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

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LACK OF CONSCIENCE IN CHILDREN.

We copy the following from a story in the New York Independent.

I recall much of this talk with curious distinctness, but, candidly, it jars now upon my maturer nerves. The individual man looks back upon his childhood with much the same amused amazement that the race feels in contemplating the memorials of its own cave dwelling or bronze period. What savage savages we were! In those days Marcellus and I used to find our very greatest delight in getting off on Thursdays, and going over to Dave Bushnell's slaughterhouse, to witness, with stony hearts, and from as close a coign of vantage as might be, the slaying of some score of barnyard animals—the very thought of which now revolts our grown-up minds. In the same way we sat there on the plow, and criticised old Arphaxad's meanness in excluding us from the red barn, where the men-folks were coming in final contact with the pride of the family. Some of the cows, wandering toward us, began to "moo" with impatience for the pasture; but Marcellus said there was no hurry.

The above is very suggestive. There is a great deal of sentiment and nonsense talked about children's sensibility and unsophisticated goodness. Undoubtedly children, all children, are innocent. They are ignorant in their earliest years of vicious practices. They are innocent of any great offenses but they are not by any means lacking in positive qualities intellectually. The mind at birth is no tabula rasa on which nothing is written; it is rather like a palimpsest which has been written all over, but the writing of which is now invisible to the ordinary observer. In other words, the child has inherited the results of ancestral experiences running back through countless generations. There are tendencies to evil as well as to good. There are aptitudes, predispositions ingrained in the very nature of the child which incline it this way or that when circumstances come to affect its life. One child has a natural tendency to tell the truth. Another has acquired a strong inclination to dissemble and falsify when interest seems to require it. Some children have very pronounced hereditary predispositions, inclining them to habits and practices which are contrary to the teachings of morality and the requirements of social life; just the same as the child has intellectual aptitudes for music or for poetry or mechanics or oratory, so it has moral (or immoral) tendencies which are hardly less marked.

Observers have particularly noticed that in children conscience or the moral sense is usually undeveloped and in many cases very weak and often apparently absent. We have known men of the highest character, tender-hearted, with intense aversion to cruelty, who when they were children were hardly less than little fiends. We know one individual, who when he was a boy, took delight in stoning cats, sticking pins through flies, breaking windows in houses in order to annoy the owners or occupants, etc., yet the same individual at the present time, grown to manhood, would shrink with horror from the perpetration of such acts. His own explanation is that at

that time, he had no consciousness of the wrong involved; he had no sufficient imagination to realize the extent of the suffering which he inflicted upon others, no sufficient amount of sympathy to make the infliction of such suffering revolting to him. His moral sense was not wounded by an act of theft which was looked upon as proper enough, if he escaped the detection which experience taught him would be followed by punishment.

What is the explanation of this? Evidently the moral sense latent in that individual was undeveloped and he was guided merely by his pleasure and impulse. In future years his moral nature grew, just as his body grew, just as his intellect grew, until the moral sense became regnant in his nature and he looked back with horror at the acts which had been performed without the slightest compunctions of conscience. Perhaps this was an extreme case. Many children are not lacking in tenderness of heart and have the moral nature far more active than in the person here referred to, in whom it was so slowly aroused, but we are persuaded that most children have very little conscience. They are guided by their feelings, their impulses, their likes and their dislikes and though they all have a conscience, it is latent and needs to be brought into activity by the growth of the mind before it can become an actual factor in the life of the individual. The lines of the poet expresses what we mean:

"And all experience past became
Consolidate in mind and frame."

The evolution of the individual according to the doctrine of evolution is an abridged history, an epitome so to speak, of the evolution of the race; in other words, the individual passes successively through those stages at which forms of life through which he came have remained permanent. A species of whale sheds its teeth before it is born, the explanation being that the teeth were in a normal and active condition in the ancestors of the whale, but through its changing habits of life, it lost the necessity for teeth and they became reduced in size and finally were lost, but the remnants of them remain, showing themselves prominently in the embryonic life of the animal. Later traits, those acquired later in the history of the species, are later developed. Those acquired first are those which are the most prominent in infancy. Some essayist has recently pointed out the fact that in early childhood many of the least developed qualities being prominent, if the surroundings are favorable to their development, the progress of the child may be very much retarded. In a later period there is not the same prominence of these characteristics nor the same danger from an environment favorable to their development. As the child develops, the lower characteristics give place to higher ones. The intellectual and moral nature becomes ascendant when the results of the few thousands of years of experience and culture in civilized life are brought into prominence. This truth has a very important bearing on the education of youth. It suggests the importance of restraining the lower impulses, the mere undeveloped instincts and tendencies, and waiting until a later age for that positive, stimulating educative work, which has for its object

the expansion of the mind and the cultivation of the heart. It is certain that these facts must, sooner or later, be given consideration in all educational work.

SCIENCE.

In the Chautauquan for November is an article by Prof. T. C. Chamberlain, head of Department of Geology in the University of Chicago, on the question: "What is Science?" This writer is opposed, and we think justly so, to making the term science mean certain physical branches of learning. As he says, science in the best sense of the word does not consist in the subject matter but rather in the nature of the knowledge acquired. "Science," he says, "is determinate, systematic, organized knowledge respecting any subject." This accords with the statement that THE JOURNAL has often made in regard to science. The difference between ordinary knowledge and scientific knowledge is this, that the former is fragmentary, miscellaneous, unsystematized; the latter is classified, methodized, organized. As this writer says, a man may have a vocabulary of ten thousand words, but unless he understands their derivation, their history, their uses, their functions, he can scarcely be said to possess a science. "The difference between a simple mass of knowledge and a science is about the difference between a heap of building material and a building. Knowledge is the material of science, but becomes science only when it is organized." It is correctly pointed out by Prof. Chamberlain that the first requisite of science is that the items of knowledge shall be genuine and pure and the first step is to apply the purifying process to data upon which any induction is to be based. This can be done only by experimenting, that is, by putting to the severest test, in all possible ways the supposed or alleged facts. Elements that are incidental only must be eliminated in order that they may not discolor the simple truth. The facts of mental or vital phenomena as well as those of physics must be tested rigidly and the process of clearing the data from other spurious and unessential elements must be adopted the same as in the investigation of physical phenomena. Psychical and sociological laboratories, says this writer, are as important to psychology and sociology as physical and chemical laboratories are to physics or chemistry. After facts have been demonstrated and the data purified, it is necessary to determine the relations of these facts under all conditions in which it is possible to put them. Carbon under certain conditions is soot; under other conditions it is a diamond. These characteristics of the same substance could not be determined by any process of reasoning and could not therefore be predicted independently of experimentation. Similar knowledge based upon observation and experience is necessary in every field of inquiry. When the facts have been thoroughly proved and rigorously purified, the relation of facts to facts and the changing results of changed conditions and combinations have been ascertained, and the causes determined, the whole may be classified and organized. Then it takes on the complete characteristics of science and may with full propriety assume the name of science. From this it is evident that in every branch of knowledge, there

may be found gradations from mere incoherent mass of half-determined, half-digested, unsystematized facts up to a comparatively perfect classification. The progress of every science has been marked by advance from cruder to more perfect conditions. We cannot therefore safely accept as science whatever may be presented in the realms of so-called science nor can we exclude from the title science all that is offered outside of its realms. There is need for discrimination in every field, for part of it is a science and part of it is not. It is important to learn what has really been determined and organized into science and what remains in its crudest stages in each department of learning; for so only can we separate science from non-science. Thus speculation, philosophy and science are considered the three stages of every department of inquiry. The first thing is the observation of the facts, accompanied with whatever fancies may be held as to the agencies which produce them. In the second stage, the mind tries to apply logical processes to develop truths which lie back of the phenomena and adduce the principles involved. In the third stage, the effort is to bring out, not what might be or what ought to be but what is. "It is the attainment of the precise and actual truth respecting phenomena, relations, laws and principles, whether they relate to material or mental things or to force or action or potency; it is winnowed grain of intellectual husbandry."

Thus in relation to psychical phenomena, they are not yet sufficiently understood and organized into a system, to justify the designation "psychical science," although for convenience this term is now used. Mr. Myers, Dr. Hodgson, Prof. Sidgwick and other members of the Psychical Research Society understand very well that there is as yet no psychical science. There are the possibilities, potentialities of such a science, which will doubtless be developed with larger and more extended observations and experimentations in the psychical domain. What we have now is a collection of alleged facts, some of them well attested, others probable, but still in need of verification, and the relations and the underlying principles of all of which are as yet not understood. There are theories, some of them perhaps approximately true and all of them possessed of a tentative value, but all subject to modification and in need of revision, before they can have any permanent value as explanation of the phenomena which they cover. Psychical Science studied in accordance with rules and suggestions mentioned by Prof. Chamberlain will yield fruitful results and the time will come when that large territory, which is now a comparatively unknown region to the human mind will be reclaimed and made a part of the domain of scientific knowledge. Patience and industry will be required to accomplish this result, but without these virtues no great results have ever been accomplished.

EMERSON.

Emerson, who was one of the chief "prophets of the soul" of his century. He was infinitely more than a mere writer. He had a daemon behind him, like Socrates; that is, he was in such intimate and habitual relation with eternal truth and beauty as to be capable of such utterances as none of his contemporaries could voice. His writings are like a beach strewn with riches.

He was a poet of the old Oriental sort. His poetry has found a lodgment in the deepest minds of the century, in the mind of a great scientist and litterateur combined, who denounces the most popular poetry of the day as mere sensual caterwauling. As mystical interpretations and voices of the mystical spirit of the universe, Emerson's "Monadnoc," "Woodnotes," "Threnody," "Problem," and "Sphinx" outweigh all that Tennyson, Browning, and Arnold have written. As a delicious "sensuous" drop of Heliconian honey, the lines entitled "The Humblebee" are simply unequalled, excelling even Milton's "L'Allegro" and "Il Penseroso." As for Addison, Swift, and Voltaire, they were purely literary men, though the two latter were actuated by such a fierce indignation as gave to

them occasionally a sort of prophetic elevation. But how is it with their writings in the light of to-day? They are scarcely readable except by the curious student of the past and an historian of English and French literature. How arid Voltaire's dramatic works! The essays of Montaigne are on altogether a lower plane than Emerson's. Cicero, although a great litterateur and essayist as well as orator, was not a daemonic writer at all like Emerson, but only a gossip reporter and would-be interpreter of Greek thought and the great Greek thinkers, but conspicuously incapable in that direction with all his fine writing. The publication of Emerson's great earlier essays constituted a new era. Matthew Arnold himself is one of the children and lights of that era. As for Emerson's "English Traits" and Hawthorne's "Our Old Home," they are unequalled works in the department of what is called national psychology. Hawthorne wrote not from "chagrin," but from the fullness of a genius with an analytical subtlety all its own. Marcus Aurelius was a prophet of the soul, like Emerson, but a minor prophet in comparison with the latter. No other mystical writer and interpreter of the soul exercises such a fascination over his readers as Emerson—not St. Augustine or Chrysostom. For Emerson was a mystic, and that was really Matthew Arnold's objection to him on literary grounds. He is not measurable by a literary mete-wand at all. Emerson drank daily at the fountain of inspiration at which the historic prophets and saviors drank. Hence, he knew that none of them, nor all of them together, were finalities. He teaches that every man has a better and universal self. The world could no more spare Emerson's writings, whether in prose or verse, than it could the example to quote from Matthew Arnold of "dignity, delicacy, cheerfulness, hope, serenity, and elevation" in which they were written.

DEPARTURE OF A VETERAN SPIRITUALIST.

Hon. Jonathan G. Wait for many years the most prominent Spiritualist in Sturgis, Mich., and one of the most prominent in the State, passed to the higher life October 29th. He was a veteran Spiritualist. He had been an earnest believer in and supporter of Spiritualism for more than forty years.

Judge Wait's departure occurred after a painful illness which extended through many months. He had reached a good old age. Had he lived until November 11th, he would have been eighty-three years old. He was one of the most prominent men of the community in which his demise has caused general sorrow.

Judge Wait was born in the town of York, New York; he moved with his father to Lake county, Ohio, when he was fourteen years of age. At seventeen he was teaching district schools, a vocation which he followed a portion of the time for several years. In 1834 he left Ohio for Michigan and soon after made a permanent location on Sturgis prairie in what was then known as the village of Sherman, but is now the city of Sturgis. For two years succeeding his location on the prairie, he taught the village school in the old log school house, which was first erected in the place for that purpose. Subsequently he engaged in business, building, manufacturing, etc. In '49 and '50 he was agent of the Michigan Southern Railroad Company and procured the right of way and otherwise aided in the construction of the road. In 1850 he was elected to the Legislature of Michigan as a Whig. He helped to organize the Grand Rapids and Indiana Railroad Company of which he was elected a director. In 1860 he was elected to the State Senate and the confidence of the people in his official conduct is sufficiently indicated by the fact that he was re-elected for two succeeding terms, six years consecutively. He introduced some of the most important measures and his name is honorably identified with the legislation of Michigan.

In 1860, he commenced the publication of the Sturgis Journal, a radical Republican paper, which he conducted with marked ability and vigor for fourteen years. In his own community he held many import-

ant positions during his life. He was a thorough patriot, enthusiastically devoted to his country, proud of its history and always ready to defend its honor. He was one of the most public spirited of men, interested in any enterprise that would promote the interests of his town and State. He was a supporter of every great reform. He was a man whose ability and energy enabled him to engage in enterprises which yielded large pecuniary results and he was always generous in giving a portion of his money to the support of measures in which he was interested. He passed from this life, which he was quite ready to leave when age and illness had reduced his strength, in the full conviction that he was to continue in a higher condition and that those whom he left behind would join him in the higher life.

His wife, Susan S. Wait who survives, finds in Spiritualism in this sad bereavement that satisfaction and solace which no other faith can give.

Judge Wait leaves three sons, all prominent citizens. The funeral was held in the Unitarian church. The breadth and cosmopolitan spirit of the man and of the family may be inferred when it is stated that the services were opened by an invocation by Rev. G. W. Buckley, Unitarian, that the address was given by B. F. Underwood and that this was followed by remarks by Rev. R. P. Shaw, Presbyterian. The service at the grave, was conducted by Mr. Underwood. The large attendance at the funeral and the many expressions, heard from old neighbors and others, attested the high esteem in which Judge Wait was held.

