

RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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For Publisher's Announcements, Terms, Etc, See Page 16

"THAT RED RIGHT HAND."

In his address at the Parliament of Religions, Rev. Joseph Cook said:

"Here is Lady Macbeth. See how she rubs her hands. What religion can wash Lady Macbeth's red right hand? That is the question I propose to the four continents and the isles of the sea. Unless you can answer that, you have not come with a serious purpose to the Parliament of Religions. I speak now to the branch of those skeptics who are not represented here, and their silence or their responses are as inefficient as a fishing rod would be to span this vast lake or the Atlantic. I turn to Mohammedanism. Can you wash our red white hands? I turn to Confucianism and Buddhism. Can you wash our red white hands?"

How can the lady's "red white hand" be washed? That is the question which Mr. Cook proposes to the four continents and the isles of the sea." How can the hand be washed? Mr. Cook says:

How can the hand be washed physically clean. He means that there is murder in the heart, the stain of crime on the soul, and he wants to know how this can be removed by any scheme accepted by the skeptics, by the Mohammedans, by the Confucians, by the Buddhists, by any class of non-religionists or religionists, who do not accept the doctrine of the atoning efficacy of Christ's blood. The first question that we propose to Mr. Cook is this: How can the blood of Christ cleanse that "red right hand" of Lady Macbeth? How can the shedding of blood cause the remission of sin? If a man has committed a crime, can that crime be made void or its criminality in any way diminished by shedding the blood of another man? If there is murder in the heart of Lady Macbeth can the suffering and death of any being blot out the crime or wash away the stain from the soul of the criminal, and if Mr. Cook sees no way by which the crime of the murderer can be nullified, atoned for by the sacrifice of innocence, why does he propose to "the four continents and the isles of the sea" a question which he is himself unable to answer by any logical process or flight of the imagination?

If Mr. Cook disclaims belief in the theory that the blood of Christ washes away sin, if he repudiates the theory, which we think he does not, that there is efficacy in the suffering and sacrifice of Jesus Christ to atone for the sin of the murderer, then will he explain or indicate in what way the death of Christ may wash away the blood on the right hand of Lady Macbeth. Is it by substitutionary righteousness? How can the merit of one person be transmitted to another? How can the righteousness of a saint be imputed to a sinner? How can the innocence and purity of Jesus be made a part of the soul-life of a murderess like Lady Macbeth? If there is not substituted righteousness for sin by that process, pray how is the crime of the celebrated lady blotted out by the death of Christ? We can understand that good results may come legitimately from a sacrifice, that a reform may be given an impetus and an unpopular cause may be strengthened in consequence of

the martyrdom of its leader, as indeed a child may be benefitted in consequence of a sacrifice made by its parents, but nobody imagines that the death of a reformer destroys the guilt of those in whose cause he dies or that any loving sacrifice on the part of a father or mother in any way diminishes the sins of the children who receive the benefits of the parental example. We ask again how does Mr. Cook propose to cleanse that "red right hand" by the scheme of redemption in which he believes?

Does Mr. Cook say that when Lady Macbeth comes to believe in the sacrificial atonement and to recognize Jesus as God manifest in flesh, a Redeemer, that she is thereby in a position to escape the consequences of her guilt? Will this belief purify her mind, will it bring unselfish repentance, humiliation, remorse, and prepare the way for the regeneration of the soul? If so, is it not true that belief in any other person or power as a savior with the recognition of righteousness in any embodied form and the contemplation of one's crime through any other influence, might be just as effective as this belief in

ance of Jesus Christ as an ideal, that contemplation of his character and life, that dwelling upon his idealized example and teachings, may have an elevating influence and might even awaken the criminal, whose emotional nature is strong, to a consciousness of his depravity, and in some cases arouse his better nature and bring it under influences of a more lofty character, tending to a moral and spiritual development. Buddha as well as Jesus has been such an example to countless millions. In every age there have been ideals which have given the human mind a conception of life higher than that which is realized in daily practice. We do not underrate the importance of ideals, but we utterly fail to understand how belief in Christ can save men from the effects of their evil deeds, any more than belief in any other exalted character, ancient or modern.

According to our view, there is no break in the chain of causation. There is no disconnection between cause and effect. If one has done wrong, evil consequences follow. As we sow, so must we reap. We cannot sow poor seed and reap fruit or grain of a high quality. We cannot live a mean life and have the reward which noble character and virtuous conduct insure. We cannot do an evil act and then interfere with the operations of nature to the extent of destroying the effect which naturally follows an act. That would involve the intervention of supernatural powers. One's character is the result of inheritance, experience and growth. It is not acquired in a day. It is not changed in a moment. To suppose that by some special belief that a man's character can be radically changed in a short time is to suppose what is absurd. If a man has sunk to moral depths or lost command of himself to the extent that he can deliberately commit murder, it is inconceivable that by any outside force or scheme he can be transformed into a saint, that his "red right hand," red with the blood of a fellow-being, can in a moment be made clean and pure. Nature knows no great bankrupt salvation scheme by which men may contract debts and escape the payment of them. The debts of nature have to be paid sooner or

later. If a man disregards the conditions of health, he suffers the consequences of an impaired constitution. If he violates the laws of his moral being, if he indulges in vice and crime, he must inevitably experience the consequences in a debased moral nature, not to speak of penalties by society and the State. How can the death of Christ or any other innocent being change that debased nature to one of exaltation and purity. Such a being can only outgrow his moral imperfections by self-denial, discipline, and by the exercise of all that remains true and good in his nature, as the nucleus of a better and higher character. Mr. Cook's proposition to "the four continents and the isles of the sea" has no reason for its basis and it shows the condition of a mind thoroughly muddled by a miserable system of theology, which, while it has failed to do anything for the manners of Mr. Cook, has so obfuscated his understanding that he is incapable of discussing any subject in a broad, logical and comprehensive manner.

WEAK REASONS

city for Eastern Sectarian for October. we are Justified in Ignoring Modern Spiritualism." Mr. Sheldon thinks that the subject should be investigated but he is convinced that "it would be better for most of us to let it alone." Not because there is no truth in it; he would not even speak of it lightly or contemptuously, for he says: "Whatever has become to be a religious faith to any person should always be treated with a certain degree of reverence." He says to Spiritualists, "You may be right in your convictions. We, too, are searchers after truth as much as yourself, but we prefer to seek for it in another direction. Just now we think there is a pressing need for another kind of knowledge; what is more, we are not sure that we should be competent judges in explaining the domain of the supernatural." Mr. Sheldon thinks that a general investigation of Spiritualism is liable to have a demoralizing effect. Human nature is too much inclined, as it is, to attribute unusual occurrences to the supernatural. The best way, he thinks, to treat this belief is not to think about it. The tendency is so strong to look for invisible agencies to explain unusual events by appeals to the supernatural, that a man ought to distrust his own judgment in regard to such matters. "When asked whether there was any evidence that would convince me with my own eyes of the truths of Spiritualism, I had to answer, 'No, absolutely none,' because on such matters I would not dare to trust my own eyes. Men of science know perfectly well how difficult it is to trace causes. It requires a most elaborate training to discipline the mind into that kind of a power. The very ablest and most acute judges are often the ones who are the most cautious in making up their minds how to explain some of the most ordinary facts. They have learned by experience in their own laboratories how easy it is to be deceived. I believe that we should ask men of science to investigate these facts and decide whether they can be accounted for otherwise than by attributing them to spiritual intelligences. The rest of us should wait in suspended judgment

and let the subject alone. We can scarcely realize how much it may encourage loose habits of thinking, if we allow ourselves to study and speculate about matters, which can only be fully investigated by expert minds, especially prepared and disciplined to do that kind of work."

Mr. Sheldon is fearful that the mind will go into all kinds of wild vagaries in attempting to study the supernatural. In that realm of mystery he says there are yet no criteria by which to distinguish fact from fancy. The general investigation of Spiritualism, therefore, is likely to "develop credulity in spite of one's self, even though truth would be found there. . . . We instinctively have a sense of solemn dignity and awe in thought of the supernatural, but if we go too far, that feeling may sink into superstition." To the statement that the study of modern Spiritualism may throw light on immortality, Mr. Sheldon replies: "Would we actually desire to talk back and forth between this world and the next in the manner we usually have it described to us by those who try it or believe in it. . . . 'No, No,' we may say, 'if we cannot have the evidence of the immortality of the soul by any other means than this, then we will go without it. We will wait until the field is left for ourselves.'"

Mr. Sheldon thinks it is safer for us to let the subject entirely alone. He would rather cling to the idea of dignity and solemnity without formally teaching the supernatural. He raises the question whether the investigation would even give us the kind of knowledge most worth having and he decides that it would not.

It would be so tempting to try "a short cut to knowledge by means of the supernatural." He does not think it well to encourage young men to investigate such subjects. It is only, he says, by studying the natural world that we conquer the fascination for the supernatural. And life is so very short, he thinks it would be better to study economics, history, literature and art, whatever may be helpful in this life, rather than the phenomena of Spiritualism. He thinks that people have taken up this new faith before it was fully understood. He is glad that the Society for Psychical Research has been organized and that it has men equipped for the investigation of the subject. "But the majority of us would do well to stay on the outside and let the subject alone. As clergymen or men of letters, I do not believe we are liable to be competent judges for such investigation. We are more likely to go wrong than to go right in the matter." Still Mr. Sheldon would not entirely ignore the supernatural. There is a method of getting at such knowledge which he approves. "It pursues its aim by the most toilsome road conceivable. It conceives of the supernatural as a transcendent and yet immanent unity. With every fragment of knowledge it acquires of this natural world, it assumes that it has gained just that degree of knowledge of the invisible unity as well and thus the rest may be 'added to its knowledge of the supernatural. And to that extent there will always prevail this high Spiritualism."

One of Mr. Sheldon's mistakes is in assuming, if modern Spiritualism be true, that there is a region of the supernatural. If Spiritualism has given more prominence to one conception than another, it is that the universe, the visible and the invisible order of being, is through and through, natural and not supernatural; that the operations of nature are all in accordance with natural law, that they are parts of a cosmic order in which effect follows cause in regular sequence; that the phenomena of Spiritualism, just as much as the tides or eclipses or any other physical phenomena, are natural. Why should not Mr. Sheldon acquaint himself sufficiently with the teachings of Spiritualism before writing on this subject to refer to its claims correctly, instead of unwittingly misrepresenting them.

Mr. Sheldon's article shows a distrust of the ordinary human reason. There is no doubt that the phenomena of Spiritualism require careful, painstaking examination and that one who attempts to investigate the subject, with marvelousness largely de-

veloped, with imagination unregulated and undisciplined by experience and with superstitious predilections, without careful examination of the facts and judicious consideration of all the liabilities of mistake, may be imposed upon, but the same is true of the investigation of every other subject. Why not, instead of discouraging the general investigation of this one subject, encourage the exercise of care, discrimination and the habit of verification and thereby help to fortify against misconceptions and mistakes in general. What unspeakable folly it is to exhort men to desist from the investigation of one special subject because of the difficulties which beset it, and to rely upon the statements of one class of men for information on this particular subject. Why not suggest the duty and importance of every intelligent person availing himself of such opportunities as may be presented for the best examination of the subject that he can make, caution him against hasty judgment, and recommend that in this as in all other matters he make himself acquainted with results of the investigations of those whose qualifications for getting at the truth may be better than his own.

The Catholic priest says to the devotee: Do not read the Bible and try to interpret it for yourself. Take the teachings of the church. The Protestant preacher, though professing to claim the right of private judgment and though professing to encourage the independent study of the Bible, says to the devotee: Interpret the Bible according to the creed of the church; otherwise you will believe in error and imperil your everlasting salvation. Mr. Sheldon in substance says: Do not investigate the subject of Spiritualism. Do not rely upon your own judgment in this matter, but find out what certain men of the Psychical Research Society have to say on the subject and be guided by their judgment. Certainly here is advice to return to authority after the method of the theological hierarchies in which Mr. Sheldon no longer believes. We do not object to his emphasizing the importance of taking every precaution and making use of every possible means to get at the truth in regard to Spiritualism, before recognizing its claims, but we do decidedly protest against his advising the mass of people to ignore the subject on the ground of their incompetency to consider it. It is his work as a teacher to take those who are the most competent as ideals and to encourage the average people to employ their methods in pursuing the investigation of any and every subject in which they may be interested.

