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With an Appendix,

CONTAINING COMMUNICATIONS FROM THE SPIRIT ARTISTS,
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the Direct Work of the Spirits.*

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1876.

"HAFED PRINCE OF PERSIA."

DIRECT ILLUSTRATIONS.

COMMUNICATIONS have been made from time to time in the Spiritualist publications in reference to sittings with Mr. Duguid, when Direct Pictures were produced by the spirit artists for the illustration of this work. One of these, from the pen of Dr. George Sexton, in the *Christian Spiritualist*, for Nov., 1874, is as follows :—

"I stayed at Glasgow two or three days for the purpose of calling on some of my old friends in the town. On the Tuesday evening I had a sitting with the celebrated painting medium, David Duguid, at which were present Mr. Bowman, Mr. Andrew Bowman (his brother), Mr. Nisbet, myself, and the medium. It has been already announced in some of the Spiritual journals that a work is in preparation consisting of direct spirit drawings, produced in the presence of this medium, with explanations given through him by the celebrated Persian spirit of whom we have heard so much. Two or three large volumes of manuscript have been already completed—one of which I saw on this occasion—and a great number of pictures are also in existence. As these have been continued regularly at the recent sittings that have been held, we did not, of course, expect any departure from the regular order of proceedings on the occasion of my being present. On taking our seats in the room, it was suggested by some one that the medium should be tied, a precaution that is quite unnecessary, since it would be utterly impossible for him to produce the pictures by the agency of his hands. Still, it was done, and his wrists were securely fastened at the back of his chair. These pictures, I may here remark, are produced upon cards, signed at the back with the initials of all those who take a part in the sances, so that it becomes utterly impossible to substitute others for them. The cards thus signed at the back, and with the front sides perfectly blank, were laid on the table. The medium became entranced, the light extinguished, and we [holding each other's hands] remained in darkness for a few minutes, occupying the time mostly with singing. At a given signal from the spirits, the gas was re-lighted, and one of the cards was found missing, although no one had entered the room during the time, the medium still remaining tied as at first. The light was again extinguished, and in what appeared to be a few seconds the card was returned, and found to contain a drawing of a scene on the banks of the Nile near Thebes. This picture was elaborately done, and had it been accomplished by mortal hands must have occupied ten times the period that was devoted to its production. The same circumstances were repeated, and another picture was produced in a similar manner, consisting of a view, as was explained to us, of a temple in the isle of Elephanta. This is really the most marvellous mediumship that I have ever seen, and one cannot help regretting that David Duguid is not in London, where his wonderful powers could be witnessed by much larger numbers of persons. Such manifestations leave no possible loophole by which the most obstinate scepticism can escape the conclusion that spirits and spirits only produce the phenomena."

A lithograph *fac simile* of one of the direct drawings in the book, and the table of contents, are herewith appended.

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THE THEORY OF RE-INCARNATION.

By W. F. KIRBY.

SINCE the publication of my announcement that I purposed to discuss this subject, five correspondents have favoured me with their views, four of whom are opposed to the doctrine. One of them, the eminent French spiritualist, M. Clavaïroz, has referred me to his articles in *Human Nature* for 1872 and 1873.

To prevent misconception, I may state that it is not so much my object to defend Re-incarnation as to discuss the objections, and to point out the fallacies which appear to me to exist in the arguments commonly urged against it. I do not intend to discuss the Kardec philosophy (with which I am chiefly acquainted through Miss Blackwell's papers in *Human Nature*, and through Allan Kardec's "*Livre des Esprits*") as a whole, more especially as I do not altogether agree with all the theories maintained by these writers.

There are two forms of the doctrine of Re-incarnation, which may be termed Transmigration and Spiritism; the former being the *immediate* re-birth of a spirit after death; a view advocated, in combination with Pantheism, in an Australian paper which has been sent me, called the *Maryborough Advertiser*. Transmigration I consider to be disproved by the very existence of spirits and a spiritual world; and therefore we have only to consider Spiritism, or the return, at intervals, of a spirit to a material world. The objections to Re-incarnation which have been sent to me may be briefly stated as follow:—

1. Re-incarnation is not taught in Scripture.
2. It was never taught by any of the pioneers of Modern Spiritualism.*

* This is the only approach to an *argument* in some articles written against Re-incarnation by Mrs. Hardinge-Britten in the *Spiritual Scientist* for May 20 and 27, 1875 (Boston, U.S.).

3. Improvement takes place in the spirit-world, and therefore Re-incarnation is unnecessary.

4. Re-incarnation is a very immoral doctrine, which confounds all relationships.

5. If we lose our memory, we lose our identity, and have no reason to suppose that we shall benefit by any former experiences if we cannot remember them.

6. Every spirit is a new creation, a germ of individuality, which grows up to manhood or womanhood on earth or in the spirit-world, and Re-incarnation would be an impossible retrogressive movement.

7. This world is the outward expression of the spiritual world, to which spirits can only return by influencing mortals, either as guardian spirits, or by possession.

8. Spirits remain long in the spirit-world without losing memory or identity. Identity consists in character, which often does not change at all, or changes very slowly in that state.

Having thus explained my position, and summed up the principal objections to which my attention has been called, I will take the question of scriptural evidence first, because I may have to refer to it again, and because it will have weight with many, confining myself to the four Gospels. I omit all doubtful passages, and quote only those which appear to me distinctly to bear upon the subject.

Several passages assert that a man will be judged as he has judged others (Matt. vii. 2, xviii. 23-35, xxvi. 52; Mark iv. 24; Luke vi. 38). The last passage is exceedingly significant, "Good measure, pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Here is a distinct and definite promise that (not God) but *they*, shall return good for good.* We know how little we meet with of this in the present state of society, although the world as a whole is far better now than it was in the time of Christ. Is it not natural to interpret this prophecy as referring to Re-incarnation in a better state of society, either in some more advanced world, or in this, when it has been sufficiently improved?

Another important series of passages, on which Spiritists generally lay great stress, are those relating to the identity of Elijah with John the Baptist (Matt. xi. 14; xvii. 10-13; Mark ix. 11-13). It has been objected that John merely came in the spirit of Elias; and this view was held by Justin Martyr. It is also objected that as the definite article is omitted in all these passages, we can read "*an* Elias shall first come," &c. But the

* The English version inserts *men*, which is probably the real meaning. At any rate, the passage appears to imply a return in kind from our fellows.

readiness with which the disciples understood the meaning of Jesus (Matt. xvii. 13), especially when contrasted with their usual dulness in spiritual things, seems to imply that it was fully understood among the earliest Christian initiates that John the Baptist was really Elias, though in what sense may well admit of discussion. Assuming Re-incarnation, no one would hesitate to accept the statement as literal; but I concede that it has no great weight as an argument. Dr. Keningale Cook, in his *Commentary on Matthew*,* points out that there is no satisfactory evidence as to the identity of the two spirits supposed to be Moses and Elias, on the Mount of Transfiguration, which dispenses with any difficulty regarding John's appearance in the guise of a former incarnation.

In another group of passages (Matt. xix. 29; Mark x. 29, 30; Luke xviii. 29, 30) Jesus promises that all who have left anything for his sake shall receive a hundred-fold more of the same in the present time, and in the age to come, eternal life (or, more correctly, age-lasting life). I am fully aware that these passages are explained away as allegorical; but do we not often miss the real meaning of a writer by looking too deep, when it really lies very near the surface? Here we have a clear reference to the present time (by which we may understand a state of existence analogous to the present), as contrasted with the age to come, or the Buddhist Nirwana, a state not only beyond the need of any Re-incarnation, but presenting nothing sufficiently analogous to our present existence to be even imaginable.† Hence, because Buddhists cannot explain what Nirwana is, but only what it is not, our unspiritual western writers mistake Nirwana for annihilation. But when it is said that a spirit about to attain to Nirwana would spurn from him with utter scorn the offer of becoming king of one of the highest heavens for a thousand million years, or any other conceivable blessedness in exchange, can we believe that annihilation is this supreme felicity?

My next argument is the reply of Jesus to the question of the Sadducees about the woman with seven husbands (Matt. xxii. 23-30; Mark xii. 18-25; Luke xx. 27-36). Here we have another distinct reference to Nirwana, as the state where there is no marrying or giving in marriage, and where those who are worthy to attain to it shall not die any more, thus implying that others who are not worthy will. When replying to the objection as to Re-incarnation confounding relationships, I shall have occasion to refer to the Sadducees' question again.

* *Truthseeker*, Dec., 1874, pp. 277-281.

† Nirwana also corresponds to "the state of contemplation," spoken of by some spirits as the final goal of their existence; but of the nature of which they themselves know nothing.

There are several passages bearing on the vexed question of whether temporal afflictions are to be considered as punishments for sin (Matt. ix. 1-8; Mark ii. 1-12; Luke v. 18-26, xiii. 1-5; John ix.). It is plain from the story of the man with the palsy, that according to the teaching of Jesus temporal afflictions are sometimes to be regarded as "judgments" in the popular acceptance of the term; but in the case of the man blind from his birth, the disciples asked whether it was a punishment for his own sins (of course in a former life), or for those of his parents. Had Jesus considered that the doctrine of Re-incarnation was the odious and immoral thing that some represent it, or had he considered that the disciples were passing an unjust reflection on the innocent, he would certainly have taken the opportunity of strongly denouncing it, commencing, "Ye do err," or even "Ye fools and blind." But instead of this, without a word of rebuke, he replied in effect, "Not in this particular instance," thus endorsing the pertinence of the question.

In the celebrated description of the Last Judgment (Matt. xxv. 31-46), however it is to be interpreted, the words translated, "everlasting" or "eternal," literally mean "age-lasting." We may therefore here have a figurative description of the character of one life being determined by the use which we have made of the last.

Having thus disposed of objection 1, we will take No. 2: The statement that Re-incarnation is not taught, or is expressly denied by the spirits who communicated through sensitives in France and Germany, and whose statements are recorded by Messrs. Cahagnet and Kerner; also that the great majority of spiritual communications received in America, especially at the commencement of Modern Spiritualism, are opposed to it. Miss Blackwell has been represented as replying to this objection that it is only inferior spirits who deny this doctrine; but though I do not think her words will bear this interpretation, and would not accept such a statement on either side, yet considering the vast extent of the spirit-worlds, and their very great variety, the difficulties that prevent free communication, and still more, intelligible converse between ourselves and their inhabitants; and finally, the very contradictory statements made both in ancient and modern times by all spirits professing to communicate information as to the future state, I can only regard any appeal to *authority*, where the conflicting statements are at all equally balanced, as inadmissible, and leaving the matter precisely where it was before, to be argued out on rational grounds.

Objection 3: Improvement takes place in the spirit-world, and therefore Re-incarnation is unnecessary. Having in the last paragraph repudiated authority where it does not agree, I

venture nevertheless to accept the assertion made by Spiritualists, Spiritists, and Swedenborgians alike, all of whom agree that when a man dies he gravitates by spiritual affinity to the society with which he is in harmony, and that he can neither intrude upon his superiors without leave, nor be exposed to any contact with his inferiors without his own consent. It therefore follows that there are no limits to a man acquiring the knowledge possessed by his associates, or to his advancing unchecked in a course of virtue if so disposed. But of what value is that virtue which is acquired in the absence of all temptation? How can good resolutions be tested without struggle? We might even go further, and ask, What is the value of a life on earth at all if we can progress to perfection under such favourable surroundings in the spirit-world? If we regard a residence in the spirit-world as complementary to a past life, a time for rest from past labours, and bracing up our nerves for new ones, this is explained. Some of the communications received by the Baroness von Vay strikingly illustrate the good effects of only a few months' Re-incarnation upon a repentant spirit. Every man is born into the world in a different age and country, or else under widely different circumstances, entailing necessarily very various advantages and disadvantages. We are far better off than our Viking ancestors, both socially and morally, and probably as much worse off in comparison with our successors of a thousand years hence. Some die at the age of a day, others at the age of a hundred years. If our earth life has any real use, must it not be often repeated to teach us even a tithe of the lessons of struggle and endurance under various adverse circumstances, which cannot all be combined in the longest life, and which the spirit-world may perhaps not be able to offer us—indeed *cannot*, if its nature be as usually described?

Objection 4: Re-incarnation is a hideous and immoral doctrine which confounds all relationships. In the other world, spiritual affinity takes the place of physical relationships. These latter serve a temporary purpose, and are often very weak. Millions lose their parents too early to remember them; millions more are born after the death of their grandparents. I have been asked what I think of the possibility of a man having been his own grandmother! This sounds absurd, but is there any less absurdity in the idea of a man remembering, say a hundred million ages hence, that such and such another was his grandfather, who died before he was born, and reverencing him accordingly? Our earthly relationships are necessarily temporal and external; and we have already seen that Jesus taught that marriage does not exist in Nirwana, though there may be evidence for its continuance, in some sense,

in the spheres. While all real and rooted affections will survive, the external relationships of a rudimentary world like this must disappear. Nor can we suppose that the affection between individuals will be at all weakened, but rather strengthened by the recollection that they have borne a variety of relationships towards each other in different existences in the course of ages.

