clothed in white, with long black hair down the back. She went into violent hysterics, and the neighbours and police were sent for, when she explained the cause. On the next night a watch was kept, and several persons, including a policeman, avor to the genuineness of the apparition, one witness adding that the “ghost” had a bright red mark on the temple. The theory has also other supporters, and on each night one or more persons are said to see it. It is in the recollection of some of the inhabitants that a woman residing in Black Boy Court (a portion of the site), some 40 years ago, mysteriously disappeared, and was supposed to have been murdered, and in support of this theory a body of a woman with a fracture of the temple caused by an axe was discovered on the demolition of the court in question. The police authorities assert that the rumour was got up by the thieves in the neighbourhood for the purpose of plunder,



and the respectable inhabitants are about memorialising the Board of Works to take steps by utilising the land for building, so as to put an end to the nuisance.

Last Tuesday night I visited the spot, which is approached by means of narrow courts from the Coopers' Arms, Golden Lane, but I returned to the main thoroughfare without much delay, the place itself not being a nice one for a solitary individual after dark. By inquiries at the Coopers' Arms, and by information gleaned from a policeman and others, I learned that the matter was more serious than had been stated in the newspapers, for the disturbances had been continued for more than a month and some of the residents in the neighbourhood had been shooting at the supposed apparition with firearms. Many had seen it, and some had been much frightened, among them one John Whiley, a carman, who was laid up three days with the shock. The landlady of the Coopers' Arms sent for John Whiley, who was from home, but his mother came and told me that one night he returned home in a state of terror, saying that he had met the spirit face to face: she was dressed in a milk-white robe, and had red hair—"carrotty, he called it" said the mother. While his eyes were on the form, it vanished, and this disappearing in the twinkling of an eye so unnerved John Whiley that he was laid up sick for three days thereafter.

It was stated to me that Mrs. Taylor, of Hartshorn Court, said by *The Standard* to have fallen into violent hysterics at the sight of the apparition, had not been at home for a long time, so the newspaper allegation about her was an error. An occasional servant at the Cooper's Arms, Mrs. Eames, saw the supposed ghost; her husband called her up between one and two in the morning to look at it from the bedroom window. She saw a grey form standing by the hoardings; men were firing guns at it but it did not move. She was so frightened that after one glimpse she returned to bed again, consequently her testimony does not amount to much.

Altogether, it is probable that an actual apparition is occasionally showing itself, and the case deserves investigation by those who, unlike the newspapers and the populace, can deal with it competently.

#### AN APPARITION IN THE VILLA SAN DONATO, CHIANTI.

Mr. J. Temple Leader publishes an account, in *The Athenæum* of August 7th, of an apparition seen by him in one of the houses of the Marchese Carlo Riccardi-Strozzi, the Villa San Donato, Perano, in the province of Chianti, Italy. The Villa is about thirty miles from Florence. Mr. Leader says:—

The Villa of San Donato stands high, commanding fine and extensive views. It is a great isolated building, like many other Italian provincial villas, with no pretensions to architectural beauty, and with none of the pleasant surroundings of an English country house—no gardens, no pleasure ground,—nothing but the usual *prato* or lawn, but not kept like English lawns, with a well and a dwarf wall round part of it. At the back the ground rises rapidly, sheltering it from the north-east, and there are great woods of oak and of Spanish chesnut trees. On the southern and western slopes are the *poderi* farms forming the estate, cultivated to a great extent as vineyards. The way of life at San Donato was old-fashioned and enjoyable. . . . I have seldom passed a week with more satisfaction. There were pure keen air, good country fare, something new worth seeing every day, pleasant, well-informed companions, and the old-fashioned cordiality of the master of the house, that made every one feel at home and at his ease.

One day an old priest, who held one of the Marchese's benefices, and often acted as chaplain at San Donato, and who seemed to know everything about everybody, told me, amongst other things relating to the Strozzi of San Donato, that many years ago, in making some internal alterations which required an opening in a very thick wall, the workmen suddenly came upon the skeleton of a man in a standing position built into the wall. He was dressed in the costume of about 1620-40, well-known from descriptions, and better from the portraits by Van Dyck, Sustermaus, and other painters of the time. The dress had partly mouldered away, the skeleton had become a parched-up mummy, and only from the well-preserved teeth and light-brown hair it could be conjectured that he had died young. On the head was a broad-brimmed felt hat, like that in the well-known pictures of King Charles I. of England. One of the workmen took the hat and wore it till it was worn out. There was no judicial investigation. Who he was, whence he came, and how and why he had been built

*The Harbinger of Light*, Melbourne, the oldest Spiritualistic journal in Australia, began the eleventh year of its existence on the first of this month. Mr. B. S. Naylor, formerly of Milford, Pembrokeshire, was the most active of the earliest pioneers of Spiritualism in Australia.



into the wall, became for a time the evening talk of the priests and *contadini* in the neighbourhood, and was soon forgotten for newer subjects of village conversation. The old priest said there was a tradition of a lover surprised by a jealous husband, a Strozzi, who had married a Genoese beauty about two hundred years ago or more, and who suddenly disappeared, and was never seen or heard of afterwards. He cautioned me not to ask the Marchese about it, as he disliked any mention of that part of his family history.