Mr. Sheldon assumes that the men who are the most competent to investigate Spiritualism are scientific men—those who make experiments and learn to detect errors in their laboratories. No doubt the man who is the most able to detect error and to reach the truth in the investigation of the phenomena of Spiritualism is the man who pursues the methods of science, but it does not follow by any means that the ordinary scientific mind, when trained for instance to make experiments in chemistry or to calculate eclipses, is the best qualified to distinguish what is spurious and fraudulent in the phenomena of modern Spiritualism. Some of the ablest men of science have been the most easily duped, having been deceived by tricks the very simple character of which imposed upon them. The sailor may be better qualified to tie a medium in a way in which he cannot use his hands or feet and cannot make use of his limbs in any way, than the most skillful astronomer or biologist. A carpenter is likely to be more competent to examine a cabinet or a room in which a medium performs his feats, be they genuine or fraudulent, with a view to guarding against the possible chance of deception, than the most skillful physiologist or geologist in the world; and in testing mental phenomena, such as telepathy, clairvoyance, etc., a careful, painstaking, conscientious, unprejudiced mechanic or merchant may be as competent as a professor of anatomy or of mathematics. It is the use of the scientific method in such investigations that is more useful than mere scientific attainments. Prof. James, of Harvard University, is spoken of as one peculiarly qualified to investigate

the phenomena of Spiritualism. This we readily admit, but he became qualified not by ignoring the subject, but by years of careful experimentation, and others there are just as competent as he; and there is no need of a hierarchy or a class of investigators invested with authority to examine this or any other subject. Mr. Sheldon says: "As clergymen or men of letters we are not competent judges for such investigations." Well, then, this shows that there is something wrong with clergymen or men of letters, for have they not powers of observation? Do they not possess judgment and reason? Are they not capable of employing methods of verification? Can they not call to their aid experts in any particular department? Can they not devise methods to guard against mistake and fraud? Are they intellectual children, the former only capable of going into the pulpits and reading their sermons and the latter only of writing merely on literary matters. This is too true of many clergymen and men of letters whose habits do really unfit them for investigation generally, not only outside but inside of their own province of thought; but their incompetency should not be held up as any reason why the mass of men living in contact with the world and in the current of affairs, should not study every subject that comes before them, with such aids as they may be able to obtain in the pursuit of knowledge.

Mr. Sheldon's emphasis put upon the importance of acquiring knowledge of the natural world is proper enough, but what right has he to assume that the invisible world is not also a part of the natural world and why should he limit any man's pursuit of knowledge to one particular branch or department. Diversity of pursuits and methods develops the mind, rescues it from monotony. Let every man feel at liberty to pursue the investigation of any and every subject, with the conviction that there is nothing too sacred for the investigation of an honest man, and there is no obtainable knowledge which any man, having the disposition to acquire it, may not undertake to acquire.

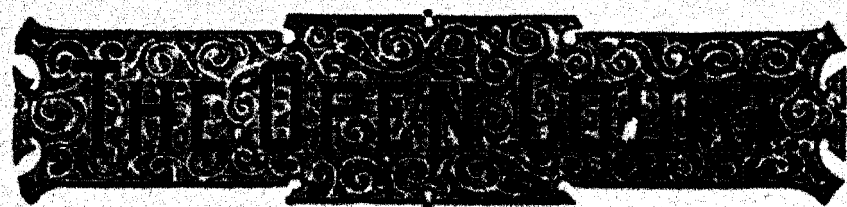
Says the Chicago Tribune referring to the Religious Parliament: For this great credit is due to Mr. Bonney, but particularly to Dr. Barrows, representative of a creed popularly supposed to be the most conservative among all Protestant beliefs, who has been untiring in his efforts to bring together on one platform the representatives of the great religions of the world. It is one of the greatest achievements of the World's Fair period. As Dr. McPherson says: "This parliament will afford the best single opportunity in the history of man for the study of comparative religion. It will be the most novel and at the same time the most interesting exhibit that a World's Exposition could make, for it represents the grandest successes and the most pathetic failures in the highest plane of human endeavor. In its series of object lessons our possibly unjust prejudices may be corrected, and it may teach the humanity which we share with all religions."

LICENSE to practice hypnotism in Belgium under a law which says that "whoever shall hypnotize a person who has not attained the age of 21 years or who is not in sound health, if he is not a doctor of medicine or provided with a license, good for a year and always revocable, shall be punished with imprisonment and fine, was recently taken out by M. Astere Denis, a merchant, poet and publicist who published a work "La voie nouvelle et l'utilité de l'hypnotisme." The cures of M. Denis are numerous and varied and it is well known that a multitude of persons afflicted with alcoholism and vicious and lazy children have been through his treatment either cured or greatly relieved, so say Le Messager.

LE MESSAGER of September 1st, instances the case of a haunted house in Charleroi, Belgium, in which the windows were broken while the police were engaged in the investigations of the depredations of the mysterious mischief-makers.



Yours Truly,
William Lawrence



THE PSYCHICAL SCIENCE CONGRESS

[We give this week the first part of Judge Dailey's paper, read before the Psychical Science Congress, and the conclusion of Professor Coues' paper which was commenced in THE JOURNAL last week.—ED.]

REPORT TO THE PSYCHICAL SCIENCE CONGRESS WORLD'S FAIR AUXILIARY OF THE CASE OF MISS MARY J. FANCHER.

BY EX-JUDGE ABRAHAM H. DAILEY.

A CASE OF SEXTUPLE CONSCIOUSNESS.

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TO THE PSYCHICAL CONGRESS WORLD'S FAIR AUXILIARY:

Nearly a year ago, your President made a personal request of me that I should write up and make a report of the case of Miss Mollie Fancher, of Brooklyn, N. Y., for the consideration of this Congress. I subsequently had the honor to receive from the committee having charge of those affairs, an official request confirming that of your President. I have met with some difficulties in obtaining full and corroborative statements of the main features of her case from persons who possess the requisite knowledge, who have expressed themselves as timid in being brought conspicuously before the world in connection with matters, out of which so much discussion and difference of opinion has arisen. I have the honor, however, to present my report and you will find it to be very authentic and as explicit as can be expected for such an occasion.

Mary J. Fancher, commonly known as Mollie Fancher, was born on the 16th day of August, 1848, at Attleboro, Mass., U. S. A. She is the oldest of three children, born of the marriage of James E. Fancher and Elizabeth Crosby. Her parents moved to Brooklyn, N. Y., when Mollie was but three years of age. Her mother died three years afterwards. Her father, a highly respectable gentleman, is still living. Her sister, Elizabeth, died several years ago. Her brother, James E. Fancher, a very respectable gentleman, was killed in a railroad accident since I commenced writing up the facts of Miss Fancher's case.

She commenced when quite young attending school in Brooklyn, kept by a Miss Evans. She was an apt scholar, and when between the ages of eleven and twelve years, she was able to enter the Brooklyn Heights Seminary, then under the charge of Prof. Charles E. West, who is still living, and is very familiar with the principal facts of her case, and has made extensive notes of most of its important features. He is a very bright, intelligent gentleman, but declines to make his notes public for the reason that they contain references to persons and matters which are for his own private use alone. What he has written and said in a public way of her case, he has furnished me copies of, and the same is subjoined.

She remained at this seminary until she was sixteen, and was within a few weeks of graduating, when she was compelled to leave by reason of ill health. At that time she was tall of her age, of very light complexion, light blonde hair, large dark eyes, oval face, thin straight nose, a small and finely cut mouth. Her illness was occasioned by nervous indigestion, producing stomach sickness and vomiting; she also had a severe cough. She was a nervous, ambitious girl, and stood high in her class as a scholar. She had wasted away and become very weak, and was subject to frequent fainting spells. Her friends and physicians anticipated that she would soon die from consumption. Acting upon the advice of her friends she resorted to horseback riding, as an exercise calculated to produce beneficial results. She soon became an expert rider, and

a friend having purchased for his daughter a pony horse, requested Miss Fancher to ride him to test his qualities, which Miss Fancher very willingly did. The animal turned out to be a trick pony which had never been ridden by a lady, and was full of vicious habits. Soon after she was mounted upon him, her dress fluttering in the wind, he started upon a full run through the streets of the city turning his head viciously and biting at her garments which were fluttering at his side. She was unable to control him, but he did not then succeed in dismounting her and carried her to the house where his former owner had lived, opened the gate and ran on to the stoop and pawed with his foot until his old master came out and warned her of the nature of the animal and advised her to desist from riding him. She rode him home safely, but being pleased with her exploits, she continued to ride him, when one day she accidentally let the reins fall from her hands and while she was leaning forward to regain them, he made a plunge forward, kicking his heels in the air and precipitated her into the street, her head striking violently against the curb stone. She was taken up insensible. Her scalp was found cut through to the skull and at least one of her ribs was broken. She had all her life been subject to severe headaches. She met with this accident the 10th day of May, 1864. She was attended by a physician who is now dead, who treated her for quite a number of months. In the following autumn she had several hemorrhages of her right lung her eyesight was becoming defective; her vision was double; she saw two objects where there was but one. When she attempted to thread a needle, she saw two threads and two needles.

In the spring of 1865, her health was somewhat improved and she was expecting soon to be married. She was preparing to go to the country and made a call upon her physician the day before she was expected to leave and stopped on her way home to do some shopping. **This was on June 8, 1865. Having some packages in her hands, she was about leaving a street car near her home and signaled the conductor to stop the car. The car stopped and Miss Fancher was about to step off the platform to the street, when the conductor rang the bell again, and supposing she had stepped off, turned his face and went into the car. The car suddenly moved forward throwing Miss Fancher violently to the ground, her strong crinoline skirt caught in a hook at the rear of the car and she was dragged over the rough stone pavement for quite a distance before the car was stopped. Her hoop skirt was twisted into a rope and she was taken up unconscious, being severely injured in her side, back and head and two ribs were broken.**

Up to the time of this car accident she was unaware of any spinal trouble. She had not experienced any numbness of her limbs or either sensitiveness or numbness along the spinal column. Immediately after the car accident she suffered from soreness and pain in the spine. "For six weeks," she says, "I was confined to my bed. Immediately my hair was cut from my head and my head blistered."

"In the following November my physician directed my head to be shaved. About September 1, 1865, my spinal troubles manifested themselves more severely. While assisting my aunt in preserving some peaches, my left arm dropped helpless by my side and for two weeks following I was unable to use it." Her eyesight continued to fail. During the time she was in bed, the cords of her left limb had so contracted that she was unable to more than get her toes to the floor. From that time she says that it grew worse until it was useless. She moved around the room by the aid of a chair. The hemorrhages from her lungs became alarming and a council of five of the most eminent specialists met and held a consultation upon her case. They were: Dr. Willard Parker, Dr. Baker, Dr. Ball, Dr. Beldom and Dr. Barber. They met in December, 1865, and concluded that she would not survive the month of the coming February. In consequence to the disease of the right lung. In May, 1866, her right lung ceased to trouble her and to all appearances it is

dead. The right side of her chest is fallen; she breathes only with her left lung.

On February 3, 1866, she was taken with inflammation of the lungs. The attending physicians, Dr. Henry Richter and son, remained with her all night. She was supposed to be dying. Friends were summoned to her bedside and the Rev. David Moore came and offered prayer. She says that her physician said that she was dying. She believed that she was and bade her friends good-bye. She says: "Unfortunately I did not die as the doctors predicted."

The first spasms she had were on the 7th of February, 1866. Again she was thought to be dying and her minister was summoned. The doctor said she was dying, but she says: "I put my finger to my wrist and sensed the beating of my pulse and told him 'it beats.'" He spent the night with her and was very much puzzled. These spasms which contracted the muscles of different parts of her person, were followed by her first trance, which lasted three hours. In this trance she was pronounced to be dead. Her aunt, Miss Crosby, who was attending her, refused to believe that she was dead and forced some brandy and water between her teeth, her jaws being set. These conditions continued during the night of February 7th, when she went into a trance on the morning of the 8th about 6 o'clock. She assured me that she was utterly unconscious of what transpired around her while in the trance. These spasms and trances alternated for three successive days and nights. Her death was momentarily expected. She took no nourishment. At the end of three days, her trances lasted longer, sometimes from five to fourteen hours and sometimes from two to three days at a time. Between the trances and spasms she had spells of consciousness. The nature of these spasms and convulsions can be judged of from the fact that a relay of six or seven persons was constantly required in attendance to hold her in bed during the spasms. **During the spasms, her body and limbs were drawn up, and she was almost like a ball, then she leaped forward like an arrow and would have gone out of her bed and been killed but for the protection of friends and wadded obstructions placed around her.**

Sometimes she was bent backward in the form of a hoop, her heels and head together; then the form would be reversed and her toes and her head would be brought together. These conditions continued until the first week of May, 1866, when she went into what she denominates a long trance. Her physician directed his efforts to break the coming of these spasms. The case was anomalous and I will briefly mention the remedies applied. She lived without food. Her physician did not think that life could be sustained without it, nor that she could recover without medicine, and attempted to force both medicine and food into her stomach, but they were immediately rejected; the smallest quantity of either occasioned her great distress. She was satisfied that medicines were hurtful to her and rebelled against taking any. As a matter of fact she says: "My spasms and trances were essential to my living, but this my physician did not know and he tried to break them."

From February, 1866, down to the time of my writing, she assures me and so do her friends and attendants—and I believe it to be true—she has never slept in the sense that persons ordinarily are understood to sleep.

