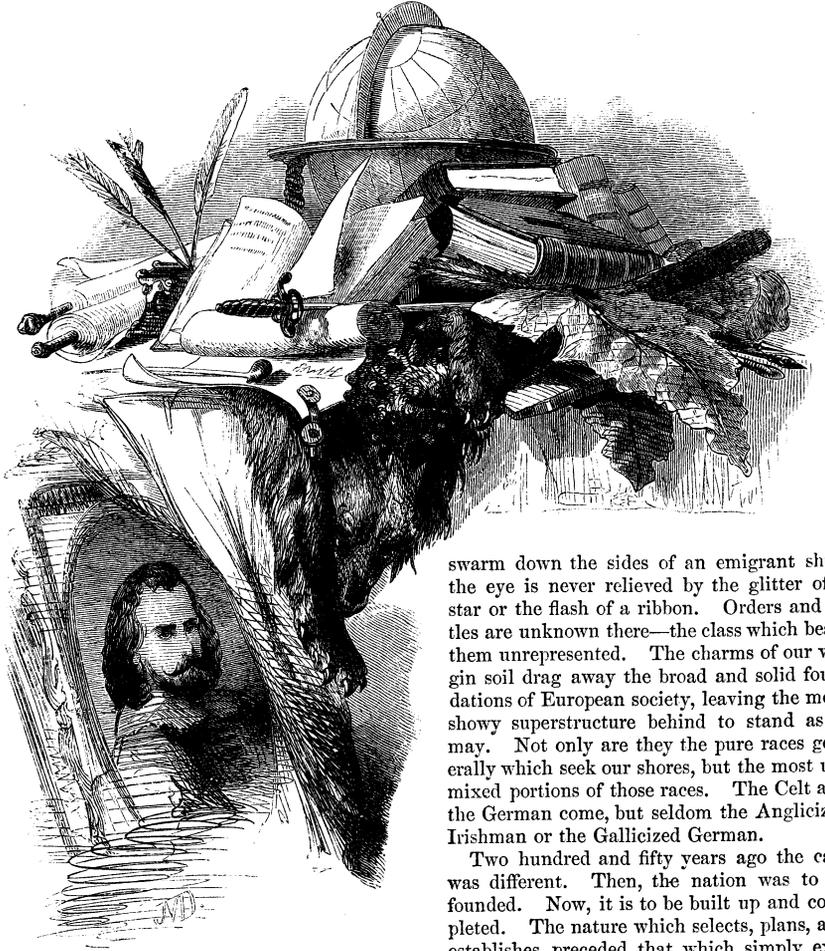


HARPER'S NEW MONTHLY MAGAZINE.

No. CXX.—MAY, 1860.—VOL. XX.

LOUNGINGS IN THE FOOTPRINTS OF THE PIONEERS.



II.—RALEIGH AND HIS CITY.

ONE or two hundred thousand people come to us now every year from the British isles to cast their lot with us, and help us to subdue the land. As many more are contributed by the elder branch of the Teutonic race. But this influx is thoroughly *proletaire*. Scanning the masses of blue nankeen and gray frieze that

swarm down the sides of an emigrant ship, the eye is never relieved by the glitter of a star or the flash of a ribbon. Orders and titles are unknown there—the class which bears them unrepresented. The charms of our virgin soil drag away the broad and solid foundations of European society, leaving the more showy superstructure behind to stand as it may. Not only are they the pure races generally which seek our shores, but the most un-mixed portions of those races. The Celt and the German come, but seldom the Anglicized Irishman or the Gallicized German.

Two hundred and fifty years ago the case was different. Then, the nation was to be founded. Now, it is to be built up and completed. The nature which selects, plans, and establishes preceded that which simply executes. The exploratory and designing skill of the intelligent artisan was needed more than heavy supplies of the raw material. The mixed and improved breeds of men were called for. Pat and Meinherr had not yet their day. Bull was the pioneer. And not, at the outset, the plebeian Bull—not, so to speak, the basic strata of the taurine formation, but the pleiocene beds, with all the finish and rotund grace of the drift—the pampered

Entered according to Act of Congress, in the year 1860, by Harper and Brothers, in the Clerk's Office of the District Court for the Southern District of New York.

VOL. XX.—No. 120.—Z z

MARY REYNOLDS: A CASE OF DOUBLE CONSCIOUSNESS.