The following is related in the daily papers: The people and physicians of the South Side, Pittsburgh, are discussing a wonderful cure said to have been through faith. For over a year Henrietta Kernstein, a seventeen year old girl, has been bedridden. The doctors could do nothing for her. They sent her to St. Francis' hospital, from which institution she was discharged as incurable. She was told that she would die a lingering death. The girl was carried back to her home to die. Her home is not far from St. Michael's Catholic church. A special "novena" or nine days of prayer for a improvement of the times has just been finished at the church. The Sisters of Mercy advised the girl to attend the services and pray for the poor, in the hope of curing her illness. The girl did so. Every morning she arose at 6 o'clock and was carried into the church to attend mass. Yesterday when she awoke she found that she could get out of bed unassisted. When her brothers came to carry her to church she did not need their services, and walked all the way. She believes that her faith in her prayers cured her.

The following is related: A young woman, employed in an office at South Manchester, Conn., has been in the habit for some time past of giving the office cat a piece of meat for its lunch every day. Precaution is taken to lay a piece of paper under the meat to avoid greasing the floor. The other day at lunch hour, when there was no meat, pussy begged for some in her most intelligent fashion, and at last going to the waste basket dragged forth her regular paper table cloth and laid it properly for the meal.

A RECENT writer asks whether ants talk, and relates that he saw a drove of small black ants moving apparently to new quarters. Every time two met they put their heads together as though they were chatting. To investigate the matter he killed one, and the eye-witnesses of the murder hastened away and laid their heads together with every ant they met. The latter immediately turned back and fled.

A GERMAN Egyptologist endeavors to prove that Benjamin Franklin was not the deviser, but merely the rediscoverer of the lightning conductor, as he claims that he has abundant testimony that the ancient Egyptians used a form of this useful instrument for protecting their temples against discharges of atmospheric electricity.



ABRAM H. DABNEY



THE PSYCHICAL SCIENCE CONGRESS

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

BY EX-JUDGE ABRAM H. DAILEY.

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II.

THE APPEARANCE OF PEARL.

Mr. Sargent was recognized and greeted, and the presence of Pearl was announced, the name of another of the Mollie Fanchers. She greeted him most affectionately, and was like-wise inquisitive to know of Mr. Sargent where he had been so long, and what had detained him away, and why he had not sooner returned. She complained of loneliness, and said that she awoke in the night, and no one was there to greet her, and then she went to sleep again without any one to speak to her. She was told that I was present. She asked where, and when I approached and spoke, she turned her face towards me, and seemed to recognize my presence. I was introduced to her in a formal manner, she greeted me pleasantly and more cheerfully than did Idol. She said she was pleased to see me, and I at once engaged her in conversation. She said she had no recollection of ever having seen me before; that I was a stranger to her, and that she had no recollection of having been talking to me a few moments before, and it was clear to my mind that she was totally unconscious of any of the facts or events which had transpired in the presence of Miss Fancher, during the evening preceding her coming. She also remembered the incidents of Miss Fancher's early life, and of what had transpired, down to about the time of the first accident. She could give me the names of her friends and acquaintances during the time she was attending school at Professor West's. She spoke of those experiences, as being her experiences in her life. I called her Mollie Fancher. She said she was not Mollie Fancher, she was Pearl, and said that Mollie Fancher was dead. I asked her how that could be, as her father and mother were the father and mother of Mollie Fancher, and that there was but one Mollie Fancher, and that she must be a part of the life and being of that one Mollie Fancher. She mused for a moment, then smiled and turned her face away and said she did not know how it was. She soon became tired, said she was sleepy, and immediately dropped out as it were of our presence, and the person of Mollie Fancher was again in a rigid trance.

Having remained in a rigid trance for a few moments, Miss Fancher passed into a relax trance and this was followed by spasms and the presenting of the same symptoms and acts of violence with her hands as had preceded the coming of the trances. Then she presented the appearance of coming to a slowly, dawning consciousness and Mr. Sargent recognized the presence of Rosebud.

I found in Rosebud much to corroborate what had been said concerning her by Mr. Sargent. She did not recognize my presence until her attention was called to me. She also asked him where he had been and what made him stay away so long. I commenced talking to her and asked her, "Who are you?" She said she was Rosebud. I asked her where her mother was; she said that she had gone to New York and she did not know what made her stay away so long. I asked her how old she was and she said she was six years old. I asked her whom she knew and she named a number of children whom Miss Fancher had known about the time she was six years old. I asked her what songs she knew and she reminded me of a number of little songs, common among the children

of forty years ago, some of which had passed from my recollection until recalled by her. I asked her to repeat some of the songs. She did so, working her hands just as a little child will do when standing up to recite a piece. Among other songs which she repeated was one commencing, "There was a Frog lived in a well, Kimo, Karo, Kimo." She spoke like a little child and looked as much like one as it was possible with Miss Fancher's features. I asked her to repeat where she had lived and she went into details, ending with stating that she then lived on Fulton avenue, which was where Miss Fancher resided when she was six years old. I asked her where she went after she lived on Fulton avenue, and she said she did not go anywhere, that she lived there yet. I questioned her further about her mother and she said her mother had gone away and was sick. She certainly appeared unable to give any information concerning Miss Fancher's life after she was about six or seven years of age, excepting such things as she has learned during her brief visits, coming in the manner I have already described. She seemed suddenly to drop out of consciousness. The awakening to consciousness on the part of Miss Fancher appeared to be attended with a great deal of trouble, as if trying to arouse herself from a troubled dream or sleep. Mr. Sargent's experience in these matters enabled him to somewhat assist her in coming to consciousness.

Like the others, the face of Rosebud was turned, so that had she possessed ordinary vision she certainly would have detected my presence, but she did not apparently know of the presence of any one excepting Mr. Sargent until he called her attention to me. Then there was a movement of her eyes which indicated doubt as to where I was and it was not until I approached closely to her that she apparently recognized me and then she bashfully withdrew herself until re-assured by Mr. Sargent that I was a good friend and had come to see her when she reached up her hand and greeted me with a kiss. Mr. Sargent is a very good singer and sang a little piece which seemed to please her very much. She seemed to have considerable curiosity as to the parrot. I informed her that I was going to write about her and she twisted her hands and said: "Nobody wants to know about me."

After her came Ruby. The moment she came to consciousness she bounced around on the bed, putting her arms back and bracing her body up to a sitting position and asked Mr. Sargent to support her back and immediately entered into a lively conversation, expressing great pleasure that he was back, and, like the others, wanted to know where he had been and what had detained him and complained of the exceeding loneliness when she awoke in the night and found no one there to whom she could speak. Sitting upright in bed and I standing closely beside and somewhat in front of her, she did not recognize my presence; but after being introduced, she chatted with me quite freely and accurately described me as a man with a bald head and a long light beard and when I asked her how she knew, she reached out her hand and took hold of my beard and said: "I can see it and feel it too." I was very much interested in her, for she was quite vivacious and gesticulated considerably with her arms in giving expression to her words. Mr. Sargent had said to me that he could not identify her with any part of the life of Miss Fancher; but I found no trouble in doing so. I succeeded in ascertaining from her that she remembered of being thrown from the horse on Gates Avenue and injured from the top of her head and she also remembered the incidents in the life of Mollie Fancher, from Miss Fancher's earliest recollection until after her first serious injury. She remembered going to school to Miss Evans; she also remembered Professor West; and also Mr. Taylor, who was her beau, to whom she was engaged to be married, but whom she had ceased to regard with affection. In my brief interview with her I became satisfied that she carries in memory more of the life of Miss Fancher than any of the others excepting Sunbeam, and evidently grasps the same events remembered by

Idol, Pearl, Rosebud and by Sunbeam, until some time after the accident. She left without saying "good-evening," complaining of being tired and seemed to drop out of consciousness. She told me that she knew how to crochet and that she could learn to do the fine work by Sunbeam, had she material at hand and an opportunity to practice. She appeared quite interested as to what I was going to write about her. She calls herself Ruby, as distinguished from Mollie. She told us that during Mr. Sargent's absence Mollie had fallen out of bed again, but as the nurse had said nothing about it, Mr. Sargent did not deem it prudent to speak of it. The fall had probably occurred during the consciousness of Ruby. She complained that she had received a shock from the fall. It is a common thing for those in attendance to fall asleep and while these changes are going on in the condition of Miss Fancher, she is convulsively or spasmodically thrown or moved around the bed and it is not strange that at times she should fall from it to the floor.

It must be remembered that neither of these characters have any recollection of what transpired during those nine years spoken of; nor of the acquaintances made during that time. The usual order of their coming is as follows:

First that of Sunbeam, who is the Miss Fancher usually mentioned and is conscious generally the whole day. Next is Idol, next is Rosebud, next is Pearl and last comes Ruby. There is a very marked difference in Miss Fancher's actions, which distinguishes the appearances of each of these characters.

It will be noted that they do not put in an orderly appearance, by either commencing with Ruby and going backwards to Rosebud or vice versa.

I am informed that sometimes their stay is exceedingly short and in fact that they do not fully awake to consciousness so as to be able to communicate except by signs with those present. A code of signals has been agreed upon and learned, so that by the pressure of the hand or a movement of the fingers, or by some similar signs, those present may know who it is that is conscious or coming into consciousness. Miss Fancher must suffer severely while these changes are taking place, for her efforts to beat her breast and head and tear her hair, are very alarming and would terrorize a stranger, as would also the fearful spasms which she endures night after night and has endured all these years.

Following the disappearance of Ruby, Sunbeam, or the Miss Fancher I have usually seen, came back to consciousness complaining of being tired and was suffering severely with pains and said that she dreaded the long night before her. She seemed surprised when told that all of the other Mollies had been there, and that I had conversed with them. They had come much earlier than usual, which was likely caused by the shock of the fall spoken of by Ruby but of which Sunbeam appeared to have no consciousness, and Mr. Sargent did not inform her then of what Ruby had said regarding it.

Comparatively few persons are aware of these changes in Miss Fancher's condition or state, of which I have been describing. I shall subsequently join hereto statements of others who have witnessed these changes, but who not being aware of the importance of studying them minutely and of questioning the characters as they separately appear, are unable to give as much information as I have gathered to present to you.

Many persons who are familiar with what is known as spirit control, believe that these characters are separate spirits and in some way so mixed with the personality of Miss Fancher as to present the appearance of being only conscious of the events in certain portions of Miss Fancher's life. They may be correct in their surmises, but I do not agree with them in their conclusions. I have been for many years a pretty careful student and observer of what is known as the phenomena of spirit control and I have never yet witnessed anything that I regard as spirit control, which was wholly and solely identified with the events in the life of the medium, which is the case,

in so far as I have been able to observe with each of these characters.

Leaving these remarkable phases of Miss Fancher's case for your consideration, I must hurriedly pass to the more complete statements of her remarkable powers and sight and consciousness of events transpiring outside of her room and in distant places. It is probably a fact, that every day or night for the past twenty-six or seven years, Miss Fancher in her trance condition, has, by some strange power possessed by her, been wandering, so to speak, around her house, through the streets of the cities of Brooklyn and New York, into the houses and homes of various persons and noting what has been taking place. She informs me that it is not once in fifty times that she makes known to others where she has been or what she has seen. I do not believe that she is ever mistaken in those matters, which is saying I admit a very great deal. Her power of detecting the different shades of color is most remarkable; none but the most practiced eye can equal her power in that respect. What she has seen around her of a spiritual nature she usually refrains from stating. She is a member of an orthodox church and her friends have been largely those connected with the orthodox churches, who have been predisposed to frown upon and condemn anything which might possibly make for the truth of the alleged phenomena claimed by Spiritualists. Miss Fancher does not wish to be in any way identified with Spiritualists. She might not wish to admit it, but I am satisfied, nevertheless, that it is the fact that she has withheld a vast amount of very useful information which has come to her through her own experiences, for fear that she would be regarded as a Spiritualist or as giving aid and comfort to the spiritualistic movement. I have noticed the same feeling among her friends with whom I have conversed, who possess a great deal of valuable information concerning her, who refuse to admit what they have admitted to me they know concerning her, which is of great importance and interest to those interested in those subjects. The moral cowardice of a great majority of people concerning those matters is most deplorable.

More than twenty years ago the newspapers commenced writing up her case. Reporters gleaned all that was possible concerning her and her powers and made publications of it. I have had placed in my possession some of the principal publications concerning her, commencing back in the 60's and coming down to the present time. Quite a number of these publications are reliable and contain a great deal of interesting information concerning her which was given to the papers for publication by her physicians and by her professor, Charles E. West, the principal of Brooklyn Heights Seminary, with whom she studied so many years. This gentleman is still alive and well and hearty, although upwards of eighty years of age. He carefully preserved in a scrap book entitled "The Mollie Fancher Scrap Book," publications concerning her covering upwards of one hundred pages. He has referred me to these publications and furnished me with this scrap book, informing me that these publications contain his principal observations and public statements regarding her. Many of them are quotations from his own utterances and those of her physician published at the dates given. A few of them will be attached to this report and they may be properly regarded as matters of history, amply authenticated by the person mentioned in the articles.

It would be of interest to this Congress for me to read one or two of those articles in connection with this report, as well as the comments made upon her case by clergymen in the city of Brooklyn.

The articles relating to her case by Prof. Charles E. West are furnished me by that gentleman as being substantially correct and hence they are entitled to the same credit as if written by him for this occasion; and his letter published November 10, 1878, and written October 8th of that year should be here read as it is a part of the history of her case and was written by a conscientious and careful observer

fifteen years ago and describes her condition at that time:

[Buffalo Courier, Sunday morning, Nov. 10, 1878.]

MOLLIE FANCHER.

DR. WEST'S ACCOUNT OF A MOST REMARKABLE CASE—TWELVE YEARS WITHOUT FOOD—EXTRAORDINARY PHYSICAL AND MENTAL CONDITIONS—CLAIRVOYANCE AND OTHER PRETERNATURAL FACULTIES—"NOTHING TO DIE."