The first remedy was to briskly rub the body with alcohol from the moment she went into a trance until she came out of it. When she went into a trance, as is the case at the present time, her limbs became rigid and immovable and at that time her eyes were opened and upturned. She was apparently in a state resembling catalepsy, there being no flexibility in her body and limbs. Her physicians frequently raised her to a standing position by placing their hands back of her head. Her eyes were not affected by light, nor were they sensitive to the touch, nor was she conscious of pain if her body

pierced or burned while in those conditions. Next, her head was shaved and blistered; that failing to produce the desired result, she was treated with electricity with no benefit. Then the position of her bed was changed so that her body would be in line with the earth's magnetic currents, her head pointing directly north and her body and limbs south. She was divested of all jewelry and a horseshoe magnet was placed at her feet. She was next put into a sitz bath, which treatment was kept up for six weeks. The water was made hot and medicated with herbs. From the sitz bath they resorted to a steam bath. She was put into a tub covered with blankets to her chin and lamps of burning alcohol were placed in the tub. The heat was not properly regulated and she was terribly burned. Then she was put into a bath of hot water; pails of ice water were poured upon her head until she fainted from suffering and exhaustion. When taken from the bath she was put into bed and her body and limbs vigorously rubbed. She was also rolled in wet sheets wrung out from cold water; and after that a jacket was made in the required form with big open pockets extending from her head down her spine and around her body. Five bladders were filled with ice. One was placed upon her stomach, one on her spine and one on the top of her head, the others on her sides. Her agony was beyond endurance; she utterly rebelled and refused to submit any further to experimental treatment.

Some of the experiments had resulted in checking the spasms and trances, but they did nothing for her recovery and she seemed to weaken and fail until they returned again.

Dr. J. Fleet Speir of Brooklyn was first called in April 6, 1866, and was in very constant attendance upon her for a great number of years and still sees her occasionally. In the middle of March, 1866, her throat was paralyzed, then her sense of hearing was so impaired that she became entirely deaf. She then lost the power of articulation so that she could not speak. She lost her sight; her hands closed so that she could not move them; she only could hear the sound of a voice when persons approached close to her and the sound was conveyed through her nostrils. In one of her ears she is now entirely deaf.

February 22, 1866, she had a terrific spasm and her eyesight failed her entirely. She says: "I have never recovered the same. I see, but not by the use of my eyes. Coming out of the trance, I suddenly found it growing dark and I supposed it was the approach of night and I asked my aunt to light the gas in my room so that I could see. This was done, but I could not see; a sensation of horror came over me and I exclaimed: 'My God! I am blind! with all my other afflictions I am blind!' I lost my sense of sight before I lost my hearing. These events were crowded into the months of February, March, April and May, 1866."

"I could recognize," she said, "Dr. Speir by a peculiarity of one of his thumbs which was a little disfigured around the nail by his putting his thumb back of my ear where I had a sense of feeling."

"In September previous the spasms which had closed my throat made it almost impossible for any nourishment to be received and the organs of the throat became so rigid and hard that when struck the sound resembled that of wood or stone. This rigid condition of my throat continued for nine years with one or two exceptions when it relaxed for a short time only. After my throat became paralyzed I received enemata of beef tea, brandy and milk punch. Bags of Peruvian bark dipped in brandy were laid upon my chest. I lost the sense of touch, the sense of smell, then the sense of taste, then the power of speech. At times between the spasms and trances, I was in perfect possession of my mental faculties; at least I suppose I was. Following the loss of this power my fingers became cramped into the palms of my hands, in which condition they remained for a long time, my thumbs being perfectly free. This, I recollect aright, was in May, 1866.

"About the month of May, 1866, my second sight, a power or sense of seeing without the use of the

much comment began to develop and it came in this way. I seemed to have a consciousness of the position of things around me, and the movements of persons without actually seeing them with my eyes. A small watch was hanging over the mantel, on the opposite side of the room quite a distance from me, and placed in such a way, that no person with ordinary sight could see it so as to tell the time from my position. In some way, I cannot explain, I saw the face of that watch and the position of its hands. I could correctly state the time. My aunt got into the habit of opening and reading my letters and communicating the contents to me. Upon one occasion, after I had recovered the use of my hands, the power of speech and sense of hearing in one ear, a letter came which she proceeded to open and read, but I insisted that it should be given to me. She gave it to me informing me that I could not read it, but I read it to her at once. She was astonished, because she saw that I did it without the use of my eyes. Then my friends began making various tests, asking me all sorts of questions as to what they had in their pockets and in their hands and it was found that I could tell correctly. My sense of touch was not gone probably over a week or ten days, when it returned I possessed it more keenly than ever."

It may be well to here state that Miss Fancher assures me that her mother previous to her death, seemed to be forewarned of some misfortune which would befall her daughter the subject of this report and so informed her sister, Miss Susan E. Crosby, a young lady, and upon her death-bed exacted a promise that if her daughter Mollie should meet with any misfortune that she would look after her welfare. These promises Miss Crosby faithfully kept and took Miss Mollie under her special charge after the decease of her mother.

When Miss Fancher met with this affliction, at the request of her physicians, Miss Crosby commenced keeping a diary, stating the symptoms as the case developed. These records were made from day to day and extended over a period of a number of years. Unfortunately many of them have been mislaid or destroyed, but I have had access to some and have made extensive extracts, which will be incorporated in the work upon the life of Miss Fancher which I am engaged in writing.

These records frequently speak of her being in an absent-minded condition; then of her possessing unnatural strength which was followed by her going into a fainting condition.

On Thursday, the 16th of August, she was more comfortable than she had been and had the use of her left arm and was able to converse by writing. At times she is described as being in an almost lifeless condition, her body being cold and her breath was scarcely perceptible. On the 4th of April, 1866, her throat closed and on the 6th of April they commenced nourishing her by means of enemata which was continued for six weeks. After the 31st of May, she was unable to retain them and they were discontinued. During this time the natural functions of relief were seldom exercised. From the 6th day of August, 1866, for a period of three months, the natural functions of the body for relief were not exercised and her condition is described as follows:

"She now remains in this condition, her eyes, jaws and hands are closed, her right arm drawn up at the back of her head, her lower limbs are twisted in a three twist having the use of one part of her left arm and hand, also the fingers of the hand being closed; her only nourishment she has retained on her stomach from April 4, 1866 to October 27th following, has been four teaspoonfuls of milk punch, two of wine, one small piece of banana and a small piece of cracker. During this period covered by these reports in the year 1866, her aunt says, 'She could tell the exact time by simply passing her hand over the crystal of the watch; also tell the exact time with the watch across the room; she could also tell the approach of a thunder storm some hours before it came; she could tell the fire bells were going to ring sometimes as much as five minutes before they did ring; she was able to tell what

parties were doing over in New York and even further away and has always been correct in her statements. Persons ringing the door bell at her house, she could tell who they were before they entered the house. Often in her absent-minded state she would mimic different things and all sorts of characters, sometimes by singing. Once she took off a wedding party, commanding dancing, talking, bowing, shaking of hands, eating and drinking, which was done very naturally indeed."

"She once was hunting and calling her dog and loading her gun and taking her swig of whisky, all of which was done to perfection. She has also done many handsome pieces of embroidery and other work also."

Before going into the details of some of the remarkable things done by Miss Fancher, it will be necessary to state and to have it borne in mind, that about a week preceding the first day of June, 1866, Miss Fancher went into a trance and that what transpired during that week, she had no recollection of whatever. That upon coming out of the trance on the first Sunday in June, she found a few persons in her room, Dr. Robert Speir and other friends and relatives who were interested in her case and were exercised over her condition. Dr. Robert Speir remarked to her, taking out his watch, "When I come here, I always remain longer than I intend. I was to be home to-day at one o'clock to my dinner, we were to have a chicken pot-pie and you know that is never good when it is cold." The next day Miss Fancher went into another trance and from that day for nine years next following, she has no recollection whatever of anything that occurred, or anything that she said. During that period, her right arm was carried up in a rigid condition back of her head, the fingers of both her right and left hand were rigidly closed with the exception of the tip of the index fingers and thumbs. She had the use of her left arm. During those nine years she had spasms and trances, sometimes her eyes were turned upwards and backwards in her head, but always were sightless. During those nine years, I am informed from unquestionably authority, that she wrote upwards of six thousand five hundred letters, worked up one hundred thousand ounces of worsted, did a vast amount of fine embroidery and a great deal of very beautiful wax work, cutting and coloring the flowers and leaves in the most ingenious and perfect manner. When the use of her hands was required, the work was done above her head, her left hand being carried up to meet the position of her right hand as described. Her writing was done by inserting a pencil or pen, in between the closed fingers of her left hand in the palm, so that the pencil or pen was held in her fist. Her handwriting was very regular and beautiful, her powers of composition were very superior. She made numerous acquaintances during that time, as her room was constantly beset by strangers from all parts of the country, anxious to see and converse with her.

The newspapers in the mean time had published extensive minutes of the remarkable features of her case, several of the most complete and reliable of which are attached to this report, and are vouched for as being correct by persons who are familiar with the facts stated.

At the end of nine years, she went into a trance lasting one month, at the end of which time her right arm relaxed from its rigid condition, her hands opened, her limbs untwisted, and coming to consciousness, she looked around her room, and observing Dr. S. Fleet Speir, the brother of Dr. Robert Speir, present in her room, she exclaimed, "Well Doctor, did your brother get home in time for his chicken pot-pie?" She then looked around her room and found it in appearance somewhat changed. She looked at her aunt, Miss Crosby, and exclaimed, "Why Aunt! What has become of your red cheeks, you look so old and changed?" Her brother approached her bed-side, who was a lad of thirteen at the time that she lost her consciousness nine years before. He was immediately repelled as being too familiar for a stranger, and when she was told that

be was her brother, she could not believe her senses, that a boy could so change to a man wearing a mustache, in what seemed to her but a moment of time. Hundreds of people who had made her acquaintance during those nine years, she failed to recognize, and they had to be introduced to her and make her acquaintance in a formal manner. She burst into tears when realizing that she had been nine years in a sleep to awake to such changed conditions. When told of what she had done, and shown the work of her own hands, she could not believe what was said, nor recognize her work. She was shown a diary which she had kept during that time, and by this diary she was forced to believe what was in her own hand writing, although the hand writing was very different from her previous writing. She found that by taking her pen in her left hand, she could write readily and rapidly in the identical hand of that contained in her diary, which to her, was very conclusive proof that the diary must have been kept by her own hand.

She says to me, "Strange thoughts came into my mind, and strange sensations came over me. When I looked upon the wax flowers, the work of my hands, I could not realize that they had been made by me. They were repugnant to me. The sensation that I experienced was that they were the work of one who was dead. I found I could not do some kinds of the work which I had done, without learning again how. I could not realize that so long a period had passed in my life, and that I was a part of the same being, who had done the work, made the acquaintances, and had the experience covering those nine years. I was and still am, an enigma to myself. If anybody can tell who I am, and what I am, when they have heard of the remaining experiences and features of my life, I would be glad to have them do so.

"I am told that there are five other Mollie Fanchers who claim to be the whole of the one Mollie Fancher known to the world. Who they are and what they are, I cannot tell or explain, I can only conjecture. I go into my trances and spasmodic conditions, sometimes during the day, but most usually about ten or eleven o'clock at night, and come out of them again, and am usually unconscious of what has passed, but sometimes realize and distinctly remember where I have been, who and what I have seen and observed. It seems to me at times that I go to various parts of the country or city, and see persons and places, and know what is transpiring, and whenever I do, and I take pains to find out from the persons whom I visited upon those occasions, whether they were at the places at which I saw them, and were doing the things which I saw them to be doing, if they are able to recall the circumstances at all, they invariably satisfy me that in some manner inexplicable to me, I was either absent from the body and was with them, or was able to make my observations without the obstruction of material objects, unaffected by distance. I have often been hundreds of miles away, in fact as far as Michigan, to observe the whereabouts of Mr. Sargent, my business associate and friend, and have seen and observed what he was doing, and when questioned by me upon his return, regarding the same, he has informed me that I have correctly stated where he was and what he was doing. However incredible these things may seem to others, in as much as I have hitherto refrained from making statements for the gratification of the public, I am urged by my friends, and am satisfied that it is my duty to make an impartial statement of my own experience, expressing no opinion whatever, as to how they are occasioned, leaving all of that to the judgment of others.

"It has been charged and stated that this publication is being prepared in the interest of what is commonly known as Spiritualism. Nothing could be further from the fact in so far as I am concerned, and I believe the same to be true as regards others interested in this publication. The work is being done in the interest of the medical and scientific world, and in the interest of medicine and science. I have been repeatedly asked to attempt to act the part of a medium for spirit communications, and I have invariably refused to attempt anything of the kind, be-

cause I have not and do not consider myself capable of answering any such requirement; but shall I refuse to make truthful answers to the questions which are put to me by my biographer, as to whether I am conscious at any time of the presence of those of my friends and others who are said to be dead? Would it be just for me to refuse to answer that question? It has already been stated by many of my friends, and it has been published many years ago, broadcast to the world, that when I come out of my trances I sometimes am grieved because I have been taken away from brighter and better conditions in another world, than that I find in this. It has been said, as the public generally knows, that I frequently speak of having seen my mother and other friends around me who are dead. Then in answer to these questions, I frankly and truthfully say that sometimes it seems to me I am away from the scenes of this world, and that I am with friends in the most heavenly places. My consciousness of these things, seems to me as real as the experience of my life upon this earth. I often see my mother, or at least think I do, and other friends around me, and in my dark days of sickness, pain and suffering, and when my spirit is depressed, I can hear her tender voice speaking to me words of cheer, bidding me bear up, and be brave and to endure. Who upon this earth with body and limbs, racked and disjointed by disease, and most horribly contracted, and bedridden for upwards of twenty-seven years, will not long to be released from pain and suffering, even though that relief was only to be found in utter annihilation. Ten thousand times I would have accepted that alternative to be relieved from my suffering. At times I have seen around me and around my friends who call to see me, the forms of those persons who are supposed to be dead. Whether I see what it seems to me that I see and hear what I seem to hear, let others form their own conclusions.