After some fine weather and pleasant excursions there came a day of continual heavy rain, so not being able to go out of doors, we went most of us on a tour through the house. There are more than one hundred rooms, some modernized and with modern furniture, some gloomy, but interesting, from being in appearance and in furniture much as they were in the seventeenth century. In one of them, having on the stone architrave of the door the date 1620 and the letters "O. S." we found a number of old pictures resting on the floor and turned to the wall, mostly saints, landscapes, and portraits of little merit and in bad condition. One of them was, however, a really good picture, and, though damaged and torn and dark with age and neglect, made a great impression on me. It was a full-length portrait of a beautiful young woman in the picturesque dress of the seventeenth century, and from what could be distinguished of the figure, the fine features, and the singularly bright and expressive eyes, reminded me instantly of a charming portrait by Van Dyck in a Durazzo palace of Genoa. Round the fair graceful neck was a very thin silk or plaited hair chain, supporting a very small medallion of a reddish colour. The name of the lady depicted, the date, and the name of the painter had been carefully and thoroughly erased. When I called the Marchese's attention to it, he looked at it with an embarrassed air, remarked that it was probably a fancy portrait of some stranger, and immediately turned it to the wall. In a moment after he opened a cupboard full of books, and kindly told me that, as I had a liking for old books, I might examine them, and take those which I thought worth taking. Collectors and lovers of old books may imagine with what eagerness and curiosity I began my search in the cupboard. There were many volumes of theology and lives of saints and books of travels. Amongst them was the

published at Venice by Ramusio, 1559-1565; also a book on cookery by Bartolomeo Scappi, cook to Pope Paul V. (Camillo Borghese), printed at Venice 1610, with a number of most interesting illustrations of every object relating to the kitchen and carving and the service of the table; also, '*Tractatus de Venenis a Magistro Petro de Abbano editus, Padue Anno Domini mccccxxi. Deo Gratias.*' When I had arrived at this point, I was called away to dinner; the time occupied by that meal and the evening conversation seemed to me much longer than usual. As soon as possible, when it was about eleven, I rushed back to my book cupboard, and carried most of the books to my bed-room. The operation of glancing at the title-pages, selecting, and carrying the books in packets, from the lumber-room to my bed-room occupied more than an hour. I then seated myself on the floor, with a couple of candles and my books, and proceeded with my inspection. . . . Then I took up a '*Compendio dell' Arte Esorcistica et Possibilit  delle Mirabil & Stupende Operationi delli Demoni & de' Malefici del P. F. Girolamo Menghi da Viadana Minor Osservante, Bologna, 1576.*' The heading of two chapters amused me greatly, and made me ponder on the strange things which have been believed in by mankind. First, "*Come gli Demoni si faccino Incubi & Succubi,*" &c.; secondly, "*Che Cosa sia Strega, Overo, Strigimaga: dell' Ethimologia & Natura di Questo Nome; and delli Modi, con li quali li Demoni cercano Argumentaro Questa Perfida & scelerata setta Loro.*" Next came, "*Les Voyages de Jean Struys en Moscovie, en Tartarie, aux Indes, & en d'autres Pays Etrangers,   Amstredam, 1681.*" This was the most modern of the books in the cupboard. On the title-page is written "Chardin," and on the margin in several pages there are notes in Chardin's small, clear, delicate handwriting, commenting on Jean Struys's marvellous narratives. One of the engravings in the book is frightful and sickening; it is in two parts. In one a Persian husband, assisted by two servants, is flaying alive his wife, who is fastened naked to a St. Andrew's cross. In the other he is exhibiting to his friends the skin nailed to the wall. Jean Struys says he was near the house and heard the wretched woman's shrieks, but no one dared to interfere.

As I was thinking over the tortures of the victim, the detestable cruelty of the monster in human shape who inflicted them, and the cowardly indifference of his neighbours, I was



surprised by a very slight sound as of rustling silk, and, looking up from my books, distinctly saw a female figure in a white dress slowly gliding round the room, feeling the wall with her hands, as if searching for some particular spot. My first impression was that it was a trick to try my nerves invented by some one of the guests. I remembered a secret passage in my villa at Majano commanding a bed-room, where tricks were practised in former times to frighten visitors, especially those coming from a distance. But then I had, according to my custom, carefully examined every part of the room, one of the great old-fashioned rooms of the house. The floor was of bricks painted like granite, the ceiling of beams, in the Venetian style; there was no fireplace, according to the old fashion, which allowed generally only two fireplaces to a house, one in the great hall and one in the kitchen. There was very little furniture, and the only suspicious-looking objects were two great cupboards, not movable or projecting from the side of the room, but let into the wall, which was unusually thick, the depth of the cupboards alone being at least a yard. As usual, I had locked the door. All this flashed through my mind in an instant. Then, I confess it, there came over me that peculiar sensation called creeping of the flesh—*“arrectæque horrore comæ, et vox faucibus hæsit.”* I felt my hair standing on end, and my voice stuck in my throat. I tried to speak, and could not. At last I moved. At that moment the figure turned towards me, and I saw at once the image of the portrait in the old room; the same white figured silk dress, the same lace, the medallion, the brown hair, and the strange bright eyes with a feverish and melancholy expression. I started to my feet, and in so doing overturned and extinguished the candles. I had not closed either the outer or inner shutters; there was no moon, but a very dim twilight, partly, I suppose, from the stars. Unluckily I had no matches to strike a light. There was the figure, which appeared to move in a light of its own—a sort of halo, as it seemed to me. Slowly it left the wall and disappeared in the bed—a great bed of the seventeenth century, with a carved walnut-wood canopy and red damask silk hangings, of the size and form of a bed I have at the villa of Majano; except that mine is more modern, being of the last century, and having the canopy of carved wood gilt and the hangings of figured blue silk. I remained for a time, I know not how long, standing bewildered in the middle of the room, straining my eyes towards the bed. The semi-

darkness and the silence became oppressive; I felt stupefied—an irresistible fascination fixed my thoughts. I undressed hurriedly and almost unconsciously climbed into bed. I must have fallen into a trance or a deep sleep—so deep that I was only awakened by a loud knocking at my door. I jumped out of bed. It was late—so late that breakfast was ready; so the servant told me, and he had been sent by the Marchese to see if I was ill or had gone out. As I was dressing I saw something on the floor; it was a little medallion—a garnet or very red amethyst, or a carbuncle or a ruby, I cannot say positively which—with an exquisite ancient Greek engraving of a sphinx, with a very thin gold setting and a very small chain, either of silk or plaited hair, with a tiny gold clasp. I send you an impression of it. When I appeared in the breakfast-room every one looked at me with a peculiar expression—at least I thought so—especially the Marchese, who, however, asked very kindly as to my health, observing that I looked pale and haggard. I thanked him, merely remarking that I had sat up too long over the books and had not been able to sleep till early in the morning. I put into his hand the medallion, telling him where I had found it. He looked at it curiously and nervously, turning very pale. He gave it back to me, saying that it had probably fallen out of one of the books, that as he had given me the books he begged me to accept the medallion also, and to keep it carefully as a slight remembrance of my visit to San Donato. Shortly after breakfast the party broke up, as had been previously arranged, and I returned to Florence.