The interest that has been aroused recently in this city in the remarkable case of Miss Mollie Fancher, will insure an eager perusal for the following letter from Dr. West, Principal of Brooklyn Heights Seminary, which we are kindly permitted to publish. It was written to a lady of this city in answer to inquiries as to the facts of Miss Fancher's condition:

THE LETTER.

BROOKLYN, October 8, 1878.

DEAR MADAME: You request me to write a brief sketch of Miss Mollie Fancher in answer to the many questions which have doubtless been made by those who have examined the beautiful specimens of her needlework which have been sent to your Loan Exhibition which were wrought during a most extraordinary illness of more than twelve years' duration. To give anything like an adequate account of this remarkable girl would require a treatise. This I cannot attempt.

Miss Mary J. Fancher was born in Attleborough, Mass., August 16, 1848, and was educated at the Brooklyn Heights Seminary under my care. She was a sweet girl of delicate organization and nervous temperament and was highly esteemed for her pleasing manners and gentle disposition. She was an excellent scholar, excelling in belles lettres studies; but her delicate health led to her removal from school a short time before the graduation of her class in 1864. For three years I lost sight of her, till I learned from a Brooklyn paper of her singular condition which resulted from a remarkable accident.

Her aunt soon after called and invited me to visit "Mollie," as she is familiarly called. I did so March 4, 1867, and from that time to the present, I have been an intimate visitor of the family. I have kept a journal of my visits and noted all that was important which came under my observation. I have used all the sagacity I possess to detect any fraud or collusion; but I have never seen anything to excite my suspicion or mar my confidence in her integrity. She is a lovely Christian girl and shrinks from any public exhibition of herself. Spiritualists and curiosity-seekers have sought access to her, but have failed. The power of discriminating character is so great that she is rarely ever imposed upon. The facts to which attention is called can be fully verified. They are as follows:

May 10, 1864. She was thrown from a horse and severely injured.

June 8, 1865. In attempting to leave a street car her skirt caught and she was dragged for a block over the pavement.

February 2, 1866. She was taken seriously ill. Her nervous system was completely deranged. Her head and feet coming together, she would roll like a hoop. She would also stand on her toes and spin like a top. Several persons were required to prevent her from doing personal injury to herself.

February 8, 1866. She went into a trance and was to all appearance dead.

February 17. She lost her eyesight.

February 18. She lost her speech.

February 19. She lost her hearing.

February 22. She saw, spoke and heard for half an hour and then for a time lost these faculties.

February 23. She lost the sense of sound.

February 24. The fingers closed.

February 25. The jaws locked.

February 26. The legs took a triple twist.

March 7. The spasms were violent.

May 20, 1866. She asked for food, ate a small piece of cracker and took a teaspoonful of punch—it being the first food she had taken in seven weeks and was able to retain on her stomach.

May 27, 1866. She was shocked by thunder and again lost her speech.

May 28, 1866. She went into a rigid trance at half past two o'clock which lasted till 11:30 a. m., the next day. She then passed into a relaxed trance till June 1st.

June 2, 1866. Nourishment was forced by a pump into her stomach which threw her into convulsions. She was unconscious and deadly sick with nausea and suffered intensely till Sunday evening, June 3rd, when her throat closed and she was unable to take any nourishment or utter a sound.

These items are taken from the diary of Mollie's aunt who made a daily record of her condition. I have copied but a few of them to show the beginning of her remarkable illness.

My first visit, as I have said, was March 4, 1867. I found her lying on her right side with her right arm folded under her head. Her fingers were clenched under the palm of her hand, her thumb lying parallel with them. The thumb and fingers of her left hand were in a similar position. The right hand and arm were paralyzed, as was her body generally, excepting her left arm. She was in a trance, sighed and seemed to be in pain. She remained in this trance till the 8th, a shorter time than usual at this period of her illness. Her trances often lasting from ten to twelve days.

I find my letter is growing so large I must condense my journal observations and neglect any chronological order.

I will speak of her

MENTAL AND PHYSICAL CONDITION.

First, her physical. For twelve years or more she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition—the limp instead of the rigid. Her muscles are so relaxed that her limbs can be moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they were open and never closing day nor night. They were sightless. She could swallow, but take no food; even the odor of it was offensive. During this twelve years' illness there have been times when she had not the use of any one of her senses. For many days together she has been to all appearance dead. The slightest pulse could not be detected—there was no evidence of respiration. Her limbs were as cold as ice and had there not been some warmth about her heart she would have been buried. During all these years she has virtually

LIVED WITHOUT FOOD.

Water, the juices of fruits and other liquids have been introduced into her mouth, but scarcely any of them ever make their way to her stomach. So sensitive has this organ become it will not retain anything within it. In the early part of her illness it collapsed, so that by placing the hand in the cavity her spinal column could be felt. There was no room for food. Her throat was rigid as a stick. Swallowing was out of the question. Her heart was greatly enlarged, severe pains passed from it through her left side and shoulder. With slight exceptions she has been blind. When I first saw her she had but one sense of touch. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, etc. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. She performs none of the ordinary functions of life, except that of breathing. The circulation is sluggish and as a consequence there is very little animal heat. She longs to die,

but says she cannot, as there is nothing to die. Such is a brief statement of her bodily condition.

Second—To me

HER MENTAL STATE

is more extraordinary. Her power of clairvoyance, or second sight, is marvelously developed. All places in which she takes any interest are open to her mental vision. Distance interposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters which have never been in her hands without the slightest error. She visits the family circles of her relations and acquaintances in remote places and describes their attire and their occupations. She points out any disorder of dress, however slight, as the bast- ing thread in the sleeve of a sack which to ordinary sight was concealed by the arm. Any article which has been mislaid she sees and tells where it may be found. She discriminates in darkness the most delicate shades of color with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in wax work and yet she

NEVER MISTAKES

the forms of leaf or flower. Leaves with their ribs or veins, their phylotaxis; flowers, with calyx, corolla, stamens with their anthers are given with a most truthful regard to nature. Holding pen or pencil in her left hand, she writes with extraordinary rapidity. Her penmanship is handsome and legible. She once wrote a poem of ten verses in as many minutes—her thoughts flowing with the rapidity of lightning. In cutting velvet leaves for pin cushions, like the sample sent you, she held the scissors by the knuckles of thumb and forefinger of the left hand, and bringing the velvet with thumb and finger of her right hand, she cut the leaves as sharply and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness, she cut more than two thousand such leaves. In April, 1875, she worked up twenty-five hundred ounces of worsted; to December, 1875, she had written six thousand five hundred notes and letters. She has kept an account of all the expenses of the family during her sickness. She keeps a daily journal, except when in trances of longer duration than twenty-four hours. In passing into the new condition, three years ago, of which I have spoken, she forgot everything that had occurred in the previous nine years. When she was able to speak she inquired about matters that occurred at the beginning of her illness—the nine intervening years were a perfect blank to her.

STUDY FOR THE PSYCHOLOGIST.

But I must take leave of this subject. The incredulous will not accept it—and it is not surprising. Miss Fancher is not to be judged by ordinary laws. Her state is abnormal—a species of modified catalepsy, which has deranged the ordinary action of mind and body. It is a rich mine for investigation to the physiologist and the psychologist; and with them I leave the case.

Very respectfully,

CHARLES E. WEST.

Prof. Henry M. Parkhurst, an astronomer of some note, and a thorough scientist who resided and still resides nearly opposite the residence of Miss Fancher on Gates avenues, Brooklyn, and whose family was on intimate terms with the family of Miss Fancher, made a careful investigation of her case which as will be seen caused public comment and the following publication resulted. Prof. Parkhurst has at my request reaffirmed in writing his conclusions made in 1869.

[Editorial, from the New York Herald of Nov. 30, 1878.]

EXPERIMENTS IN CLAIRVOYANCE.

Professor Parkhurst's interesting letter detailing an attempt to test the clairvoyant powers of Miss Fancher, the Brooklyn lady whose strange case has aroused a form of curiosity which seems latent in every man and woman, is the most important paper

yet called forth by the discussion of this case. It seems hardly probable that a man of scientific bent and methodical business habits, as the writer of the letter is known to be, could have been deceived at any stage of the experiment, the details of which he gives so minutely to the public, and it is equally improbable that any of his assistants could have been familiars of the lady and thus unconsciously assisted her to that second sight which, under certain conditions, seems possible through the eyes of another. The supposed clairvoyant reading of Miss Fancher was imperfect, which is a peculiarity of all attempts at second sight; but this fact is rather of the nature of proof than disproof, if there is any real connection between exhausted physical force and unusual mental vision, as has sometimes been argued by materialists, who deny that there is anything more in clairvoyance than is explicable upon physical grounds. While the intelligent public will wish the lady good riddance of the swarms of inquirers who beset her without respect for her feeble health, it will also hope that some competent person or persons may be allowed opportunity for investigating a case which, if all that it is said to be, is of exceptional importance in its relations to physical and mental science.

[From the New York Herald of Nov. 30, 1878.]

IS IT MIND READING?

MISS MOLLIE FANCHER'S TALENT—HOW SHE TOLD THE CONTENTS OF PAPERS IN SEALED ENVELOPES—PROFESSOR HENRY M. PARKHURST'S STATEMENTS.

To the Editor of the Herald:

In view of the recent publications with regard to the remarkable case of Miss Mollie Fancher I think it is time for me to make a statement in detail of the test of clairvoyance which I made by means of a sealed envelope in June, 1867. These publications have been thus far made without her consent and against the wishes of Miss Fancher and her friends; and as one of her friends I shall continue to keep silence with reference to the physical aspects of the case. But I have obtained from her, permission to lay before your readers an exact statement of this one experiment, because it demonstrates, as it seems to me, so far as it is possible for a single experiment to demonstrate a general principle, that there may be a clairvoyance independent of mind reading. I have before me the contents of the original envelope and two statements, one of which was written at the time, and the other, containing more detail, prepared two years later at the request of her physicians. These have been returned to me for this purpose by Miss Fancher, who has had possession of them; and, as they will be much better evidence than my present recollection, I will give the two statements in full. They are as follows:

TEST OF MIND READING.

The accompanying envelope and its contents were prepared to test the mode in which Miss Fancher reads unopened letters or sees, to learn whether it is through the mind of some other person or direct vision. The smaller envelope was first prepared, but not being entirely satisfactory was not inserted as a test. The printed slip was so selected that no living person could by any possibility have any conception of its contents. It is probable that no human being had ever read a word of it. I knew that it was taken from the bills of the Maryland Constitutional Convention, and knew what subjects were treated of in that constitution. I have since ascertained that it was cut from the original Judiciary bill, being now section 7 of article 4.

After making several statements with regard to the contents, of facts known to me, she stated that the printed slip was about "court" and "jurisdiction" (the words being there) and contained the figures, "6, 2, 3, 4." Subsequently she was reported to me to have said that it contained the words, "No judges can see it." The letter was returned to me with the seal intact and was opened in my presence.

I regard the proof as complete that she read the printed slip so far as stated above, absolutely independent of all human knowledge of its contents.

HENRY M. PARKHURST.

New York, June 3, 1867.

P. S.—The words, "No judge shall sit," passed through two messengers before reaching me, and were changed on the way. I have good reason to believe they were accurately read at first.

INDEPENDENT CLAIRVOYANCE.

In order to test the mode by which Miss Mollie Fancher could read unopened letters, or see, whether through the mind of some other person or by direct vision, I enclosed in an envelope a printed slip, so selected that no living person could by any possibility have any conception of its contents. It is probable that no human being had ever read a word of it. She first stated correctly several facts concerning writing within the envelope and known to me, the writing being too small to be easily read without a glass, while she seemed reluctant to read the large print which was not known to me. I do not know how she read this writing excepting that it must have been either directly or from my mind. She then stated that the printed slip was about "Court." I was not satisfied; for although I did not know it was there I might have guessed it, and by a not very remarkable coincidence the word might have been there. She next read the word "jurisdiction," stating positively that the word was there. I was still not completely satisfied, for the same reason as before. She then stated that the slip contained the figures "6, 2, 3, 4." This I regarded as decisive, for I had no idea that there were any figures upon the slip, and should have guessed that there were not. The letter was returned to me with the seal intact, and was opened in my presence. The word "court" occurs four times, "jurisdiction" once, and the figures "6, 2, 3, 4, 5," and no other figures. I regard the proof as complete that she read the printed slip, so far as stated above, absolutely independent of all human knowledge of its contents. Two points, perhaps, deserve further explanation:

First—The selection of the printed slip. As an official reporter of the Maryland Constitutional Convention in 1864 I received several copies of every bill, portions of which I had cut out and used. I took a pile of these bills and cut through so as to form a large number of slips of envelope size, of which I saw only that on the top. The outside portion was destroyed. A friend in my presence placed the package behind his back, selected one from the interior and placed it in the envelope and destroyed the remaining slips. We then sealed the envelope, other papers having been placed in it so that no sunlight could penetrate it.

Second—The envelope was first sealed as usual, with mucilage and then with sealing wax. The seal was intentionally done with some roughness, so as to leave an irregular edge. In order that myself and friends might know that the seal had not been tampered with we each carefully scrutinized the accidental configuration of the edge of the sealing wax, and selected certain minute peculiarities as the test. Those peculiarities would have been destroyed by the opening of the seal. We were all satisfied each by his own selected tests, that the seal was precisely as we left it, entirely irrespective of any opinions we might have as to the moral probability of any deception. While, therefore, I am rather strengthened in the belief that that clairvoyance which derives its knowledge from other minds is most common and most easy, I know beyond the possibility of doubt that independent clairvoyance is also possible. Nearly two years have elapsed since the experiment, and no one has suggested any point in which it falls to be an experimentum crucis.

HENRY M. PARKHURST.

No. 172 Gates avenue, Brooklyn, April 24, 1869.

IS IT MIND READING.