BY REV. WILLIAM S. PLUMER, D.D.

FOR many years brief and meagre accounts of the remarkable case of Mary Reynolds have appeared in various quarters. In 1815 Major Elicott, Professor of Mathematics in the United States Military Academy at West Point, a relative of Miss Reynolds, communicated some of the facts of the case to the late Dr. Mitchell, of New York, by whom they were published in the *Medical Repository*. This statement is quoted by Professor Upham in his work on "Disordered Mental Action." A further notice of the case appeared in the *Alleghany Magazine*. The late Archibald Alexander, D.D., many years later, became interested in the subject, and secured materials for a full statement, which he proposed to place in the hands of Professor Henry, to be communicated to the American Philosophical Society. But the death of Dr. Alexander prevented the execution of this design. Dr. Wayland, in a note to the later editions of his "Intellectual Philosophy," refers to this case as "more remarkable than any that he had met with elsewhere," and copies a considerable part of the statement of the subject herself, other portions of which I am enabled to give. All the accessible details of a case so singular should be placed upon permanent record. The following statement, which is more full and complete than any which has heretofore been prepared, embodies, I believe, all that can now be known in relation to it. The venerable Mr. John Reynolds, who is honored by all who know him, the brother of Mary, and his son, the Rev. John V. Reynolds, D.D., of Meadville, Pennsylvania, in whose family the last years of her life were passed, will vouch for the minute accuracy of all that is here stated. Many others who are still living will testify to the general truthfulness of the statements which follow.

Toward the close of the last century William Reynolds, with his family, emigrated from England to America. He belonged to the Baptist denomination, and was an intimate friend of Robert Hall and other distinguished Dissenters, and in after years his house in what was then the "Far West" became a "stopping-place" for the pioneer missionaries in their laborious excursions into the wilderness.

William Reynolds, leaving the remainder of his family in New York, took his son John, a lad of fourteen years, and set out to find a new home. They pitched upon a spot in Venango County, in Western Pennsylvania, between Franklin and what is now known as Titusville—twelve miles from the former, and six from the latter. The whole surrounding country was an unbroken wilderness; the nearest white neighbors being, as far as he knew, the few inhabitants of Franklin on the one side, and Jonathan Titus, the proprietor of the land on which Titusville now stands, on the other.

Here, in the unbroken wilderness, William Reynolds and his young son built a log-cabin, in which the father left the lad while he returned to New York to bring the remainder of the family to their new home. For four months the boy remained alone in the cabin, rarely seeing the face of a white man, but being frequently visited by Indians. In due time the Reynolds family were reunited in their new Western home.

Of this family was a daughter, Mary Reynolds. She was born in England, and was a child when brought to America. Her childhood and youth appear to have been marked by no extraordinary incidents. "She possessed an excellent capacity," says her kinsman, Professor Elicott, "and enjoyed fair opportunities to acquire knowledge. Besides the domestic arts and social attainments, she had improved her mind by reading and conversation. Her memory was capacious, and well stored with a copious stock of ideas." Though in no respect brilliant, she seems to have been naturally endowed with an uncommonly well-balanced organization, physical, mental, and moral.

When she had reached about eighteen years of age she became subject to occasional attacks of "fits." Of the exciting cause and precise character of these no reliable information can be attained; for the new country in which she resided contained no physician competent to form a correct diagnosis of her case. An acute physiologist, taking account of the time when these attacks first appeared, and that of their final disappearance, would form an opinion as to their immediate physical cause.

One Sunday in the spring of 1811, when she was about nineteen years of age, she had an attack of unusual severity. She had taken a book and gone into the fields, at some distance from the house, that she might read in quiet. She was found lying in a state of utter insensibility. When she recovered her consciousness she was blind and deaf, and continued in this state for five or six weeks. The sense of hearing returned suddenly and entirely; that of sight more gradually, but in the end perfectly.

About three months after this attack, when she had apparently nearly recovered her usual health, though still somewhat feeble, she was found one morning, long after her usual hour of rising, in a profound sleep, from which it was impossible to arouse her. After some hours she awoke, but had lost all recollection of her former life. All the knowledge which she had acquired had passed away from her. She knew neither father nor mother, brothers nor sisters. She was ignorant of the use of the most familiar implements, and of the commonest details of everyday life. She had not the slightest consciousness that she had ever existed previous to the

moment in which she awoke from that mysterious slumber. As far as all acquired knowledge was concerned, her condition was precisely that of a new-born infant. All of the past that remained to her was the faculty of pronouncing a few words; and this seems to have been as purely instinctive as the wailings of an infant, for the words which she uttered were connected with no ideas in her mind. Until she was taught their significance they were unmeaning sounds to her.