"One by one my friends have gone and what inroads have been made upon their number during those twenty-seven years, others can imagine. Those whom I have loved best and who have been near and kind and best to me, have been mostly taken away and when I am told that I ought to be pleased in being conscious at times of their spiritual presence, I have repeatedly said, that that is not all that I want for in this world. I want to feel the material touch of their hands, to hear their voices and experience the impression of their kisses upon my lips as of yore. Whatever others may think and feel regarding these experiences, until I am released from the bonds that hold me in the flesh, it will always be a source of grief and sorrow to lose out of the natural life, those who are true and dear to me.

"I have already spoken of four other Mollie Fanchers who are said to be parts of the one Mollie Fancher known to the world. They are said to come one after another, mostly in the night time when I am unconscious. I can remember the events and experiences from my early childhood up to the present time, leaving out the nine years of which mention has already been made. I am said in the night-time, when passing from the trance and spasmodic conditions, to come to consciousness and to speak and to act differently from what I ordinarily do. I am said then to recollect only certain events of my life, and that during those times, that I see and speak only to those who may happen to be present with whom I am well acquainted. Then I am said to pass into another trance and spasmodic condition and then to come to consciousness again and then I appear and act like some other person, but still I am only conscious of certain events of my early life, and so on until four distinct changes occur, and in each instance the Mollie Fancher who appears, remembers, and is only conscious of the events of the life of the one Mollie Fancher. All of these things I am told. I know nothing of them myself. When I come to consciousness I have no recollection of any of these changes or personations whatever they may be, of which I have been speaking. I am told that in none of these changes does one of the so-called Mollie Fanchers remember any of the events of the nine

years of which I have spoken. My physician has said in view of these changes and remarkable experiences, he would not be surprised if I, or a so-called Mollie Fancher should awake to consciousness of the events of those nine years. At the end of those nine years I could use my left hand quite readily and perhaps more so than my right and I customarily use my left hand in writing, a sample of which will accompany my biography. These experiences which refer to the appearance of the other so-called Mollie Fanchers, have not been continuous during all my sickness. They first appeared soon after I came out of what I denominate my long trance, having met with a shock. After a while they are said to have discontinued their appearance, but having received subsequent injuries by falls from my bed, they are said to have reappeared; and that about every night of my life at the present time, I am subject to the changes which will be more fully described by my biographer and by others.

"If anything occurs when I am unconscious and one of the other so to speak, Mollie Fanchers is conscious, which gives to her a shock, or creates sorrow, when I recover consciousness I feel the effects of it. I am strangely affected by any bereavement or cause of grief. It seems to me as if my heart becomes suddenly enlarged and my chest over the left side is pressed upwards so as to present a visible change in appearance. I am sometimes affected by colors. Some colors are not so agreeable to me as others. I can distinguish them easily by passing my hand over them."

PERSONAL INTERVIEW OF MR. DAILEY WITH THE SEVERAL MOLLIE FANCHERS.

I had requested and been promised the privilege of spending sufficient of some night at the bedside of Miss Fancher to be able to witness for myself the change of her condition, said to occur, which are interspersed with the appearance of the different Mollie Fanchers of whom Miss Fancher has been speaking. On the evening of ~~the 10th of the month~~ my request was unexpectedly ~~granted~~ ~~by~~ ~~the~~ ~~fact~~ ~~that~~ ~~Mr.~~ ~~Sargent~~ ~~at~~ ~~her~~ ~~home~~, ~~but~~ ~~he~~ ~~was~~ ~~late~~ ~~in~~ ~~coming~~ and I had considerably exhausted Miss Fancher with questions and efforts on her part to recall events in her life. Soon after Mr. Sargent came, Miss Fancher dropped into a trance in the midst of a conversation, while her hand was uplifted which remained rigid for quite a time. Finally the rigidity of her condition began to relax, then came violent spasms and twitchings of her limbs and the shaking of her body and the rapid swaying of her head from side to side, followed by deep moans as if in great distress. Then she violently beat her breast over the region of the heart with one fist, while with the other she attempted to tear her hair and beat her head. Mr. Sargent attempted to restrain her violent movements as much as possible and the violence of her spasms increased until the floor of the house perceptibly shook.

I will here state that for the purpose of distinguishing the so-called Mollie Fancher from each other, they have been separately named.

At length a faintly spoken word announced to Mr. Sargent the presence of one named Idol. With widely opened eyes, she greeted Mr. Sargent and extending her hands, asked him where he had been so long? He replied, "Away on business." She asked what business, and to what places he had been? He explained to her how necessary it was for him to attend to his business, and asked if she had missed him? "Yes" said she "you have been gone five nights." "I have been here, and there has been no one that I could speak to and I was all alone." Just then a parrot, confined in its cage considerably lower than the foot-board of the bed, and close to it, called Joe, said "hello." She started, turned her head asking "What is that?" and was very much interested in listening to the parrot. During this time, I was standing fully in her view, closely beside Mr. Sargent, who was seated on a low chair bending over her. She evidently had not observed me. Had she been able to see clearly, she must have noticed --

but she did not. When Mr. Sargent announced to her that he had a friend present to whom he wished to introduce her, she seemed alarmed, and asked "who is he?" Then he pointed to me and asked her if she knew me? It was not until I had spoken, and she had heard my voice, that she turned her eyes in my direction, and timidly extended her hand and greeted me with a kiss. I then closely interrogated her as to whether she had ever before seen me? At first she said she had not. Then after a moments reflection she said, "I remember you and of reaching my hand and taking hold of your beard; you are the man with the long beard, who came to see the other Mollie, and pay her for embroidering a gown for your wife, and I was on the mattress, and it was after Mollie had the fall from the bed. You could not pay for it because my Aunt did not know how much the bill was, and you said you would have to come again when the other Mollie, Sunbeam, was present.

I will here state that quite a number of years before, I called during Miss Crosby's life, upon Miss Fancher to get and pay for a gown which she had been embroidering for my wife. She had met with an accident while they were making some change in her bed, and had fallen heavily to the floor, injuring her head. When I entered the room upon that occasion, I found that Miss Fancher's eyes were open, presenting a dark but strange appearance. Miss Crosby informed me that I was fortunate in having come just at that time, as Miss Fancher was going through some strange experiences, such as she had had a quite a number of years before. She informed me that this Mollie, who is now denominated Idol, did not know me, and that it was another Mollie who was present. I did not understand her, and I approached Miss Fancher in my familiar way, when she withdrew her hand and her body as much as she could, and informed me that she did not know me, that she had never seen me before. I assured her that she was very much mistaken, that I had very often visited her, and was well acquainted with her. She then said sorrowfully and said, "No, it is the other Mollie whom you know, the one who does the fine work, who has so many friends. I have not so many friends and I cannot do such fine work as she does." I saw at once that Miss Fancher was very much changed in her appearance, and in the manner of her conversation. Her aunt introduced me to her, and I proceeded to get on good terms with her during the short interview. Then occurred the conversation with reference to the gown, to which Idol, upon the evening of the 16th of February, 1893, referred.

She seemed very gentle and quiet, and withal somewhat sad. She expressed the opinion that she could learn to work as well as Sunbeam after a while. I reminded her that she made short visits, but with an earnest expression upon her face, she replied that she could do a little, and that it would amount to a good deal after a while. I questioned her closely as to her remembrance of the events of her early childhood, and of the incidents of Miss Fancher's life, and found that she could remember them up to about the time of the accident, but was wholly unconscious of anything that had transpired since then, even of the events in the life of Sunbeam, excepting also, what has transpired in her presence, in her brief visits or returns to consciousness. What ever has transpired during her brief visits, she recollects quite distinctly. She does not recollect the first accident to Miss Fancher, nor anything connected with it. After a few moments conversation she turned her face away towards Mr. Sargent, and, with a weary look, she complained that she was tired, and the animated expression upon her face disappeared, and Miss Fancher was in a rigid trance again.

During the time of our conversation, she made various efforts to move her limbs in the bed, as if she desired to get up, and seemed annoyed that she was unable to do so. The rigid trance into which Miss Fancher had fallen, was followed by a relax trance; then by violent spasms of her body, shaking the bed

and then came the swinging of the arms, the

beating of her breast and top of her head with her fists; and then awaking to consciousness.

(TO BE CONTINUED.)

REPORT OF THE COMMITTEE CONVENED AT MILAN FOR THE STUDY OF PSYCHICAL PHENOMENA.

BY DR. ELLIOTT COUES.

II.

These phenomena were repeatedly observed during our sittings; frequently a chair placed for the purpose not far from the table, between the medium and one of her neighbors, began to move and sometimes approached the table. A remarkable case of this kind occurred during the second sittings in full light all the while. A heavy chair, weighing about 22 pounds, which was a little more than a yard (39.4 inches) from the table, and behind the medium approached M. Schiaparelli, who happened to be sitting near the medium; he arose to replace it, but hardly had he sat down again when the chair advanced toward him for the second time.

b. Movements of the table without contact. It was desirable to obtain this phenomenon experimentally.

For this purpose the table was placed on castors, the medium's feet were watched as has been described in No. 2, and all the sitters made the circle with their hands, including those of the medium. When the table began to move, we all lifted our hands, without breaking the circle, and the table thus isolated executed several movements, as in the second experiment. This experiment was several times repeated.

c. Movement of the lever of a pair of scales. This experiment was first made in the sitting of September 21-st.

After ascertaining the influence exerted upon the balance by the body of the medium, whilst she was seated in it, it was of interest to discover whether this experience could be successful at a distance. For this purpose the balance was placed behind the medium's back while she was seated at the table, in such a position that the platform was about 3.9 inches from her chair. In the first instance, the edge of her dress was put in contact with the platform; the lever began to move; then M. Brofferio stooped down and held the hem of the dress with his hand; he reported that it was not stretched at all, and then took his seat again. The movements continuing with considerable force, M. Aksakof stooped down behind the medium, completely isolated the platform from the hem of her dress, tucked the latter back under her chair, and satisfied himself with his hand that the space between the chair and the platform was clear, as he presently assured us. While he remained in this position, the lever continued to move and to strike against the cross-bar (*barre d'arrêt*), as we all saw and heard. The same experiment was repeated at the sitting of September 26th, in the presence of Professor Richet. When, after waiting awhile, the movement of the lever was produced in sight of all of us, striking against the cross-bar, M. Richet presently left his place near the medium and satisfied himself, by passing his hand in the air and along the floor between the medium and the platform, that the space was clear of all connection, whether by strings or other contrivance.

4. Raps and reproductions of sound in the table.

Raps were always produced during our sittings, to express "yes" and "no," sometimes they were strong and clear, and seemed to resound in the wood of the table; but, as was remarked, it was not easy to localize the sound, and we were unable to conduct any experiment on this point, with the exception of some regular knocks and various scratchings which we made on the table, and which seemed to be immediately reproduced in the substance of the table, though feebly.

II. PHENOMENA OBSERVED IN THE DARK.

The phenomena observed in perfect darkness occurred whilst we were all seated around the table,

making a circle (at least during the first few minutes). The hands and feet of the medium were held by her neighbors. Invariably, under these circumstances, there was no delay in the production of the most varied and most singular manifestations, which we had in vain desired in the light. Darkness evidently facilitated these manifestations, which may be classified as follows:

1. Raps on the table appreciably stronger than those heard under or on the table in the light. Loud noises*, like a blow with the fist or a heavy slap on the table.

2. Knocks and blows struck against the chairs of the sitters next to the medium, sometimes strong enough to push about the chair and the sitter. Occasionally, on his rising, the chair was pulled away.

3. The placing on the table of various objects, such as chairs, clothing and other things, sometimes from "a distance of several yards" and with a weight of "many pounds."

4. The carrying through the air of various objects, as for example musical instruments; tappings and soundings of these objects.

5. The putting of the body of the medium on the table, in the chair on which she was seated.

6. The appearance of phosphorescent points of very brief duration (a fraction of a second) and glimmerings, especially of small disks of light, a few millimeters in diameter, which sometimes divided in two and were of an equally brief duration.

7. The noise of the clapping of hands together in the air.

8. Puffs of air which could be felt like a light breeze limited to a small area.

9. The touches of a mysterious hand, either upon those parts of our bodies which were clothed, or upon the naked parts (face and hands); and in the latter case the feeling was exactly that of the warm touch of a human hand. Sometimes these touches were actually slaps, accompanied with the usual noise.