Nearly ten years have elapsed since this second statement was written and I have not yet been able to conceive any respect in which any test could have

been made more satisfactory. My former statements are so definite that I need add but little. At that time she could not speak, so that all that was expected or desired from her was so much of an indication of the contents of the printed slip as should be absolutely beyond guessing or chance. It was for this reason that she gave me the numbers in preference to words, because they could be easily indicated by raps. When she first stated to me that the paper contained those figures in that order, and I am not sure that she was not interrupted and thus prevented from adding the number 5, I could not understand how the figures could be there at all. Then it occurred to me that probably they were some small figures put by the printer at the bottom of the bill. It was not until the envelope was opened and found to contain section 6, with the lines numbered 2, 3, 4, 5, that the idea occurred to me that the line numbers could possibly have been upon the slip.

The only other point that seems to have been omitted in my former statements is that I entered at the time upon my pocket memorandum book at her house the contents of the envelope as she stated them to me. Then I took the envelope unopened to my office in New York, which the "friend" mentioned in the second statement occupied with me, and the envelope was carefully scrutinized by each of us and by another gentleman whom we invited to be present. I then communicated to them the contents as stated to me, and immediately afterward opened the envelope in their presence with the result already given. This, therefore, was as much an independent test to my friend as to me, for he knew it was impossible that there could have been any collusion on my part. This friend was Dr. Edwin Leigh, well known to educators as the inventor of pronouncing orthography, which is now used in teaching children to read in all the public schools in St. Louis, Boston, Washington and other cities.

DR. LEIGH'S STATEMENT.

From Dr. Leigh I have obtained the following:

I have read the above statements and they exactly accord with my recollection. I think William Henry Burr, now of Washington city—possibly it was William Blair Lord—was present at the time of the sealing up of the envelope, but was out of the city at the time we opened it. John H. Bazin, then the printer of the Christian Leader, and one of his compositors were present at the time the envelope was opened. We were all satisfied that it could not have been tampered with. I may add that from the manner in which the paper was selected and inserted in the envelope I think it was absolutely impossible for any one to know or to find out by the ordinary use of his senses what paper was in the envelope without opening it. The opaque papers placed on each side of the contents were such as to render it impossible to read them by transmitted light. It seemed to me conclusive proof that if there be such a thing as mind reading this could not be a case of it.

EDWIN LEIGH.

No. 1,035 Fulton avenue, Brooklyn.

For myself, with my other knowledge of the case, I should not have regarded the sealing of the envelope important; but I wished the test to be such as not to involve the possibility of deception, and to be so corroborated by independent observers that in the mouth of two or three witnessed every word might be established. I still believe that in this I was successful. I may add that one reason why Miss Fancher and her friends have objected to the publication of any of the facts of her case is that the result has always been that she has been immediately beset by that class of persons who are so wanting in delicacy and common sense that, although strangers, they will intrude upon the home of a sick woman to gratify their own selfish ends. It is true that many of them profess to believe that they can do her good; but if they were honest in that they would go to her friends or her physicians and not make that profession the excuse for annoying her. Even her circle of friends has now become so great that unless they exercise much consideration, she will have no time for rest.

HENRY M. PARKHURST.

New York, November 26, 1878.

I have carefully reviewed the above publication of my correspondence in relation to Miss Mollie Fancher and may add that I have never had occasion to change my views as therein expressed.

HENRY M. PARKHURST.

Brooklyn, July 20, 1893.

The following published in the New York Herald of October 20, 1878, contains so truthful a statement of Miss Fancher's case at that time, which is corroborated by numerous contemporaneous publications, and by other evidence which is herewith submitted, obtained by me, that it should here be read and considered.

[New York Herald]

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT.

NEW YORK, SUNDAY, OCTOBER 20, 1878.

LIFE WITHOUT FOOD.

AN INVALID LADY WHO FOR FOURTEEN YEARS HAS LIVED WITHOUT NOURISHMENT.

THE LAWS OF LIFE DEFIED.

WHAT THE PHYSICIANS SAY OF THE REMARKABLE CASE.

A SAD AND ROMANTIC HISTORY.

In a modest, secluded house at the corner of Myrtle avenue and Downing street, Brooklyn, lives an invalid lady afflicted with paralysis, with a history so remarkable and extraordinary that, notwithstanding it is vouched for by physicians of standing, it is almost incredible. It is claimed that for a period of nearly fourteen years she has lived absolutely without food or nourishment of any kind. The case has been kept by the family of the patient a well guarded secret, it having led them to a strict seclusion as the only means of protection against the visits of the curious and incredulous.

The name of the remarkable person is Miss Mollie Fancher. To the half dozen medical gentlemen who have seen and attended her case is explicable. To learn the history of the strange case a Herald reporter yesterday called on several persons familiar with the facts. The first person seen was Dr. Ormiston, of No. 74 Hanson place, Brooklyn, who attended her. He said: "It seems incredible, but from everything I can learn Mollie Fancher never eats. The elder Miss Fancher, her aunt, who takes care of her, is a lady of the highest intelligence. She was at one time quite wealthy, and she has at present a comfortable income. I have every reason to believe that her statements are in every detail reliable. During a dozen visits to the sick chamber I have never detected evidence of the patient having eaten a morsel." A visit to the house of the patient by the reporter was unsuccessful, the occupants stating that it was the physicians' direction to admit no one. He found, however, a lady intimate with the family, who thus described Mollie Fancher: "I shall never forget my impressions of the poor girl when I first saw her. Her room was then and is now kept dark, but one's eyes quickly becomes accustomed to the gloom. Flowers, birds and books brighten up the invalid's chamber, though little good it does to her sightless eyes.

HOW SHE LOOKS.

"Mollie, I can safely say, is one of the most beautiful women I ever saw. Even now, in spite of her long years of pain, her face is striking. It is what artists term spirituelle, with light curly hair, clear complexion, dark (though sightless) eyes and thoughtful intelligent features. Her blonde, curly hair—how can I describe it? It cannot be more than four inches in length, yet it curls close to her head, is parted slightly on the side and is combed back from her face in the most charming and jaunty manner possible. She is a woman who, under ordinary circumstance, would weigh about one hundred and thirty pounds. Her cheeks are full, her mouth and nose delicately moulded and her teeth white, small

and even. She has lain to my knowledge for fourteen years in the same room and in very nearly the same position, and has not eaten any nutritious food since 1866. Doctors have tried to force down a little wine or milk occasionally, but the patient has to be held firmly during the operation. This will happen at long intervals, but it is her doctor's opinion that she is better without the dribbles of food (or rather drink) thus forcibly taken."

CAUSED BY A FALL.

"But my poor friend," continued the lady, "was not always in this condition. When seventeen years of age she was a bright, lively creature, as her conversation shows; but she received a terrible fall in the year 1864, which was followed by a paralytic stroke, supposed to have been occasioned by it. For nine weeks from that time the girl never moved or spoke. She was quite cold and appeared to be dead, but, as there came no change, they decided not to bury her. Her body, from the waist downward, became gradually shrivelled and contorted, owing probably to the spinal affliction bringing on spasms. But I am not able to give a medical opinion on the strange case. You had better go and see Dr. Speir, of No. 162 Montague street. He is her regular attendant."

PHYSICIAN'S BAFFLED.

Dr. Speir was found in his comfortable little office and the errand of the writer made known:

"Is it true, Doctor, that a patient of yours has lived for fourteen years without taking food?"

"If you refer to Miss Fancher, yes. She became my patient in 1864. Her case is a most remarkable one."

"But has she eaten nothing during all these years?"

"I can safely say she has not."

"Are the family also willing to vouch for the truth of this extraordinary statement?"

"You will find them very reticent to newspaper men and to strangers generally. I do not believe any food—that is, solids—ever passed the woman's lips since her attack of paralysis consequent upon her mishap. As for an occasional teaspoonful of water or milk I sometimes force her to take it by using an instrument to pry open her mouth, but that is painful to her. As early as 1865 I endeavored to sustain life in this way, for I feared that, in obedience to the universal law of nature she would die of gradual inanition or exhaustion which I thought would sooner or later ensue; but I was mistaken. The case knocks the bottom out of all existing theses, and is, in a word, miraculous."

POSITIVELY NO DECEPTION.

"Did you ever," asked the reporter, "make an experiment to satisfy your professional accuracy in regard to her abstinence?"

"Several times I have given her emetics on purpose to discover the truth; but the result always confirmed the statement that she had taken no food. It sounds strangely, but it is so. I have taken every precaution against deception, sometimes going into the house at eleven or twelve o'clock at night without being announced, but have always found her the same and lying in the same position occupied by her for the entire period of her invalidity. The springs of her bedstead are actually worn out with the constant pressure. My brethren in the medical profession at first were inclined to laugh at me and call me a fool and a Spiritualist when I told them of the long abstinence and keen mental powers of my interesting patient. But such as have been admitted to see her are convinced. These are Dr. Ormiston, Dr. Elliott and Dr. Hutchison, some of the best talent in the city, who have seen and believed."

A THREAD OF ROMANCE.

The story of Miss Fancher's accident and its melancholy consequences is quite affecting. It is collected from the various statements given by half a dozen friends of the family to the Herald reporter. Interwoven with it is a thread of romance, a tale of early love and courtship, of a life embittered by a cruel accident, of pa-

tient waiting and a final release of the suitor from his engagement to marry another.

Mary's parents lived in a sumptuous dwelling on Washington avenue, Brooklyn, and were reported to be wealthy. Their favorite daughter, Mollie, as she was called, was sent to Professor West's High School in Brooklyn at an early age, and here developed many brilliant qualities of mind and heart which augured well for her future. At seventeen she was pretty, petite and well cultivated. As a member of the Washington Avenue Baptist Sunday School she met and learned to love a classmate named John Taylor. An engagement followed the intimacy of the Sunday school class and the young people looked forward with buoyant spirits to the bright life so soon to dawn upon them.

THE ACCIDENT.

But fate decreed differently. While getting off a Fulton street car one day in 1864 on her return from school, the young lady slipped and fell backward. Her skirt caught on the step unseen by the conductor, who started the car on its way again. The poor girl was dragged some ten or fifteen yards before her cries were heard and the brake applied. When picked up she was insensible and was carried, suffering intense agony from an injured spine, to her home near by. Forty-eight hours afterward she was seized with a violent spasm which lasted for over two days. Then came a trance, when the sufferer grew cold and rigid, with no evidence of life beyond a warm spot under the left breast, where feeble pulsations of her heart were detected by Dr. Speir. Only this gentleman believed she was alive and it was due to his constant assertion of the girl's ultimate recovery that Miss Fancher was not buried. Despite the best medical help and the application of restoratives no change was brought about in the patient's condition until the tenth week, when the strange suspension of life ceased and breath was once more inhaled and breathed forth from her lungs.

PARALYZED AND BLIND.

To their dismay the doctors then found that Mollie had lost her sight and the power of deglutition, the latter affliction rendering it impossible for her to swallow food or even articulate by the use of tongue or lip. Previous to her trance a moderate quantity of food had been given her each day, but since then she has not taken a mouthful of life-sustaining food. Spasms and trances alternated with alarming frequency since Miss Fancher was first attacked. First her limbs only became rigid and disturbed at the caprice of her strange malady, but as time passed her whole frame would writhe as if in great pain, requiring to be held by main force in order to remain in the bed. She could swallow nothing and lay utterly helpless until moved.

POSSESSED OF "SECOND SIGHT."

Although one of the most important of the senses, that of seeing, was thus cut off it was soon discovered that by some phenomenal means Miss Fancher made up the deficiency by what may be called "second sight." Though unable to see, yet she can work, night as well as day, upon her wax flowers and embroidery, requiring great nicety and taste in the selection of colors. When questioned in regard to the matter she will say, in writing, "I can see, but not with my poor old eyes." Sometimes, indeed, her mouth will lose its rigidity and she will mumble out some half forgotten sentence; but even on these occasions she will not taste of food, so accustomed is she to do without it.

FURTHER CORROBORATION.

Anxiety to learn more of Dr. Ormiston's views on this phenomenal subject led the reporter to renew his visit and put the question, "What is the disease as diagnosed?"

"I can't tell you definitely. It is not to be classified among ordinary complaints found in the course of medical practice. Undoubtedly, the spinal trouble is the seat of all the physical infirmity; but why the nervous system should be so abnormally developed, some of it dead, and other senses so keen and

intuitive, puzzles me. Her shrivelled extremities might naturally be traced to paralysis consequent upon a broken or injured spine; but her tenacity of life for fourteen years, utterly without sustenance enough to feed a baby for a week, appeals strongly to my unwilling belief in supernatural visitations."

MARVELOUS INTUITION.

"You speak of her intuition," said the reporter, "how is it manifested?"

"Hav'nt you heard? Why it's the most wonderful part of the story. Dr. Speir received a note from her (through her aunt) some years since informing him that she (Miss Fancher) had a presentiment of a robbery which would happen to the doctor. Sure enough, Dr. Speir lost a case of instruments the next day; they were stolen out of his house. When she revives from a state of trance she can tell the time of day without looking at a timepiece or by simply moving her finger tip across the crystal of a watch. She has told me lots of things about myself that I supposed no one knew. This might be from inference or analogy, but I rather think that her faculties have become so sharp and keen from suffering that 'mind reading,' if there be such thing, is familiar to her."

The Herald representative, in company with others, learned from conversations with friends of the afflicted and those whose testimony is above reproach that the following extraordinary feats are accomplished by Miss Fancher as matters of every-day occurrence. Describing persons at the door before entering the house; telling five minutes beforehand, when the alarm bell or clock of the City Hall is to strike (occasional errors, however); working embroidery and wax flowers of real artistic merit; asking for a preparation of the room to receive ladies whom she "feels" are going to visit her; telling the color of articles held behind her head after being allowed to touch them, and other equally wonderful perceptions.

No amount of medical treatment, it is feared, will have any effect upon the patient. Her nerves are thoroughly paralyzed and no sensation can be communicated through them. The prospect of death, usually so terrifying to nerve-stricken invalids, is consoling to this unfortunate but cheerful person.

The writer has the cards of three gentlemen of prominence in Brooklyn who will vouch for the accuracy of the story detailed above.

(New York Daily Tribune.)