Objection 5: Memory is necessary to identity, and we cannot benefit by past experiences without memory. This is the commonest argument of all, and one of the most fallacious. It is perfectly well known that continuity of memory, which is all that is meant here, is wholly dependent on certain states of the brain. A somnambulist remembers what passes in his trances, but his waking life is then a blank to him; he remembers when awake—his waking life only,—but his trance-life is then equally blank. The same thing sometimes occurs to a slighter extent even in ordinary drunkenness. Moreover, cases have been known in which a deep trance has erased the memory of the former life, so that the persons thus affected have had to learn to read and write, and to recognise all their friends a second time. Subsequently another trance has supervened, restoring the memory of all that occurred previous to the first, but blotting out all the intermediate period.* If continuity of memory is necessary to identity, then these bodies must be inhabited alternately by two different souls, and even this wild idea is negated by the occasional coalescing of two such states. The way in which we may benefit by past forgotten experiences is clear enough. They have left their impress on our character. Besides, if we sometimes suffer in one life to cure us of vicious tendencies inherited from a former one (or which is the same thing, if we are punished in one life for the misdeeds of a past), we are fortunate in having lost our memory, and in being permitted to endure the salutary punishment without the additional infliction of remorse for having brought it on ourselves by former misdeeds. Again, even in this life, we only remember by forgetting, and no man can do much who is not able to concentrate his attention when necessary; or, in other words, to forget everything but the subject before him.

Objection 6: Every spirit is a new creation—a germ of individuality, destined to grow up to maturity, and Re-incarnation would be a retrograde movement. If this is true, why are spirits born with special capacities and not with their minds *a tabula rasa*? Besides, the animal and vegetable creations lie below us; how much lies above, we know not. Probably there is as

* Since this was written, the *New York Mercury* has recorded one of these unusual psychological phenomena.—*Vide Human Nature*, March, 1876, pp. 139-141.

much difference between ourselves and what we may ultimately become as there is between a lichen or a sponge, and an ant or a man. To my mind it appears impossible that our minds with their infinitely varying capacities have sprung into existence at birth, and I prefer to believe that we are gradually working ourselves up from the darkness and torpor of the mineral and the plant, through the twilight existence of animals and men, to Nirwana, and the full blaze of immortality. Though the memory of a life may be lost or suspended, it does not follow that its impress on the character will be effaced; and this latter influence is all that is needed to make its effects permanent.

Objection 7: This world is the outward expression of the spiritual world, to which spirits can only return by influencing mortals, either as guardian spirits or by possession. This objection opens out a far drearier prospect than Re-incarnation. Instead of a succession of lives, each holier and happier than the last, from darkness to light, we have here the implied assertion that the material worlds are the only reality, and that eternity is to be spent in living over our lives again by influencing the lives of those who are most like ourselves! This, indeed, makes earth a reality, and the spirit-world a shadow.

Objection 8: Spirits change slowly in the spirit-world, and identity consists in character. If spirits change slowly, it is merely repeating what we said before, that progress does exist in the spirit-world, though it is necessarily slow, because all spirits are there associated with their like. If identity consists in character, then memory is not necessary to identity, and character can survive its loss. Character itself, for reasons already given, must change slower in the spirit-world than here, because it is surrounded by influences which tend to keep it fixed. There is, therefore, all the more necessity for occasional visits to a world similar to this. The contradictory accounts we receive of the spirit-worlds sufficiently show that they are fleeting and temporary, and have only to do with this earth. The struggle between the higher and lower spheres may be necessary to keep the earth in a state of moral equilibrium; but the earth and the spheres are closely connected with each other. The earth has sprung from chaos, and to chaos it may ultimately return; but above the fleeting and temporary things which are seen, above the turmoil of the earth and the spheres, which, being interdependent, cannot be supposed to be eternal, extends the empyrean itself, the Heaven of heavens, the Nirwana of the Buddhists! Dare we suppose that *one* life, however well spent, will lead us to a state of eternal progress and well-doing, with no further cause for exertion, when even the earth has taken hundreds of millions of years to reach

its present state of very moderate perfection? Is there not a childish presumption in the idea, equal to, if not so revolting as, that which offers the greatest criminal eternal felicity as the reward of a death-bed repentance, while condemning to eternal torments the most virtuous man, who has honestly striven through a well-spent life to do his best, but who does not see the justice of asking an innocent person to take the responsibility of his inheritance of an imaginary curse denounced upon Adam?

MR. MARTINEAU UPON "MODERN MATERIALISM."

BY GEORGE BARLOW.

Author of "Under the Dawn," "Spiritualism and Modern Thought," &c.

A VERY interesting discussion has just been taking place between Professor Tyndall and the Rev. James Martineau upon Modern Materialism and its attitude towards Theology—Professor Tyndall writing in the *Fortnightly Review* and his opponent in the *Contemporary*. I propose in this paper to draw attention to certain important points in Mr. Martineau's first essay (that on "Atomic Materialism," published in the *Contemporary* for February 1876). I shall not attempt to grapple with all its details, feeling myself quite incompetent for that task. I shall simply offer some humble comments upon certain particulars which I noticed specially, hoping that even this may help towards the elucidation of the complex subject.

First of all, then, on page 345 of the number of the *Contemporary* referred to, we have Mr. Martineau saying:—

"Large as the atomist's assumptions are, they do not go one jot beyond the requirements of his case. He has to deduce an orderly and determinate universe, such as we find around us, and to exclude chaotic systems where no equilibrium is established. In order to do this he must pick out the special conditions for producing this particular kosmos and no other, and must provide against the turning up of any out of a host of equally possible worlds. In other words he must, in spite of his contempt for final causes, himself proceed upon a pre-conceived world-plan, and guide his own intellect as, step by step, he fits it to the universe, by the very process which he declares to be absent from the universe itself. If all atoms were round and smooth he thinks no such stable order of things as we observe could ever arise; so he rejects these forms in favour of others. By a series of such rejections he gathers around him at last the select assortment of conditions which will work out right. The selection is made, however, not on grounds of *à priori* necessity, but with an eye to the required result. Intrinsically the possibilities are all equal, (for instance) of round and smooth atoms, and of other forms; and a problem therefore yet remains behind, short of which human reason will never be content to rest, viz.: How come they to be so limited as to fence off competing possibilities, and secure the actual result? Is it an eternal limitation, having its '*ratio sufficiens*' in the

uncaused essence of things; or *superinduced* by some power which can import conditions into the unconditioned, and mark out a determinate channel for the 'stream of tendency' through the open wilds over which else it spreads and hesitates? It was doubtless in view of this problem, and in the absence of any theoretic means of excluding other atoms than those which we have, that Herschel declared them to have the characteristics of 'manufactured articles.'

This passage is near the close of Mr. Martineau's article, but I have chosen it first, because it seems to me to combine and sum up with singular skill in a very short space, and by a very succinct method, many of those curious fallacies to which members of the metaphysical school are subject. First of all,—surely the plan with which Mr. Martineau credits the scientist, and from the fact of which he would deduce the possibility of a world-plan existing from all eternity, in the mind of some divine and intelligent artificer (for this of course is his drift, though he does not here plainly say so), is as different in its nature from the plan with which it is sought to compare it as anything can possibly be—so ludicrously different in fact, that the only wonder is, how a man of Mr. Martineau's ability could ever dream of setting the two, even for a moment, in juxtaposition. Even if the scientific inquirer does "proceed upon a pre-conceived world-plan," using the word "plan" in any sense which will enable us to compare it with a plan previously conceived in the mind of God,—even if he does this, has he not every right to do so—a right which cannot by any ingenuity of thought or diction be transferred to the philosopher who is dealing with the conception of design as existent in the divine intelligence. *The result is itself the justification of this scientific man in doing this.* All nature is spread out, widely and sweetly, before him; and in tracing back "step by step" the chain of interwoven causes which may be supposed to have led to the present visible condition of things, he is only following out an entirely legitimate impulse which can never really be compared, as it ought never to be confounded, with the proceedings of a man who adds to the vast difficulties which already perceptibly encompass us the yet greater difficulty of conceiving of an original mind, like our own in intelligence, only much larger, as the *fons et origo rerum*,—the arranger and measurer of these atoms and other awkwardly constituted primordial *data*. In plain words—which surely, if we are ever to get this matter straight, are above all things to be desired—what do we in reality gain by positing an intelligent being at the root and basis of these inexplicable phenomena? We only gain one inexplicable phenomenon the more, and a harder and more impracticable one perhaps to deal with than any which preceded it.

In reality this charge which Mr. Martineau brings against the scientists of proceeding "upon a pre-conceived world-plan" "in spite of their contempt for final causes," is very baseless and forceless. The men of science, I imagine, have no such deadly hostility to the word "plan" and the conceptions which lead to it: all they say is, that it is manifestly human in origin; that in investigating the results of the age-long working of natural laws, as now summed up and present before us, we are compelled to use it: but that we ought to be very cautious in applying such words to the operation of the unknown central power,—that we ought, in fact, as far as possible, except when avowedly lingering within the region of poetry, to avoid anthropomorphism.

An illustration will make this matter clearer. How often, when some untoward event has happened in our lives, we seek and seek in vain for some way of explaining it—some way of making it harmonise with the general current of our destiny, wondering why Providence can have suffered it to be brought about. Perhaps the perplexity, and the moral agitation consequent upon it, last for years; and then we find some way of working the event into our lives—it all comes right somehow, to use the common expression—and henceforward we are satisfied. The interrupted harmony is resumed. This we explain, it may be, by referring the whole matter to the beneficent action of a paternal Providence, which, first sending or permitting the untoward occurrence for all-wise and all-worthy ends, also permitted the temporary confusion and perplexity, removing this in its own good season by a clear revelation of its loving purpose. This is a common and reverent explanation, and it may be the true one.

But is it not also clear that there may be another explanation—another way of looking at the matter: that the whole notion of plan and divine purpose may be purely subjective, purely of our own over-sanguine creation: that the event, at first a sorrow and a stumbling-block, has been made harmonious—its glaring colours toned down and its sharper angles rounded—by the mere impersonal course of time, the great softener and healer: and that we, having first made the harmony, skilful time assisting, afterwards ascribe to the external action of an intelligent God what is in reality the result of this double workmanship? May not this be the truer explanation? We have now a more lengthened horizon of vision; and sorrows which once seemed invincible assume more orderly proportions. Is this the result of divine action, and is our sense of it an apprehension of the divine purpose slowly becoming clear? It may be so. But it may also be simply the result of the lengthened horizon—nothing more. And, indeed, as Mr. Arnold would say,

the calming and purifying effect of that lengthened horizon is all that we can "verify"—we cannot really be sure that God intended us at a certain point to gaze upon that lengthened horizon, and to receive a glad assurance as to his purposes from it. Yet that is in reality what we do say when we receive a fresh access of insight by any means, and proceed to ascribe that fresh flood of insight to the action upon us of an intelligent God from without. We say that that insight was planned beforehand by God, and that we are now the recipients of his bounty—whereas all that we know for certain is that the new insight has arrived, we cannot say from whence. The total growths of the soul, as Emerson calls them, are unspeakable and not to be analysed: we are aware of the effect of the fresh, keener vision, but not of its cause.

It is just the same, obviously, with "the forgiveness of sin," as it is called in the religious world. At a certain point a man is "convicted of sin"; he passes through the agonies of sorrow and repentance, and at a certain point again, if the case proceeds smoothly and in its normal fashion, he experiences the blessing and the healing balm of divine forgiveness. That is to say, he does in reality experience something (often) very deep and blessed: and he goes on to infer that an actual transaction has taken place between himself and the Deity; that a "new covenant" has been entered into between them; that he is saved and on the direct road to heaven.

Now I think that these illustrations will have made perfectly clear the only point in which the scientific mind is really adverse to the notion of plans and final causes. It opposes them when used to express the operations of a power which immeasurably transcends the humanity, in relation to whom the use of those words and other similar ones is perfectly legitimate; but it, naturally, cannot refuse to admit and employ them when speculating in the name of that humanity, and as members of the human race, upon physical things cognisable by the senses. This distinction is involved in the very scientific method of which Mr. Martineau complains. For that method assumes that the word *plan* as applied to these large processes of nature is purely anthropomorphic; that it is only one way of arriving at some harmonious and practical conception of the whole; and that the plan which we may seem to find in nature is only our subjective inevitable method of stating its preliminary complex causes and their wonderful resultant harmony. Indeed, as the scientific men of whom Mr. Martineau is speaking regard intellect itself, their own intellects of course included, as one of the final results of the world-evolution which they are examining, he cannot refuse to them the right of tracing back "step by step" with the intel-

lect the evolution of that world which they believe to have resulted in intellect: he cannot reasonably forbid the atomist (even should he appear to "proceed upon a pre-conceived world-plan") to "guide his own intellect" in an avowedly anthropomorphic fashion, "as, step by step, he fits it to the universe."

And here we touch what appears to me to be one of the chief fallacies in this wonderful passage. Mr. Martineau talks, in reference to the atomist's work, of "a pre-conceived world-plan." Surely it is not this at all. If anything, it is a *post-conceived* world-plan. For the world is there—before the speculator upon it: spread out like a panorama, or a map for him to investigate. He must needs speculate about it and its origin in some way: he cannot escape its presence. All this is post-speculation, post-conception, not pre-speculation, pre-conception. But what Mr. Martineau ascribes to God is distinctly planning beforehand, pre-conception. Therefore the analogy, as it seems to me, breaks down utterly, and breaks down in one of its most important particulars.