10. The apparition of a hand, or of two hands, projected upon phosphorescent paper, or upon a feebly lighted window.

11. Various things done (*ouvrages effectués*) by these hands; knots tied and untied, pencil-marks (apparently traced by these hands) on a sheet of paper or elsewhere; prints of these hands on a sheet of blackened paper.

12. Contact of our hands with a mysterious figure, "certainly not that of the medium."

All those who deny the possibility of mediumistic manifestations attempt to explain these facts by supposing that the medium has the faculty (declared to be impossible by Professor Richet) of seeing in the perfect darkness in which the experiments were conducted, and that she, by some skillful artifice, after working herself about in the dark, gets only one of her hands held by her two neighbors the other being thus free to do the touching, etc. Those of us who had occasion to keep hold of Eusapia's hands are obliged to confess that she certainly did not try to help them in their surveillance and make them always sure of what they were about.

At the moment when some important manifestation was about to be produced, she began to work her whole body about, twisting herself and trying to free her hands, especially the right, as if from some hindrance. To keep up their surveillance continuously, her neighbors were obliged to follow all the movements of the fugitive hand, an operation during which not seldom did they lose their hold for some moments, just when it was most desirable to be very sure of what they were about. It was not always easy to know whether they held the right or the left hand of the medium. For these reasons, not a few of the very many observations made in the dark were considered to be inconclusive, though really probable; so we pass these by in silence, citing only some cases which cannot be open to doubt, either because we are sure that we exercised control, or because it is obviously impossible that what happened was done by the medium.

*The text has "fracs terrible" which however would be too strongly translated a "terrible tumult" in English.

and transported upon the table, in a position opposite the medium.

1. Zöllner's experiments on the passage of a solid through a solid.

We know of the celebrated experiences by means of which the astronomer Zöllner sought to prove experimentally the existence of a fourth dimension of space, which, from his point of view, could serve as the basis of an acceptable theory of many mediumistic phenomena. Although we were well aware that, according to common opinion, Zöllner was victimized by very adroit deception, we thought it important to attempt some of his experiences with Eusapia's assistance. Had a single one of them succeeded, with the requisite precautions, we should have been more than repaid for all our pains, and we should have given evident proof of the reality of mediumistic acts, even in the eyes of the most obstinate skeptics. We tried successively three of Zöllner's experiments, namely:

1. The linking together of two separate solid rings (of wood or pasteboard).

2. The tying of a simple knot in an endless cord.

3. The penetration of a solid object, from the outside to the inside of a closed box, the key of which was kept in safe hands.

None of these attempts succeeded. The same was the case with another experiment which would have been not less conclusive: the molding of the mysterious hand in solidified paraffine.

A single fact which, if it were certain, could be considered as belonging to the same category, was produced at the sitting of September 21st, but unluckily without our being ready for it; therefore, during the whole phenomenon, that incessant watchfulness which is ever necessary was wanting. One of us, at the beginning of the sitting, having put his overcoat on a chair, out of reach of the medium, there were put, at the end of the sitting, upon a phosphorescent pasteboard on the table various objects which the owner of the overcoat recognized at once as some from an inside pocket of his garment; the medium then began to cry, complaining of something which had been put around her neck and was choking her. When the light was turned on again, the overcoat was not found in its original position but, on turning our attention to the medium, who looked sleepy and out of humor, we perceived that she had the coat on her back, with both arms drawn through the sleeves. During this séance, the medium's hand and feet remained all the while under the control of her two neighbors as usual.

It is understood here, more than on any other occasion, how confidence in the production of so remarkable a phenomenon depends entirely upon certainty and continuity of the control of the medium's two hands; but as the phenomenon was altogether unexpected, the attention of the medium's neighbors had not been continually concentrated on the watchfulness they were to exercise. These two researchers could declare that they did not believe they let go the hand they held; but not having had their attention fixed throughout on this single point, in consequence of the distractions caused by the phenomena that were produced, they were obliged to declare that possibly, though not probably, they had unconsciously let go of the medium.

Remark by Prof. Aksakof: "It would be necessary to admit, further, that both hands of the medium had been released simultaneously by her neighbors, and that she, moreover, had left her seat to get the coat, which was on a chair at some distance. But all this is more than improbable.

III. PHENOMENA PREVIOUSLY OBSERVED IN THE DARK, OBTAINED AFTERWARD IN THE LIGHT, WITH THE MEDIUM IN SIGHT.

To be entirely convinced, it remained for us to attempt to obtain the important phenomena of the dark séances without losing sight of the medium. Since darkness is, it seems, quite favorable to their manifestation, it was necessary to provide darkness for the

and the medium. To this end we proceeded as follows at the setting of October 6th:

One part of the room was shut off from the rest by means of a curtain, so that it remained dark, and the medium was seated on a chair in front of a slit in the curtain, having her back in the dark part of the room, and her face, arms, hands and feet in the light. Behind the curtain was placed a small chair with a bell upon it, about half a yard from the medium's chair, and, upon another chair, further off, was placed a vase full of moist clay, with perfectly smooth surface. In the lighted part of the room we formed the circle around the table which was put in front of the medium. Her hands were constantly held by her neighbors, MM. Schiaparelli and Du Prel. The room was lighted with red glass lantern placed on another table. This was the first time the medium had submitted to such conditions.

Manifestations soon began. Then by the light of a candle not under red glass we saw the curtain puff out toward us; the medium's neighbors, on putting their hands to the curtain, felt a resistance; the chair of one of them was violently pulled away, and then five blows were struck, signifying that less light was wanted. We then lighted the red lantern instead of the candle, and also shaded it part by a screen, but a little while afterward we were able to remove the screen, and the lantern was even placed upon our table in front of the medium. The edges of the curtain were fixed at angles with the table, and, at the medium's request, were folded over her head and secured with pins; when, above her head, something began to appear repeatedly. M. Aksakof rose, put his hand in the opening over the medium's head, and presently announced that fingers touched him several times, after which his hand was grasped through the curtain; finally he felt something thrust into his hand: this was the small chair; he took hold of it, after which the chair was taken away and fell on the floor. All the sitters put their hands through the opening, and felt the touch of hands. In the dark background of the opening, over the medium's head, blueish lights commonly appeared several times. M. Schiaparelli was forcibly touched through the curtain on the back and sides; his head was covered over and drawn into the darkness, whilst he held the medium's right hand with his left, and M. Finzi's left with his right.

In this position he felt the touch of bare warm fingers, saw the lights describing curves in the air and illuminating a little the hand or the body on which they hung. When he had taken his seat a hand began to appear at the opening without being withdrawn so rapidly, and therefore more distinctly. The medium not having yet seen this, looked up to view it, and presently the hand touched her face. M. Du Prel, without letting go her hand, put his head through the opening, and directly felt himself touched in different places by several fingers. Between their two heads the hand was still visible.

M. Du Prel took his seat, and M. Aksakof presented a pencil at the opening; the pencil was laid hold of by a hand and did not fall; after that, it was soon tossed through the opening upon the table. Once a clenched fist appeared over the medium's head; it then opened slowly and showed us the hand spread out with the fingers separated.

It is impossible to reckon the number of times this hand appeared and was touched by some one of us; enough to say no further doubt was possible; it was verily a living human hand that we saw and touched while at the same time the bust and arms of the medium were in sight and her hands held by her two neighbors. At the end of the sitting, M. Du Prel was the first to pass into the darkness, and announced to us an imprint on the clay; in fact we ascertained that this was defaced by a deep scratch of five fingers of a right hand (which explained the fact that a particle of the clay had been thrown upon the table, through the opening in the curtain, towards the close of the séance) in lasting proof that we had not been hallucinated.

These facts were repeated several more times, in the same manner or in a manner but little different,

at the sittings of the 9th, 13th, to the 17th and 18th of October. Although the position of the mysterious hand did not permit us to suppose it to be that of the medium, yet, to be still more sure, on the evening of the 15th, we fastened on her left hand an India rubber band, which was wrapped around the fingers separately, and enabled us to tell all the time which one of her hands each one of her neighbors was holding.

These apparitions were likewise produced, and they took place also on the evenings of the 17th and finally of the 18th (though with less intensity), under the vigorous control and solemn attestation of MM. Richet and Schiaparelli, both of whom paid special attention to this part of our experiences. The conditions were this time, as always, quite difficult to realize, because the medium incessantly moved her hands about, and, instead of having them on the table in full view, held them down on her knees.

CONCLUSION.

Thus all the marvelous phenomena which we have observed in perfect or partial darkness (chairs forcibly withdrawn with the seated person, touches of hands, lights, finger-marks, etc.), have been also obtained without losing sight of the medium for a moment. In this matter the séance of Oct. 6th was far as the obvious and absolute determination of the correctness of our previous observations in the dark; it was incontestible proof that, to explain the phenomena of the dark séance, it is not absolutely necessary to suppose either trickery on the part of the medium or illusion on our part; it was for us proof that these phenomena may result from a cause identical with that which produces them when the medium is in sight, with light sufficient to control her position and movements.

In publishing this short and imperfect report of our experiences, it becomes our duty also to say that our convictions are as follows:

1st. That, under the circumstances as said, none of the phenomena obtained in more or less bright light could have been produced by means of any trick whatever.

2d. That the same opinion can be affirmed for the most part concerning the phenomena of total darkness. For a certain number of these, we may recognize, with extreme vigor, the possibility of simulating them by some clever artifice of the medium; nevertheless after what we have said, it is evident that this supposition would be not only improbable but also actually useless since, even admitting it, the ensemble of the clearly proved facts is not thereby affected.

We recognize also that, from the standpoint of exact science, our experiences leave something yet to be desired; they were undertaken without our being able to know what we should need, and the various appliances which we used had to be improvised by the attention of Mm. Finzi, Gerosa and Ermacora. However, what we have witnessed and ascertained suffices in our eyes to show that these phenomena are well worthy of the attention of scientists. We consider it our duty to publicly express our esteem and recognition of M. Dr. Ercole Chiaia, who for long years has followed up with zeal and patience, in spite of outcries and detractions, the development of the mediumistic faculties of this remarkable psychic, and brought her to the notice of learned men—having in view but a single object—the triumph of an unpopular truth.

Alexandre Aksakof, editor of the journal *Psychic Studies* at Leipzig; Councillor of State of His Majesty the Emperor of Russia.

Giovanni Schiaparelli, director of the Astronomical Observatory of Milan.

Carl Du Prel, doctor of Philosophy, Munich.

Angelo Brofferio, professor of Philosophy.

Giuseppe Gerosa, professor of Physics in the Royal High School of Agriculture of Portici.

G. B. Ermacora, doctor of Physics.

Giorgio Finzi, doctor of Physics.

At a part of our séances some other persons assisted, among whom we may name:

MM. Charles Richet, Professor of the Faculty of Medicine of Paris, editor of the *Scientific Review* (five séances).

Cesare Lombroso, Professor of the Faculty of Medicine of Turin (two séances). Managing Editor, Felix Alcan.

a. The bringing of different objects while the medium's hands were tied to those of her neighbors.

To satisfy ourselves that we were not victims of an illusion, we tied the medium's hands to those of her two neighbors by means of a thread three millimetres thick in such way that all the movements of all four of these hands were reciprocally controlled. The length of the string between the medium's hands was from 7.9 to 11.8 inches, and of that between each of her hands and those of her neighbors, 3.9 inches, the length being so adjusted that the two hands of the sitters could also easily take hold of the medium's hands during the convulsive motions by which she was agitated. The tying was done as follows: Around each of the medium's wrists the string was wrapped three times, without leaving any slack, drawn as tight as it could be without hurting her, and then tied in two simple knots. This was done in order that, if by any trick the hand could be disengaged from the string, the three turns would immediately come undone, and the hand could not be put back again in the way it was originally tied.

A bell was placed on a chair behind the medium. The circle was made, and the hands of the medium were held as usual, as were also her feet. The room was darkened, with the expression of a desire that the bell would ring at once, after which we would untie the medium. Immediately, we heard the chair move, describe a curve on the floor, approach the table, and soon put itself upon the latter; the bell rang, and was then thrown down on the table. Having struck a light at once, the knots were found to be in perfect order. It is clear that the pulling of the chair upon the table could not have been done by means of the medium's hands in this experiment, which did not last more than ten minutes.

Remark by M. Aksakof: "As an instance of the bringing of an object from a distance under absolutely test conditions, I may mention here the following fact: At the sitting of September 26th, the first at which M. Richet assisted, the medium evidently had it at heart to convince him of her good faith; so, for an experiment in the dark, she took off her shoes and put her two feet on M. Richet's knees, and her two hands in his hands, under these conditions, among other things (touches, movement of the chair, etc.), a tambourine which had been put on a chair that happened to be behind the medium nearly two yards off—was raised in the air, carried over the heads of the sitters, struck as if by hand, put lightly on M. Richet's head, and then thrown down on the table." A. N. A.

b. Prints of fingers obtained on smoked paper.