FOUNDED BY HORACE GREELEY.

MONDAY, NOVEMBER 25, 1878.

AN UNCONSCIOUS SPIRIT.

THE STRANGE LIFE OF MISS FANCHER.

A GIRL'S TERRIBLE ACCIDENT THIRTEEN YEARS OLD—
HER PARTIAL PARALYSIS AND BLINDNESS, AND
MARVELOUS CLAIRVOYANT FACULTY.

From time to time during the past ten years newspaper accounts have appeared of Miss Mary J. Fancher, who has lived in her aunt's residence at Gates avenue and Downing street, Brooklyn, almost without food since 1865, and for a considerable part of the time in a trance-like condition. Miss Fancher herself and her relatives, however, have never been willing until recently that anything should be published in regard to the case and consequently none of the stories that have been published can be regarded as altogether accurate. An effort was made a few years ago to have a commission of physicians and scientific men appointed to investigate the case, which is regarded as an extraordinary one, but either on account of the opposition of Miss Fancher or her friends the plan was abandoned. Miss Fancher, however, has kept a diary of the event and experiences of each day of her prolonged sickness and her physicians and others have made extensive notes upon the case, but these will probably not be given to the public until after her death.

Miss Fancher is now thirty-one years of age. When eighteen, soon after leaving the Brooklyn Heights Seminary on account of her health, she was

thrown while riding on horseback and broke several of her ribs. Soon after recovering from this injury she met with a serious accident. While alighting from a street car her dress caught on the step and she was thrown down and dragged a long distance. She was badly bruised and her spine was seriously injured. She was carried to the residence of her aunt, Mrs. Crosby, at Downing street and Gates avenue, where she has since lain in bed in one position. She has been visited by many physicians, clergymen and scientific men who have become interested in the case.

No one has taken a deeper interest in the matter than Professor Charles E. West, of the Brooklyn Heights Seminary. He said last night that many of the apparently incredible statements in reference to Miss Fancher were true. He had watched her closely to see whether he could detect any fraud or collusion, but he had not been able to discover any. He had visited her every week for eleven years and had made notes of her condition. He did not believe that she had taken as much food in that time as a person would eat at an ordinary meal. She had been partially paralyzed and totally blind during much of that time and yet she had done the most delicate work in wax flowers, embroidery, etc. For nine years she lay in a paralyzed condition, her muscles only relaxing when under the influence of chloroform. Her right arm was thrown up behind her head and she was compelled to lie continually on her left side. During all this time she would frequently go into trances and sometimes remained in them ten, twelve, or fourteen days. Three years ago she came out of this rigid condition and her muscles became flexible.

"For days," Professor West continued, "she has been apparently dead. During all these years she has virtually lived without food. She has not been able to partake of anything solid, but she has swallowed some fruits, juices and water. Her mind is most remarkable. She undoubtedly has the power of second sight and can see as well what is going on a mile away as what takes place in her room. She never makes a mistake. Night and day are alike to her; indeed, she appears to prefer the night for work. She never sleeps and only rests in her trances. When she came out of the rigid condition, which lasted nine years, she had forgotten all that had happened during the interval and began to talk about events that occurred before her sickness began. Her work in wax flowers is very beautiful and yet she had never done anything of that kind before her sickness. She rarely works from models, but makes her own designs. The shape of any flower or leaf that she wishes to see she calls before her mind."

Dr. S. Fleet Speir, Miss Fancher's physician, said that he did not feel at liberty to make any statement in regard to the case, although he had been familiar with it from the first. He could not state positively that Miss Fancher had lived without food for thirteen years, because he had not been with her all the time, but he knew that she had eaten very little. Once he made an experiment by giving her an emetic and it showed that there was no food in the stomach. He had also pumped food into the stomach, but it was rejected. Dr. Speir added that he never believed that Miss Fancher attempted any deception, nor had he suspected that she practiced deception. Dr. Robert Ormiston, of No. 74 Hanson-place, said that he had seen Miss Fancher many times, but he had never detected any deception on her part. He was not a believer in the supernatural, yet he had seen her write upon a slate the contents of a letter received by a member of the family from Buffalo, which had apparently never been opened.

The Rev. Dr. Joseph T. Duryea was found last night in the Classon Avenue Presbyterian Church, of which he is the pastor. He said that there was no question in regard to the facts in the case of Miss Fancher. He had been familiar with the case for eleven years and the facts were as well ascertained and as trustworthy as any of those upon which Tyndall and Huxley based their theories. He had alluded to the case once in a lecture which he delivered on a partially scientific subject, but he was afraid to de-

scribe it fully for fear his hearers would think that he was romancing. An instance had occurred in his own experience with Miss Fancher which convinced him of her powers of second sight. The first time he ever met her he came into her room when it was so dark that he could not see her. She said that he was Dr. Duryea. When asked how she knew, she replied that she had seen him before at the gate talking with her aunt and described some marked peculiarities in his dress. He had talked with Mrs. Crosby about three weeks before and Miss Fancher's description was perfectly correct. Dr. Duryea said that he had studied the case and was convinced that there was no deception.

John D. Townsend is one of Miss Fancher's friends in this city. He was visited at his home in West Thirty-fourth street, last night, and was asked if the accounts made public of Miss Fancher's life were correct. He replied: "Yes, they are all true and not one-quarter of the marvelous stories that might be told of that woman have been related. I have known her for several years, although I have not seen her for nine or ten months past, owing to business. Do you see that marble lyre there on the mantel piece covered with white wax flowers and leaves? She fashioned those flowers and leaves without any assistance and arranged them tastefully on the lyre as you see. She also makes shawls and other things from worsted, telling the color of the yarn by touching pieces of it to her lips. I remember once having a portrait in an overcoat pocket when I called to see her. She told me of its existence in my pocket and faithfully described the person depicted. She has also foretold my coming to see her when I was on my way from New York to Brooklyn." It was learned subsequently, from other friends of the afflicted woman, that the money she obtains from selling wax flowers, worsted work and lace, is her main support. Friends have aided her with money during the past few years somewhat. Said a warm friend of hers last night: "If ever there was a person who deserved a pension, an annuity, or some regular allowance of money, it is that heroic woman." The Rev. Dr. S. Iraenus Prime, who has been quoted as one of the witnesses of Miss Fancher's deeds of late, stated yesterday, that he had not seen her for seven years past and that he did not remember anything about his visit.

In 1869, the Brooklyn Eagle, an influential and widely circulated evening daily journal, published an account of Miss Fancher's case in so far as it had then developed, which I have been unable to obtain a copy for this report. But on October 22, 1873, it published the following which contains the statements of her physicians and other matters which are all true and of importance at this time.

[Brooklyn Daily Eagle Wednesday Evening, October 22, 1873.]

A PHENOMENON.

A GIRL EIGHT YEARS IN BROOKLYN WITHOUT EATING.

STARTLING STORY BY A WELL-KNOWN PHYSICIAN—HOW SHE PASSES THE TIME—WHAT SHE DOES IN A STATE OF CLAIRVOYANCE—DR. S. FLEET SPEIR'S DESCRIPTION OF THE CASE.

Dr. S. Fleet Speir, of this city, who bears the reputation of being not only a skillful physician but a very handsome man, was visited by a Eagle reporter yesterday in reference to a case under his charge which transcends in the marvelous the Davenport Brothers and the Cook Lane ghost. The doctor was found at his residence in Montague street, when the following conversation ensued:

"Dr. Speir, I hear that you have a very remarkable patient under your charge at the corner of Myrtle avenue and Downing street."

"Well, yes."

"I have been sent by the Eagle to find out something about the case."

Dr. Speir, smiling—"Now, haven't you newspaper men got me into sufficient trouble about that case?"

It was published partially in the Eagle ten years ago nearly?"

"Precisely. But ten years is a very long time, and the Eagle would like to know the progress of the case."

"When it was stated in your paper that a young woman was living for years without food, and performing little less than miracles in a physical condition little short of permanent paralysis, my medical brethren all laughed at me, said I was a fool and a Spiritualist and so forth. Now, I don't believe in clairvoyance, I have seen enough of it to know that it is a humbug, but certainly this is a very remarkable case and comes as near to clairvoyance as anything can."

THE YOUNG WOMAN

of whom this was said by Dr. Speir and whose name and residence was carefully concealed by him, is named Mary Fancher and resides at the corner of Myrtle avenue and Downing street. She is now about twenty-five years of age and has been in her present hopeless condition for ten years. As a pupil of Professor West's High School, in Montague street, she was, as a little girl, extremely bright. Her studies were of the first importance to her, and she would often go to school in the morning without her breakfast for fear she would be late. All her friends prophesied a brilliant future for her and her constant, unremitting attention to her school duties was unfortunately encouraged by her near friends, in the hope that she might turn out a prodigy of learning and industry.

IN APPEARANCE

Miss Fancher even now is prepossessing, notwithstanding the years of pain and privation she has passed through.

She is what would be termed spirituelle, with light hair and complexion, a graceful figure, pale countenance, large sparkling eye, with forehead and features indicative of thought rather than execution. Up to the time that her nervous system gave way she was apparently the embodiment of physical health. Gradually, however, her vitality ebbed, until she seemed too frail to carry the assortment of text books with which city pupils load themselves in going to and from school. In this way neglecting her physical wants and allowed by her parents to do so, she continued an assiduous student until about three months since, when she met with an accident. In riding upon a horse which was rather spirited she was thrown to the ground with violence and the shock rendered it necessary that she should undergo

MEDICAL TREATMENT.

After a time she recovered slowly and impelled by a mistaken enthusiasm growing out of the spirit of class emulation, she recommenced her studies, looking more like parchment than flesh and blood. Disaster followed disaster in her case. One day in leaving a Fulton avenue car, her crinoline caught and the weakened young lady was dragged some thirty or forty feet before she could be relieved from her dangerous position. This occurring just at this critical time was most unfortunate and she was almost immediately reduced to her present deplorable condition. She is engaged to be married to a wealthy young man and the ceremony was to be solemnized this fall. This fact, in connection with her gradual decline, had its effect upon her mind, as she felt that she could not conscientiously assume the duties of a wife. A day or two after the second accident, she was

SUDDENLY SEIZED WITH SPASMS,

of which she has daily been a victim to the present time. For the last nine weeks she has alternated from a spasm to a trance and extreme rigidity at the the muscles has succeeded their complete relaxation. At first the spasms were not general, but after a day or two the entire body appeared affected. While in these spasms the contortions of the unhappy patient are very violent; it is at times almost impossible to hold her and each one is succeeded by a trance of about three hours duration. When some half dozen of these attacks had passed off, it was found that

sight, hearing and the powers of deglutition had departed. This latter deprivation, or inability to swallow, was not serious, as it prevented the administering of medicine or food in the ordinary manner. Although the two avenues of sense—seeing and hearing—were cut off, it was discovered that this interesting girl could see and hear as by second sight or clairvoyant appreciation. A dim realization is conveyed along the weakened nerves to the brain, by which the patient is enabled to appreciate the unwearied kindness of attending friends. She does communicate whenever able in a perfectly conscious manner and all the mental operations appear to progress as usual. Occasionally the muscles controlling the throat relax, when for a time she is able to

ARTICULATE INDIFFERENTLY

through her clenched teeth. For the most, she is compelled to communicate by writing, an operation rendered additionally difficult from the fact of the tetanic action of the muscles of the hand, which are closed forcibly and in which a pen can only be held by tying it between the forefinger and the rigid projecting thumb. In this way she writes beautifully and in a letter to her physician, than whom no member of the profession stands higher, she explains in beautiful, regular and correct chirography her exact condition. At one time the right hand was paralyzed and she then wrote with her left. This paralysis appears never to leave the body. It appeared successively in the arms and lower limbs.

THE CLAIRVOYANT CONDITION.

When in the quiet condition of rigidity the patient is in a trance. Her eyes close, the ears are dead to sound, the muscles cease to act, respiration is hardly perceptible and once or twice a state of ecstasy indicative of mental unsteadiness has resulted. These last from two hours to four days each. When in this condition she is powerfully clairvoyant in her faculties. She can tell the time by several watches variously set to deceive her, read unopened letters, decipher the contents of a slate and repeat what "Mrs. Grundy says" by repeating the gossip of the neighborhood. She appears to possess the faculty of second sight to a remarkable degree. In this condition she lays herself out straight, folds her arms and stares at the ceiling with a calm, eternal unwearying look. Thus, in all appearances of death, she remains until she is mysteriously relieved to be plunged into the

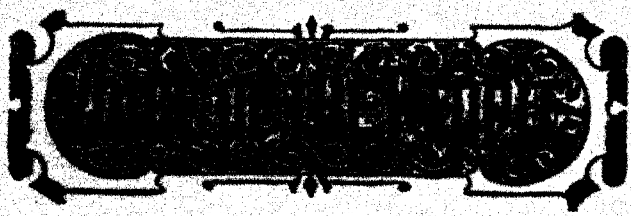
SPASMODIC STATE,

which includes trismus and tetanus as well. The spasms cause paroxysms of the muscles of voluntary motion and produce an incurvation of the spine to a remarkable degree; in one she rolled up like a hoop, her feet and head touching. She then became curved the other way for some hours. In the spasms, as in the trances, the action of the organs is natural and normal while the respiration differs materially. In the latter condition the patient is quiet, motionless and rigid and breathes almost imperceptibly, while in the former she is continually in motion, her contortions absolutely painful to witness and almost entirely beyond control. And yet, amid all this idiosyncratic action her mind is as clear as ever, enabling her to smile at a good joke. Of course the unfortunate has been

TREATED FOR HER MALADY,

without any particular encouragement, however, the treatment is as peculiar as the disease. The practice of medicine in all cases experimental to a degree is entirely so in this case. The flesh of the patient has been perforated with pins, knives were used and the most powerful blisters applied to the cuticle, but without the least visible effect. The nerves were thoroughly paralyzed, no sensation could be communicated through them and the prostrate girl, living in the rigidity of death, remained unconscious of the usually painful operation performed upon her. The strongest mustard plaster will have no more effect upon her skin than would an application of water.

(TO BE CONTINUED.)