But in this state she differed from an infant in this, that her faculty of acquiring knowledge was that of a person in the possession of mature intellect, fully capable of dealing at once with the facts of existence. She therefore rapidly acquired a knowledge of the world into which she had, as it were, been so mysteriously re-born.

She continued in this state for about five weeks, when one morning she again awoke in her natural state, without any intimation from memory or consciousness that any thing unusual had happened to her. The five weeks that she had passed in her abnormal state were to her as though they had never been. All the knowledge and experience which has been so strangely lost were as strangely restored; and she took up life again at the precise point where she had left it when she fell into that slumber from which she had awoke to the new life. She was surprised at the change of the season and the different arrangements of the things around her, which seemed to her to have been wrought in a single night. Her friends rejoiced as if they had received her back from the dead, fondly trusting that her restoration would be permanent, and that the extraordinary occurrences of that mysterious five weeks would never be repeated. But their anticipations were not to be realized.

After the lapse of a few weeks she again fell into a profound slumber, from which she awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. The whole previous life of which memory or consciousness remained was comprised in the limits of the five weeks which she had passed in this state. Her knowledge was confined within the narrow limits of what she had then acquired.

These alternations from one state to the other continued for fifteen or sixteen years, but finally ceased when she had attained the age of thirty-five or thirty-six, leaving her permanently in her second state, in which she remained without change for the last quarter of a century of her life.

In 1836, after these changes had wholly ceased, she wrote, at the request of her nephew, Rev. John V. Reynolds, D.D., of whose family she was then an inmate, a statement of some of the facts of her remarkable experience. As she was then in her "second state," in which she had no recollection of the feelings or incidents of her other state, she relied upon the testimony of her friends for the circumstances related concerning the "first state." She says:

"From the spring of 1811, when the first change occurred, until within eight or ten years, frequently changing from my first to my second, and from my second to my first state, I was more than three-fourths of my time in my second state. There was not any regularity as to the length of time that the one or the other continued. Sometimes I remained several months, sometimes only a few weeks, or even days, in my second state; but in no instance did I continue more than twenty days in my first state. The transitions from one to the other always took place during sleep. In passing from my second to my first state nothing special was noticeable in the character of my sleep. But in passing from my first to my second state my sleep was so profound that no one could awake me, and it not unfrequently continued eighteen or twenty hours.

"Whatever knowledge I acquired in my second state became familiar to me in that state, and I made such proficiency that I became well acquainted with things, and was, in general, as intelligent in that as in my first state.

"My mental sufferings in the near prospect of the transition from either state to the other, but particularly from the first to the second (for I commonly had a presentiment of the change for a short time before it took place), were very great, for I feared I might never revert so as to know again in this world, as I then knew them, those who were dear to me. My feelings, in this respect, were not unlike those of one about to be separated from loved ones by death. During the earlier stages of my disease I had no idea, while in my second state, of employing my time in any thing useful. I cared for nothing but to ramble about, and never tired walking through the fields and woods. I ate and slept very little. Sometimes for two or three consecutive days and nights I would neither eat nor sleep. I would often conceive prejudices, without cause, against my best friends. These feelings, however, began gradually to wear away, and eventually quite disappeared."

The two lives which Mary Reynolds lived for many years were thus entirely separate. Each was complete in itself, the fragments of which it was composed, though in reality separated by the portions of the other life intervening, succeeded each other in uninterrupted succession, as far as the evidence of her own memory or consciousness was concerned. The thoughts and feelings, the knowledge and experience, the joys and sorrows, the likes and dislikes of the one state did not in any way influence or modify those of the other. But not only were the two lives entirely separate, but her character and habits in the two states were wholly different. In her first state she was quiet and sedate, sober and pensive, almost to melancholy, with an intellect sound though rather slow in its operations, and apparently singularly destitute of the imaginative faculty. In her second state she was gay and cheerful, extravagantly fond of society, of fun and practical jokes, with a lively fancy and a strong propensity for versification and rhyming,