I make no attempt at an explanation. A quarter of a century or more has elapsed since that night. The vision haunts me to this day. Often at night I seem to be in that old bed with the apparition looking steadfastly at me with radiant eyes, and I wake with a start and in a fever, to wonder at the mysteries which perplex human reason.

NOT A GHOST OF LAW:—The following curious decision comes from America. An old gentleman, hearing that some youngsters intended to throw a stone through his window, resolved to be ready, and when they arrived he rushed out upon them. They all but one ran away, and that one knocked the old gentleman down twice. When brought up for the assault, he said he thought it was a ghost, and he wasn't going to run from it. This was considered a sufficient defence and he was discharged—after having come with the intention of committing one illegal act and actually committing another. The judge's idea of a ghost must differ very materially from the ordinary, if he thought it so solid as to bear being knocked down twice.—*Public Opinion.*



## Correspondence.

"THE BEWILDERING DANCE OF TABLES."

Sir,—Numerous correspondents wish to know what I mean by the above sentence? I may answer, that I mean simply what I said—"bewildering." My *séance* experience is so limited, and has been so unsatisfactory, that I should belie my own conscience and calm belief, if I said that the "departed spirits" produced anything which I have hitherto witnessed. But I have seen many phenomena helping to prove psychic, or soul-force, in mortals: and I could never now, logically, discard Christianity for the cold negations of materialism. Other, wiser, and better persons than myself, in all countries, swear to the supernatural inspiration and spectres at wonderful *séances*. I can only envy them the satisfactory experiences thus reported.

J. T. MARKLEY.

Horsham, Sept. 6th.

### SOUL AND SPIRIT.

Sir,—In reply to the enquiry made by "Truth-seeker" concerning "the difference between Soul and Spirit," I beg to offer the following explanation, which I believe to be the true one.

The Soul is that portion of His own Divine Essence, which God—"in Whom we live and move and have our being"—implants in each individual human form.

The Spirit is the gradually developed character of that Soul or fragment of the Divine Essence of life: either good or evil, according as the individualised fraction in question yields itself to the guidance of God's Spirit, or to that of Self, the voice of His enemy, Evil. THE WRITER OF "ALLEGORICAL SKETCHES."

### A PRIVATE SEANCE.

Sir,—The circumstances related by me connected with a *séance* which took place at Mr. Charles Blackburn's rooms in Museum Street, with Miss Cook as medium, a month or two ago, may still be in the memory of some of those who peruse *The Spiritualist* and who take an interest in such matters.

On the occasion referred to it may be remembered that the little spirit "Lillie Gordon" after having dematerialised a basket of roses given to her by me, promised that if she could she would on some future occasion restore them to me, retaining only one which she intended presenting to her medium, and that too, in the same state as they were when she received them.

A few days after this I received—in answer to a written communication—a reply in direct spirit writing from Lillie, to the effect that she had found that it would have required too great expenditure of power to have retained *all* the roses in the basket fresh and blooming, so she had given them, all but one, to her medium, but this one, she said she would keep and bring back to me on some future occasion, and I now write this to say that Lillie has fulfilled her promise.

On the 16th of August last, at a *séance* at Mr. Cook's house at Hackney, at which Mr. Blackburn, Colonel Evans, Mrs. Cook, Miss Cook, the medium, and myself were present, our circle had been sitting but a very short time, when Lillie gave intimation of her presence by speaking to us in her usual low whispering voice, and then appeared herself, bringing with her her own bright clear spirit light.

I then observed a strong smell of roses in the room (the door of which had been locked before we sat down), and Lillie put a rose into my hand closely resembling one of those I had given her, which were of a particular sort, and said "I have at last been able to bring you back the rose I promised you."

After this Lillie expressed a wish to be weighed, and

stood on a weighing machine for this purpose, her medium sitting on a chair near her. I do not remember what we found Lillie's weight to be, but I think it was somewhat less than that of her medium.

Before going away I asked her if she would like her rose back again. She replied "Yes, very much indeed" and added I will bring it to you again perhaps at Christmas time.

I gave her the rose, and also presented her with my photograph which she was so good as to observe was a striking likeness—these she dematerialised and, wishing us all good-by, took her departure to spirit land.

J. W. N. MACLEAN, *Major-General*.

### SPECULATIONS ABOUT THE PERPETUATION OF THE HUMAN BODY.

Sir,—In your issue of Friday, Sept. 10th, I find a letter signed John Rea, which deals in what I may term a superficial manner with my remarks in the previous impression. Mr. John Rea seems to imagine by his deductions from the writings of the Rosicrucians—of whom I must needs confess I know but little—that it is not only possible, but probable that the human body may be sustained for an indefinite period. Paracelsus, with his high ambition, fails to tell us how he intended to arrogate to himself the divine attributes of the Creator. Frankenstein is said to have formed a monster—but how? Are any of the Rosicrucians *known* to have succeeded in their discoveries? If so—how?