To assure ourselves that we actually had to do with a human hand, we fastened on the table, at the side away from the medium, a sheet of paper covered with lampblack, expressing a wish that the hand would leave its mark there, that the hand of the medium should stay as it was before, and that some lamp-black should be put upon one of our hands. The medium's hands were held by those of M. M. Schiaparelli and Du Prel. The circle was formed and the room darkened; we then heard strike the table lightly, and presently M. Du Prel announced that his left hand, which rested on the right hand of M. Finzi, had felt the rubbing of fingers. Having struck a light; we found several finger-marks on the paper, and the back of M. Du Prel's hand soiled with lamp-black, of which the medium's hands, immediately examined, showed no trace. This experiment was repeated three times, in insisting upon a complete imprint; on a second sheet of paper, five fingers were obtained, and on a third, the impression of a left hand, almost entire. After this, the back of M. Du Prel's hand was completely blackened, and the hands of the medium were perfectly clean.

c. Apparition of hands on a back ground dimly lighted.

We put on the table a pasteboard charged with a phosphorescent substance (sulphuret of calcium), and placed others on the chairs in different parts of the room. Under these conditions we saw clearly the profile of a hand which rested on the pasteboard on the table, and on the ground formed by the other

pasteboards was seen the shadow of a hand passing and repassing about us.

The evening of September 21st one of us said repeatedly, not one, but two hands at the same time, thrown up against the dim light of the window, which was only closed by the shutters (it was night-time, but not absolutely dark outside). These hands moved rapidly, but not so fast that their profile was not clearly distinguishable. They were perfectly opaque, and appeared against the window as absolutely black silhouettes.

Remark by Prof. Aksakof. At the séance of September 23d, in the dark, M. Schiaparelli held the medium's left hand, and I his right hand in my left. In this same hand I held a watch which had been put there by the mysterious hand; this hand soon tried to take it away; I would not give it up; an interesting contest ensued between my fingers, which held the watch, and the fingers of the mysterious hand, small yet strong, in which I seemed to recognize, as well as I could under the circumstances, the double of the medium's hand—an impression which seemed to me to be completed and confirmed by the apparition of the mysterious hand in the light, at the sitting of October 6th. Whilst the struggle was going on—and it was twice repeated, I asked M. Schiaparelli several times to assure me that he had the medium's hand well in his. I here mention all this to say that during the struggle for the watch—for it was I who was on this occasion sitting opposite the window—I saw on the dimly lighted background of this window, twice, something like an arm, lowering itself toward the table and coming to the medium's side, and then something large and round, like a head; and the medium, on her part, each time asked me "do you see?" But, what is curious, this something was not black and opaque (as in the observations of M. Schiaparelli), but semi-transparent, vaporous or, (in spiritistic terms) fluidic, with indefinite contour. A. N. A.

It was not possible for the observer to form any opinion as to the arms to which these hands belonged, because only a short extent of an arm, near the wrist, was thrown up against the dim light of the window, in the area under observation.

These phenomena of the simultaneous apparition of two hands are very significant because they cannot be explained on the supposition of trickery on the part of the medium, who could not by any means have freed more than one of her hands, owing to the watchfulness of her neighbors. The same conclusion is applicable to the clapping of two hands together in the air, which was several times heard in the course of our experiences.

d. The lifting of the medium upon the table.

Among the most important and significant facts we place this levitation, which was twice accomplished, on the 23d of September and the 3d of October. The medium, sitting at one end of the table, gave forth deep groans, was levitated with her chair and placed with it on the table, seated in the same attitude, and having her hands continuously held and followed by neighboring hands.

The evening of September 28th [23d?] the medium, whilst her two hands were held by MM. Richet and Lombroso, complained of hands which seized her under the arms, and then, being in the trance state, spoke in the changed voice characteristic of that state: "Now I put my medium upon the table." After two or three seconds, the chair with the medium seated in it was—not thrown, but—straightway levitated and deposited upon the table, whilst MM. Richet and Lombroso are sure that their own efforts in no wise aided this ascension. After having spoken, still in trance, the medium announced her descent, and M. Finzi taking M. Lombroso's place, the medium was deposited on the floor again with equal steadiness and precision, whilst MM. Richet and Finzi followed the movements of her hands and body without assisting them in any way, and interrogating each other momentarily regarding the position of their hands. Furthermore, during this descent both of them repeatedly felt a hand which touched them lightly on the head. The even-

ing of October 3d, the same phenomenon was renewed under similar circumstances, MM. Du Prel and Finzi keeping at the medium's side.

e. The touchings. Some of these deserve to be specially noted, because of certain circumstance, capable of giving some interesting idea regarding their possible origin; and first we must notice those which were felt by persons who were out of reach of the medium.

Thus, on the evening of October 6th, M. Gerosa, who happened to be three places away from the medium, (about a yard and a quarter, the medium being at one of the short sides of the table and M. Gerosa at one of the corners next to the other short side,) having lifted his hand because it was touched, felt several times a hand which struck his own in order to push it down, and, as he persisted in holding it up, he was struck by a trumpet which shortly before had sounded in the air.

Secondly, we must notice those touchings which amounted to some delicate operation which could not be done in the dark with the precision that we observed.

Twice (September 16th and 21st) M. Schiaparelli had his spectacles taken off and put on the table in front of some other person. These glasses were fastened to his ears by springs, and some care was required to remove them, even by one who did so in full light. They were, however, removed in perfect darkness with such delicacy and quickness that the researcher mentioned only found it out when he missed the wonted touch of the spectacles on the nose, temples and ears, and he had to feel of himself with his hands before he was sure they were gone.

Similar effects resulted from a good many of the other touches, done with extreme delicacy, as for example when one of the sitters felt his hair and beard caressed.

In all the numberless manœuvres of the mysterious hands, there was never noted any bungling or bumping, such as would ordinarily be unavoidable in operating in the dark. The darkness, in fact, was (excepting the one or two already mentioned,) as complete as possible, and it cannot be admitted that the medium or any other person could see, even vaguely and confusedly, the profiles of the persons seated at the table. It may be added, in this respect, that some quite heavy and bulky objects, such as chairs and flower-pots full of earth, were deposited on the table without ever hitting one of the many hands that rested on the table—and this was particularly difficult in the case of the chairs, which were large enough to take up most of the room on the table. One chair was upset forward on the table and placed lengthwise, without hurting anybody, in such a position that it occupied nearly all the surface.

f. Contact with a human figure.

One of us having expressed a desire to be hugged, felt before his very mouth the quick sound of a kiss, not accompanied with any touch of the lips; this occurred twice (Sept. 21st and Oct. 1st). On three separate occasions (Oct. 1st, 5th and 6th,) it so happened that one of the sitters touched a human figure with hair and beard; the feeling of the skin was absolutely like that of a living human being; the hair of the head was a good deal more rough and bristly than that of the medium, but the beard on the contrary seemed very fine.

Remark by Prof. Aksakof. "In this case, that hand of the sitter which did not hold Eusapia's hand was taken by the mysterious hand and raised in the air over the table, where it could touch the countenance in question. The researcher named M. Schiaparelli, communicated to me an interesting point about the hand that took hold of his; during all the while he felt that it was in a state of incessant vibration." A. N. A.

g. Blowing a trumpet.

The evening of Oct. 6th we had put a trumpet behind the medium and behind the curtain. All at once we heard it sound several notes behind our heads. Those who were by the medium's side were able to assure themselves that the sound certain did not proceed from that direct



WORDS.

If every bitter phrase our lips let fall
Sped winged forth,
Homeward to fly some day at Memory's call,
From south or north,
From west or east, with threefold piercing
power,—
Would we forego
The sneer unjust, the taunt, in anger's hour?
Ah, no! Ah, no!
If one should say, "This night, but newly dead,
The pall shall drape
Your friend, who now sits hale and rosy-red,"—
Would we not shape
Each act, each look, with longing, lingering love
And tenderness,
Anointing him with the full strength thereof?
Ah, yes! Ah, yes!
If we could know! O hearts that break anew
Each morn and eve,
Had all your speech been just and kind and true,
Ye would not grieve
As they that have no hope, thinking on graves
Where, cool and green,
Above dear silent forms the long grass waves
Or winds blow keen.
—HELEN T. CLARK.

SPIRIT PHOTOGRAPHS.

TO THE EDITOR: At the Psychological Research Congress President Coues read a paper on spirit photographs which led some to suppose that he had no belief in any genuineness in such productions. I confess that, as a hearer, I was so impressed for a time, but came to see before he closed that he was making a close and searching criticism and not giving an opinion.

While I do not know to-day of an artist capable to produce such portraits whom I could commend with any confidence, I am sure that genuine spirit photographs have been brought out, and of course may be again. Matter is moulded by spirit into Protean forms, made visible and tangible and again fades into invisibility. We are but materialized bodies wrought into shape by the invisible and interior potency.

With a poet's insight Edmund Spenser said:

"For of the soul the body form doth take,
For soul is form and doth the body make."

The poet was wiser than Herbert Spencer the scientist.

A spirit photograph, to me, is a product in accord with spiritual laws, and the range of such laws is deeper than the plummet of science has yet sounded.

Some twenty years ago I was introduced, in Washington, to Gen. Abner Doubleday an army officer and a man of eminent character and ability, by Hon. Benjamin F. Wade, United States Senator from Ohio, who kindly asked that I might see a photograph which he had seen.

General Doubleday took from a drawer in his desk a common sized photograph, with three figures, all clear and distinct.

One was a lady seated; by her side stood the gentleman who was showing me the portrait; a perfect likeness as he stood when the photograph was taken, as he told me. On the opposite side, back near a door in the corner of the room, stood a gentleman smaller than the other yet having a strong family resemblance and wearing a loose and lo g dragoon's cloak or overcoat, such as military men often wore. This was the spirit photograph, a form invisible until it appeared on metal plate of the operator.

I said: "I recognize you, but what of the others?" and the reply was substantially: "I was stationed at an army post in San Francisco some years ago and knew Mrs. Sampson from Boston, a medium, who told me of the artist at whose rooms this photograph was taken. I went there with her, a stranger; her portrait is a good one as she sat. The person back in the room is my brother who died twelve years ago, and that cloak is the garment I wrapped around his body with my own hands in preparation for his military burial. There was no portrait of him ever taken and the likeness is good."

I didn't ask his opinion but he spoke with the serious manner of a man deeply impressed by what he was telling me.

This is from notes taken at the time. I never gave the matter any publicity as it had, to him, a family sacredness, but his departure to the higher life a few months allows me to give it in this way.

At about the same date I spent a half day with my friend William Lloyd Garrison, the anti-slavery pioneer known and revered far and near. He talked much of Spirit-presence, which he fully believed and knew and showed me a photograph of himself seated and Charles Sumner standing behind him, his hands on the shoulders of Mr. Garrison and holding a broken fetter, which fell over the breast of the sitting figure—both figures being equally distinct.

He told me how he attended the funeral of Mr. Sumner at Music Hall in Boston, sitting on the platform with others in the presence of four thousand people; and nine days after met a friend on the street who invited him to visit the rooms of Mumler the spirit-artist, whom he had never seen. He went thus unexpectedly and a stranger, in a few minutes was seated before the camera and this photograph was the unexpected result and was, as he thought, genuine. Mr. Mumler was sued about that time for obtaining money under false pretences, the suit I believe friendly and was acquitted after a thorough hearing in a Boston court room. His acquittal rested largely on the testimony of Mr. Gurney, an eminent New York photographer and not a Spiritualist, who stated as a witness that he went to Boston, saw Mumler, told him that he came to see and test this matter and that he had brought his own marked plates.

Mr. Mumler said: "Use your own plates and use my apparatus, chemicals, etc., and will I not go near you. All I care to do is to stand beside the camera and put my hand on it when you take a picture." Mr. Gurney testified that, with these conditions, forms besides the visible sitters were on his plates and he could see no possibility of deception.

Whatever of pretence criticism may expose may well be smitten down, but facts like these will stand. Seeking truth is often like the search for gold or diamonds. We must expect to fling aside and winnow away piles of dross and chaff, but the gleam of the pure and precious metal and the radiant flash of the diamond are our rich reward.

Yours truly,
G. B. STEBBINS.

DETROIT, MICH.

EVOLUTION.

The theory of evolution is now an accepted fact to thinking men in all English speaking countries. Geology demonstrates it in the mineral kingdom; history and botany demonstrate it in the vegetable kingdom, and osteology demonstrates it in the animal kingdom. The course and gigantic flora of the tertiary period have developed by improved conditions and culture the immensely varied and beautiful flora of the present day. In the animal kingdom, the saurian monsters have disappeared, to give place to the higher forms of mammalia; and in the human race comparison of modern with ancient skulls shows the process of evolution. In the human family the evolution of human thought, expansion of intellect, capacity to grasp and comprehend great subjects, and formulate grander conceptions of Deity have, within the past century even, been remarkable. The signs of the times all point forward to higher possibilities in art, science, and religion; and yet, with all these evidences of the evolution of matter and mind, there is a tendency on the part of a large section of mankind to look backward for light on religious and spiritual subjects, to dig in the old and worked-out ground, instead of prospecting the rich and broad areas that lie before them in every direction. This backward tendency is probably the result of hereditary impress; our father's religion was almost universally a religion of the past, dating back to and beyond the Christian era. Everything pertaining to religion was connected with the dim and distant past, and hallowed by time. The revulsion from this, almost universal idea which has taken place during what might be called the "age of reason," or the second half of the present century, by destroying man's faith in the Mosaic cosmogony and the leading dogmas of the Christian Church, may be likened to the removal of a vast fence which men were accustomed to fall back on and lean against; and now that is gone there is a disposition on the part of some to go back and dig amongst the roots and stumps which formed its background, for

some live rootlets and green shoots to form a new background or basis to make a fresh start from. This is not consistent with evolution. If evolution is a truth, it is universal in its application. Only the light of the past which reaches beyond the level on which we stand, is useful to us. New light awaits and gleams upon the road and into the aspiring soul of the man who presses boldly forward in the acquisition of knowledge, whether intellectual or spiritual. There may be ebbs and flows in the tide of human progress, but the strong swimmer holds his ground whilst the wave recedes, and goes forward with every advancing wave.