though some of her poetical productions appear to have possessed merit of a high order. The difference in her character in the two states was manifested in almost every act and habit. Her handwriting in the one state differed wholly from that of the other. In her natural state the strange double life which she led was the cause of great unhappiness. She looked upon it as a severe affliction from the hand of Providence, and dreaded a relapse into the opposite state, fearing that she might never recover from it, and so might never again in this life know the friends of her youth, nor her parents, the guardians of her childhood. She had a great desire to retain a knowledge and memory of them. But in her abnormal state, though the prospect of changing into her natural state was far from being pleasant to her, yet it was for quite different reasons. She looked upon it as passing from a bright and joyous into a dull and stupid phase of life. Yet to her it was often a source of merriment, and the occasion of frequent humorous deceptions practiced upon her friends.

Having given a general outline of the facts of this singular case, I will now detail such separate incidents as I have been able to collect.

At the time of her first change her brother John was a permanent inhabitant of Meadville. Hearing of her remarkable change he visited her at the old homestead. Of course she did not recognize him. But having been told of his relationship to her, she soon became warmly attached to him, and her affection grew as he repeated his visits during her continuance in her second state.

In her second state she had strong feelings of fondness or of dislike to persons. During the early part of her change to an unnatural state her friends found it necessary to keep a watchful eye upon her, and often to put restraint upon her movements. This restraint was never that of physical force, but consisted in prohibitory commands. This excited her displeasure, so that for some time she affected to believe that those about her were not her relatives, as they affirmed that they were.

She became very anxious to visit her brother in Meadville, but her friends did not think it advisable to give her permission. Between one and two years after the first change, and while in her second state, she left home on horseback—an exercise of which she was very fond, and in which she was freely indulged—under pretense of visiting a neighbor. She made the visit—for she always carefully kept the letter of her word, though not always the spirit—but she made her visit very brief, and then rode on to Meadville, a distance of nearly *thirty* miles. Her family soon learned where she had gone, and allowed her to remain some weeks. During that time she was a guest of Mrs. Kennedy, whose husband, Dr. Kennedy, had recently died. At the same time a young lady, Miss Nancy Dewey, was a guest in the same family. Between her and Mary Reynolds a strong friendship sprang up. One night they agreed together to play off

a practical joke on Mr. John Reynolds, who was boarding at the same house. But it happened that neither of the young ladies awoke at the right time, and when Mary awoke in the morning she had changed to her natural state.

She now found herself in a strange house, for she had never been in Meadville in her natural state. She had for a sleeping companion a person who was a total stranger. She saw nothing with which she was familiar, and could not imagine where she was. Being in her natural state quiet and reserved, and even shy, she asked no questions. Miss Dewey spoke of the trick which they had proposed to play but had not awaked to perform. Miss Reynolds made no reply. She remembered nothing of the trick, and knew not who it was that addressed her. Miss Dewey saw that something unusual had occurred. She probably suspected the true state of the matter, for she had been fully told of the singular changes to which Miss Reynolds was subject. So she became silent.

Miss Reynolds dressed herself and found her way down stairs, wondering and perplexed, but waiting to see what would happen, and hoping that something would soon occur that would solve the mystery. Mrs. Kennedy (afterward the wife of Mr. John Reynolds) came into the sitting-room, and spoke in her usually cheerful manner; but Mary knew her not. Soon after her brother John entered the room. Then all was at once explained. In both states she knew him. In both states she knew that he resided in Meadville. So she knew she must be in Meadville. She informed him of the occurrence of the change, though there was little need of it. The observation of a moment or two, and the change in her disposition, were sufficient to reveal to her friends the transition from one state to the other. She was then introduced anew to those among whom she had so strangely fallen. She remained at Mrs. Kennedy's, in Meadville, for some days, and then returned home.

Very soon after her return she awoke one night, and arousing a sister with whom she was sleeping, she exclaimed, "Come, Nancy! it is time to get up and play that trick on John!" She had changed into her second state, and supposed that she was still in Meadville and sleeping with Miss Nancy Dewey, and that it was the same night on which they had planned the joke. When she found she had returned to the "Nocturnal Shades," as she called her home in Venango when she was in her second state, she was much chagrined, for the larger society she found in Meadville was, in that state, much more to her taste.