Erde mag zurück in Erde stauben  
Fliegt der Geist doch aus dem morschen Haus  
Seine Asch mag der Sturmwind rauben  
Sein Leiben dauert ewig aus!

says Elegie, and so say, though in different senses, all sects between the poles. Being endures for ever, but what of material? The facile reasoning of Mr. Rea with regard to the materialisation of spirits, reminds me indistinctly of some theories advanced by Ahjka, the Brahmin, of whom I have before written you. He contended that if it be possible for those who have crossed "that fine line which divides Time from Eternity" to show themselves to corporeal man, it was possible for their actions to be controlled by that man. The means by which this controlling power was to be obtained was by a steady breaking down of all the affections and passions, and living only as self. Ahjka had often asserted to me that success crowned his efforts in this direction; that he could command and control the vast unseen, and by the power thus obtained, that stores of unheard-of mysteries were opened to him as in a book; that by controlling the spirits he could control and form the actions of his fellow men. Yet with all this power Ahjka was a man unloved and unloving, feared, yet fearless, with only Hope for his idol, hoping and aspiring to the attainment of something which I never heard of his attaining. The question naturally arises:—Is it worth while for the sake of an indefinite bodily existence, allowing such an existence to be possible, to live without all those joys and fears which alone render life endurable? Our lives are made up of moments, not years. It is by the discontinuance for a moment of the commonest action of our lives, viz—breathing, that our lives are stopped. Schiller in *Kassandra* says:—

"Zukunft hast du mir gegeben  
Doch du nimmst den Augenblick,"

and I think Futurity is not worth it.

OTTO VON TEULSDROCH.

21, Fawcett Road, South Bermondsey, London, S.E.

MR. HENRY SPICER has just issued a book of anecdotal essays, entitled "Winged Words," in two volumes. Messrs. Tinsley Bros. are the publishers.



## MORE APPARITIONS AT LLANTHONY ABBEY.

More visions have been seen at Llanthony Abbey, and one of them by Father Ignatius himself. An "occasional correspondent" of *The Hereford Times* one evening saw nothing, when the monastery people simultaneously saw much, hence it would appear as if the latter, by a long course of spiritual exercises together, had developed occasional clairvoyance in themselves. Some "secular persons," as they are called, have also seen the apparitions, possibly by clairvoyance, for some of the witnesses see more or less than others. It by no means follows that forms seen by clairvoyance may not subsequently be objectively visible to all present: at *séances* clairvoyants sometimes see spirit hands and other things shortly before they are so materialised as to become visible to normal eyesight. *The South Wales Daily News* of last Monday says:

We have received the following statement from a person resident at Llanthony Abbey:—"Since your very courteous reporter was here on the Octave of the Nativity of the Blessed Virgin, the Rev. Father himself and Sister Janet have seen an apparition far more startling in its nature than either yet recorded. The monks and choir boys, with some visitors, punctually at eight o'clock, vespers of the Blessed Virgin having been sung at six o'clock, repaired in procession to the door of the monastery porch. In a very short time all saw strange flashings of light in different places, with what seemed to be shadowy outlines of very indistinct figures flashing about. The monks and choir began to sing the 'Ave Maria.' At the conclusion of the 'Ave' the Rev. Father, Brother George, Brother Dunstan, and a secular person saw the dark clouds open, and amid a glorious burst of light they could clearly see a figure in profile. The figure seemed to descend in the direction of the monastery, but turned towards "The Bush," consequently they saw it sideways. Both the form and the circle of light that surrounded it seemed to bulge out from the heavens. The Rev. Father quite expected to see the form alight some distance beyond where he was standing at about the church porch. Shortly after this the figure of the Virgin was seen by a stranger from Oxford and one of the monastery boys, as usual draped and veiled in dazzling white garments, near the enclosure gates, but in the air about a yard from the ground."

*The Daily News* expresses the opinion that the apparitions at Llanthony Abbey are not of an objective nature

## PSYCHOGRAPHY IN THE LIGHT.

BY T. L. NICHOLS, M.D.

We had a short *séance* last Saturday night, with two more psychographic experiences. The persons present were Mr. William Eglington, medium; Signor Damiani, an Italian gentleman, who has had great and varied experience in Spiritual manifestations; Mr. Hargreaves, Mrs. Nichols, and myself.

On the table around which we sat were a dozen blank cards, and an instrument invented by Professor Zollner. It is a glass tube a foot long and an inch diameter. Within it is a smaller convoluted tube and a few ounces of mercury *in vacuo*. When this instrument is shaken in the dark it gives out flashes of electric light.

On turning off the gas, we were in total darkness. "Joey" and "Ernest" saluted us, and held a brief conversation. Then we saw the electric light produced by Professor Zollner's instrument flashing about the room with great rapidity, and movements which no one present could have produced. But while we were admiring this, there came another light, the exact counterpart of the first, and we had the two lights flashing in the same manner and with similar movements in different parts of the room.

The gas was now lighted, the blank cards examined; a corner was torn off one and it was laid upon a common school slate placed before Signor Damiani. A bit of lead from a pencil was placed with the card, another slate laid over, and the fingers of three persons pressed upon the upper slate. Mr. Eglington said, "Please ask, signor, that a message be written for you, and specify the language in which you prefer to have it written."

Signor Damiani asked that a message should be written in Italian, and personal to himself. In a few seconds the upper slate was taken off, and the card was found to contain the following in a bold hand in pencil:

*"Signor Damiani, mi fa molto piacere di essere abile di parlare con Lei in questa maniera."*

This is our first message in Italian, and this makes seven languages in which our messages have been written, most of which are quite unknown to the medium and to every person present when they have been written.

Another blank card was then placed between the slates and a lead pencil upon the upper slate. I held the two slates firmly together with the thumb and fingers of my



left hand, at arm's length, away from the table, but in sight of every one, perhaps half a minute, but I think less than a minute. Removing the upper slate I then examined the card. On it is drawn a Latin cross two and three-quarter inches high, with the transept one and three-quarters wide, the portions of the cross being five-sixteenths of an inch broad, the lines fine and straight and the angles as perfect as if they had been carefully drawn with a sharp hard pencil and ruler. On the top of the cross is a perfect circle of the exact size of a half-sovereign, or three-quarters of an inch diameter, and within the circle is written in pencil in a continuous spiral line, beginning at the top and ending at a cross in the centre, the Lord's Prayer, as printed in the English Book of Common Prayer, omitting the words "for ever and ever," so as to end with "the power and glory. Amen." Here then are sixty-five words distinctly written and a cross, in the size of a half-sovereign in the time (about), and under the conditions I have described. There is also written across the transept and down the foot of the cross this message :

*"Dear Mama and Papa,—I am allowed to send you this to give you comfort and hope, without which you are failing. With dear love, yours in the true faith,—Willie. †"*

I may add that the beautiful handwriting of this message is perfectly familiar to those to whom it was written.