The intellect of the scientific investigator is here already *inside the world*, so to speak. The intellect of God, aboriginally designing and arranging it, would be, as it were, suspended *outside* the unformed or partially formed world. Therein lies all the difference. Yet what a difference is this!

This brings me to another sentence of Mr. Martineau's, to which I fear that I must take exception. He says:—

"A problem yet remains behind, short of which human reason will never be content to rest, viz.: How come the atoms to be so limited as to fence off competing possibilities, and secure the actual result? Is it an *eternal* limitation, having its '*ratio sufficiens*' in the uncaused essence of things; or *superinduced* by some power which can import conditions into the unconditioned, and mark out a determinate channel for the 'stream of tendency' through the open wilds over which else it spreads and hesitates?"

To this I reply: Of course matter and its properties may be viewed as distinct, and the latter have often been classed together under the general name of "spirit"; but the point is, do we gain anything—are we not rather introducing a further confusion, a further difficulty which in its turn will need clearing up, when we ascribe the movements and phenomena of matter to the action of an external power beyond and above matter—or of a separate power immanent in matter—or of a power "immanent in matter, yet transcending it"? Are we not entitled to ask—as Mr. Martineau represents the theologians as legitimately inquiring in reference to the scientific assumption of a tendency in matter not really greatly other than the matter itself—are not the members of the scientific party just as legitimately entitled to ask, What is the nature of this power external to matter of which

you speak, and wherein—in what *nidus*, to use Mr. Martineau's expression—does it reside? Indeed, this latter scientific question is obviously far more apt and legitimate, as it may prove harder to answer: for, as I tried to show above, the scientific man in his speculations is at any rate dealing with visible things—things which do clearly and patently exist, *and must have had some origin or other*; while the metaphysician or theologian, in endeavouring to answer such a question, has not only to investigate the nature of an essentially transcendental and unknowable power, *but actually as the very first step to assume that most incomprehensible power's existence!*

“Before the growth was the grower, and the seed ere the plant was sown; But what was seed of the sower? and the grain of him, whence was it grown?”

Foot after foot ye go back and travail and make yourselves mad;
Blind feet that feel for the track where highway is none to be had.
Therefore the God that ye make you is grievous, and gives not aid.
Because it is but for your sake that the God of your making is made.”

Assumption in these cases follows assumption, and difficulty creates difficulty. Mr. Martineau says that “attraction with nothing to be attracted, repulsion with nothing to be repelled, motion with nothing to be moved, are presentable in language only, not in thought. The running of one eddy round another, or into another, is intelligible so long as there is a *medium*, be it of ether, however rare; but *in vacuo*, not so. A material *nidus* is indispensable as the seat of every motory change.” Having said this, he would posit “*in vacuo*” the most complex thing with which we are acquainted—intelligence, making it the uncaused cause. This he would suspend not only in a “rare ether,” but in no ether at all, making it the cause of all ether, and of matter of every kind; in fact it must, eternally existing, create from all eternity its own basis or *nidus*—create itself, we may almost say. Instead of one poor, humble, unexplained atom, or material “irresolvable residue,” we have this vast, intelligent, unexplained residue at the root of things to account for as best we may. Surely the atom is simpler, and will tax our powers less. Surely, to posit an inexplicable other power behind the early dancing atoms and primordial changes of matter is only, in vulgar parlance, to leap from the frying-pan into the fire—that is to say, to add to the original sufficient difficulty an enormous other difficulty, which it is almost hopeless ever to attempt to penetrate! And all this from admitting that simple, harmless-looking little metaphysical sentence about the “power which can import conditions into the unconditioned, and mark out a determinate channel for the ‘stream of tendency’”!

Surely we are entitled to say with the poet—

“What was seed of the sower? and the grain of him, whence was it grown?”

Or will Mr. Martineau fall back, like the talented authors of “The Unseen Universe,” upon the doctrine of the Trinity to help matters out? I believe he is estopped from this by his Unitarian predilections, otherwise we might have heard that the Son and Spirit in their action use the essence of the Father as their *nidus*, and so on. But I must not let objections which are meant seriously and earnestly degenerate into mere ridicule and badinage. It is easy to laugh at things which we do not understand, and I confess that I cannot understand the doctrine of the Trinity, though I am far from saying that there is not a certain fitness and fierce straining after ultimate harmony in it. All that I wish to show is how great the assumptions which lie at the root of many of Mr. Martineau’s most plausible and seductive sentences and *theses* really are, and how terribly difficult of explanation and acceptance are those metaphysical theories in the very heart of which such *theses*, if logically carried out, cannot fail to land us.

And now, I have only one more important point to notice—Mr. Martineau’s use of the word *emotion*, and the conclusions he comes to thereupon.

He has said in a previous address:—“I trust that when ‘*emotion*’ proves empty, we shall stamp it out and get rid of it.” To this Professor Tyndall apparently objected, and Mr. Martineau (on page 326) replies:—

“Do I then ‘scorn’ the ‘emotion’ of any mind stirred by natural vicissitudes or moving realities—the cry of Andromache, &c. . . . Not so; for none of these are ‘empty,’ but carry a meaning adequate to their intensity. It is for ‘emotion’ with a vacuum within, and floating *in vacuo* without, charged with no thought and directed to no object, that I avow distrust; and if there be an ‘over-shadowing awe’ from the mere sense of a blank consciousness and an enveloping darkness, I can see in it no more than the negative condition of a religion yet to come. In human psychology, feeling, when it transcends sensation, is not without idea, but is a type of idea; and to suppose ‘an inward hue and temperature,’ apart from any ‘object of thought,’ is to feign the impossible. Colour must lie upon form; and heat must spring from a focus, and declare itself upon a surface. If by ‘referring religion to the region of emotion’ is meant withdrawing it from the region of truth [read *the region of truth as conceived by Mr. Martineau*], and letting it pass into an undulation in no medium and with no direction, I must decline the surrender.”

This is very well put; but what it all comes to is just this, that unless we form a more or less anthropomorphic conception of God, religious “emotion” is “empty,” and ought to be “stamped out and got rid of.” The vague sense of holy awe arising from the humble and reverent contemplation of that great Unknown by which we are encompassed—from which we have

come and into which we are passing—is no religious awe, according to Mr. Martineau—it is “empty” and vain. Such a poem as Mr. Swinburne’s “*Mater Triumphalis*” would be an enigma to him; for though addressed to an impersonal and unknowable power, it is full of an impassioned awe which I take leave to designate as in the highest sense *religious*. Indeed, I say more—I say that it is from that “divine triumphant awe,” felt deep in the sacred soul of man, that all religions and semblances of religions have arisen: I say that these religions passing into the hands of priests and professors have become continually and mischievously overlaid with metaphysical and other accretions—*Aberglaube*, as Mr. Arnold would say—which have marred and hindered the true sense of divine and sweet “awe” from which the religions in their primitive and pure days arose: and that the true function of religiously disposed critics and religious reformers is to strip off these grave-clothes of metaphysical and fanciful dogmas which have been wrapped round the body of truth, and to reveal that truth again “virginal and splendid as at birth”—“to restore the intuition” as Mr. Arnold would say—to bring back again, as I should say, that sweet and formless sense of awe, that “over-shadowing awe,” which Mr. Martineau believes to proceed “from the mere sense of a blank consciousness and an enveloping darkness,” and in which he can “see no more than the negative condition of a religion yet to come.”

Why! the whole historical Unitarian protest against the Trinitarian habit of mapping out and dissecting with marvellous subtle care and anatomical accuracy the entire divine nature, leaving nothing there secret or nobly occult,—that whole Unitarian protest, which Mr. Martineau may be considered in some respects to represent, arises from that very sense of vague and reverent awe, which in this article he deprecates. It is true that awe may be too vague: it may be a mere dread, a mere shapeless terror of the “not ourselves,” like the superstitions of some savage nations. But it is to the other error that our metaphysical Aryan race is too prone, and against which it needs to be cautioned—the error of being over-cunning and over-particular in our definitions of God—describing the very hangings in the Trinity’s council-chamber, as Mr. Arnold said in “*Literature and Dogma*,” when alluding to the over-confident and impertinently clear method of analysing and classifying sacred things that is peculiar to popular religion.

Against this habit, I say, the Unitarian protest in behalf of the undivided, untampered-with unity of God has been directed: and I say that that protest arose from discerning with something of an original religious intuition the glory and wholeness and poetry—I had almost said *romance*—of a certain

vagueness and indefinedness in divine things: the blasphemy and audacity and infinite prosaic wilfulness of reducing the Godhead to a series of dry names, with all capacity for producing emotion strained out of them.

Prosaic wilfulness. For, after all, it is the poetry of humanity, the poetic enthusiasm of the race which (as Mr. Arnold has lately been so emphatically reminding us) creates the religions of the race, and re-baptises and renews them. It is possible to present to the religious consciousness an object so clearly, and in such definite outline, that it becomes henceforth very difficult to regard it with any of the old love and awe-stricken yearning, and this is just what the Christian Churches have been doing with their over-definite presentation of an over-rigidly conceived Trinity. They have so diminished the original poetic awe and wonder of the human race in approaching divine objects of worship that many have fallen back in eager despair upon various pantheistic, or even atheistic theories, wherein, at any rate, they have room to breathe and room to expand, and their God likewise. At any rate, they say, let us have air and space, and the same for our Deity: let us not be tied hand and foot to meagre conceptions of tribal deities of the past: let us have a theory of the universe and its governing agencies, which neither excludes poetry and the glorious romance of the unpossessed and unknown, nor pretends to deliver any dicta which must be accepted as absolutely, unchangeably, final. The Christian God is like a bride once won and once for all enjoyed; her beauty possessed, grasped, fathomed, realised, done with: we look rather, lovingly and yearningly, towards a goddess of "virginal strange air" and marvellous mien; one whose beauty can never be fully and finally grasped, and therefore can never be exhausted; one of whom we cannot, having comprehended and defined her, grow weary, because she is infinite and incomprehensible; one whom we love and worship, not because she is to us as a definite "object" to overtake with the passion of our "thought" and eagerly lay hold upon, but because she is to us vague, indeterminate, endless, for ever unknowable, sweet as some unnamed odour in a dream which we cannot classify and attribute to any special flower, can hardly even recall;—no lily in a garden—no rose in a greenhouse—no dainty flower on a window-sill—no rigidly narrowed and rigidly guarded human God, deformed by the manacles of many maiming creeds and the fetters of injurious councils; but above and beyond all these things, an unspoken sweetness, a viewless glory, a measureless and chainless delight—Nature's unfathomable and illimitable God.

As a further illustration of what I mean by saying that it is desirable for the sake of that very "emotion" which Mr. Mar-

tainau is defending to keep the object towards which it is directed somewhat large and shadowy (not necessarily "vague"), I will quote the following passage from Dr. Liddon's Bampton Lectures of 1866, and comment briefly upon it. Dr. Liddon is dealing with the subject of sexual morality, and he says:—

"How has Jesus made men pure? Did He insist upon prudential and hygienic considerations? Did He prove that the laws of the physical world cannot be strained or broken with physical impunity? No. For, at least, He knew human nature well; and experience does not justify the anticipation that scientific demonstrations of the physical consequences of sensual indulgence will be equal to the task of checking the surging impetuosity of passion. Did Christ, then, call men to purity only by the beauty of His Own example? Did He only confront them with a living ideal of purity, so bright and beautiful as to shame them into hatred of animal degradation? . . . He did more. He did that which He could only do as being in truth the Almighty God. He made Himself one with our human nature, that He might heal and bless it through its contact with His Divinity. He folded it around His Eternal Person; He made it His own; He made it a power which could quicken and restore us. And then, by the gift of His Spirit, and by sacramental joints and bands, He bound us to it; He bound us through it to Himself; nay, He robed us in it; by it He entered into us, and made our members His own. Henceforth, then, the tabernacle of God is with men; and *corpus regenerati fit caro Crucifixi*. Henceforth Christian humanity is to be conscious of a Presence within it, before which the unclean spirit cannot choose but shrink away discomfited and shamed. The Apostle's argument to the Corinthian Christians expresses the language of the Christian conscience in presence of impure temptations, to the end of time. 'Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.' From that day to this, the recoil from an ingratitude which a Christian only can exhibit, the dread of an act of sacrilege which a Christian only can commit, the loving recognition of an inward Presence which a Christian only can possess—these have been the controlling, sustaining, hallowing motives which by God's grace have won the victory. But these motives are rooted in a doctrine of Christ's sacramental union with His people, which is the veriest fable unless the indwelling Christ be truly God. The power of these motives to sustain us in purity varies with our hold on the master-truth which they so entirely pre-suppose. Such motives are strong and effective when our faith in a Divine Christ is strong; they are weak when our faith in His Divinity is weak; they vanish from our moral life, and leave us a prey to our enemy, when the Godhead of Jesus is explicitly denied, and when the language which asserts the true incorporation of an Almighty Saviour with our frail humanity is resolved into the fantastic drapery of an empty metaphor."*