THERE IS NO DEATH.

There is no death! the stars go down
To rise upon some other shore,
And bright in heaven's jewelled crown
They shine for evermore.

There is no death! the forest leaves
Convert to life the viewless air:
The rocks disorganize to feed
The hungry moss they bear.

There is no death! the dust we tread
Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

There is no death! the leaves may fall,
The flowers may fade and pass away—
They only wait, through wintry hours,
The warm, sweet breath of May.

There is no death! the choicest gifts
That heaven hath kindly lent to earth
Are ever first to seek again
The country of their birth;

And all things that for growth or joy
Are worthy of our love or care,
Whose loss has left us desolate,
Are safely garnered there.

Though life become a desert waste,
We know its fairest, sweetest flowers,
Transplanted into paradise,
Adorn immortal bowers.

The voice of birdlike melody
That we have missed and mourned so long
Now mingles with the angel choir
In everlasting song.

There is no death! although we grieve
When beautiful, familiar forms
That we have learned to love are torn
From our embracing arms.—

Although with bowed and breaking heart,
With sable garb and silent tread,
We bear their senseless dust to rest,
And say that they are "dead,"—

They are not dead! they have but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay
To put their shining raiment on;
They have not wandered far away,—
They are not "lost," nor "gone."

Though disenthralled and glorified,
They still are here and love us yet:
The dear ones they have left behind
They never can forget.

And sometimes, when our hearts grow faint
Amid temptations fierce and deep,
Or when the wildly raging waves
Of grief or passion sweep,

We feel upon our fevered brow
Their gentle touch, their breath of balm,
Their arms enfold us, and our hearts
Grow comforted and calm.

And ever near us though unseen,
The dear, immortal spirits tread—
For all the boundless universe
Is life:—there are no dead!

—J. L. McCREERY.

SPIRITUALISM AND ITS EVIDENCE.

TO THE EDITOR: All persons who are familiar with the history of the advent and subsequent development of phenomena on which is based the philosophy of Spiritualism, are aware that from its incipency the demand for scientific investigation has been constant and continuous. And also, that the verdict of the first committee that ever attempted a scientific investigation was given to the public at Corinthian Hall in the city of Rochester, after having completed their labors, in which it was affirmed that the raps occurring in the presence of the Fox sisters were not produced by trickery, but were the result of causes to them unknown. They also recognized the presence of an intelligent individuality that claimed to produce them.

That verdict has never been set aside by any competent tribunal, though numberless unavailing efforts have been made in that direction. When scientists recognize that in approaching this question they enter the domain of mind, (which is superior to all the physical sciences combined) the first step toward scientific investigation will have been taken.

The question is, what produces the phe-

nomena? instead of how are they produced? When that is solved the answer will apply to all the phases that have claimed attention from time to time, since the raps were first heard that gave birth to the philosophy of Spiritualism. Therefore, if the rap heard at Hydesville on the 31st of March, 1848, were not produced by any of the persons present at that time, and in as much as they came in response to questions that were asked, the evidence is in support of the theory that they were produced by those claiming to answer. That being the case, the inference is that they were the discoverers of laws and principles by which effects are produced that transcend our knowledge of physical science. Hence it was from them the signals came that first attracted our attention, which were followed by demonstrating to our consciousness that those we called dead still live, and under favorable conditions which we can aid in establishing, can communicate with us; they are the transmitters, mediums are receivers, instruments at this end of the line that are operated upon by transmitters.

How to keep them in the best condition is evidently the first question for us to solve. Bearing this in mind, the province of investigators becomes so clearly outlined, that ordinary minds readily perceive it. Nor need we apply to physicists with the view of learning how to best care for mediums; those whose instruments they are, are better qualified to impart knowledge with which they are familiar, than the scientist who has yet to learn that these truths exist. Personal experience and observation are educators, when the existence of unrecognized facts are repeatedly demonstrated to our senses, that reflective minds find it impossible to ignore, though they may, in some cases, refrain from giving expression to what they are fully persuaded is truth.

It would be interesting to know to which department of material science the investigation of what is termed spiritual phenomena has been assigned; or is each scientist to subject them to conditions recognized by the class to which he belongs, with the understanding that he who first succeeds in extracting mind from matter shall occupy the highest point on the pinnacle of fame from which he may exclaim "Eureka!" to which millions will respond "Amen." But this is not all. This newly discovered property must possess every shade of human intelligence, speak and write in different languages and tongues, fit any groove between the two extremes, of the moral code, comfort those who mourn by assuring them that it is their kindred or friend supported by evidence of identity. All these and more come to us through avenues that have been opened, and are being utilized by those who have passed from this to the next stage of existence, from which comes assurance that they still live and are interested in and working for the upbuilding of humanity.

During the years that have passed since modern Spiritualism first claimed attention from the human mind, there has been added to the ranks of its adherents millions of men and women representing every shade of intelligence and religious belief. Scientists and persons of ordinary attainments met on the same level, entered at the same door, each accepting truths that appealed to their senses in which they realized the presence of individual minds with whom they had once been familiar that gave ample proof of identity. And so on, all along the line appeals have been made to individual consciousness, each interpreting the evidence himself or herself, all agreeing on the main points, viz., that life is continuous, and that communication between this and the next state of existence is an established fact.

Many would have us understand that all this is of no value because it is unscientific. Wherein I ask? There are to my mind self-evident truths that persons of average sense can comprehend, such as heat and cold, light and darkness, land and water without the aid of crucibles or microscopes. Equally clear to the understanding are the evidences of a future life to those who have honestly and earnestly investigated the claims of Spiritualism. Viewed from this standpoint, the conclusion is that every genuine manifestation of what is termed spiritual phenomena, whether physical or mental in which intelligence is recognized, are not caused, or produced by persons in this life; while at the same time the intelligence manifested through the phenomena has in all cases claimed to produce them.

Therefore, if we would investigate scientifically, let us start at the first point with which we come into contact, and that is the medium, with the view of

ascertaining conditions by or through which may be obtained the best results. Not until that is settled are we prepared to take the next step, for that is the only door through which we can enter upon a legitimate study of this interesting subject.

J. SIMMONS.

BROOKLYN, N. Y.

MORE AUTOMATIC WRITING WITH THE OUIJA BOARD.

TO THE EDITOR: In your issue of August 5, 1893, which I obtained by accident to-day (October 11, 1893), I noticed an article written by Dr. Elliott Coues, under the title of "Automatic Writing with the Ouija Board," and in a note appended, you say, "We cannot have too many cases thus well recorded and fully attested." Believing with you in this matter, I am induced to give you my experience with the same instrument, viz., "The Ouija Board." It is hardly necessary to state here that I have long been a skeptic on all psychic subjects; and had long ago settled (for good reasons to myself) in the conviction that as birth is the beginning, so death must of necessity be the end of man as an individual, sentient, entity. However, being an honest, earnest investigator in every field of thought, Spiritualism came in for a large share of consideration by the writer. I attended all the séances I could as well as lectures on the subject. I have witnessed independent slate writing, table tipping, rapping, the bringing of fruits and flowers by the spirits until I became a medium for physical manifestation as well as mind reading to limited extent. None of those phenomena could I explain, neither would I accept spirit as the power producing them. Just a year ago I learned of the existence of the Ouija board and procured one. As soon as I got "en rapport" with the powers controlling the board, I wanted first to get the history of the board and the meaning of all the cabalistic signs thereon. This is what I received as near as I can give it from memory:

"The board was gotten up by Ouija who impressed a man to make it as a better means for spirit-communication than anything now before the public." "Who is Ouija?" "The witch of the board." "Will you give us your history?" "Now you please me. There are so few people who ask about me, seeming to be satisfied with the many silly communications from the vast army of spirits of all kinds, that continually crowd the board. You must know we do not change our natures by dying! and whenever a way is opened for communicating with our friends in earth life, we come in vast clouds and crowd each other; so much so, that it is hard to get any satisfactory communications at all; and the only way to do so is to form a band who will only let a limited number communicate at a time. This we have done and are now prepared to communicate with you intelligently."

By way of parenthesis I will here state that my wife and daughter were operating the board while I was questioning and writing down the answers.

"You ask who I am? I am an Egyptian maiden, who was sacrificed by my father to the God of war just before going on the war-path against another powerful tribe."

"What is your age and please describe yourself?"

"I am sixteen, am about five feet four inches high, with piercing black eyes and black hair which I wear in two large plaits hanging down my back below my waist. I am tattooed all over."

"How were you sacrificed?"
"I was bound with bark in a cave and covered with flowers and sent over the falls of what you call Niagara river. This was the custom of our tribe before engaging in battle with another tribe."

"You then lived on the Niagara river and yet you say you are an Egyptian maiden. Will you please explain how a tribe of Egyptians lived on Niagara river to which tribe you say you belonged?"

"Something like two thousand years ago some Egyptians came across the sea to a cold and icy land, which by you is now called Greenland and settled; about 1,800 years ago my people emigrated from that country to the Niagara river, where I was sacrificed."

"You mean to tell me then that you are 1,800 years old?"

"No, I do not mean to tell you any such thing. I mean to tell you that it has been 1,800 years and over, since I died, but I was then sixteen years old, and as we have

no time on this side the river of death, I am still sixteen."

"You then mean to tell me there is no further change after death?"

"That is it."

"What about the little babies that pass over. Do they remain the same?"

"Yes, there is some one to take care of them. They do not grow here, because growth causes pain and besides, if we grew here, we would necessarily mature and decay as you do, which is contrary to the law. This I cannot explain so that you will understand it."

"Well now, Ouija, will you tell me the meaning of the round black spot on the left hand margin of the board?"

"That represents the sun and is the place of residence of the higher order of spirits."

"What is the meaning of the 'star and crescent' on the right-hand margin of the board?"

"That is where Punstig stays and he guards the board and lets only those go on who are wanted. You notice sometimes children go on and run over the letters and figures without making any sense. Punstig lets them go on to amuse themselves awhile. You notice the new moon when she comes in the west is attended by a bright star; well that is Punstig's home and the star and crescent on the board represents it, and when the board is in use Punstig is always close to that corner of the board to see that everything goes on right."

"There are thousands of boards in the United States—you do not mean to tell me you and Punstig attend to all of them?"

"No, I have spirits to attend the other boards. There is but one Ouija and one Punstig. We sometimes look after other boards when it is necessary. That requires fast traveling."

"Will you tell me how fast spirits can travel?"

"Faster than the mind can think."

"What is a spirit?"

"I cannot explain so that you will understand; it is cloud, vapor, mist, as near as I can explain it."

"What is the meaning of the star in the lower right-hand corner?"

"We have an interpreter there who tells us what word to use when we get bothered for the proper word to use, and the star in the lower left-hand corner, whenever the table runs down there, it does it for protection and we want you to take your hands off, as we are being crowded too much by evil spirits wanting to communicate and we are held to the board as long as you keep your hands on the table."

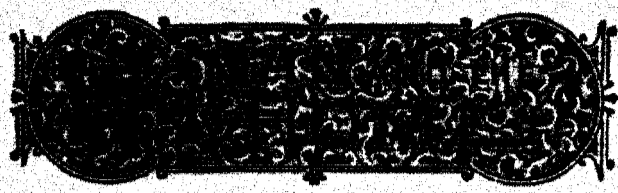
So much for the history of Ouija and the board. I cannot give you the hundredth part of the communications received from different spirits and from Ouija during the last ten months. They would fill a large volume. I burned at least ten pounds of paper at different times as I have been moving about.

I still thought there might be some law of our being not fully understood that produced the wonderful effects I witnessed. I could not doubt my wife, daughter and self, who were the only persons present in the house most of the time. But the most wonderful phenomena were yet to come. Sometime in December, while operating the board, the table manifested a strong disposition to crawl under the board. We humored it and it went under and lay on its back on my wife's lap, then commenced to kick the under side of the board with its feet. I asked if it wanted a cover? The answer came by three distinct raps. I threw a black shawl over the board which was resting in the laps of my wife and daughter. We then established the regulation code of signals, three raps for 'yes, one rap for no, two raps for "don't know," and four raps for "good night." We had splendid manifestations to our entire satisfaction. Every one was fully convinced it was spirit-power. I was beginning to yield to the idea that there must be an intelligence external to ourselves which produced the truly marvelous phenomena we witnessed. We invited our family physician to witness it and he became an interested spectator of all succeeding phenomena.

One night I got a slate and my wife remarked, "If you can rap so well you can certainly write."

(To be continued.)

A pensioner of Clearfield, Pa., who signed a patent medicine testimonial, certifying that he had recovered his health through a use of the preparation, finds his pension stopped on the strength of his certificate.



WHERE'S MOTHER?

Bright curly heads pop in all day
To ask, "Is Mother here?
Then give an eager glance around,
And swiftly disappear.

She ought to wear a silver bell,
Whose note, so sweet and clear,
Should tinkle out a cheery sound,
Repeating, "Mother's near."

And then, if any little one
Had something glad to tell,
Or scratches, bumps, or tears, or tears,
Or secret woes befell,

No need to fly from room to room,
But simply listen well,
And, like the happy little lambs,
Just follow "Mother's" bell.
—November St. Nicholas.

THE POWER OF HOME.

Quite a sensation was aroused lately by a number of Indiana W. C. T. U. women, who, in company with several big detectives, visited the notorious resorts of Chicago. They were very much pained at the sensational reports given in the daily papers and the editorials in various Indiana journals criticising the expedition. While not commissioned by the W. C. T. U., the alleged object was to find the causes that lead women to live lives of shame and particularly to ascertain, if possible, the relation that the use of tobacco and alcoholic drinks bears to immorality. The ladies were particularly shocked to find liquors and cigars plentiful in all the houses they visited, women using them as freely as the men. Another sad thing to contemplate was the large proportion of boys and men whose ages ranged from fifteen to twenty-one years. In every instance where opportunity was given to question the women, the answer, whether true or false, was that they had come to Chicago seeking employment and had been driven to this course by actual want and necessity. The ladies, after their tour, which, while it was a very distressing one, gave them but a faint idea of the wickedness and misery that lurk in the alleys and dark places of this vast city, declared that tobacco and strong drink was the cause of all these evils and they left for home, determined to do more valiant work than ever in the cause of temperance.