32, Popstone Road, Earl's Court, London.

#### THE BENDING OF IRON LATHS BY SPIRIT POWER.

*To the Editor of the "Irish Times," Sept. 10th.*

Sir,—Having read your leading article of September 1st, as to a lecture delivered in Liverpool by a mesmerist, in which he professed to bring messages from the late Earl of Derby, &c., will you grant me space in your valuable journal while I describe some extraordinary occurrences which have taken place in my house in connection with spirit-rapping during the past few months?

A young gentleman, aged about 26 years, came to reside in my house, his constitution being rather delicate. He took some interest in spirit-rapping, and occasionally read a publication issued by a society of Spiritualists. After a short time he invited one of my sons, a lad of 18 years (also of a rather delicate constitution), to try his hand at table moving, and this he succeeded in at once; the table moved to and fro, and up and down. A third young man who lately came to the house, and aged about 26, but of robust constitution, joined hands, when the table, a light mahogany one, about 40 inches by 18 inches, moved about in a most violent manner, jumping from one room to the other, dancing to any tune they sang, generally "Tommy, make room for your uncle." This amusement continued for several nights, when the dancing of the table created so much noise, in addition to the peals

of laughter, that I could not sleep, and requested a discontinuance of the noisy portion of the entertainment. Then commenced a regular conversation with the spirits, which occurred thus—A question was asked, and "Yes" was given by three knocks on or under the table, and "No" was given by one knock. In this way direct replies of "Yes" and "No" were given to any number of questions. Then the spirits were asked to tell something, which they did in this way. The alphabet was gone through, and the moment the first letter required was mentioned the spirit knocked on the table, and so continued until the sentence was spelled out.

Conversation was kept up for hours in this manner. It appears that three different spirits conversed, one of whom formerly slept in the room where the rapping was taking place, but died two years previously; the second gave his name, and a third also gave his Christian name, but always refused his surname. The information spelled out was most extraordinary, actually relating facts only known to one of the persons present, telling the contents of a letter which was then in a pocket, under a pillow, and giving information that astonished all. As I never had anything to say to spirit-rapping or Spiritualism, I felt somewhat uneasy at these nightly performances, and was almost inclined to doubt; yet I determined to judge for myself, and entered the spirit-room about 11 o'clock p.m., the only persons present being my son and the first-named young gentleman, and having placed one hand each on the table, with the tops of the fingers overlapping, the table almost immediately commenced to shake and move.

I lost no time in asking a vast number of questions, all of which were answered. If I asked the knocking to be on the wall instead of on the table, it was obeyed. I kept up the conversation for nearly one hour, but all the questions were put through one of the young gentlemen sitting at the table, as I did not wish to hold any direct communication with spirits. I also sat on the table, which was moved with 13 stone weight as easily as when the hands only were upon it. Such has been the result of question and answer; but the worst has yet to be told, and I am confident there will be many sceptics. However, in these days I think I should make known all that has occurred in my house, more particularly as I am no admirer of spirit-rapping, and hope to forget all about it. But to continue. The three young gentlemen slept in separate rooms, but not feeling comfortable, in consequence of continued knocking at the head and other parts of the bed, two agreed to sleep in the same room, but were soon joined by a third, a son of mine, aged 16 years. The spirits continued to knock during the greater part of the night, a large lamp always lighted, and a brisk conversation kept up until a late hour. A fourth young gentleman here joined, the same as I mentioned as of a robust constitution. An attempt was now made to get rid of the spirits; but no, knock they would, and some of the quartette finding loss of rest telling against them, spoke somewhat sharply to the spirits, but all to no purpose, they appeared to pervade the entire atmosphere of the room. And now commences the overt acts which brought matters to a climax.

At half-past nine in the morning one of the mediums observed the white vallance round the bed partly torn down. He said, "Tear down the remainder." It was instantly obeyed. About this period the robust gentleman left the house, and the remaining two slept one in an iron bed, and one on the floor. The spirits came and pulled one of the cross iron laths out of the bed, in doing which it was bent, and a long lath was attempted to be pulled, but was only partially drawn out. The



tugging of the lath was felt, and the spirits asked to desist, but did not do so. Some nights after, about four pairs of boots were flung across the room, striking the wall near the head of the bed. These were pitched back by the occupants of the bed to the place from which they came, when the spirits fired three or four at a small glass bookcase, breaking some panes of glass. A loaf of bread was moved from one part of the table to another, and other minor occurrences took place; but in a few nights after the laths of the iron bed were again attacked, one long one pulled out, broken into short pieces, and these came up between the wall and the bed, dropping down on the bed, and put under the bed-clothes by the two occupants according as they came up. The two occupants sat up during the time, and a lamp alight all night. In the morning it was found that the spirit left three initials of his name well formed by folding pieces of the iron lath, all of which I have preserved. The first named gentleman went to enjoy the country air, some miles from Dublin; but his friends, the spirits, followed him. He states that one night a bottle was rolled up and down the room, and a dog, about three months old, cried most piteously, and tried to get out of the door. He was taken into bed, when he was found to be perfectly saturated with perspiration, and trembling violently.

Such is my experience of spirit-rapping, which I shall endeavour to discard from my memory. And here I would mention, that I strictly enjoined the young man on no account to ask any questions bordering on religion. And in conclusion, I beg to say that I can vouch for the truth of all I have stated, and would sign my name to this statement were it not that being so well known in Dublin it would attach an unenviable notoriety to my name which I wish to avoid, but in order to afford an opportunity to persons who take an interest in such matters you are at liberty to mention my name and address to a few gentlemen anxious to test the correctness of this statement.

ANTI-SPIRITUALIST.