The foregoing statement illustrates two things. One is, that she did not in one state recognize acquaintances of the other state; the other is, that there was a blank in her memory of the period, however long, passed in a given state when she passed into the other. Thus weeks and months disappeared during one sleep. And the sleep from which she awoke seemed to her but the continuation of that into which she had fallen long before.

During the earlier period of these changes she manifested, while in her second state, many symptoms of wildness and eccentricity, amounting almost to insanity. Proof of this is found in her long abstinence from food and sleep, and in her indifference to, and even strong prejudices against, her best friends. "For some time," she writes, "after I had been in my second state, my feelings were such that, had all my friends been lying dead around me, I do not think it would have given me one moment's pain of mind. At that time my feelings were never moved with the manifestations of joy or sorrow. I had no idea of the past or the future; nothing but the present occupied my mind."

She was also very restless, and had a strong and uncontrollable inclination to wander off into the woods. Being utterly devoid of fear she could not be restrained by any representations her friends made to her respecting her perils from rattlesnakes, wolves, and bears, all of which were numerous in the vicinity. These things made her friends solicitous, and caused them to keep as close a watch as possible on all her movements.

It has been already stated that she was very careful to keep the letter of her word, though she did not feel herself bound by its spirit. She seemed rather to delight in finding some means or pretense of avoiding that, as giving her an opportunity of boasting of her smartness. She was very ingenious in finding such pretenses. But when once she promised to do or not to do a certain thing, her family and friends had perfect confidence that she would keep her word.

On one occasion in her ramblings she met a bear. She was on horseback riding along a path when she met it. In giving an account of the adventure on her return home, she said she had met a "great black hog," which acted very strangely. She said it grinned and growled at her, and would not get out of the way. She said her horse was frightened, and wished to turn back. She ordered the black creature to leave the path, but it would not mind her. "Well," said she, "if you will not get out of the way, I will make you." She was about to dismount and attempt to drive it from the path, when it slowly retreated, occasionally stopping, turning round, and growling. She used to insist that the bears with which her friends sought to frighten her from rambling off too far, were only "black hogs."

About the same time, in one of her rambles, she saw a rattlesnake, with the beauty of which she was struck. She attempted to capture it. Instead of making battle it attempted to escape. It ran under a heap of logs. She seized it by the tail just as it was disappearing. Providentially her foot slipped, and to save herself from a fall she let go the snake. She afterward thrust her arm into the hole, but it had gone beyond her reach. It was known to be a rattlesnake both by its appearance and by its rattle. She afterward became familiar with the species, and remembered that the one she had pursued was like those which she now knew.

During this stage of her history there was one person, a brother-in-law, who had complete control over her. This was another proof of an unusual, if not of an insane state of mind. She did not dare to disobey his commands, yet if he left any opportunity she would evade them. For instance, one morning he said to her, "Mary, you must not ride over the hills to-day." This he considered equivalent to telling her that she must not ride at all, as her home was surrounded with hills, and she could not avoid them if she followed any road. But as soon as he was out of the way she got a horse, left home, and was gone nearly all day. In the evening he said, "Mary, did I not tell you that you must not ride to-day?" She replied, "No! you told me I must not ride over the hills, and I did not; but I rode through all the hollows I could find."

Another singular fact should here be mentioned. During that same period in the history of her case, immediately after falling asleep, she would, in an audible voice, narrate the events of the day in which she had been an actor, sometimes laughing heartily at some joke she had played off. She would then lay out her plans for the next day. After this she would become silent. The next day, unless thwarted, she would attempt to do all she had proposed, and in the order she had marked out. It has been stated that none of the knowledge or experience which Mary Reynolds had acquired during her early life, or while she was in her "first state," remained in her memory or passed over into her consciousness while she was in her second state. To this, however, there was one remarkable exception, the nature of which can best be stated in her own words, contained in the narrative from which I have before quoted. She says:

"When I was for the first time in my second state, the family were one Sabbath preparing to go to Church at Titusville. I was very anxious to accompany them, though at that time I was wholly ignorant of what preaching meant. They told me it was impossible for me to go. So, much to my dissatisfaction, I had to stay at home. On the night following that day I had a singular dream. I have a more distinct recollection of that dream than of any other thing which happened about that time.