Now how interesting and instructive all this is as bearing

* "Liddon's Bampton Lectures on the Divinity of Christ." 1866. Sixth edition. Pp. 489, 490, 491. There is much on pp. 488 and 489 which I have not had space to quote, and which is most interesting, as giving a clear statement of the Christian notion of the ethics of the senses, as opposed to the scientific and humanitarian. Dr. Liddon derives all the modern more acute feelings of delicacy and purity from Jesus Christ. "That Jesus Christ has breasted this evil [sensuality], is a matter of historical fact. His victory is chronicled, if not in the actual practice, yet in the conventional standard of

upon Mr. Martineau's theory that emotion is barren unless directed towards a definite "object of thought"—that emotion "charged with no thought and directed to no object" must be distrusted! Here we have, in the region of sexual morality and sexual emotion, the clearest possible "object of thought," namely, Christ, the Eternal Bridegroom of the Church and of the individual soul. And yet how utterly barren, how utterly "*empty*," does such emotion in these days become, when turned persistently by struggling theologians into such a narrow and well-worn channel! It was, of course, well that in the early days of the Christian Church emotion of every kind should be connected with the actual person of Christ, and that all human relationships should be viewed through one medium—that Christ should be all in all to the believer—Friend, Redeemer, Husband, Wife, Brother, Sister, Saviour, Shepherd, Leader, God, all in one;* but it is well no longer. It has now become a positive hindrance to the clear human love, obstinately to base it upon a personal feeling for the dead Hebrew. Even granting that he rose from the dead and is possessed of a special divine nature, it would be injurious to preach continually, as the Christian priests do, that the common love of men and women—of brothers for sisters, and wives for husbands, and husbands for wives—must be cemented and completed by a personal love for Christ which can only be felt by a considerable effort of imagination, and which people born with no imaginative gifts must find it almost impossible to reach. The personal passion for Christ which Dr. Liddon would posit at the base of common morality pre-supposes a considerable acquaintance with history and a strong imaginative gift—the believer who feels it must have cast his mind back strenuously towards early epochs, and have lingered long and lovingly in the contemplation of the past. It is utterly absurd to talk as if the noblest purity of soul could not be reached without a preliminary diligent study of the Christian records, and a vehement effort to *realise* with a present feeling of personal friendship and tenderness the life of Christ as dis-

modern society." Truly, Dr. Liddon lacks not valour, and a happy confidence as a champion!

And again we have (on p. 329): "Is St. Paul arguing against sins of impurity? Christians have only to remember that they are members of Christ," &c.

* The words of Andromache occur to one's mind:—

"Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ
Ἡδὲ κασιγνήτος, σὺ δὲ μοι θαλερὸς παρακοίτης."

The fact is, that all passionate emotion tends to discover in its object the combined beauties of all other conceivable relationships. It ever delights to crown the loved one with garlands that more properly belong to other ties, and to cast all the varieties of complex feeling at his feet. It was so in early days with the Christians. Christ was to them *everything* sweet and desirable—"the altogether lovely."

played therein. Does Dr. Liddon think that no men and women of the various non-Christian nations have ever been nobly pure, that he thus persists in basing human purity on the old Pauline foundation? Why, the noblest purity might be reached, in the love of a man for a woman or a woman for a man, without ever having heard of Christ at all! The fact is, that this sort of thing is "clap-trap," as Mr. Arnold said of similar utterances of the late Bishop of Winchester.

No; we are now coming to perceive that these abstract and metaphysical grounds for morality do not make morality any more binding; do not really help us towards morality; do not make common human relationships any more holy. All this definiteness and clearness of outline which Mr. Martineau and Dr. Liddon aim at, only ends by obscuring the sacred definiteness and grand clearness of the simple human law of morality itself. It cannot by any wild theologic or philosophic speculation be made more holy or more imperative than it is when viewed in its naked grandeur as the glorious utterance of the human soul itself in its sublimer and sincerer moments. The thunders of Sinai pealing round Moses as he descended from the mountain with the tablets of the moral law in his hand do not really add to the grandeur of that law: the grandeur is *in the law* itself, not in its imaginative and changeful accessories.

No doubt, though we are slow in perceiving it, and still slower in daring to utter it when once seen, it has now become more than foolish to continue to link human morality to a personal love for Christ; it has become immoral. The great human love is baffled and distorted by the interposition of any personal object between itself and the object of its adoration—certainly, if that object wears a visible human form as Christ did; possibly, if that object be even a personal God conceived in an anthropomorphic fashion. But into this latter terrible question I do not now design to enter. Whether the perfect love of man and woman can co-exist with a fruitful well-realised faith in a personal God, is a question which the human race is hardly yet ripe even to consider. I will content myself on this occasion with propounding, in the name of Humanity, the following thesis, as opposed to Dr. Liddon's thesis, propounded in the name of God, that true sexual love and purity can only be reached by an esoteric apprehension of Christ as Redeemer and Saviour—in opposition to this I will say, as strongly and clearly,—*no true human love can be reached by a Christian*. This thesis, which I put forward, heaven knows, in no light and casual spirit, but after long and grave thought and much moral struggle, I am ready to maintain and defend against the assaults of all Christian theologians whatsoever. This article is already growing too

long, and the part relating to Dr. Liddon's theories is only subsidiary, therefore I cannot now enter into the subject as fully as I should like; yet a few earnest words I will say.

First of all, it is quite clear that in order to love a person intensely, we must dwell much upon the thought of that person—present him or her continually to the mind—connect him or her with our ideal conceptions of goodness, strength, and beauty—institute a kind of reverence closely akin to worship, in short. We must not permit any other image to interfere with the image of the loved one in the soul; we must not allow the clear sky of our passion to be clouded over by other stormy passions and alien emotions. The loved one must represent God to us—must be, as it were, “the express image”* of God; that is to say, he or she must be taken as setting forth, as far as human beings can, those qualities and attributes whose real home is in the infinite and ideal world. It was so, no doubt, that the early Christians conceived of Christ; it is so that all great poets conceive of their mistresses, or of their inspirers and leaders. Sex and human limitation vanish and are forgotten in the great stream of passionate love which flows towards these objects and transfigures them. It was so that Dante conceived of Beatrice, and Petrarch of Laura; it is so that Tennyson in “In Memoriam” conceives of his leader and spiritual guide, Arthur Hallam. “More than my brothers are to me,” he says of him, delighting, from the common human passionate instinct to which we alluded above, to mingle and sweetly confuse all lesser human relationships in the one supreme and ideal one. I do not hesitate to say that if Dante had been a Christian in Dr. Liddon's sense, or Petrarch, or Tennyson, the world could never have possessed such treasures as the “*Divina Commedia*,” or Petrarch's Sonnets, or “*In Memoriam*.” It is true that these men were Christians; but it is not true that they were Christians (even though they themselves may have sometimes thought so) in Dr. Liddon's special and esoteric sense, which, I take it, is

* “The brightness of his glory, and the express image of his person, and upholding all things by the word of his power” (Heb. i. 3). We may compare, also, some verses in the second chapter of the Epistle to the Colossians—“In whom are hid all the treasures of wisdom and knowledge,” and “In him dwelleth all the fulness of the Godhead bodily.” These are the texts whereupon theologians so lovingly erect their vast composite metaphysical structures. But surely to do so is to turn poetry into prose, or a false semblance of divine science. Let any earnest enquirer observe Dante's fashion of speaking of his Lady in the *Divina Commedia*; he will find there the same mystic veneration giving rise to the same noble profuseness of titles and attributes conferred upon the loved and honoured one. To take the language of Dante about Beatrice as veritable science would be manifestly absurd. Why should we attempt to do this with the wrapt and imaginative language which the early Christians were in the habit of using about their Lord and master?

really the true logical sense after all—more logical, for instance, than the various Broad Church attempts to explain away the direct meaning of direct words—pernicious and foolish as it doubtless is in this nineteenth century. By this I mean that these great poets, if their conception of Christ had been that tender and personal one which St. Paul achieved, and which Dr. Liddon emulates, would not have had room in their souls for another supreme personal passion besides; we should have heard, as we do in Dr. Liddon's sermons and in the epistles of St. Paul, of Christ, Christ, Christ,—but never, or only in a very obscure and secondary fashion, of Beatrice, Laura, Arthur Hallam. The loss to the world would have been enormous; and it is just this loss—this utter, hopeless absorption of all human relationships and earthly joys and interests into one idea—the idea of Christ as God, and therefore as the one and only fitting object of our most intense love and adoration—it is just this unspeakable loss and ruin which would inevitably happen if Christianity, as preached by Paul and Dr. Liddon, became the dominant religion of the world. Against that conception of Christianity I shall therefore continue, with a humble voice but none the less an earnest one, in the name of humanity to protest.

I have now shown implicitly, if not in so many words, why I hold that no Christian of Dr. Liddon's stamp can possibly comprehend the simple human love at all. They are dazzled, astounded, by the brilliance of their own sun; and the softer rays of the stars and moons of human passion have no attraction for them, carry no sweet persuasion in their beams. It is all summed up in the one pregnant sentence: *No man can serve two masters*. Neither can any man serve two mistresses, nor a master and a mistress. No Dante can serve Christ and Beatrice; no Petrarch can serve Christ and Laura; no lover can at once adore Christ with that "prostrate adoration" which Dr. Liddon commends to the Oxford undergraduates, and can at the same time venerate his lady with an entire, unsullied spirit of chivalrous devotion and awe. Again, as ever, we must choose our parts.

"Alas! Lord, surely thou art great and fair—
But lo! her wonderfully-woven hair;
And thou hast healed us with thy piteous kiss;
But see now, Lord—her mouth is lovelier."

Her mouth is lovelier. That is to say, the simple and sweet human passion will always in the end prove to be a more lovely, as also a more sound and durable thing, than any worship based upon a connection of that passion with a particular person or with particular persons: humanity ever transcends its own saviours, and transmutes and dethrones its own gods. We have

to choose between loving each other clearly and fearlessly, with only Nature and the Infinite God for a background, and a priestly and mediatorial system which would continually push, with arrogant and impudent arms, a human Christ between brother and brother, between sister and sister, between husband and wife. It is the old Roman system of priestly interposition over again, only masked, and more subtle. God can only be approached through Christ the Mediator. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath revealed him." We ought to be "in the bosom of the Father" ourselves; that is to say, in the very inmost heart of that Nature whose children we all are. Why should any Christ usurp that tenderest, dearest place? And, secondly, we can only approach each other through this Christ, for that is what it comes to. A husband can only love his wife truly "as a member of Christ"; a young man can only avoid harlots "as a member of Christ"; purity can only be achieved through this membership. This further development of the priestly system—for such, in truth, it is—will have to go the way of all the rest: it will not be tolerated in England when once its true assumptions and direct logical issues are better understood.

We are now in a position to grasp the intense immorality of such a conception as that to which Dr. Liddon alludes approvingly in a note on p. 337 of the Bampton Lectures:—

"When the young widows who have entered into the Order of widows wish to marry again, this is represented as an offence against Christ, with Whom they have entered into a personal engagement, ὅταν γὰρ καταστρηνιάσῃ τοῦ Χριστοῦ, γαμῶν θέλουσιν, ἔχουσιν κρίμα, ὅτι τὴν πρώτην πίστιν ἠρέτησαν (1 Tim. v. 11, 12)."

"When they have begun *to wax wanton* against Christ, they will marry; having damnation, because they have cast off their first faith." So the passage is translated in our version, and what an astounding passage it is! What right has any man to speak to these "younger widows" in such a fashion? What right has any man to insist upon an "engagement" entered into between them and another human being, or divine being in human form, which would be nearly the same thing for the purpose of my argument?

But, indeed, serious though the subject is, there is something half ludicrous in the grave Apostle's fears and searchings of soul about these restive "younger widows," and in the piteousness with which he ejaculates *they will marry—marry*: follow out their healthy human instinct that is to say, in spite of all his bars and precautions.

Of course, the simple truth of the matter is that it was found

by experience, as it has often been found by experience, that most widows were happier and better if they remained unmarried. That to continue true to their first husbands *made for happiness*, as Mr. Arnold would put it. In the same way it was found, and a like thing has not unfrequently happened since, that in some cases marriage was better altogether avoided. That a sort of short cut to passionate spiritual issues in higher existences might occasionally be reached by entire abstinence from the pleasures of love in this life, by persistently remaining single. This, which is not the normal human condition, but which may occasionally be of service, especially in an age of transition and great unsettlement like that of the early Christians, this theory of the virtue of celibacy, along with the similar notion that widows ought not to marry again, gaining some valid confirmation from the experience of the time, got inevitably and irretrievably mixed up with all the *Aberglaube* about Christ the Bridegroom and the personal contract entered into between him and the believer,* and so forth. All this adventitious *extra-belief* has for some time been becoming unnecessary; it has now become hurtful, and it is time to cast it off. It has led to the hysterical affections of innumerable diseased minds, both male and female. A whole page of medical history is filled with accounts of the various abnormal phenomena (the "stigmata" of the nuns, for instance), to which the Christian plan of suppressing physical passion, and then turning the strength and fierce volume of it, tenfold intensified by undue repression, upon Christ, has led.†

* Similarly Dante "entered into a personal engagement" with Beatrice—to remain ever pure and strong for her sake, and "to write concerning her what hath not yet been written of any woman" (*Vita Nuova*).