#### EXAMPLES OF MESMERIC HEALING.

Mr. G. M. Stephen, an Australian barrister, has been performing some remarkable cures by the laying on of hands. The following is from the *Riverine Herald*—

"On Saturday, the 17th instant, a man suffering from paralysis of the spine and lower extremities—the result of a buggy accident—was carried into a saloon carriage at Spencer-street station and laid on the seat. His moans were piteous to hear, and he had that half of the carriage to himself. In the other compartments of the carriage were Captain and Mrs. Organ, of Prahran, who affirm that on the journey, at Sunbury, Mr. George Milner Stephen entered the sick man's compartment, and told the poor fellow he would cure him in an hour. The man said he was going to the Castlemaine Hospital, and, he supposed, to be buried there, as no one could do him any good in Melbourne, "I will cure you," said Mr. Stephen, and he commenced making mesmeric passes over the man's back and lower limbs. In a short time the man sat up, pronounced himself much

better, and when the train arrived at Kyneton, he actually got out of the carriage and got himself a cup of coffee. On his return to Castlemaine he remarked that it would seem queer for him to go back on Monday carrying his carpet bag, but he appeared to be quite able to do so when he left the train."

Another writer says:—

"I have only just got your note, and hasten to reply to it; as you say you will be at Elsternwick till Thursday only, I am afraid this will not reach you. I am happy to be able to say that my daughter is much better—in fact, cured of her bronchitis. The other young lady staying with me—I don't mind giving her name—Miss ———, has left, and is now staying with her uncle, Mr. ———, of Kew. Before she used *your ring* she suffered every day from severe, or rather, I should say acute, neuralgia. Up to the time of leaving Deniliquin she had not another attack; but I have not heard since. When you go to Melbourne you might see her. I read your case of the sick man in the Castlemaine train in the newspapers with much interest. I think these things should have publicity. We are all well. With my kind regards, yours very faithfully, J. Dowling."

The following letter appeared in the *Hur-binger of Light* (Melbourne), August 1, 1880:

"Sir,—A few days since Mr. G. M. Stephen was speaking to me about some instantaneous cures effected by him. As they appeared to me to be very remarkable, I suggested to him that it might serve the cause of science, by leading to judicious and careful inquiry, if he could procure in any one case from the person operated upon, and those who witnessed the operation, a clear and definite statement of the fact and mode of the cure. He mentioned the case of Dr. Broomfield of this city, and gave the names of Captain Hixson, Mr. Heselton, and G. R. Dibbs, as witnesses of the occurrence in question. I suggested that a statement from those gentlemen could be readily obtained, as they are all in Sydney, and as they are all well known, such a statement could be implicitly relied on. I have this moment received the following letter from Captain Broomfield, with the certificate underwritten in the handwriting of Captain Hixson and signed by him and Messrs. Heselton and Dibbs, and also by Mr. Pope, who did not see the cure effected, but saw Captain Broomfield at a later period of the day. I send you this letter for your inspection, in order that you may yourself see



that the signatures are genuine. Indeed, if this were not so, the gentlemen would, of course, give a contradiction in your next issue. May I request you to publish this note and its inclosure in to-morrow's *Herald*? I withhold my name, as I personally know nothing of the cure, and have only been the medium of procuring a complete authentication of the statement made to me in the first instance:—

'Dear Sir,—Mr. G. Milner Stephen has asked me to state the circumstances of his late instantaneous cure of my attack of gout, which I had been suffering from ever since laying the foundation-stone of the new lighthouse, South Head, on the 18th of last April. My knees were so very weak that I could not get up from a seat without the assistance of my hands; and on sitting upon a log with a friend the same morning, at Balmain, whilst waiting for the steamer I could not rise without assistance. While sitting in a chair in Mr. G. Dibbs' room, in presence of Captain Hixson, R.N. (the President of the Marine Board), Captain Heselton, and other gentlemen, Mr. Stephen entered the room, and after some joking on my part as to his healing power, he stooped down and breathed into each of my knees, and then made a pass across them (as if driving away the disease), saying "Gone!" I instantly rose from the chair without the slightest difficulty, and, to the astonishment of myself and friends, I sat down and got up on several chairs in succession, and then sat down on the ground and got up without any assistance. After lunch, the same day, at the Royal Hotel, I raced Mr. J. Pope down the stairs and back again, taking two steps at a bound. On the 24th of last month the stiffness returned for a short time, but I am now as well as I have been for years.—I am, &c., John Broomfield, 152, Sussex-street, Sydney, June 3.'

'We witnessed the occurrence referred to, and were assured by Captain Broomfield that he experienced instant relief from a complaint in the knee-joints he had been suffering from.—Francis Hixson, Thomas Heselton, George R. Dibbs; John Pope (as to after lunch paragraph.)'

The *Gundagai Times* says:

"Mr. G. Milner Stephen, who has been in Gundagai attending the quarter sessions and district court, claims to be possessed of wonderful curative powers. During his stay he was visited by numbers of people who were suffering from various disorders; and, in some cases, we are assured by the patients,

he effected perfect cures. Among those who sought his aid was Peter Linnane, of Yammaree, who has been totally blind of one eye for fourteen years. Mr. Stephen made a few passes on his face, and then gave him a bottle of water, in which he had previously washed his hands, to apply to his eyes assiduously, which he did. Linnane assures us that he can at present see with the diseased optic as well as ever he could. Mr. Stephen also claims to have cured a well known resident of gout (Mr. Bibbo, the ironmonger)."

#### SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

The belief that animals are gifted with spiritual perceptions has received the support of some of the best spiritualistic writers of the age. Dale Owen in his *Debateable Land*, gives some well authenticated accounts, which tend to substantiate this theory, notably that of "The Dog in the Wolfridge Wood," page 233, copied from one of the best known medical journals in Scotland. Epes Sargent, also in *Planchette* strongly favours the idea of brute immortality. Other writers may of course be quoted, but the above will suffice, as it is always my object in writing on the subject of Psychological Phenomena to bring evidence from without the pale of Spiritualism proper. The Rev. T. G. Wood, in his most interesting work *Man and Beast Here and Hereafter*, gives additional weight to the above authorities, and shows his belief that materialised spirit forms are perceptible to the lower animals. I copy the narrative verbatim. He says in the 2nd volume and last chapter of his work:—

"I have for a long time had in my possession a letter from a lady, in which she narrates a personal adventure which has a singularly close resemblance to the scriptural story of Balaam.