Do temperance workers half realize the seductiveness of the saloon, with its gay stained glass, the sparkling glasses, the free and easy-going frequenters, where is always a jest and a laugh and only the lighter side of life? Do they realize the necessity of providing counter attractions, a free and easy club, with popular games and amusements and open all night. Open all night! Why not? Why is it that the "homes" and the churches and the respectable places close early, while the saloons and questionable resorts fling a wide welcome at all hours of the night to rich and poor, young and old, men or women?

"I never would have sown the wild oats I have," said a young man, (once a hard drinker,) to the writer, "had my home been made pleasant. I was always being found fault with for being out late at night, but no one tried to make it pleasant for me at home. My mother blamed me because I wouldn't stay home alone with servants, but she never gave up one pleasure to keep me company. I got to playing billiards, made acquaintances that were of no benefit to me, got to drinking and ended by knowing more of the bad than the good. If my home had been pleasant I would have been glad to stay there. I am not the only one either. I remember visiting a friend in Boston. He lived on Commonwealth avenue and had everything that money could buy. I staid there three weeks and saw his mother just once in all the time I was there and that night she gave a big reception. I'll not mention her name but she is a prominent temperance worker in Boston and her name is on half a dozen committees engaged in reform movements. In her zeal to save others she forgot all about her son."

Another said: "I fell in with a gay set at college, but one day I had a letter from home and thought of all my father had sacrificed to send me there, and how it

would grieve him should I be expelled, and I turned completely around and did good work after that. It was home that saved me."

Inherited tendencies may be overcome by judicious home training, but it is difficult for even a strong nature to overcome the effects of a constant debasing environment. In the same family where a girl is carefully guarded and made to account for the hours she spends away from home, a boy is left free to come and go as he chooses. "He can take care of himself," is the way many mothers bring up their boys. If he makes a mistake and does wrong the same criticism does not fall upon him. There are many who believe that children are naturally depraved and that it is only by education and careful training that the better instincts are developed. If each mother in the land could give her children the wise and careful training they ought to have and would regard her children as a God-given loan, to be returned as pure and good as life's conditions would permit, there would be little need of "missions" or temperance unions, for reformers rarely consider the imperceptible influence of example. Would one of the women who visited those iniquitous places recently, had they have found even one outcast who earnestly wanted to be a different woman, have said to her, "Come with me and sin no more!" Would they have taken her into their homes and having surrounded her with good influences, helped her to be a better woman? The women who have been saved from that kind of life have been those whom men have taken from it, sheltered with their name and put in a home. Even then the average reformer draws back her skirts and does not go to call, but constantly brings up her past life to every one unacquainted with her history, however good a life her present one is. The people who have done the most effectual reform work are those who like the members of the college settlements in our large cities and the Salvation Army, go and live in the slums side by side with the people they strive to aid, showing by their lives and not merely by their lips the desire they have to be real neighbors and friends to the unfortunates around them. Many a heart-weary, over-worked mortal has taken new courage from this genuine neighborliness that came from the heart and was not part of a predetermined system of philanthropy.

Only those who have known the strength and power for good that lies in a happy home and have had to meet temptation and sorrow in the world outside, know what an abiding anchor that home love is and have only the strongest pity and sympathy for those who have never had the safe moorings that love and guidance affords. That many appreciate this was shown by the universal favor bestowed upon the picture at the Fair "Breaking Home Ties," that more than any picture in the gallery appealed to all alike. Here is something every one can understand; the boy, half glad and half dreading to go; the mother, knowing what temptations will be set to allure him, what disappointments, what discouragements he must meet and praying that her love and his thought of home will keep him strong and safe. It is not the technique that held an admiring crowd constantly before it, for there are other pictures far superior from an artistic point of view, but it is the plain, simple story all can read—the lasting influence of a good home.

The most beautiful souvenir of the Fair is that presented to Mrs. Potter Palmer by the Board of Lady Managers. It is a medallion in the form of a locket, on one side of which is a miniature of Isabella of Castile and on the other a portrait of Mrs. Palmer. The painting is on gold and the medallion is encircled by forty-three diamonds. Above there is a half circle containing fourteen others and above them six more, and surmounting all is a large pearl. It was designed and painted abroad, but the finishing touches were put on it in Chicago.

Mrs. Mary S. Hopkins, of New York, is one of the earliest bicyclers in the country and is a warm advocate of the safety for a means of healthful out-of-door exercise.

Miss Grace Livingston Furness, the author of "A Box of Monkeys," has recently written a short story "Profit Way," the scene of which is laid in Nantucket.

In Ireland there are 12,000 girls employed in embroidery alone and 1,065,000

dozen handkerchiefs were sent last year to America.

Miss Ray Franks, of Oakland, Cal., is soon to be ordained as a rabbi of the Jewish church, and she will be the first of her sex to occupy such a position.

It is doubtful whether Olive Schreiner's novel, "From Man to Man" will be published or not. It deals with men's relation to men and their relations to women.

SIC ITUR AD ASTRA.

Follow with single slim thine upward way,
Nor stoop earth's dreary monotone to know,
Its sordid undercurrent, dark and low;
But onward, scaling still some height each day,
In majesty serene as morn of May,
Ne'er heeding whispers subtle of thy foe,
Nor falset praise, with motive base below,
Sing thine own song and chant thy heart's own lay.

Then, to a fellowship with spirits great,
Whose souls in affluence of thought commune,
More regal pomp than purpled livery,
Than jewelled sheen or panoply of state,
Thy soul, in harmony and finer tune,
With kings and queens of realms of thought shall be!

—ANNA OLCOTT COMMELIN.



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This volume gives the author's views of "the infinite ether, that unseen monarch who holds all matter in the hollow of an almighty hand," of the nature of matter and the powerful physical agencies associated with it, the operation of electricity in the ether, as seen in the aurora, the comets and the solar corona, the phenomena of heat radiation upon the solar surface. It is an exceedingly interesting account of the nature of ether and its relation to matter, told in a manner to interest alike the scientific thinker and the unscientific reader.

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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 Philosophy of Mental Healing. A Practical Exposition of Natural Restorative Power. By Leander Edmund Whipple. New York: The Metaphysical Publishing Company, 1893. Pp. 234. Price, \$2.50.

This is one of the many works which have appeared of late under different names in regard to mental healing. In planning its scope, the author has recognized the subject as likely to be new to many readers and that in some instances the facts given will run counter to cherished theories in vogue. The subject deals with every field of mental research. The author has to a large extent overcome the temptation to become voluminous, in view of the fact that the field is extensive and absorbingly interesting. He presents concisely the ideas which are the most important to the general question of the natural relation which exists between life and health and of the laws which render mental healing possible. He also sets forth what he calls "the demonstrated facts" of metaphysical healing. No claim is made to originality in the conception of cure by mental influences through the imaging faculty, though practically new, the author says, to western thinkers, it has in some form or other existed for centuries in oriental countries. It has also been taught to some extent by those interested in the mental healing movement in this country for the past quarter of a century, though its importance has been underestimated and it has been sometimes set aside in favor of theories offering greater popular attractions. Mr. Whipple claims that the volume contains the results of experiences derived from many years of constant study of mental influences and their physical effects in a large practice. Many people of the highest grade of intelligence, where the action of mind could be observed in all its varying phases. The most careful tests have been made of all the various modes of mental action and of their numerous correspondencies in the physical system. Such subjects as the following are considered: Metaphysical Healing, Its Nature and Scope; Metaphysics vs. Hypnotism; Is Mind Cure Mesmerism? Universal Ether and Telepathy; The Office of the Senses; The Process of Thought and its Expression on the Body; Thought Images; How Mental Action Causes Disease; Discordant Emotion and its Result; Heart Disease, Fevers and Colds; Why Do Conflicting Theories Heal? The work is written in a clear style and the subject is treated in a practical and successful manner.

Sub-Coelum: A Sky Built Human World. A. P. Russell. Boston and New York: Houghton, Mifflin & Co., 1893. Pp. 267. Price, \$1.25.

Sub-Coelum seems to be a kind of Utopia, an imaginary country, where the author describes the people, their characteristics, their peculiarities, their methods of education, their morals, their experiences, their social conditions, their methods of cooking, their religion, their police system, farm life, hotel life, cities and fields, music poetry, marriage, divorce, paintings, sculpture, position of women, method of government, etc. The work is ingeniously conceived, finely written and very interesting. It is not likely to have the currency of Bellamy's Looking Backward, but we should say from a hasty glance through it that it is quite equal to that work in originality and literary execution.

This Self; What Is It? By J. S. Malone. Second Edition. Chicago: Charles H. Kerr & Co., 1893. Pp. 262.

The author of this work takes the ground that the sense motive is the mainspring and responsible agent and is the basic element of mind. He does not believe that intelligence is the supreme authority. The notion that all our conduct results from rational designs of utility has no favor in his eyes. He thinks that the facts are abundant to prove the contrary. Without some desire as mainspring to activity, the only possible conception of activity would be a blind aimless motion without any mover. Reason as a principle of intelligence is cold and passionless. If it has desire then it is a sense. Sense-desire is the sole mainspring according to Mr. Malone, to human conduct. Intelligence is ever present but as servant and not as master. Sense being the universally explicit and recognized head is of necessity self-endowed with the intelli-

gence implied in causality and responsibility. Being the causal element of mind, sense must of necessity include not only intelligence but every vital element of the self. According to the learned books, man is a being of god-like reason, possessing, it is true, animal passions and brute appetites, but these are treated in such books as a superfluous nuisance which ought to be extirpated or subordinated to this god-like reason. From this view our author dissents. Fully to understand the position of this writer one must read the book itself. The positions cannot be stated in a word. An understanding of them requires a careful perusal of many pages. The author seems to understand his position well and the views which he criticises, and we must refer readers to the work in itself for any further information in regard to its teachings.

NEW BOOKS RECEIVED.

"The Germ-Plasm." A Theory of Heredity. By August Weismann. New York: Charles Scribner's Sons, 1893. Pp. 477. Cloth, \$2.50.

"The Spiritual Life." Studies of Devotion and Worship. Boston: Geo. H. Ellis, 141 Franklin street, 1893. Pp. 198. Cloth, \$1.00.

"Uplifts of Heart and Will." Religious Aspirations in Prose and Verse. By James H. West. Boston: Geo. H. Ellis, 141 Franklin street, 1893. Pp. 106. Cloth, 50 cents.

"Golden Memories of Old-World Lands." By Maria Ballard Holyoke. Chicago: Charles H. Kerr & Company, 1893. Pp. 542. Cloth.

MAGAZINES.

The second number of Borderland, the number for October, has made its appearance. It is in some respects a decided improvement on the first number. It contains a large amount and a great variety of thought relating to spiritual and psychical matters. A portrait of Dr. J. M. Charcot, taken from the Westminster Budget, is given as the frontispiece. The opening article, an editorial, is entitled "Chronique," in which there are discussions concerning Journalists, Mr. Podmore's Doubts, The Theory of Demons, Prosecutions for Palmistry, Traditions of the Witch Burners, etc. "Some More Opinions on the Study of Borderland" is the title of an interesting paper giving expressions from a number of eminent persons respecting Spiritualism. "The Mystery of the Crystal," and "The Art of Crystal Gazing," by Miss X—, is from the pen of a lady who evidently has much experience with crystals and she gives interesting information on the subject. Dr. J. M. Charcot is the subject of a brief sketch. "The Borderland of the Bible," is the title of an article in which the prophet Elijah is given considerable space and claimed to be a medium of unusual power. Prof. Baldwin and his wife contribute a paper on a puzzling problem, "Clairvoyance, Telepathy or Spirit?" and it is well worth reading. Among the other articles of interest are "An Alleged Control by the Late Abraham Lincoln;" "After Two Hundred and Eighty-six Years," a wonderful story told by Planchette, "Another Planchette Story;" "Spiritualism as a Sect," "Psychical Science Congress at Chicago;" "More About Automatic Writing," in which are given the experiences of Mr. Stead and an Australian automatist, of whom Mr. Myers gives an account and extracts from Mrs. Underwood's paper, read before the Psychical Science Congress, "Has Man Two Minds or One," "Various Views of a Multiple Personality," and Mrs. Besant's story of her conversion, "Hypnotism," "The Report of the British Medical Association" and "Have Sounds Colors?" in response to B. F. Underwood's article on that subject which appeared in Science some months ago, are also instructive and valuable papers. "Our Circles and Their Members" and a list of notable articles which have appeared in various spiritual, psychical and other publications, help to make up one of the most valuable summaries of current literature in regard to psychic matters possible to be compiled. London: Mowbray House, Norfolk street, W. C.—New Occasions for November is the sixth number of this magazine. The opening paper is on "Social Evolution and Social Duty" by Herbert Spencer, a paper which was read before the Congress of Evolution held in this city in September. Elizabeth S. Bryant contributes an unusually bright and suggestive article under the caption "Are We a Nation; If

not, What?" James H. Robertson has a paper on "A Search for the Truth or an Investigation of the Money Question." Charles P. Wooten has a second article on "The Eliot-Lewis Marriage." Annie L. Muzzev contributes a poem on "A Heathen's Faith." The editor has an article giving a summary of More's Utopia. O. W. Upton writes on "Money," A. O. Grigsby on "Government Banking." Notes by the Editor under the head "Occasions and Duties" complete the contents of an attractive number of this western magazine.



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THE PROCEEDINGS OF THE SOCIETY FOR PSYCHICAL RESEARCH

which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

Table with 4 columns: Part, Vol., Date, Price. Rows include Part IX, Vol. III, Dec. 1886 (\$1.20), Part XVIII, Vol. VII, Ap'l. 1891 (.65), Part XIX, Vol. VII, July 1891 (.65), Part XX, Vol. VII, Feb. 1892 (.65), Part XXI, Vol. VIII, June 1892 (.65), Part XXII, Vol. VIII, July 1892 (1.00), Part XXIII, Vol. VIII, Dec. 1892 (1.00), Part XXIV, Vol. IX, June 1893 (1.00).