† It is worth while, in order to see how this overwhelming sense of the worth and glory of Jesus has usurped the place which should be held by simple legitimate human affections, to examine two or three of the nobler Christian devotional books:—

(1.) In George MacDonald's "Hidden Life, and other Poems" (London: 1864), we find "Eighteen Sonnets about Jesus." These carry his personality through the whole region of human life and of art, exalting it to the highest possible degree, and they end with the lines—

"Never but Thee was there a man in sooth,
Never a true crown but thy crown of thorn."

The line which I have italicised surely affords an apt enough example of that passionate Christian exaggeration of which I speak, and which I say is now, in another country and centuries away from its object, becoming so un-English, so insincere, so hysterical, and so pernicious. There are some very pregnant words spoken by Strauss at the end of his "Life of Jesus," which the reader would do well to compare in this connection.

(2.) Next I take Miss Christina Rossetti's "Goblin Market, and other Poems" (London and Cambridge: 1862). In the portion of this volume headed "Devotional Pieces," I find the same overweening influence of Christ conceived distinctly as a personal object of—I had almost said—amorous passion. I am perfectly aware that these lady-writers (George MacDonald is not a lady-writer, but he

But, as I said, the plan was at first based upon some true and not unwholesome temporary facts of experience.

I fear the reader will have thought that I have wandered a long way from Mr. Martineau. But, in fact, it is not so. My examination of Dr. Liddon's opinions, or rather, of some of

sometimes writes like a lady) are wholly unconscious of this fact; that they would shudder at such a notion and repudiate it with horror; but it is none the less true, and it is a truth which needs to be fearlessly spoken. Fearlessly I speak it. I say that they do in fact, in spite of all the spiritual august metaphor and paraphrase with which the matter is clouded over, *fall in love with Christ* as a distinct human being—a man, and I say that this is not pure or seemly; that it is becoming intolerable. It is instructive to observe that those who write of Christ in this way are generally unmarried women. If they are married, we may opine that they are not very happy or contented with their husbands, so seek for passionate spiritual contentment elsewhere (Mrs. Emily Gosse was, however, a noteworthy and noble exception to this rule, as I gladly admit). There is really a charming and gentle irony in the consideration that many spinsters and frigid widows of austere and blameless deportment, to whom the mere idea of a man has been something altogether alien and abhorrent, should nevertheless have exercised their mental powers of passion with the utmost freedom of hysterical abandonment on "*the man*, Christ Jesus"! But they are as yet very innocent and unconscious in all this.

To return to Miss Rossetti, who has a noble general genius, as well as a more strictly devotional one—I find, among her religious poems, "The Love of Christ which Passeth Knowledge," "A Bruised Reed shall He not break," "A better Resurrection," and in each I find the same personal passion for the Saviour. But it is grandly expressed, and as religious poetry, cannot be too highly commended.

"A thief upon My right hand and My left;
Six hours alone, athirst, in misery:
At length in death one smote My heart and cleft
A hiding-place for thee.
Nailed to the racking cross, than bed of down
More dear, whereon to stretch Myself and sleep
So did I win a kingdom,—share My crown;
A harvest,—come and reap."

(3.) Lastly, I take a volume of poems by Frances Ridley Havergal—I won't commit myself as to the maidenhood—"Under the Surface." London: 1874. This is one of the "Nisbet" books, and it is as might be expected, of a much lower stamp than Miss Rossetti's. The religious utterances are hackneyed and feeble, though they display pious and unselfish instincts; and the passion for Christ is not redeemed and humanised by Miss Rossetti's genius. Therefore we have a yet better example of the effects of that passion when carried to excess. We have titles like these:—"I could not do without Thee," "Jesus only," "Have you not a Word for Jesus," "Singing for Jesus," "Another for Christ," "How Wonderful," "Joined to Christ," "From Glory to Glory," &c. In fact, we are gradually descending from the high level of George MacDonald and Miss Rossetti—those clear exalted table-lands of religious feeling over which the breath of their song is wafted so sweetly and alluringly—towards the viewless swamps and abysses wherein Moody and Sankey and their followers dwell. The book before us may represent the stage between. It is very important to notice this, because the premisses of George MacDonald, Christina Rossetti, and Frances Havergal are, logically considered, almost exactly alike. And we have here an excellent concrete instance of how the conclusions to be drawn from those premisses gradually descend, as they are more and more logically and pitilessly carried out, and with less and less of original genius and high redeeming intelligence, till we find ourselves listening not to George MacDonald, or Christina Rossetti, or even Frances Havergal, singing passionately of love and heaven, but to Moody exclaiming upon the dripping courts of hell "as though he loved them," with

them, bears directly upon my former argument, and it does so in this way: we have in those opinions an excellent setting forward of the clear definite "objects of thought" which Mr. Martineau desiderates, and we see how "empty" emotion in very truth becomes when its "objects" are so conceived and set forward.

Lastly, a fear has been expressed, and from the general tenour of his article, I should imagine that Mr. Martineau shares it, lest the human spirit, now that the conception of God is daily becoming less and less anthropomorphic (or more vague, if Mr. Martineau pleases), should lose its essential hold upon divine things, and with that hold its grasp of morality. I do not know that this need be feared. The human race is now in the position of a youth first set at liberty, first released from the thralldom of tutors and guardians and cast at the dawn of manhood upon the great London world. Just as he—watching the red sunset over London, as he first in his new capacity approaches it—feels that common sins and weaknesses have *just because of his liberty* lost their hold upon him; that he has now become a man and must "put away childish things"; so it is with the human race.* If the old helpful ideas of continual divine presence and fatherly guardianship must be discarded or modified, a larger sense of sweet manful liberty is burning within us, and in the light of that sweet liberty, we feel that we, too, have strength to "put away childish things."

"There is no God, my son,
If thou be none."

If that indeed be the final voice, the ultimate assured message of Nature, we must seek for strength within ourselves, but we must none the less seek it and win it. The crisis of human thought just now is a grave one, but we must pass through it. We shall not reach its other sunny side more quickly for trembling and halting by the way. That there is a sunny and tranquil side to

Sankey solemnly accompanying him upon the sweet-toned "American organ." For which reason I have spent much labour in endeavouring to show that those Christian premisses, however seductive they may look—however alluring they may prove to poets too bent upon singing, to examine the foundations of their faith and pay over-close attention to the construction of their instruments—are for the mass of more logical and consistent thinkers to be studiously shunned and avoided.

* In Mr. Arnold's noble words :—

"Hath man no second life?—*Pitch this one high!*
Sits there no judge in Heaven, our sin to see?
More strictly then, the inward judge obey!
Was Christ a man like us?—*Ah! let us try,*
If we then, too, can be such men as He!"

be reached some bright occasional gleams already show us; let us not tarry longer, frozen and benumbed. All that calls out man's own innate and trustworthy powers of vigorous action and self-reliance cannot fail to be good; and there is much that undeniably does so just now. The further that the divine powers withdraw, the vaguer and more indefinite that our "objects of thought" in the religious region become, the more we are thrown in upon ourselves for strength, and upon our fellows for love and sympathy, and upon the bounties of visible nature for our comfort, our soothing, and our delight. So that if we lose somewhat, we also gain somewhat; and that somewhat perhaps of higher importance. For in moral strength, and helpful and pitiful love, and the right cultivation of the sense of beauty, the glory and happiness of the race consists; and these things "we have always with us." That is to say the means towards attaining these things—our own souls, the souls of our fellows, nature—we have always with us. No change in the conception of God can take these ultimate blessings away. No dwindling of the splendours of the heavenly landscape can do aught but add to the serene, endless loveliness of our earthly roses, and our own clear skies' imperishable charm.

MORE ABOUT SPIRIT-PHOTOGRAPHY.

To the Editor.

SIR,—I wish to record a case of successful Spirit-Photography at Mr. Hudson's, 2 Kensington Park Road, W., on the 13th May. Present, two friends and myself. A trial in the week previous had resulted in the exposure of eight plates without any greater success than the appearance of some faint indications of misty light on two of the plates. On this occasion five failures preceded the successful result. The sixth plate showed a curiously draped figure floating in air near to my right hand. The head is partly shrouded in substantial drapery, which falls close to my shoulder. The face is clear, and is a bad likeness of a friend who passed away under melancholy circumstances last year. I have some doubt whether I should ever have guessed the identity had I not been informed of it; but, now that I am told, I can trace clearly enough the likeness of my friend. It is as though a very clumsy modeller had made an attempt to copy the head, had thrown some grey cloth round it, leaving the face exposed, and had held it up to be photographed by some one not much more skilful than himself. The outline is blurred, and the figure—if a head and some drapery can be so called—is not clearly and sharply defined; but the lineaments are there: and I have no hesitation, in view of communications made to me from my spirit-friends regarding the experiment, in affirming

this to be a representation, though a bad one, of one known to me in the body.

That body was prematurely killed. The death was the death of a suicide under circumstances of melancholy depression. I had not heard anything of the spirit since its departure, nor had I enquired about its lot. But on the very day on which I had arranged to go with my friends to Hudson's, a member of the unfortunate fellow's family came up unexpectedly to London, and I went to the photographer's fresh from a long conversation in which he formed almost the sole topic. My thoughts had been bent upon him; my sympathies were stirred: he was "on my mind." Whether (as I have since been told) from the presence of the spirit with me at the time, or from "prepossession," or an occult form of "cerebration," or any other Carpenterianism, I was impressed with the belief that if a form appeared on the plate it would be his. In sitting I was conscious of his presence, and described his position. Miss Hudson, who was in the studio, saw a figure where I described it; and lastly, I was entranced during the sitting, and clairaudiently heard the name of the spirit and its presence announced. Since then I have had many communications respecting the case, and the spirit has never left me. I can see and feel its presence at all times when I am at rest. It does not, apparently, cannot speak, and its atmosphere is suggestive of unrest, and of deep distress. It may be well to state that the plates were severally watched throughout the process with all care, and that no loop-hole was left for the possible introduction of deception. Mr. Hudson was as ready, as he always is in my experience of him, to submit to any scrutiny or test proposed by us.

There are some points bearing on what I have previously printed with respect to Spirit-Photography, which I should like to notice. First, if this case stood alone, it would lend great weight to the belief that the Form is a projection of Thought. Thought, spirits tell us, is with them a substance. Is it possible that the projection of Thought can leave an impress on the sensitised plate? I cannot say that it is not possible, but it is assuredly not so in most cases. Whether it be possible to command a picture by photographing a conception of the mind is a point that must be elucidated by repeated experiments. The balance of evidence is largely against "prepossession" influencing spiritual manifestations in any appreciable degree, so far as my experience goes. In 99 out of every 100 cases people do *not* get what they want and expect. Test after test, cunningly devised, on which the investigator has set his mind, is put aside, and another substituted. In vain are repeated requests made for a pet test to be given; a refusal is the almost invariable result. So it is especially in Spirit-Photography. How rare are the cases in which an *expected portrait* is obtained! In the course of my researches in Spiritualism I printed one remarkable case furnished by my friend, Mrs. Fitz Gerald: a clear case of a spirit appearing in a particular head-

dress, in fulfilment of a promise previously made, and in answer to a mental request. Out of some 600 photographs which I have seen and examined, and of most of which I have heard the history, I do not know of half a dozen in which the *expected* form appeared.

In the vast majority of cases the figure is unrecognised. In compiling the paper on Spirit-Photography, I could only select 90 out of 460 as test-pictures; and in these the tests were of various kinds, my object being to prove that the form came on the plate abnormally, and not by trick. The same thing strikes other observers. In a letter just received, my friend Mr. Epes Sargent, of Boston, U.S.A., writes:—"The puzzling thing is the appearance on the plate of faces that the sitter knows nothing about. Is it unconsciousness, stupidity, or impertinence that does this? If the supposed spirit is conscious, he must well know it will be a disappointment to the sitter to see an intruding, unrecognisable face on the plate instead of that of a friend or acquaintance." It is a plain fact that most spirit-pictures represent persons unknown to the sitter; and I know of no case in which another person has recognised a form on a plate at the exposure of which he was not present. On the principle, therefore, that a theory to be good must be good all round, it is evident that Thought-projection will not account for the production of these forms.

I have noticed before the similarity that the pictures taken by a particular photographer bear to one another. The floating heads with dependent drapery which Mr. Hudson turns out are peculiar to himself, or rather to the unseen operators who act in his studio. That before me is a head cowed and draped to where the waist should be with coarse, grey drapery, below which hangs a strip of white drapery of nearly equal length. There is no robe, properly so-called. The figure floats in mid-air. This is the case with most of his pictures. Why this strange peculiarity? No one would think of a head so draped. No one would set himself to wish for a picture of a friend so attired. It would seem that the invisible operators have a mannerism of their own, and do (presumably) what they find easiest. This seems to be to make a face, and throw around it such drapery as they can manufacture most readily. In the case under notice I distinctly perceived, and another person saw, the presence of the spirit by my side. There was, therefore, a posing of something near me, and not a direct interference with the plate itself, as there is in some cases. But I am at a loss to explain the appearance of the weird and sometimes grotesque drapery. I was informed after the sitting that one of my own spirit-friends was the principal agent. He it was who helped my friend, or rather directed the operators who act at Hudson's. He gave the directions, and apparently drew from me the material of which the partially-materialised figure was made. Hence the entrancement during the sitting, and the subsequent exhaustion which I felt. It seems to me that Hudson's photographs show an incipient form of materialisation. The luminous

atmosphere which clairvoyants see during the process is moulded into a *simulacrum*, an image more or less rude. The form so made is not palpable to our senses. If the process of consolidation were carried on, the result, I believe, would be what we call a Materialised Form. I regret very much that the multiplied calls upon my time do not allow me to pursue this subject by practical investigation. But there must be some competent investigators who have time at their disposal, and who have sufficient interest in the question to devote themselves to a regular and prolonged series of experiments. Such investigation must be long, and should be regular. Will no such person set to work to elucidate the means by which these strange pictures are produced, and especially to throw light on the part which the sitter's thoughts and desires have in producing the result? A careful record of phenomena extending over a number of months should throw light on many points. The meteorological conditions, the state of physical health of the persons present, the temperature, time of day, should all be carefully noted; in fact, every minute point should be observed, and every test that suggests itself be tried. Any investigator who will labour steadily in this field will reap fruit, and earn the thanks of all who desire to elucidate these perplexing phenomena.