"I requested the narrator to write it, so that I might possess the statement authenticated in her own handwriting. At the time of the occurrence, the lady and her mother were living in an old country château in France.

"It was during the winter of 18—, that one evening I happened to be sitting by the side of a cheerful fire in my bed-room, busily engaged in caressing a favourite cat, the illustrious Lady Catherine, now, alas! no more. She lay in a pensive attitude and a winking state of drowsiness in my lap.

"Although my room might be without candles, it was perfectly illuminated by the



light of the fire. There were two doors—one behind me leading into an apartment which had been locked for the winter, and another on the opposite side of the room, which communicated with the passage.

“Mamma had not left me many minutes, and the high-backed, old fashioned arm-chair, which she had occupied, remained vacant at the opposite corner of the fire-place. Puss, who lay with her head on my arm, became more and more sleepy, and I pondered on the propriety of preparing for bed.

“Of a sudden, I became aware that something had affected my pet’s equanimity. The purring ceased, and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavoured to coax her into quietness; but she instantly struggled to her feet in my lap, and spitting vehemently, with back arched and tail swollen, she assumed a mingled attitude of terror and defiance.

“The change in her position obliged me to raise my head; and on looking up, to my inexpressible horror, I then perceived that a little, hideous, wrinkled old hag occupied mama’s chair. Her hands were resting on her knees, and her body was stooping forward so as to bring her face in close proximity with mine. Her eyes piercingly fierce and shining with an overpowering lustre, were steadfastly fixed on me. It was as if a fiend were glaring at me through them. Her dress and general appearance denoted her to belong to the French *bourgeoisie*; but, those eyes, so wonderfully large, and in their expression so intensely wicked, entirely absorbed my senses, and precluded any attention to detail. I should have screamed, but my breath was gone whilst that terrible gaze so horribly fascinated me. I could neither withdraw my eyes nor rise from my seat.

“I had meanwhile been trying to keep a tight hold on the cat, but she seemed resolutely determined not to remain in such ugly neighbourhood, and after some most desperate efforts she at length succeeded in escaping from my grasp. Leaping over tables, chairs, and all that came in her way, she repeatedly threw herself with frightful violence against the top panel of the door which communicated with the disused room. Then returning in the same frantic manner, she furiously dashed against the door on the opposite side.

“My terror was divided, and now I looked by turns, first at the old woman, whose great staring eyes were constantly fixed on me, and

then at the cat, who was becoming every instant more frantic. At last the dreadful idea that the animal had gone mad had the effect of restoring my breath, and I screamed loudly.

“Mama ran in immediately, and the cat, on the door opening, literally sprang over her head, and for upwards of half-an-hour ran up and down stairs as if pursued. I turned to point to the object of my terror: it was gone. Under the circumstances, the lapse of time is difficult to appreciate, but I should think that the apparition lasted about four or five minutes.

“Some time afterwards it transpired that a former proprietor of the house, a woman, had hanged herself in that very room.”

“The close but evidently unsuspected resemblance of this narrative to the story of Balaam is worthy of notice. In both cases we have the remarkable fact that the animal was the first to see the spiritual being, and to show by its terrified actions that it had done so.”

The Avenue, Minehead, Somerset.

#### MR. ROBERT COOPER.

Mr. C. Pearson, of 15, Harpur Street, Bloomsbury, London, sends us for publication the following list of contributions to the testimonial of Mr. R. Cooper. All additional subscriptions to this deserving object should be forwarded to Mr. Pearson:—

	£	s.	d.
William Tebb .. ..	15	0	0
Mrs. Tebb .. ..	5	0	0
J. N. Tiedeman Marthezo ..	10	0	0
“Nicodemus” .. ..	5	0	0
N. Fabyan Daw .. ..	5	0	0
Charles Blackburn .. ..	5	0	0
Thomas Grant .. ..	2	2	0
A. C. Swinton .. ..	2	0	0
C. Pearson .. ..	2	0	0
Alexander Calder .. ..	2	0	0
James Bowman .. ..	2	0	0
Mrs. Makdougall Gregory ..	2	0	0
J. P. Turner .. ..	1	1	0
A Friend (per W. H. Harrison)	1	0	0
A. J. Cranstoun .. ..	1	0	0
Dr. Wyld .. ..	1	0	0
Mrs. Evans Lombe .. ..	1	0	0
Miss Douglas .. ..	1	0	0
D. Mahony .. ..	1	1	0
Mrs. Stone .. ..	0	10	0

£64 14 0

Mr. A. J. Riko writes from the Hague, September 18th, that Mr. Harry Bastian’s recent visit to him resulted in some new converts to Spiritualism being made. He adds that one spirit circle now meets regularly in Friesland, and another in Limburg.

MR. H. DUVILLE, *Editor of the Journal du Magnétisme*, Paris, has for more than a year been engaged in the compilation of *L’Encyclopédie des Connaissances Magnétiques*, to be published shortly.