The Sixth Sense, OR, ELECTRICITY.

A Story for the People. BY MARY E. BUELL.

12mo., Cloth, 521 pages. Price, \$1.25.

This admirable book might have been called Dorothy, but then the title would have given no clue to the contents. The author "hopes the story of 'The Sixth Sense' may not only prove sweet and rich to all young people, but that it may fill their receptive minds with a higher and fuller sense of that 'Elder Brother' and his mission on earth eighteen hundred years ago." Some writers have described wonderful psychical experiences without daring to attempt a discussion or explanation of their causes. Mrs. Buell essays the task of explaining the laws and naming the forces by which deities of the Spirit-World return and manifest. Whether she is wholly correct will remain a moot question with many; but it may be truthfully said that she is very much in earnest, and in the simplest language possible sets forth her views. While the story has a high motive, it is not prosy. On the contrary it is a breezy, healthy, inspiring volume, adapted to both old and young. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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BY REUBEN PERRY. The object of this essay is to point out the influence that the different kinds of food for a long time exclusively eaten have had in the formation character. Price, 10 cents. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists. Price, 25 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL Office.

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AFTER DEATH IN ARABIA.

He who died at Azim sends
This to comfort all his friends:
Faithful friends! It lies, I know,
Pale and white and cold as snow:
And ye say, "Abdallah's dead!"
Weeping at the feet and head.
I can see your falling tears,
I can hear your sighs and prayers:
Yet I smile and whisper this:
"I am not the thing you kiss;
Cease your tears, and let it lie;
It was mine—it is not I."

Sweet friends! What the women lave
For its last bed of the grave
Is a tent which I am quitting,
Is a garment no more fitting,
Is a cage from which, at last,
Like a hawk, my soul has passed.
Love the inmate, not the room;
The wearer, not the garb; the plume
Of the falcon, not the bars
Which kept him from these splendid stars.

Loving friends! Be wise and dry
Straightway every weeping eye:
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty sea-shell, one
Out of which the pearl has gone.
The shell is broken—it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar, whose lid
Allah sealed the while it hid
That treasure of his treasury—
A mind that loved him; let it lie!
Let the shard be earth's once more,
Since the gold shines in his store!

Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends,
Yet ye weep, my erring friends,
While the one whom ye call dead,
In unspoken bliss, instead,
Lives and loves you; lost, 'tis true,
By such light as shines for you,
But in light ye cannot see,
Of unfulfilled felicity—
In enlarging paradise,
Lives a life that never dies.

Farewell, friends! Yet not farewell:
Where I am ye, too, shall dwell.
I am gone before your face,
A moment's time, a little space.
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all, and there is naught.
Weep awhile, if ye are fain—
Sunshine still must follow rain:
Only not at death—for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life centre.

Be ye certain all seems love,
Viewed from Allah's throne above;
Be ye stout of heart and come
Bravely onward to your home.
La Allah illa Allah! yea!
Thou love divine! Thou love alway!

He that died at Azim gave
This to those who made his grave.
—SIR EDWIN ARNOLD.

Mrs. Emma Harding Britten announces that she has finished and now has ready for the press the work on which she has been for a long time engaged, "The Spiritualists Encyclopedia or the World's Pioneers of the New Spiritual Reformation." The work has greatly exceeded in voluminousness what was originally intended. It will comprise two large volumes of several hundred pages each. The publication of the work will involve so much expense that Mrs. Britten asks for subscriptions that she may be sure of compensation for the expense that will be incurred. She states in her circular that these volumes "are the only full records we can send down to posterity of the noble pioneers who have borne the heat and battle (even to martyrdom) of the first inauguration of a world-wide movement, the like of which was never before known in history, that it is added, due honor is rendered also to the most eminent workers of the present day, that there is not a dry or uninteresting line in either volume, that they constitute a complete library in themselves of wonderful, varied and thrilling matter, testified of in every case by full names and references." It will be seen that the work is one which will be of in-

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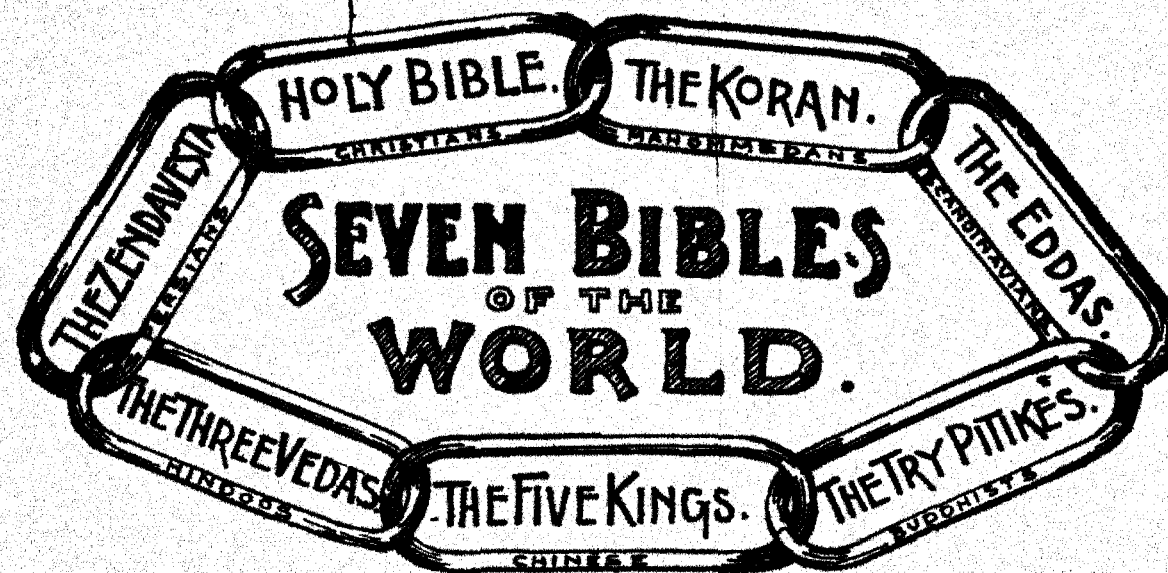
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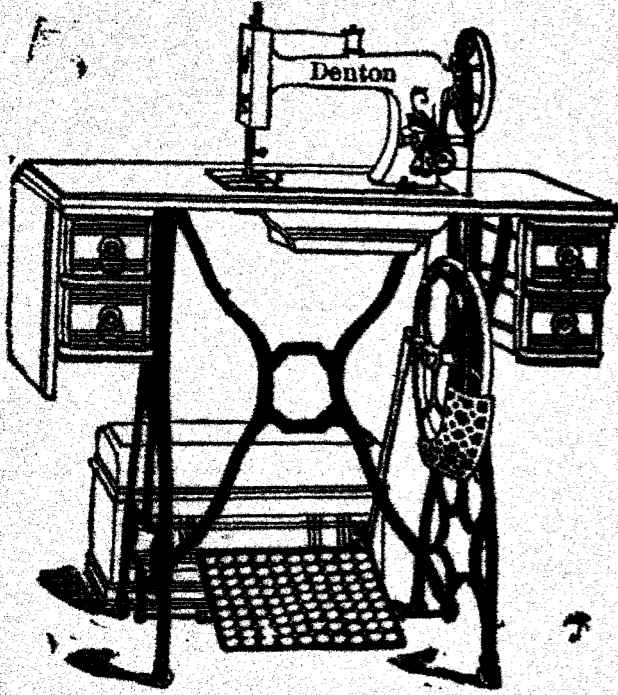
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- SIXTEENTH PAGE.**—Hon. A. H. Dailey. General Items. Miscellaneous Advertisements.

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.

HON. A. H. DAILEY.

The Eagle is the most influential journal published in Brooklyn, New York. It recently issued an extensive work entitled "The Eagle and Brooklyn," devoted to the statement of Brooklyn, its government, its leading citizens, its manufactures, works of art, etc.

In speaking of the members of the

Brooklyn bar, it says: A. H. Dailey, (a portrait of whom is sent to the readers of THE JOURNAL this week,) has been a resident of Brooklyn since 1858, and is known as an advocate of distinction. He was born among the Berkshire Hills, Mass., in the village of Sheffield, on October 21, 1831. He made preparations to enter college, but before he could do so, he was prostrated by a long and serious illness, which compelled him to abandon the idea. Upon recovering he commenced the study of law in the office of ex Governor George N. Briggs, at Pittsfield, Mass. In 1858, he was admitted to practice in the courts of Massachusetts. For a short time he practiced law at Great Barrington, then removed to the city of Brooklyn, where he opened an office, at that time having an acquaintance of only two persons in that city. He had a wife and child, who remained at the home of his father in Sheffield, Mass., for a few months, while he devoted himself to establishing a business, in which he was successful.

In 1863 he was elected Justice of the Fourth District Court of this city, for a term of four years, but resigned before the expiration of his term of office to resume his practice at the bar, which he found was more remunerative and pleasing to him.

In 1871 he was nominated by the Republicans for the office of District Attorney, but was defeated by his opponent, Winchester Britton, Esq., by a small majority. Mr. Dailey believed himself to have been fairly elected to that office, but did not contest the election. At that time there were no laws in the State of New York, nor in any other State, requiring a registration of voters before the election, as a precaution against fraud. At that election a large fraudulent vote was subsequently proved to have been cast, and in one election district as many as 500 names were written upon the poll list and 500 ballots deposited in the ballot-box before the vote was cast, and these were all counted and allowed for the Democratic candidate. Mr. Dailey caused the arrest of one repeater, who was subsequently convicted and served a term in the penitentiary.

The excitement attending this election in Brooklyn culminated in a general uprising of the citizens and at a large meeting was held at the Academy of Music, and a committee of one hundred citizens was appointed, of which Mr. Dailey was one, to frame laws to protect the purity of the ballot. This resulted in an enactment by the Legislature of the State of New York of rigid election laws, requiring a registration of voters and careful canvassing of the voters and preservation of the ballots. These laws have been largely copied and enacted into the laws of most of the States of the Union.

Upon the nomination of Mr. Greely for President, by the Democrats, Mr. Dailey left the Republican party and supported Mr. Greely in his canvass.

In 1875 he was nominated by the Democrats for the office of Surrogate of Kings county, New York, in which the city of Brooklyn is located. His opponent, Walter H. Livingston, was declared elected by a small majority, but Mr. Dailey having ascertained that some of the returns had been altered, brought a suit for the office and at the end of four months succeeded in his action and became Surrogate of that county. While he was Surrogate his wife died, and about five years after he married again. His present wife is a native of Lorraine, France.

In 1879 his attention was attracted to statements made by friends touching certain spirit phenomena which they had witnessed, but believing them to have been deceived, Judge Dailey began to in-

vestigate for himself. His wife was found to be exceedingly mediumistic, having at intervals during all her life been conscious of manifestations around her of very remarkable character. She soon became clairvoyant and clairaudient and Judge Dailey was enabled to pursue in the privacy of his own home his investigations in which he took the deepest interest. His home soon became known to Spiritualists through the country and he passed through the ordinary experiences of most persons in connection with his work. He is of a religious turn of mind and has always been a careful student of nature. Since his first coming to Brooklyn he has been a member of Plymouth church and for the first fifteen years of his residence there, seldom failed to hear Mr. Beecher each Sunday.

Upon one occasion, with his wife he was present at a séance which was attended by Mr. Beecher and his son Col. Beecher. As soon as he was convinced of the truth of the phenomena which he had witnessed and had come to learn some of the laws in spirit-life from communications which he deemed reliable, he regarded it his duty to undertake the establishment of a church in the city of Brooklyn upon such a basis as would enable him and other Spiritualists to refute the unfavorable expressions and slanderous reports which were cast upon the cause of Spiritualism by its opponents. Like most persons who have with similar zeal and purpose undertaken this task, he soon found a lack of pecuniary aid to meet the expenses incidental to such an undertaking and after a few years he resigned from his position as President of the church, which he had in connection with the late S. B. Nichols, William Rynus, Thomas S. Tice, William R. Tice and others, succeeded in establishing. This church was denominated "The Church of the New Spiritual Dispensation," and though unsuccessful as a distinct organization, the result of its work has been far reaching and its influence still continues.

Judge Dailey is at present the leading member of the firm of Dailey, Bell & Crane, attorneys and counselors-at-law in the city of Brooklyn, which has a large and lucrative practice.

The influence of Judge Dailey as a Spiritualist has been greatly increased by the position which he has held and still holds before the public as an advocate and lawyer. At the present time he is President of the Medico-Legal Society of the city of New York and has written several articles for the journal published by that Society and also an article which attracted considerable attention, which was read before the Medico-Legal Congress at Chicago in August last, on the subject of "Hypnotism in Medico-Legal Jurisprudence. He is fearless and outspoken in his convictions, always deeming it his duty to bear testimony to the truth regardless of consequences to himself. The effect of this he found quite injurious in his early career as a Spiritualist, but he answered his critics through the public journals and has succeeded in maintaining his position as a lawyer, until now, however his legal brethren and others may differ with him as to his belief, they respect his integrity.

He is in receipt of constant communications from investigators asking advice and scarcely a week passes when a reporter from some of the public journals does not solicit an interview for publication upon the subject of Spiritualism or psychology. He is fond of poetry and some of his compositions have been published in THE JOURNAL.

On August last, two weeks before the assembling of the Psychical Congress at Chicago, an extensive interview with him

was published in one or more of the leading journals in the principal cities throughout the country.

He is just closing his work upon the life of Mollie Fancher, which will be ready for the press in a few weeks.

The Boston Browning Society, organized in 1885, has published a report of the work of the past year, during which time the study of the Society has been devoted to the principles suggested or illustrated by the poetry of Browning. The programme of the coming year is given, the main topic being Browning's dramas. An essay follows a reading from the drama, after which the topic is discussed. The essayists of the coming season are Prof. Henry Jones, Prof. Josiah Royce, Mrs. Isabel Francis Bellows, Rev. John W. Chadwick, Mr. Harrison S. Morris, Reverend Nicholas P. Gilman and Mr. Gamaliel Bradford, Jr.

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