The same letter of Mr. Epes Sargent, to which I have referred above, encloses a very astonishing picture, taken in the dark, by Mr. B. P. Brown, of Boston, Mass., in the presence of Mr. Allen Putnam, and Mr. Dudley of the *Banner of Light*. The glass was marked, and the whole process carefully watched by both observers. "Both are fully persuaded that there was no fraud." The resulting picture shows a female head and bust. The hair is fashionably dressed, and no weird, ghost-like drapery disfigures the face, which is decidedly prepossessing. The features are quite distinct; and the whole picture as little like that of a spirit as can be conceived—utterly unlike any other spirit-photograph that has come under my notice.

Mr. Sargent also sends me a photograph of himself, with a shadowy face in the background, not unlike some of the Mumler pictures in its style. He does not recognise the face.

May 19, 1876.

M. A. (Oxon.)

THE SPIRIT AND ITS CIRCUMSTANCES.

To the Editor of Human Nature.

SIR,—The extraordinary paper entitled "Henry Wainwright on his Execution and his Executioners" in *Human Nature* of the present month, strikes me as containing a singularly illogical remark. After stating that he (Henry Wainwright) "is educated enough and has thought enough to see clearly that, granting the previous chain of inevitable events, he could not have done otherwise"—that is, murdered Harriet Lane. He proceeds to characterise capital

punishment "as a profoundly barbarous and pernicious blunder." Now, if the doctrine of "the chain of inevitable events" is applicable to communities as well as to individuals, I fail to see, logically, how Wainwright's particular mode of exit from this life could possibly have been avoided. The same thought occurred to me on reading that clever work of Mr. Hands', "Will Ability." I cannot see how any one can consistently blame a man or body of men for actions which "the previous chain of inevitable events" necessarily produced.—Yours obediently, W. W. C.

[Our correspondent very truly points out the fallacy which runs through all writers of the class he criticises. Viewed from the sphere of circumstances "whatever is, is right" in human affairs; but when man goes within to the realm of the absolute, or as near it as he can get, then everything requires setting right. If the methods of the circumstantialists were acted on practically, man would soon permit himself to be overwhelmed with circumstances, and in a short time he would not be in existence to discuss the matter. The term "circumstances" implies a positive something round which these stand. It is this centre-stance which is the grand fact in spiritual philosophy and gives a meaning to the conditions with which it is supplied. Viewed from this centre, things may be seen relatively in the light of truth; but the groper amongst circumstances has no guiding principle, but is forgiving or vindictive just as he is actuated by his personal circumstances—his selfish needs.—Ed. H. N.]

THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

WE have received the following correspondence and deem it our duty to place it before the friends of progress in this country. We hope it will meet with a noble and universal response, and that sums large and small will flow in from every friend of truth and progress in this country and in our colonies:—

"New York, May 1, 1876.

"The eleventh day of August next will be the fiftieth birthday of our inspired brother, Andrew Jackson Davis.

"In view of this fact, and of the circumstances hereinafter mentioned, a meeting of some of his friends was held in New York on the 29th day of April, 1876, and the undersigned were instructed to lay the following statement before his friends generally, for the purpose of obtaining a substantial testimonial for his life-long work in the cause of Spiritualism and of human progress.

"That most remarkable and prophetic book, 'Nature's Divine Revelations,' was given by him to the world before he was twenty years of age. In this work, written some years before the advent of

Modern Spiritualism, on page 675, it is declared that, 'It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration.'

"From that period to the present time he has been a loyal and devoted teacher of the Harmonial and Spiritualistic Philosophy, and has given the most profound and reasonable revelations of the interior unions and of the spirit-land.

"Although our brother has written and published twenty-seven different volumes, the demand for them is still so limited that the proceeds of their sale has nowhere near re-imbursed the actual expenses of publication. The copyright of 'Divine Revelations' is still held by one of the original parties to whom it was issued, and notwithstanding this wonderful book is now in its 32nd edition, the author has not received in profits arising from its sale over the sum of two hundred and fifty dollars during the thirty years which have elapsed since it was written.

"We must remember that the conditions which superinduce those interior experiences which render Mr. Davis' books so important, are not in accordance with ordinary business pursuits. All of his personal friends know of the frugal, pure, and harmonious life of our gifted brother and of his noble and self-sacrificing wife, of their constant cheerfulness, industry, and devotion to Truth and Progress. And also knowing and fully appreciating that his labours have been pecuniarily unrecompensed, we therefore consider it a duty as well as a pleasure to contribute something towards cancelling the obligation incurred by those who have received benefit from his life experiences.

"We believe that there are others all over our country who will surely most gladly join us in this free-will offering to one who has given so much to Spiritualism and mankind.

"Friends of Spiritualism and Human Progress! It ill befits us to see such a reformer and lover of God and man unrewarded.

"With a moderate competence assured him, we shall have good reason to hope for further inspirations from his pen.

"It is earnestly requested that you will treat the subject of the testimonial herein presented in such a manner that it will not become a matter of newspaper remark and notoriety.

"If you are disposed to join us in this movement and induce others so to do, Post-office orders, cheques, or drafts, payable to the order of Brother Davis, should be remitted to him at No. 24 East Fourth Street, New York, and he will duly acknowledge the same.

"WILLIAM GREEN, Chairman,
"1268 Pacific Street, Brooklyn, N.Y.

"C. O. POOLE, Corresponding Secretary,
"140 West 42nd Street, N.Y."

LETTER FROM A. J. DAVIS TO THE COMMITTEE.

"MY ESTEEMED FRIENDS: Owing to your perfectly disinterested wishes in my behalf, I feel measurably justified in writing briefly in answer to your kindly inquiries concerning my situation and circumstances.

"Having read the 'Magic Staff,' you will recall the part so admirably performed by 'Katie'—daughter of the Hon. James De Wolf, of Bristol, Rhode Island—in securing the publication of 'Nature's Divine Revelations,' and in the earliest efforts to spread before the world a true knowledge of our Spiritual Philosophy. Her conversion from the Roman Catholic Church to the Divine Principles of Nature was complete. One of the first fruits of that conversion was her constant irrepressible desire to promote universal human progress by the bestowal of every dollar at her command upon my personal efforts. Her expression was—'Every dollar left me by my father's will was earned by slaves on the Cuba plantations, and I can never rest until it is spent in promoting human Liberty and Progress.' But her financial resources were hardly sufficient, during her lifetime, to support her in the style to which she had been accustomed from childhood; hence, although she greatly simplified her methods, and denied herself very nobly in many particulars, I never knew what it was to be free from pecuniary anxiety and embarrassment. After her departure to the Summer Land there ensued some ten years of expensive litigation relative to the division of the residuary estate of Mr. De Wolf, which was the only part of his immense wealth that 'Katie' could leave to me and for my use. About the end of the 'great rebellion' the decree of the court was favourable, and very soon I came into possession of the few thousand dollars which, after litigation, remained to her.

"With these funds I at once proceeded to purchase and gather together all the stereotype plates of my volumes, then owned by some three or four different publishers. Some of these plates I could not obtain without legal efforts: these books, therefore, I carefully revised and enlarged and then re-stereotyped; and thus gradually developed a uniform list. These expenses, and the payment of debts contracted during our efforts with the *Herald of Progress* and other enterprises in New York, entirely absorbed all the funds received from Rhode Island. I did all this strictly in accordance with 'Katie's' often expressed wish, which was also in harmony with my own sense of right. The last 50 dols. of her slave-earned money I handed to Mr. Wendell Phillips, to use in final efforts for Liberty one year previous to the dissolution of the American Anti-Slavery Society. I mention this merely to emphasise the fact that I was in earnest in executing what I had reason to believe were her strongest wishes.

"A few years since my bodily health became seriously impaired; so that I found myself disqualified for platform speaking; also it was necessary that I should avoid taxing my vocal organs even in

conversation, Therefore I became *silent*, and have up to this time, with reluctance and by an exercise of will-power, remained steadfastly 'on the retired list.'

"Thus all income from platform lectures was cut off; and the sale of my works was so moderate as to furnish only very limited means, and to render it unwise and impracticable for me to write and publish any new books. Hence, wishing to maintain 'the glorious privilege of being independent,' and, above all, desiring to render some service to humanity, we embarked upon the modest enterprise located at No. 24 East Fourth Street, New York.

"But it is undeniable that such enterprises are, in the best of times, far from remunerative. Therefore, we have been enabled to continue our business during the three years of silent 'panic' throughout the financial world, only by methods of industry, by simplicity of life, and by the benefactions of certain tried and true and dearly beloved personal friends. Fraternally yours,

"A. J. DAVIS.

"New York, April 18, 1876."

P L A Y .

I.

THE wee lambs play in the meadow,
The little kids skip and are gay,
The young foxes gambol in sunshine,
And sport with their shadows all day.

The leveret, so shy, in the forest,
Bounds the green shady ridings along,
While the squirrel, in tawny and yellow,
Frisks the high swaying branches among.

The young birds, in hedgerow and covert,
Incessantly chirp and reply;
And, trying in play their young pinions,
Soon learn, like the old birds, to fly.

The light winds are full of their frolic,
And play with the young leaves all day;
The leaves, too, are joyful, and flutter,
And dance like the gadflies of May.

The flowers are happy and gladsome:
They nod their sweet heads to all;
Their voices are full of sweet laughter,
As one to another they call.

Each creature that lives hath its season
 Of sunshine, of joy, and of mirth,
 Ere come the dark days that o'ershadow,
 With sorrow, all things of the earth.

II.

The children alone are not joyful;
 They sadden while life is yet young;
 They know not the anthem of gladness
 The good mother loves to hear sung.

Their young days are stinted; we rob them
 Of the play-hours God has them given;
 We give them to care and to sorrow,
 While yet they should live but for heaven.

Their young feet are weary with labour,
 Their small hands are hardened with toil;
 Their faces are palid and careworn,
 Like the aged with hardship and moil.

They rise with their weariness on them,
 And plod through the labour-long day
 In factory or field, and at night-tide
 They dream of sweet freedom and play.

O fie on ye, fie on ye! hard ones,
 Who traffic thus with their young lives:
 Doth he money ye win thus not burn you,
 O pitiless husbands and wives?

O fie on ye! masters, who profit
 By labour from baby-hands wrung;
 'Twere better to count less in lucre,
 Than stint the glad days of the young.

The meadows should ring with their laughter,
 The valleys re-echo their songs;
 But meadow and valley are silent,
 And mutely complain of their wrongs.

A. T. S.

 THE PLANCHETTE MYSTERY.

By WM. FISHBOUGH.

WHAT PLANCHETTE IS AND DOES.

THIS little gyrating tripod has proved itself to be something more than a nine days' wonder. It has found its way into thousands of families in all parts of the land. Lawyers, physicians, politicians, philosophers, and even clergymen, have watched eagerly its strange

antics, and listened with rapt attention to its mystic oracles. Mrs. Jones demands of it where Jones spends his evenings; the inquisitive of both sexes are soliciting it to "tell their fortunes"; speculators are invoking its aid in making sharp bargains; and it is said that even sagacious brokers in Wall Street are often found listening to its vaticinations as to the price of stocks on a given future day. To all kinds of inquiries answers are given, intelligible at least, if not always true. A wonderful jumble of mental and moral possibilities is this little piece of dead matter, now giving utterance to childish drivel, now bandying jokes and badinage, now stirring the conscience by unexceptionably Christian admonitions, and now uttering the baldest infidelity or the most shocking profanity; and often discoursing gravely on science, philosophy, or theology. It is true that Planchette seldom exhibits this variety of theme and diction under the hands of the same individual, but, in general, manifests a peculiar facility of adapting its discourse to the character of its associates. Reader, with your sanction, we will seek a little further acquaintance with this new species of creation, which Mr. Darwin has thus far left untouched.