## THE FLETCHER CASE.

Various recent numbers of *The Boston Herald* contain details about the prosecution of Mr. and Mrs. J. W. Fletcher, by Mrs. Juliet A. J. Heurtley (Hart Davies). The journal just mentioned alleges that Mrs. Davies' version of the way in which she lost her property is substantially as follows: Two years ago she met Fletcher and his wife in England and became very much interested in their belief and "power to control her"—whatever that may mean. While in England Mrs. Fletcher went into a trance (?) and communed with the spirit of her (Mrs. Hunt Davies') mother. The spirit, so said Mrs. Fletcher, was very anxious for her daughter to place herself under the Fletchers' guardianship, and make over to them for safe keeping, all of her property. The deluded woman did as she was requested, and the result was the Fletchers were given the control of property valued at many thousands of dollars. The two finally came to America and proceeded to the Spiritualist camp meeting then in progress at Lake Pleasant. While at the camp meeting Mrs. Davies had her eyes opened to the manner in which she had been induced to part with her property, and demanded its return. The demand, so the story goes, was at first refused, but after insisting and receiving the assistance of Dr. Mack, mesmeric healer, Mrs. Davies succeeded in recovering about 10,000 dollars' worth of goods. She insisted upon the rest being restored to her, but her demand was not heeded. She then came to Boston and placed the case in the hands of Mr. S. B. Ives, a well-known lawyer. Mr. Ives secured the services of Detective James R. Wood, who traced the Fletchers to a house in Washington Street, near Davis, Boston. He procured a search-warrant, and accompanied by Constable William S. Post, of the municipal court, and Police Inspectors Gorraughty and Mahoney, made a thorough search of the premises, which resulted in the discovery and reclamation of female wearing apparel, jewellery, &c. When the officers entered the house they were confronted by a member of the Royal Swedish Engineers, who made an assault upon Dr. Mack, for which he was locked up at the 4th police station. After finding the property, the officers also took Mrs. Fletcher to the Tombs for safe keeping.

Subsequently, according to *The Herald*, Mr. Fletcher was found by the police at the house of his mother, where they went with a search-warrant, and he promised to give up all the rest of the property. This however, so a correspondent informs us, had not been done up to Sept. 10th, the day on which the case stood for trial, and when by consent of the solicitors on both sides, an adjournment took place to the 16th, the same bail being accepted.

*The Herald* states that the Swedish gentleman was fined ten dollars, without costs, for assaulting Dr. Mack. His defence was that the latter entered Mrs. Fletcher's apartments with his hat on his head, which he considered an insult, so struck the offender.

The technical charge against Mrs. Fletcher is reported to be "the larceny of \$157 worth of personal property," that against Mr. Fletcher is not stated in the reports which have reached us.

*The Herald* says that the total value of the property deposited by Mrs. Davies with the Fletchers, was about \$60,000.

We hope that the actual facts of the case may not be so bad as recorded in the *Boston Herald*.

The following letter has been received from Mr. A. R. Wallace:—

To the Editor of the *Spiritualist*

Sir,—I beg to protest against the unqualified statement in your last issue that Mr. J. W. Fletcher "was" convicted of wilful

untruth and exposed" in your paper a few months ago. I read the whole of that correspondence and accusation with great care, and, having previously an equal respect for both the parties to it, entirely without bias. It gave me great pain; but the conclusion I arrived at was, that the accusation was made on totally insufficient grounds and was supported by assumptions altogether incapable of proof, while the manner in which the correspondence was closed would lead many persons to think that the accusation you now make is more applicable to Mr. Fletcher's opponent than to himself.

I trust however that the passage above referred to was inserted without your knowledge and that you will disavow it; for such reckless imputations and personalities—too common in the Spiritual press—do more harm to the cause of Spiritualism than the misrepresentations of its avowed opponents.

Sept. 20th, 1880.

ALFRED R. WALLACE.

Mr. C. C. Massey's conviction of Mr. Fletcher was thorough and complete; and when he publicly charged Fletcher with wilful untruth, and defied him to prosecute him at law for so doing, Fletcher sat down under the charge without answering a word. And if a man who sets up as a religious teacher publishes a deliberate untruth, it is a public duty, and not a press personality, to expose him; it would be done as an unavoidable duty in any honest religious movement. Mr. Massey deserves the thanks of all Spiritualists for his action; so also does Dr. Mack, for one of the best features of the Boston case is that a Spiritualist and not an outsider, took the most active steps in the attempt to recover the property for Mrs. Davies, and to expose the alleged doings of the Fletchers.

## A SPIRITUALISTIC CONFERENCE.

A printed circular has been issued, entitled "General Conference of British Spiritualists, 24th and 25th October, 1880." This Conference will be under the management of the following Executive Committee:—

J. Lamont, J. Chapman, Liverpool; W. Johnson, Hyde; Misses Blundell, R. Fitton, Manchester; C. Parsons, J. Sutcliffe, Rochdale; *Hon. Sec.*—J. J. Morse, 22, Pallatine Road, Stoke Newington, London.

At the Annual Meeting of the Lancashire District Committee, held in Bolton, on August 1st, the following resolution was passed:—"That a General Conference of British Spiritualists be held in Manchester in October, and that all Spiritualists in the United Kingdom be invited to attend, with a view to take into consideration the state of the movement, and consider how its interests may be promoted, its adherents more closely united, and its working forces more efficiently utilised."

In accordance with the above resolution the Committee have engaged the Temperance Hall, Grosvenor Street, Manchester, where the Conference will be held on Sunday, October 24th, and Monday, October 25th. On the Sunday three special services will be held, at which trance addresses will be delivered, and on the Monday various papers of interest will be read.

MADAME ENAULT:—Madame Enault has been in Glasgow effecting what the public recognise as marvellous cures, but which are denied by the newspapers. One newspaper, in the middle of some abuse of her, says:—"She removes wens with her fingers, and boldly challenges investigation of her operations. . . . In Glasgow, where she is at present, she has fairly turned the heads of the people; at least 20,000 attended her performance on Saturday last, and in their enthusiasm they unharnessed her horses and dragged her in triumph." The newspapers abuse her so much, that it is probable she is doing a great deal of good, and it would be well if some dispassionate observer, who understands mesmerism, would investigate her method and some of the alleged instances of cure.



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PLATE I:—Experiments with an Endless String.

PLATE II:—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III:—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV:—Result of the Experiment.

PLATE V:—Result of the Experiment on an Enlarged Scale.

PLATE VI:—Experiments with Coins in a Secured Box.

PLATE VII:—The Representation of Test Circumstances, under which Slate-writing was obtained.

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PLATE IX:—Slate-writing in Five Different Languages.

PLATE X:—Details of the Experiment with an Endless band and Wooden Rings.

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Printed for the Proprietor by ARTHUR ANDREWS, at  
the Museum Printing Works, 31, Museum-street,  
Bloomsbury, London, W.C., and published by E. W.  
ALLEN, Ave Maria-lane, London, E.C.