"I dreamed that I was on a large plain, where neither a tree nor a stump was to be seen. It was beautifully green. A great number of persons, all clothed in white, were walking to and from a large river which flowed through the midst of the plain, singing as they walked. The music was the most delightful I ever heard. As I was standing and gazing with admiration on the scene before me, I thought my sister Eliza (who was dead) came up to me from among the throng, which had by this time collected—for I thought they increased in number very rapidly—and, with a sweet smile on her face, talked with me. Among other things, she told me I should join that company after a while, but that I could not then. While she was conversing with me I saw a very majestic person approach

and ascend a platform that was erected about the middle of the plain. He opened a large book which he held in his hand, and began to speak, giving out for a text, Revelation, iii. 20: 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' I was perfectly enraptured, for I thought he spoke to none but me. His eyes seemed to be directed toward me. 'Well,' I thought, 'this must be preaching;' for in my dream I remembered how I had been disappointed the day before at not being permitted to go to meeting, and I thought he knew my case, for he explained the Scriptures to me. The next day I repeated several passages, though at that time I could not read a word. It seemed that after that dream I regained all my knowledge of the Scriptures. I frequently repeated passages of Scripture; and when my friends, in reply to my assertion that they were contained in the Bible, would ask me how I knew that to be so, I told them the person whom I heard preaching in my dream made me acquainted with them.

"When I arose the next morning after my dream I related it to the family, and observed to them that I had been to a much more splendid meeting than the one at which they had been.

"In my dream I did not mingle with the company; but after I saw the person who ascended the pulpit, and when he commenced preaching, I became so interested that my attention was no longer attracted by the multitude, who were still moving about. But my sister remained by my side.

"After this I used frequently to dream of seeing her. Particularly if any thing troubled me, she would appear to administer comfort. I loved to dream of her, though when awake I had not the slightest recollection of her. It was a remarkable circumstance that my sister and another particular friend, also dead, used to be my almost constant companions in my sleep. I have not dreamed of them since the earlier periods of my changes. I have wished much that I could, though at this time I do not remember either of them except as they appeared to me in my dreams."

All her friends testified, and some still live to testify, that at the time mentioned by her she appeared to recover her lost knowledge of much contained in the Holy Scriptures, though, as she says, she could not then read, and did not know the Bible from any other book. She never recovered any other knowledge in the same or like manner.

Her parents were both very pious and intelligent—in sentiment Baptists. They had been, as I have before said, intimately acquainted with the Rev. Robert Hall and other distinguished ministers of the same persuasion in England. Among them was a maternal uncle. After the neighborhood had become somewhat settled her father, William Reynolds, used to invite those

living near him to come to his house on Lord's Day. He would read a sermon to them, and offer prayer with them and for them. His house was a well-known stopping-place. Often the pioneer ministers, chiefly Presbyterian, during their laborious missionary excursions, rested and preached at his house. Under such influences Mary must have made large acquisitions of religious knowledge, and become familiar with the words of Holy Writ. What she had thus acquired and subsequently lost she recovered in the remarkable manner mentioned.

It should be stated that Mary knew the lady, who appeared to her in her dream, to be her deceased sister, not by recognizing her from memory, but by describing her appearance, and learning from her family that the description exactly suited the appearance of her sister. For in her second state, whether asleep or awake, she had no recollection of her sister as one whom she had previously known in everyday walks. One friend thinks also that he has heard Mary say that, in the dream, Eliza informed her that she was her sister. But this is not certain. It is certain, however, that she minutely described a person precisely corresponding to the appearance of her sister.

The indications of mental unsoundness which characterized the earlier portions of the time which she passed in her second state grew fainter, and at length wholly disappeared after these changes had ceased, leaving her permanently in her abnormal state. This occurred about the year 1829, when she had reached her thirty-sixth year. She lived twenty-five years after this, wholly in her second state. During this quarter of a century no one could have discovered in her any thing out of the ordinary way, except that she manifested an unusual degree of nervousness and restlessness; yet that was not sufficient to attract particular attention. She was rational, sober, industrious, and gave good evidence of being a sincere Christian. For a number of years she was a consistent member of the Presbyterian Church. For some years she taught school, and in that capacity was both useful and acceptable.

During the last few years of her life she was a member of the family of her nephew, Rev. John V. Reynolds, D.D. Part of that time she kept house for him, showing a sound judgment, and manifesting a thorough acquaintance with the duties of her position.