The word "Planchette" is French, and simply signifies a *little board*. It is the diminutive of *planche* (board, or table); and that which will account for its antics will also account for the antics of its larger representatives, the tipping tables. It is usually made in the shape of a heart, about seven inches long and six inches wide at the widest part; but we suppose that any other shape and convenient size would answer as well. Under the two corners of the widest end are fixed two little castors or pantograph wheels, admitting of easy motion in all horizontal directions; and in a hole, pierced through the narrow end, is fixed, upright, a lead pencil, which forms the third foot of the tripod. If this little instrument be placed upon a sheet of printing paper, and the fingers of one or more persons be laid lightly upon it, after quietly waiting a short time for the connection or *rapport* to become established, the board, if conditions are favourable, will begin to move, carrying the fingers with it. It will move for about one person in every three or four; and sometimes it will move with the hands of two or three persons in contact with it, when it will not move for either one of the persons singly. At the first trial, from a few seconds to twenty minutes may be required to establish the motion; but at subsequent trials it will move almost immediately. The first movements are usually indefinite or in circles; but as soon as some control of the motion is established, it will begin to write—at first, perhaps, in mere monosyllables, "Yes," and "No," in answer to leading questions, but afterward freely writing whole sentences, and even pages.

For me alone, the instrument will not move; for myself and wife it moves slightly, but its writing is mostly in monosyllables. With my daughter's hands upon it it writes more freely, frequently giving, correctly, the names of persons present whom she may not

know, and also the names of their friends, living or dead, with other and similar tests. Its conversations with her are grave or gay, much according to the state of her own mind at the time; and when frivolous questions are asked, it almost always returns answers either frivolous or, I am sorry to say it, a trifle wicked. For example, she on one occasion said to it, "Planchette, where did you get your education?" To her horror, it instantly wrote, "In h—l," without, however, being so fastidious as to omit the letters of the word here left out. On another occasion, after receiving from it responses to some trivial questions, she said to it, "Planchette, now write something of your own accord without our prompting." But instead of writing words and sentences as was expected, it immediately traced out the rude figure of a man, such as school children sometimes make upon their slates. After finishing the outlines—face, neck, arms, legs, &c.—it swung round and brought the point of the pencil to the proper position for the eye, which it carefully marked in, and then proceeded to pencil out the hair. On finishing this operation, it wrote under the figure the name of a young man concerning whom my daughter's companions are in the habit of teasing her.

My wife once said to it, "Planchette, write the name of the article I am thinking of." She was thinking of a finger ring, on which her eye had rested a moment before. The operator, of course, knew nothing of this, and my wife expected either that the experiment would fail, or else that the letters R-i-n-g would be traced. But instead of that the instrument moved, very slowly, and, as it were, deliberately, and traced an apparent *exact circle* on the paper, of about the size of the finger ring she had in her mind. "Will you try that over again?" said she, when a similar circle was traced, in a similar manner, but more promptly. During this experiment, one of my wife's hands, in addition to my daughter's, was resting lightly upon the board; but if the moving force had been supplied by her, either consciously or unconsciously, the motion would evidently have taken the direction of her thought, which was that of writing the letters of the word, instead of a direction unthought of.

To rush to a conclusion respecting the *rationale* of so mysterious a phenomenon, under the sole guidance of an experience which has been so limited as my own, would betray an amount of egotism and heedlessness with which I am unwilling to be chargeable; and my readers will now be introduced to some experiences of others.

A friend of mine, Mr. C., residing in Jersey City, with whom I have almost daily intercourse, and whose testimony is entirely trustworthy, relates the following:—

Some five or six months ago he purchased a Planchette, brought it home, and placed it in the hands of Mrs. B., a widow, who was then visiting his family. Mrs. B. had never tried or witnessed any experiments with Planchette, and was incredulous as to her power to evoke any movements from it. She, however, placed her hands

upon it, as directed, and to her surprise it soon began to move, and wrote for its first words: "Take care!" "Of what must I take care?" she inquired. "Of your money." "Where?" "In Kentucky."

My friend states that Mrs. B.'s husband had died in Albany about two years previous, bequeathing to her ten thousand dollars, which sum she had loaned to a gentleman in Louisville, Ky., to invest in the drug business, on condition that she and he were to share the profits; and up to this time the thought had not occurred to her that her money was not perfectly safe. At this point she inquired: "Who is this that is giving this caution?" "B—— W——." (The name of a friend of hers who had died at Cairo, Ill., some six years before.) Mrs. B.: "Why! is my money in jeopardy?" Planchette: "Yes, and needs prompt attention." My friend C. here asked: "Ought she to go to Kentucky and attend to the matter?" "Yes."

So strange and unexpected was this communication, and so independent of the suggestions of her own mind, that she was not a little impressed by it, and thought it would at least be safe for her to make a journey to Louisville and ascertain if the facts were as represented. But she had at the time no ready money to pay her travelling expenses, and not knowing how she could get the money, she asked: "When shall I be able to go?" "In two weeks from to-day," was the reply.

She thought over the matter, and the next day applied to a friend of hers, a Mr. W., in Nassau Street, who promised to lend her the money by the next Tuesday or Wednesday. (It was on Thursday that the interview with Planchette occurred.) She came home and remarked to my friend, "Well, Planchette has told one lie, anyhow; it said I would start for Louisville *two weeks* from that day. Mr. W. is going to lend me the money, and I shall start by *next Thursday*, only *one week* from that time."

But on the next Tuesday morning she received a note from Mr. W. expressing regret that circumstances had occurred which would render it impossible for him to let her have the money. She immediately sought, and soon found, another person by whom she was promised the money still in time to enable her to start a couple of days before the expiration of the two weeks—thus still, as she supposed, enabling her to prove Planchette to be wrong in at least that particular. But from circumstances unnecessary to detail, the money did not come until Wednesday, the day before the expiration of the two weeks. She then prepared herself to start the next *morning*; but through a blunder of the express-man in carrying her trunk to the wrong depot, she was detained till the five o'clock p.m. train, when she started, just two weeks *to the hour* from the time the prediction was given.

Arriving in Louisville, she learned that her friend had become involved in consequence of having made a number of bad sales for large amounts, and had actually gone into bankruptcy—reserving,

however, for the security of her debt, a number of lots of ground, which his creditors were trying to get hold of. She thus arrived not a moment too soon to save herself, which she will probably do, in good part, at least, if not wholly—though the affair is still unsettled.

THE PRESS ON PLANCHETTE.

In Planchette, public journalists and pamphleteers seem to have caught the "What is it?" in a new shape, and great has been the expenditure of printer's ink in the way of narratives, queries, and speculations upon the subject. There are now lying before me several publications and articles, in which the Planchette phenomena are noticed and discussed,—from which we propose to cull and condense such statements of fact as appear to possess most intrinsic interest, and promise most aid in the solution of the mysteries. We shall also discuss the different theories of these writers, and also some other theories that have been propounded.

"PLANCHETTE'S DIARY," edited by Kate Field, is an entertaining pamphlet, consisting of details in the author's experience, with little or no speculation as to the origin or laws of the phenomena. The author herself was the principal medium of the communications, but she occasionally introduces experiences of others. The pamphlet serves to put one on familiar and companionable terms with the invisible source of intelligence, whatever that may be, illustrating the leading peculiarities of the phenomena, giving some tests of an outside directing influence more or less striking, and candidly recording the failures of test answers which were mixed up with the successes. We extract two or three specimens:—

"May 26th, Evening.—Our trio was reinforced by Mr. B., a clever young lawyer, who regarded Planchette with no favourable eye—had no faith whatever in 'Spiritualism,' and maintained that for his part he thought it quite as sensible, if not more so, to attribute unknown phenomena to white rabbits as to spirits. . . . Planchette addressed herself to Mr. B. thus:

'You do not think that I am a spirit. I tell you that I am. If I am not an intelligence, in the name of common sense what am I? If you fancy I am white rabbits, then all I have to say is, that white rabbits are a deal cleverer than they have the credit of being among natural historians.'

Later, doubt was thrown upon the possibility of getting mental questions answered, and Planchette retorted:

'Do you fancy for one moment that I don't know the workings of your brain? That is not the difficulty. It is the impossibility—almost—of making two diametrically opposed magnetisms unite.'

After this rebuke, Mr. B. asked a mental question, and received the following answer:

'I am impelled to say that if you will persevere in these investigations, you may be placed *en rapport* with your wife, who would undoubtedly communicate with you. If you have any faith in the immortality of the soul, you can have no doubt of the possibility of spiritual influences being brought to bear upon mortals. It is no new thing. Ever since the world began, this power has been exerted in one way or another; and if you pretend to put any faith in the Bible, you surely must credit the possi-

bility of establishing this subtle connection between man and so-called angels.'

This communication was glibly written until within eleven words of the conclusion, when Planchette stopped, and I asked if she had finished.

'No,' she replied.

'Then why don't you go on?' I continued. '*I can write faster than this.*'

Planchette grew exceedingly wroth at this and dashed off an answer:

'Because, my good gracious! you are not obliged to express yourself through another's brain.'

I took it for granted that Planchette had shot very wide of the mark in the supposed response to Mr. B.'s mental query, and hence was not prepared to be told that it was satisfactory, in proof of which Mr. B. wrote beneath it:

'Appropriate answer to my mental question, *Will my deceased wife communicate with me?*—I. A. B.'

"May 28th. At the breakfast table Mr. G. expressed a great desire to see Planchette perform, and she was brought from her box. Miss W. was also present. After several communications, Miss W. asked a mental question, and Planchette immediately wrote:

'Miss W. that is hardly possible in the present state of the money market; but later, I dare say you will accomplish what you desire to undertake.'

Miss W. 'Planchette is entirely off the track. My question was, *Can you tell me anything about my nephew?*'

Mr. G. 'Well, it is certainly very queer. I asked a mental question to which this is to a certain extent an answer.'

Mr. G. was seated beside me, thoroughly intent upon Planchette. Miss W. was at a distance, and not in any way *en rapport* with me. If this phenomenon of answering mental questions be clairvoyance, the situation of these two persons may account for the mixed nature of the answer, beginning with Miss W. and finishing with Mr. G."

We will now proceed to notice some of the *theories* that have been advanced for the solution of the mystery.

THEORY FIRST—THAT THE BOARD IS MOVED BY THE HANDS THAT REST UPON IT.

It is supposed that this movement is made either by design or unconsciously, and that the answers are either the result of adroit guessing, or the expressions of some appropriate thoughts or memories which had been previously slumbering in the minds of the operators, and happen to be awakened at the moment.

After detailing his exploits (whether real or imaginary he has left us in doubt) in a successful and sustained course of deception, the writer in *Harper's* reaches this startling conclusion of the whole matter:—

"It would only write when I moved it, and then it wrote precisely what I dictated. That persons write 'unconsciously,' I do not believe. As well tell me a man might pick pockets without knowing it. Nor am I at all prepared to believe the assertions of those who declare that they do not move the board. I know what operators will do in such cases; I know the distortion, the disregard of truth which association with this immoral board superinduces."

This writer has somewhat the advantage of me. I confess I have no means of coming to the knowledge of the truth but those of careful thought, patient observation, and collection of facts, and deduction from them. But here is a mind that can with one bold dive reach the inner mysteries of the sensible and supersensible world, penetrate the motives and impulses that govern the specific moral acts of men, and disclose at once to us the horrible secret of a conspiracy which, without preconcert, has been entered into by thousands of men, women, and children in all parts of the land, to cheat the rest of the human race—a conspiracy, too, in which certain members of innumerable private families have banded together to play tricks upon their fathers, mothers, brothers, and sisters! I feel awed by the overshadowing presence of such a mind—in fact, I do not feel quite *at home* with him, and therefore most respectfully bow myself out of his presence without further ceremony.

As to the hypothesis that the person or persons whose hands are on the board move it *unconsciously*, this is met by the fact that the persons are perfectly awake and in their senses, and are just as conscious of what they are doing or not doing as at any other time. Or if it be morally possible to suppose that they all, invariably, and with one accord, *lie* when they assert that the board moves without their volition, how is it that the answers which they gave to questions, some of them mentally, are in so large a proportion of cases, *appropriate* answers? How is it, for example, that Planchette, under the hands of my own daughter, has, in numerous cases, given correctly the names of persons whom she had never seen or heard of before, giving also the names of their absent relatives, the places of their residence, &c., all of which were absolutely unknown by every person present, except the questioner?

A theory propounded by the Rev. Dr. Patton, of Chicago, in an article published in *The Advance*, some time since, may be noticed under this head. He says:—

“How, then, shall we account for the writing which is performed without any direct volition? Our method refers it to an automatic power of mind separate from conscious volition. . . . Very common is the experience of an automatic power in the pen, by which it finishes a word, or two or three words, after the thoughts have consciously gone on to what is to follow. We infer, then, from ordinary facts known to the habitual penman, that *if a fixed idea is in the mind* at the time when the nervous and volitional powers are exercised with a pen, it will often express itself spontaneously through the pen, when the mental faculties are at work otherwise. We suppose, then, that Planchette is simply an arrangement by which, through the outstretched arms and fingers, the mind comes into such relation with the delicate movements of the pencil, that its automatic power finds play, and the *ideas present in the mind are transferred unconsciously to paper.*” (Italics our own.)

That may all be, Doctor, and no marvel about it. That the “fixed idea”—“the ideas *present in the mind*,” should be “transferred unconsciously to paper,” by means of Planchette, is no more wonderful than the same thing should be done by the pen,

and *without* the intervention of that little board. But for the benefit of a sorely mystified world, be good enough to tell us how ideas that are *not* present, and that *never were* present, in the mind, can be transferred to paper by this automatic power of the mind. Grant that the mind possesses an automatic power to work in *grooves*, as it were, or in a manner in which it has been previously *trained* to work, as is illustrated by the delicate fingerings of the piano, all correct and skilful to the nicest shade, while the mind of the performer may for the moment be occupied in conversation; but not since the world began has there been an instance in which the mind, acting solely from itself, by "automatic powers" or otherwise, has been able to body forth any idea which was not previously within itself. That Planchette does sometimes write things of which the person or persons under whose hands it moves never had the slightest knowledge or even conception, it would be useless to deny.