Truly spoke the poet Whittier when he said that "Step by step since time began, we see the steady gain of man;" and in the same poem he declares that "Still the new transcends the old in signs and tokens manifold." What need have we then to look backward? Not for religion, that is not behind or without us, but "within,"—the "still small voice," or as Christ termed it, "the Kingdom of Heaven" within you. We do not need to look behind us for knowledge; it is around and before us in illimitable quantity; neither do we need to look behind for enlightenment on the laws of our being and our relation to the spiritual world, for the influx of light on these subjects during the past few decades transcends that of apostolic times. Science and intuition are both working in the same direction, and knowledge comes faster than it can be assimilated by the masses; hence there is much turmoil and conflict of theories, but truth keeps rising to the surface, and light keeps glinting into dark places. It is wiser to let the dead past bury its dead, and "act in the living present," endeavoring to leave some forward "footprints on the sands of time" that may be of service to others who are behind us in the path of progress, than to turn backward in search of buried light. The lamps of past ages pale before the arc lights of the present; many of them were brilliant in their time, but their day is passed; evolution has left them behind. It may interest some to endeavor to restore them to their pristine state, but they will not serve humanity, as the new lights will eclipse them.—Harbinger of Light.

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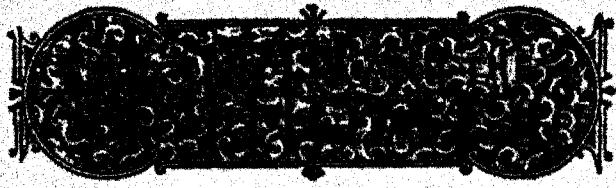
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THE SUNRISE.

BY MIRIAM DANIELL.

Father, is that the sunrise?
It is my child, it gives us light,
We greet it with glad eyes
Because it scares the shades of night.
With knowledge makes us wise,
And blesses us with sight.

Father am I your sunrise?
You are my child, thus pure and white
You rose in love's vast skies,
And you shall be a central light
Where earth in darkness lies,
For you shall know the right.

Father, when I have risen?
Then, my child, you'll grow and wane
And set, for naught can prison
You to this world of change and pain,
Where bright clouds bedizen
Far space you'll rise again.

LUCY STONE.

Lucy Stone, as she was known to every one, lived a thoroughly consistent life and from the time her childish eyes saw the injustice and inequality in the relations that at that time existed between men and women, till she closed her life work, Oct. 18, she gave herself solely and unselfishly to the woman's cause. Even marriage which so often stifles the ambition of so many women, only broadened her field and added an enthusiastic co-worker. Henry B. Blackwell was first interested in Lucy Stone when she made a speech before the Massachusetts legislature in 1853 for a petition for woman's rights. Though Wendell Phillips and Theodore Parker were among the speakers, Lucy Stone charmed all by her presence, her voice, her logic. For three years Henry Blackwell pressed his suit for her to become his wife and at last she consented (though she had determined never to marry), on condition that marriage should not interfere with her work and that she should keep her maiden name. How well that pledge was kept, every one who knows their history and has seen them together knows. Lucy Stone was a little rebel against man's authority over the woman even in her childhood and began to plan to change the laws against such injustice almost in the cradle. She early resolved to go to college. That meant a good deal in those days. Oberlin was the only college of the day that admitted women and to do that she had not only to overcome the prejudices of her father and others, but to earn her way. She began by picking berries and chestnuts and with the money she saved bought books and became a district school teacher. She began to work for this early in her teens and she was twenty-five before she had saved enough to start for Oberlin. Her money had been secured at too great a cost to permit any luxuries on the journey and she relates how she slept on a pile of grain sacks on deck as she crossed Lake Erie. But this was only the beginning. Arrived at Oberlin, with all her college work, she did housework for 3 cents an hour. She cooked her own food in her room and lived on 50 cents a week. She did her own washing and ironing and yet with all this found time to teach fugitive slaves. It was during her stay at Oberlin that she made her first speech, for which she was rebuked by the college authorities as unwomanly. Unwomanly! Who could apply that word to Lucy Stone! If ever a woman felt she had a message to give the world, Lucy Stone was that woman. In the early days she often used to have to put up her own posters, with a stone for a hammer. The young women of to-day who take their rights and privileges as a matter of course, do not understand the heroism it required then to speak upon a subject which was not only unpopular but against which the public sentiment was so strong that often the speakers were greeted with hoots and derisive howls. But her personality was so strong, her voice so sweet and magnetic, her face so gentle, that the mobs never molested her. Her daughter, Alice Stone Blackwell, relates an incident in connection with one meeting in New York when the mob was unusually unruly and it "became as quiet as a congregation of church goers;" but with the next speaker the hubbub began afresh.

Lillian Whiting, is speaking of this re-

markable woman with whom she was personally acquainted, says of her home in Porchester: "With nothing for show or mere luxury about the house, it is the ideal home of comfort, of peace, of sunny sweetness. The hospitality was simple and cordial; it was especially extended to those in need of its comforting. Over young women alone in the city Lucy Stone's heart especially yearned. To them went her first invitation to her Thanksgiving or Christmas dinner, for them her carriage was sent to meet them at the station. Not those in whose society she might, perhaps, find most of intellectual enjoyment, but those to whom her kindness and hospitable home could give pleasure, was her first thought. If ever the life of the true follower of Christ were lived it was lived by Lucy Stone. Professing no specific creed she practiced everything." In speaking of her character, Miss Whiting says: "Lucy Stone was a remarkable combination of strength, sweetness, serenity and sunshine. She had the temperament of exuberance. She never lost her youth. She was never care worn or sad or depressed, because she always looked beyond. Her tenderness was as inexhaustible as her faith; her sweetness as infinite as her strength. Never did there fade from her face that trustful, happy, uplifted look."

Aside from the really effective work, she did for woman's rights, her greatest influence upon those who come in contact with her was her sweet, womanly character, her unworldliness, and her unselfish work for others. Surely the world is better for her life and influence.

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BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Witnesses to Immortality in Literature, Philosophy and Life. By George A. Gordon. Minister of the Old South Church, Boston. Houghton, Mifflin & Company, Boston and New York, 1893. Pp. 310. Price, \$1.50.

The purpose of this work, the author says in his preface "is one of mediation between the minds, to which in the nature of the case few can have access and the multitude who long to know the best that has been said on the problems of life." The author having found strength and cheer in the greater thoughts of the world upon the problem of existence after death, feels that a service may be done to others on this momentous question by a sympathetic exposition of the value of some of the deeper insights and reasonings of those who have been accepted as the masters of the race. The greatest spirits have ever had a past historic consciousness, and compared with what they have learned from their predecessors and measured against the sum total of the attainments of mankind, their own originality is very small. The general aim of the volume is to encourage serious men and women to a larger survey and to a renewed sense of the worth of the past. In other words to encourage a wider and richer historic consciousness. The Hebrew prophets and Immortality; The Conditions that make Faith Possible and Precious; The Poets and Immortality; The Philosophers and Immortality; The Apostle Paul and Immortality; Jesus Christ and Immortality; Trust and Immortality; these are the general subjects discussed in this volume. The writer aims to prove the doctrine of immortality by appeals to all sources and to confirm and establish it by the testimony of the gospels. The work is ably written and will certainly appeal strongly to every person of the orthodox Christian faith. The work, however, contains some mistakes, such for instance as this: "It is said of an eminent philosopher of our time that he is possessed of the idea of evolution. . . . If he turns to human history or to human language, institutions, customs, codes of law, systems of ethics, ritual and religion, which is to gather further verification of his great principle, this capacity of Mr. Spenser (sic) to see anything in all the universe lying outside his supreme idea has in it something almost sublime. The intellect of the man is in complete subjection to this one ruling thought."

Certainly this is a strange statement to make in regard to Herbert Spencer, who recognized evolution as only a method of the workings of a Universal Energy, from which all things proceed, a Universal Power, of which all phenomena are but symbolical manifestations, a Power immanent in all the forces of the universe and without which there could be no manifestations whatever. Mr. Gordon in his investigations has not been careful always to study those whose views he criticises or whose views he thinks he approves that he shows his strength and good judgment and herein consists the value of the work, not in its critical passages.

NEW BOOKS RECEIVED.

"The Self; What Is It?" By J. S. Malone. (Second Edition). Chicago: Charles H. Kerr & Company, 1893. Pp. 262. Cloth.

"Rachel Stanwood." By Lucy Gibbons Morse. Boston and New York: Houghton, Mifflin & Company, 1893. Pp. 441. Cloth. Price, \$1.25.

MAGAZINES.

The Century for October is a very attractive number. It opens with "Life Among German Tramps," an illustrated article by Warner Zehme. Another illustrated article is "Plague on a Pleasure Boat," by J. Stuart Stevenson. A very interesting paper by John R. Glover is the first part of "Taking Napoleon to St. Helena," from a manuscript diary of the trip written by the Admiral's secretary. Another paper which will be read by many is "Walt Whitman in War Time," familiar letters from the Capitol. Among the very attractive papers are "Light in Shade," by I. H. Caliga; "The Cats of Henriette Ronner," by James A. Janzier; "Balcony Studies," by Grace King, and "Leaves from the Autobiography of Salvini," is concluded. Theodore Stanton

has a letter on "State Education of French Women," and M. Babcock discusses the question of "Sex in Teachers' Salaries." The Century Company, 33 East 17th street, New York.—The North American Review for October opens with articles on the "Business Outlook" by the President of the Chamber of Commerce and the Presidents of the Consolidated Stock and Petroleum Exchange, the Cotton Exchange and the Coffee Exchange. Sir Charles W. Dilke discusses the question, "Can Europe Afford her Armies?" The Mayor of New York considers the wealth of that great metropolis. One of the topics is "Women of To-day." "British Women and Local Government" is treated by the Earl of Meath. Catherine Selden considers "The Tyranny of the Kitchen;" Dr. Cyrus Edson discusses "American Life and Physical Deterioration," and Bertha Monroe Rickoff concludes the series with an article on "Woman and the World." There is a symposium on the "Coming Tariff Legislation," by Members of the Ways and Means Committee, with several very admirable and attractive papers.—The October Eclectic is fully up to its high standard. Among the very striking articles are "American Life through English Spectacles," by A. S. Northcote in which are many truths which it would be well for Americans to consider are told. A. W. Staveley Hill has an article on "The Behring Sea Arbitration Award." A Famous Man in New York," by L. Hereward and "Comparative Psychological Research," by Andrew Lang are among the other attractions of this admirable magazine.—The October number of the Phrenological Journal opens with an article on David H. Waite, Governor of California, of whom it gives a picture. The article says first "Gov. Waite's record has been in the main good. He has evidently tried to do his best for the welfare of the State, as he sees it." "Memories of Charles Darwin" (concluded), by Louisa A. Hmuty Nash is very readable. Felix Adler has one of his characteristic articles on "Ideality." There is a picture of Salmon P. Chase and Gerrit Smith, among others, with sketches of their lives and character. On the whole this magazine is quite readable.—The Freethinkers' Magazine for October has for leading article "Christianity and Liberalism," by Cyrus W. Coolidge; "Constructive Side of Free-thinking," by John W. Shull, and "Cosmology against Theology," by Vindex. There is the usual variety of editorial and literary matter. H. L. Green, editor and publisher, Buffalo, N. Y.—The New Church Independent for October is a very readable number. The opening paper on "The Resurrection of Theology," is by Louise M. Fuller. "Semi-experience," is the title of a paper by J. M. Washburn. John A. Chapman writes on "Rough and Tumble Experience"—an interesting personal narrative. Editorial on the "Parliament of Religions" and other subjects contribute to the variety and value of this number. J. S. Weller, editor, \$2.00 per year. Weller & Son, 144, 37th street, Chicago.

From the Boston Transcript: Walter Blackburn Hart, the vigorous and critical essayist, whose papers under the heading of "In a Corner at Dudsley's" have hitherto been a noticeable feature of the New England Magazine, will hereafter contribute these essays exclusively to Worthington's under the heading of "In a Library Corner." Mr. Hart's brilliant pen always provokes criticism, and no other magazine articles have recently attracted more attention. The first essay, on "The Mystery of Style," will appear in Worthington's for December.