Her death occurred in January, 1854. In the morning she arose in her usual health, ate her breakfast with a good appetite, and after breakfast went into the kitchen to superintend some matters in that department. In a few minutes the servant girl called to Doctor Reynolds, saying that his aunt had fallen down. He hastened to her, and assisted the girl in carrying her into the parlor, where she was laid on a sofa. The girl said that while Miss Mary was engaged about some matter, she suddenly raised her hands to her head and exclaimed, "Oh! I wonder what is the matter with my head." She

said no more, but immediately fell to the floor. When carried to the parlor she gasped once or twice, but never spoke, and then died. She was thus gratified in a wish which she had often expressed: "Sudden death, sudden glory!" She died at the age of somewhat more than sixty years.

The foregoing narrative embodies all that I have been able to gather which seemed to me to throw any light upon this case of Double Consciousness, the most remarkable which has been recorded. My object in preparing it has been to place before the public, and especially before those interested in mental philosophy the well authenticated facts in the case. That the case was a genuine one admits of no doubt. The leading facts are authenticated by a chain of testimony furnished by witnesses of unimpeachable character, covering the whole period. Mary Reynolds had no motive for practicing an imposture; and her mental and moral character forbids the supposition that she had either the disposition or ability to plan and carry out such a fraud; and had she done so, she could not have avoided detection in the course of the fifteen years during which the pretended changes alternated, and the subsequent quarter of a century, which she professed to pass wholly in her second state.

The phenomena presented were as if her body was the house of two souls, not occupied by both at the same time, but alternately, first by one, then by the other, each in turn ejecting the other, until at last the usurper gained and held possession, after a struggle of fifteen years. For not only did she seem to have two memories, each in its turn active, and then dormant; but the whole structure of her mind and consciousness, and their mode of operating seemed dissimilar, according to her state. Her sympathies, her method of reasoning, her tastes, her friendships, and the reasons which led to their formation, were in one state wholly unlike what they were in the other. She had different objects of desire, took different views of life, looked at things through a different medium, according to her state.

That her "second state" had its origin in, and was accompanied by physical disease, is evident from many considerations. She herself was conscious of this. In her narrative she writes: "Whenever I changed into my natural state, I was very much debilitated. When in my second state, I had no inclination for either food or sleep. My strength at such times was entirely artificial. I generally had a flush in one cheek, and continued thirst, which denotes inward fever." Physiologists, considering the time of life when the strange phenomena of her life began, and the time of their termination, will form some conclusion as to their ultimate cause; but that the brain was the organ immediately affected is rendered probable from the convulsions that preceded the first change, and from the manner of her death, which unmistakably indicated that the brain was disordered. But the facts, as far as ascertainable now, fail to explain the special

features of her case; the two lives, covering fifteen years, wholly unconnected with each other, yet each continuous from state to state; and the final settling down into a state of being lasting for a quarter of a century, and accompanied by no special indications of either mental or physical disorder, yet which had no apparent relation to or connection with that which she had passed for the first nineteen years of her life, and which continued through a portion of the succeeding fifteen years.

The bearings of this case on the sanitive treatment of the insane, on questions of mental science beyond those alluded to, on questions of conscience or casuistry, and on the religious aspect of the matter, are left to the thinking world. None will be more ready than the author to receive light on any of these important and intricate matters.

WESTERN THEOLOGICAL SEMINARY, 1859.

AFTER THE FUNERAL.

NEVER any more,
Till my broken dream of life
Is swallowed up in death,
Shall I look upon my wife.
I prayed that she might live,
But my prayers could not save;
For here I am alone,
And she is in the grave!

It seems an age to me
Since I saw the coffin there:
The lid was off, and lo,
A face within the square!
A pale and pensive face,
Sweet lips without a breath:
How beautiful if sleep,
How terrible if death!

I lifted up the child,
In her little mourning gown;
But she turned away her head:
The lid was then screwed down.
The coffin was borne out
In the blinding light of day,
The black hearse moved on,
And the coaches drove away.

We stood around the grave,
And the solemn prayers were read;
Then the heavy wet earth
Was shoveled on the dead!
As it struck the coffin-lid
With a dull and dreadful sound,
It seemed to strike my heart!
—They led me from the ground.

But all is over now;
And it almost soothes my pain
To think, whatever comes,
She can not die again!
The blow has fallen; I know
The worst that death can give:
The worst of life's to come,
For I must learn to live!