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The people of this city and of the entire country have been painfully shocked by news of the death of Mayor Harrison at the hand of an assassin. He was the best known and probably the most popular man in Chicago. The assassin was evidently a crank in a deranged condition, a man of small intellect and large conceit, who wanted an office and killed the chief magistrate of the city, because he could not obtain it. This tragedy is a sad commentary on "the spoils system" and suggests the need of more caution in admitting unknown and suspicious looking persons into the presence of prominent officials. The assassination in all its details was a most atrocious affair. The sympathy of the entire nation will be extended to the bereaved family of Mayor Harrison.

Signora Fanny Zampini Salazar, poet and novelist, who was sent here by the Italian government to study American institutions and whose addresses before International Congresses have been received most favorably, on October 30th and 31st gave a course of lectures: 1. The Ideal International Union. 2. Home and Society Life in South Italy. 3. The Lace Schools for Girls in Italy. 4. The Artistic Industrial Museum in Naples.

Among the callers at THE JOURNAL office last week were Mr. Alexander Bull, of Norway, (son of Ole Bull); Mrs. Margaret Harrold, who was leaving for California; Mrs. George Hardy, Goodland, Ind.; Mr. Milton Allen and Mr. W. H. Jones, of Philadelphia.

Mr. J. C. Cox wishes to announce that Oscar A. Edgerly, of Newburyport, Mass., will lecture at Dayton, O., Sundays, morning and evening, during November.

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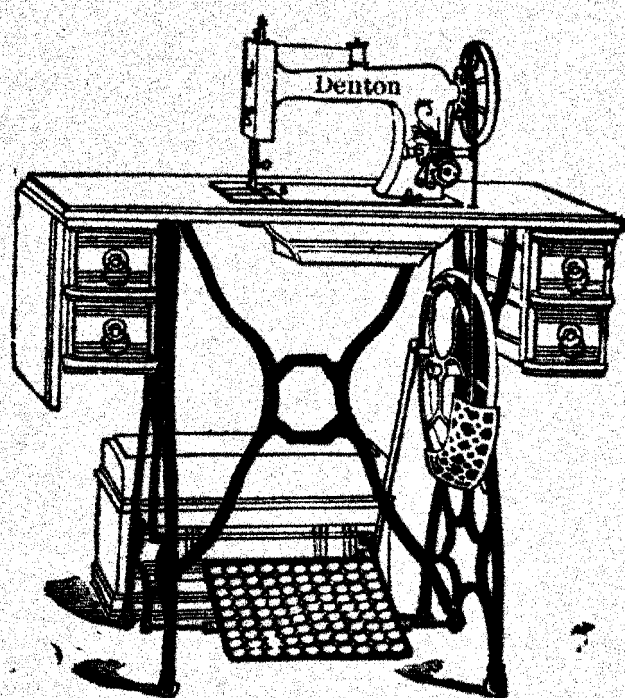
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- EIGHTH PAGE.**—Report of the Committee Convened at Milan For the Study of Psychical Phenomena.
- NINTH PAGE.**—Voice of the People.—Words. Spirit Photographs. Evolution.
- TENTH PAGE.**—Woman and the Home.—The Sunrise. Lucy Stone. Miscellaneous Advertisements.
- ELEVENTH PAGE.**—Book Reviews. Miscellaneous Advertisements.
- TWELFTH PAGE.**—Notes. Miscellaneous Advertisements.
- THIRTEENTH PAGE.**—Miscellaneous Advertisements.
- FOURTEENTH PAGE.**—Miscellaneous Advertisements.
- FIFTEENTH PAGE.**—Miscellaneous Advertisements.
- SIXTEENTH PAGE.**—Wm. Emmette Coleman. General Items. Miscellaneous Advertisements.

For some time THE JOURNAL has been offering to send the paper to new subscribers for 50 cents for twelve weeks. This opportunity will not be given but for a few numbers longer. The interest in the papers read before the Psychical Science Congress is very great and as it is at present doubtful whether they will be published in book form or not, a subscription to THE JOURNAL affords a chance of knowing what these careful investigators think on psychical subjects.

WILLIAM EMMETTE COLEMAN.

William Emmette Coleman, a fine half-tone portrait of whom accompanies this number of THE JOURNAL, was born June 19, 1843, at Shadwell, Albemarle county, Virginia. When he was very young he attracted attention by his remarkable proficiency in study and at that early age of seven his teacher often placed him in his

seat as preceptor to hear the other scholars. He possessed from infancy an absorbing love of knowledge and his pursuit of truth has been unwearied and constant from that time to the present.

In 1854 he left school, his teacher declaring that he could teach him no more, to assume the duties as assistant librarian in the public library of Richmond, Va., whither his mother moved with him in 1851, his father having perished on the arid plains of Mexico a short time before.

In 1855, Mr. Coleman prepared an analytical catalogue of the Richmond library. Ever since then he has been largely interested in bibliographic pursuits and many of his friends think that as librarian of a large library, he would be the right man in the right place.

In 1863, he made his debut as an actor in Richmond and soon after became assistant stage manager. The year following, he was stage manager at the Wilmington, N. C., opera house. He continued on the stage until 1867, during which period, he was the dramatic critic of the New York Clipper and the Mercury. He was a delegate to three successful State conventions of the Republican party in Virginia, in 1868-70, and in 1869, he was appointed a member of the Republican State Central Committee of Virginia. In 1870, he was a prominent member of the first Woman's Rights Convention in Virginia, by which he was chosen Vice-President of the Virginia State Woman's Rights Association.

In 1859, he became deeply interested in and accepted the philosophy of modern Spiritualism. He had been reared in strict orthodoxy. From the age of six, he had been an attendant at Sunday Schools and was quite proficient in biblical knowledge as commonly taught. No sooner were the principles of the philosophy of Spiritualism and the various phenomena in attestation of its truth presented to his mind, than he perceived their reality, beauty and truth in contrast with the irrational dogmas of the current religion. He recognized the erroneous views until then cherished by him and became a radical Spiritualist, which he continues to this day.

Though reared in the midst of slavery and looking at it in the same light as did those surrounding him, Mr. Coleman now saw the enormity of the evil and became in full sympathy with William Lloyd Garrison and others in their efforts to purge the land of this abomination. He became an advocate of universal suffrage, labor reform, prison reform, woman's rights, medical and hygienic reform, the abolition of the death penalty, the complete separation of church and state and all the other reforms of the day, to which he is as devoted now as he was in former years.

To Spiritualism he ascribes the awakening of his mind and the impulse to this reformatory work. In an address which he gave at San Francisco, in 1880, he says: "For all that I am to-day, morally and intellectually, thanks are due to this much despised and greatly misunderstood Spiritualism. . . . It was just what my soul needed though until then that soul had never comprehended its real wants. All things appeared new to me.

In 1871, Mr. Coleman married Miss Wilmot Bouton, of New York, a lady of education and refinement. Mrs. Coleman was a lady of delicate constitution and inherited disease and her demise occurred some years ago. In a tribute to her memory Mr. Coleman refers to her noble qualities in the highest and most affectionate terms.

In 1874, Mr. Coleman became connected with the quartermaster's department United States Army. He was made chief

clerk in the office in San Francisco in 1883, which position he has since occupied.

In 1878, Mr. Coleman, who had long been a believer in evolution, delivered a series of lectures on "Darwinism and Evolution of Man" before the Leavenworth, Kansas, Academy of Sciences. The local press and those competent to judge pronounced these lectures "the ablest and most interesting ever delivered at the Academy." He also lectured on Spectrum Analysis and Parallelism between Biologic and Philologic Evolution. On his removal from Leavenworth, in 1879, the Academy adopted resolutions of appreciation and regard "commending him to scientific and literary persons everywhere as an able speaker, a ripe scholar and an earnest student and industrious worker."

Since 1875, Mr. Coleman has contributed various articles to the leading Spiritualist and freethought papers in America and England, mostly of late years to the RELIGIO-PHILOSOPHICAL JOURNAL. For some fifteen years he has made a specialty of Orientalism, of Hinduism, of Buddhism and Sanscrit literature. He is a member of the principal Oriental societies in America and England. He has devoted special research to comparative philology and comparative mythology. He has a library of eight thousand volumes, including over a thousand on Orientalism and nearly three thousand on the religions of the world. Mr. Coleman's numerous essays on oriental, philological, archeological and theological subjects have been warmly commended for their accuracy, thoroughness and ability by Sanscritists and scholars like Prof. Whitney, of Yale, Max Müller, Monier Williams and Abraham Kuenen. Mr. Coleman has combated theosophy with great persistence and ability since 1875, his last paper on that subject being the one read before the Psychical Science Congress in this city last August, and printed in a recent number of THE JOURNAL. He is now engaged in the preparation of a work on theosophy and all its branches and he informs us that it will include many facts never before published, gathered during his prolonged researches and extensive correspondence on this matter in all parts of the world.

Mr. Coleman has an analytic, critical mind and he has a keen eye to the sophistries of unsupported theories. In Spiritualism, he accepts nothing which he does not think admits of scientific demonstration and he vigorously denounces the bad logic and vagaries, as he deems them, of reincarnation, pre-existence, obsession, occultism, bibliolatry, and the charlatanism of many pretended mediums. Mr. Coleman eschews the use of intoxicating liquors, tobacco in any of its forms, tea, coffee, stimulating condiments, and believes in living in accordance with the laws of health and the teachings of reason. He has a hearty detestation of all shams and hypocrisies. Although bold and vigorous and at times extremely severe in his writings, he is personally mild, diffident, retiring. The watchword of his endeavor is "no compromise with error; the truth must prevail." He is a member of the American Oriental Society, Royal Asiatic Society of Great Britain and Ireland, Pali Text Society, Egypt Exploration Fund, Brooklyn (N. Y.) Ethical Association, Geographical Society of California, California Camera Club, etc. He is President of the Golden Gate Religious and Philosophical Society of San Francisco.

Mr. Coleman's life has been a most useful one and we hope it will be extended many years to carry on his scholarly researches.

There have been many studies and essays written about the Fair, but none

are more charming than the series of "World's Fair Studies," by Denton J. Snider. Number One deals with "The Four Domes," those of the Government, Illinois, Administration and Horticultural Buildings. Number Two treats of "The Organization of the Fair." Number Three takes up the "State Buildings—Colonial." Number Four, the "State Buildings from East to West, which in an interesting manner deals with the aims of the several States as expressed in their architecture. "The Greek Columns at the Fair" is the last of the series which is a very interesting one.

In the essay which takes up Colonial Architecture Mr. Snider has selected as examples Virginia for the South, Massachusetts for the North and New York for middle ground. Virginia reproduces The home of Washington, which Mr. Snider says "is an unpretentious structure, yet not humble; of republican simplicity, yet not without a certain appearance of comfort. . . . The expression on the house's face—affable, easy, without striving, yet without exclusiveness. At the point where the visitor turns to the 'slave quarters in the rear,' Mount Vernon equality passes into its opposite with a plunge that makes the head swim. Massachusetts has chosen the house of John Hancock, a merchant, a man of wealth and of public spirit; a fair speaker and a loud protester. . . . We read, too, in its lines a turning inward from the outside world, perchance, also, aspiration, the struggle upwards; on the whole, it has a suggestion of a more pronounced inner life than can be observed in the Mount Vernon House, which has openness to the world, democracy, the free and easy way of living, which is always in danger of becoming shiftless." New York's home at the Fair "seems a hymn of praise to wealth; it shows a lavish expense upon self. The individual is seeking to exploit himself by spending more money than most men possess." But Mr. Snider says that while it may be typical of New York City, he does not think it true of New York State.

ALL CREEDS AND SECTS.

UNIQUE VOLUME CONTAINING THE HISTORY OF THE WORLD'S PARLIAMENT OF RELIGIONS.

Half the value of the "World's Parliament of Religions" would be lost if no permanent record of its proceedings had been kept. It is estimated that the total of words contained in the various speeches reaches the enormous figure of 2,000,000 words or more than the Bible contains. Some of these words may be of dubious value, but all of them were uttered in good faith and in the heat of profound convictions. The speakers were representatives of all the historic faiths, Christian, Catholic, and Jewish, Mohammedan, Hindu, Confucian, Buddhist, Shinto, Jain, Brahmin, etc., all were gathered on one platform in response to an invitation to come and present in terms of frankness but courtesy, the claims of their faith upon the respect and confidence of mankind. The most learned and pious came from the four corners of the globe. There was absolute freedom of speech but no jarring or contention. They who heard the addresses heard the religions of the world in all their manifold forms presented by their ablest exponents. This impression would now be lost had not the addresses, papers and speeches been reduced to print and so preserved for all time. The result is a compendium of information whose value it would not be easy to over-estimate.

As such a congress was never before held in the history of the world, so the record of the congress constitutes a volume at once unique and of incalculable value to clergymen and laymen alike; being in a measure a compendium of the religious history of humanity.

We are happy in being able to place this volume, profusely illustrated with portraits of the principal delegates within easy reach of our readers. See announcement in another column.