THEORY SECOND—IT IS ELECTRICITY, OR MAGNETISM.

That electricity, or magnetism (a form of the same thing), is the agent of the production of these phenomena, is a theory which, perhaps, has more advocates among the masses than any other. It is the theory urged by Mr. Headley with a great amount of confidence in an article in *Hours at Home*; and with his arguments, as those of an able and, in some sense, *representative* writer on this subject, we shall be principally occupied for a few paragraphs.

When this theory is offered in seriousness as a final solution of the mystery in question, we are tempted to ask, Who is electricity? what is his mental and moral *status*? and how and where did he get his education? Or if by "electricity" is here simply meant the subtle, imponderable, and *impersonal* fluid commonly known by that name, then let us ask, Who is at the other end of the wire?—for there must evidently be a *who*? as well as a *what*? in the case. But when the advocates of the electrical theory are brought to their strict definitions, they are compelled to admit that this agent is nothing more than a medium of the power and intelligence that are manifested. Now a medium, which signifies simply a *middle*, distinctly implies two opposite ends or extremes, and as applied in this case, one of those ends or extremes must be the source, and the other the recipient of the power or influence that is transmitted through the medium or middle; and it is an axiom of common sense that no medium can be a perfect medium which has anything to do with the origination or qualification of that which is intended simply to flow through it, or which is not absolutely free from action except as it is acted upon. That there are so-called mediums which refract, pervert, falsify, or totally obliterate the characteristics of that which was intended to be transmitted through them, is not to be denied; but these are by no means perfect or reliable mediums, either in physical or psychic matters.

If the little instrument in question, therefore, is, through the medium of electricity or any other agency, brought under perfect control and then driven to write a communication, the force that drives and the intelligence that directs it cannot be attributed to the medium itself, but to something behind and beyond it which must embrace *in itself* all the active powers and qualifications to produce the effect. Now let us see where Mr. Headley gets the active powers and qualifications to produce the phenomena manifested by his Planchette. He shall speak for himself:

"That a spirit, good or bad, has anything to do with this piece of board and the tips of children's fingers, is too absurd a supposition to be entertained for a moment. We are driven, therefore, to the conclusion that what is written (by honest operators) has its origin either in the minds of those whose hands are on the instrument, or else it results from communication with other minds through another channel than the outward senses. At all events, on this hypothesis I have been able to explain most of the phenomena I have witnessed. I had, with others, laughed at the stories told about Planchette, when a lady visiting my family from the city brought, as the latest novelty, one for my daughter. Experiments were of course made with it, with very little success, till a young lady came to visit us from the West, whose efforts with those of my son wrought a marvellous change. She was modest and retiring, with a rich brown complexion, large swimming eyes, dark as midnight, and a dreamy expression of countenance, and altogether a temperament that is usually found to possess great magnetic power. My son, on the contrary, is fair, full of animal life, and enjoying everything with the keenest relish. In short, they were as opposite in all respects as two beings could well be. As the phenomena produced by electricity are well known to arise from opposite poles, or differently charged bodies, they would naturally be adapted to the trial of Planchette."

Mr. H. now finds the mysterious agency, "electricity," completely unchained, and under the hands of this couple, Planchette becomes "very active." Indifferent to its performances at first, he was induced to give it more serious attention by the correct answers given to a couple of questions asked in a joking manner by his wife, concerning some love affairs of his before they were married, and which were known to none present except himself and wife. Of course these answers, being in his wife's mind when she asked the question, were supposed to be "communicated through the agency of electricity or magnetism to the two operators," and the mystery was thus summarily disposed of. But an interest being thus for the first time aroused in Mr. H.'s mind, he proceeds to inquire a little further into the peculiarities of this new phenomenon, and proceeds as follows:—

"Seeing that Planchette was so familiarly acquainted with my lady friends, I asked it point blank: 'Where is Mary C——?' This was a friend of my early youth and later manhood, who had always seemed to me rather a relative than an acquaintance. To my surprise it answered, 'Nobody knows.'

I supposed I knew, because for twenty years she had lived on the Hudson River in summer, and in New York in the winter.

'Is she happy?' I asked. 'Better be dead,' was the reply.

'Why?' 'Unhappy' was written out at once.

'What makes her unhappy?' 'Won't tell.'

'Is she in fault, or others?' 'Partly herself.'

I now pushed questions in all shapes, but they were evaded. At last I asked, 'How many brothers has she?'

'One,' was the response. 'That,' said I, 'is false;' but not having heard from the family for several years, I asked again, 'How many *did* she have?' 'Three.' 'Where are the other two?' I continued. 'Dead.'

'What is the name of the living one?' 'John.' I could not recollect that either of them bore this name, but afterward remembered it was that of the eldest. Now I had no means of ascertaining whether this was all true, but, convinced it was not, I began to ask ridiculous and vexatious questions, when the answers showed excessive irritation, and finally it wrote '*Devil*.' I then said: 'Who are you?' 'Brother of the Devil.'

'What is your occupation?' 'Tending fires.'

'What are you going to do with me?' 'Broil you.'

'What for?' 'Wicked.'

Now while I was excessively amused at all this, I noticed that the two young operators were greatly agitated, and begged me to stop. I saw at a glance that the very superstitious feeling that I was endeavouring to ridicule away, was creeping over them, and I desisted. . . . Another day I asked where a certain gentleman was who failed years ago, taking in his fall a considerable amount of my own funds. I said 'Where is Mr. Green?' 'In Brazil.'

'Will he ever pay me anything?' 'Yes.'

'When?' 'Next year.'

'How much.' 'Ten thousand dollars.'

Neither of the operators knew anything about this affair, and the answer, 'Brazil,' was so out of the way and unexpected, that all were surprised. Whether the man was there or not, I could not tell, nor did I know if he ever had been there—indeed, the last time I heard from him he was in New York."

Now, observing that no conscious or intelligent agency in shaping these answers is assigned to the young persons whose hands were upon the board, and who, it appears, did not know anything of the persons concerning whom the inquiries were made, it would, perhaps, as we desire nothing but a true philosophy on this matter, be worth while to look a little critically at the answers and statements that were given, and the further explanations propounded by Mr. H. For convenience, they may be classified as follow:—

1. Answers that were substantially in the interrogator's own mind when he asked the questions. Such were the answers to the questions: "How many brothers *did* she [Mary C—] have?" "Where did she *formerly* live?" &c.

2. Answers which he does not know were in his mind, but supposes they must have been. Thus, in his own language, while commenting on the answers to questions respecting Mary C— and her brothers: "Nor can I account for the answer '*unhappy*,' unless *unconsciously to myself* there passed through my mind that vague fear so common to us all when we inquire about friends of whom we have not heard for years."

3. Answers which he not only knows he had not in his mind

when the questions were asked, but which were directly *contrary* to his mind or opinion. Such were answers to several of the questions occurring in the conversation about Mary C——, as, "better be dead;" "unhappy;" fault "partly herself;" has "*one*" brother; which latter statement was so directly contrary to his mind that he even pronounced it "false," until he thought to inquire, "How many *did* she have?"

4. Answers which were not only not in his mind, but which he directly pronounces "*false*," and thus dismisses them. Such, for instance, is the answer "Nobody knows," to the question, "Where is Mary C——?" "That this," says he, "was false, is evident on the very face of it."

With this analysis of the leading phenomena cited by Mr. H. before us, let us look at the wonderful things which "electricity and magnetism" are made to accomplish.

I do not dispute that there is such a power of the human mind as that known as clairvoyance. I have had too many proofs of this to doubt it. But I have had equally positive proofs that the development of its phenomena is dependent upon certain necessary conditions, among which are, that the agent of them, in order to be able to reveal the secret thoughts of another, must possess by nature peculiar nervous susceptibilities, enabling his psychic emanations, so to speak, to sympathetically coalesce with those of the person whose thoughts and internal mental states are to be the subject of investigation. But this sympathetic coalescence cannot take place where there is the slightest psychic repulsion or antagonism to the clairvoyant on the part of the interrogating party. Moreover, even when all these conditions are present, nothing can be correctly read from the mind of the questioner unless there is on his mind a *clear and distinct definition* of the matters of which he seeks to be told.

But even in class No. 1 of the above series we find that "electricity," hitherto believed to be only an imponderable and impersonal fluid, has, upon Mr. H.'s theory, been able to accomplish the revelation of secret thoughts entirely independent of all these conditions. It is distinctly stated that those young persons whose hands were on the Planchette knew nothing whatever of the matters which formed the several subjects of inquiry; and, for aught that is stated to the contrary, they appear to have been perfectly awake and in their normal state. In addition to this, it is to be observed that Mr. Headley here appears in the assumed character of a captious, contentious, and somewhat irritating questioner, which, whether he intended it or not, was entirely the opposite of that harmonious and sympathetic interflow of mental states known in other cases to be necessary to a successful clairvoyant diagnosis of inward thoughts. And yet "electricity" overleaps all these obstacles, seizes facts that occurred many years previous, some of them known only to Mr. H. and his wife, others only to Mr. H. himself, and instantly flashes forth the appropriate answer! Here is science! If there was no

other phenomena connected with Planchette, this alone might well challenge the attention of philosophers!

But if this is wonderful, what shall we think of the achievements of the same "electricity" and "magnetism" in revealing facts of the second class—facts which the questioner himself did not and does not now *know* were in his mind, but only *supposes they must have been*? Think of a diffused element of nature, which from the dawn of creation had been blind and dead, and only passively obedient to certain laws of equilibrium, suddenly assuming intelligence and volition, burrowing into a man's brains, rummaging among ten thousand thoughts, emotions, and experiences stored up in the archives of the memory, and finally coming to the mere fossil of a (*supposed*) experience from which the last vestige of memory-life had departed, and seizing this incident, it moves the little board with an intelligent volition, and lo, the fact stands revealed.

And again, what of that spicy colloquy in which Planchette writes the words "devil," "devil's brother," "stir fires," "broil you," etc.? Oh, Mr. H. tells us, "That was owing to the irritation of the mediums, their horror and fright, their superstition, and their repugnance to the questions that were being asked." Curious, is it not? to see "electricity" seizing hold of this irritation, that horror, the other fright, and such and such a superstition, repugnance, and disgust, and, carefully arranging these mental emotions, building them up by a mysterious mason-work into a distinctly defined and sharply pronounced individuality, with a peculiar moral and intellectual character of its own, differing more from each and all of the parties present in the flesh than any one of the latter differed from another! And this individuality, too, putting forth a volition which was not *their* volition, moving the Planchette which *they* did not move, making and arranging letters which *they* did not make and arrange, writing intelligent words and sentences which *they* did not write, and then causing this creation to assume the name and character of a regularly built "devil"—a character which appears to have been so far from these young persons' minds that they were unwilling to look it in the face, and were sorely afraid of it! Surely, if "electricity" can do all this, then "electricity" itself is the "devil," and the less mankind have to do with it the better.

But more wonderful still. It appears that "electricity" can give answers, of which not even the slightest elements previously existed in the mind of the questioner or any of the company, and which were even diametrically *contrary* to his mind; as in the answers of class No. 3. Here "electricity" swings loose, and, becoming completely independent, commences business on its "own hook." Not only so, but it even goes so far beyond the sphere of Mr. H.'s mind as to *fib* a little, giving at least two answers which this writer pronounced "false," as noted in class No. 4—thus giving a still more signal display of its independent powers of invention—naughty invention though it was.

Seriously, had not friend Headley better employ his fine talents in giving us another clever book or two about "Washington and his Generals," and leave Mr. Planchette, and that more wonderful personage, Mr. Electricity, to take care of themselves?

We are obliged here to part company with Mr. H., and pass on for the purpose of having a few words under this same head with the reverend author of "Planchette, or Spirit-Rapping Made Easy," in the *Ladies' Repository*.

I find it difficult to get at the idea of this writer, if indeed he himself has any definite idea on the subject. By the title of his article, however, and several expressions that occur in the body of it, he seems to associate the performances of the Planchette with a somewhat extensive class of phenomena, in which spirit-rappings, table-tippings, etc., are included. He says:

"Twelve years ago I took pains to study the matter, and at that time I came to conclusions that are every day being proved to be true. I was soon satisfied that as regarded 'trance mediums,' the cause was due to one-third trickery, one-third partial insanity or monomania, and the remainder animal magnetism. I have since learned that opium and hashish (Indian hemp) played an important part. It was proved that young ladies purchased written speeches which they delivered under the influence of hashish."

He then goes on to speak of galvanism, magnetism, electricity, animal magnetism, and the odyllic force; but, so far as we can see, without proving any necessary connection between these forces or either of them, and the subject which he aims to elucidate. Quoting a former article of his, he continues:

"The magnetiser of whom I spoke [an exposé of rappings] threw himself into magnetic connection with the table, and *willed* it to move hither and thither. The will in this case seemed to be a powerful battery, putting its subject into life. Now I suggest that this power be applied to machinery. We will get us a large propelling wheel, to which we will connect our machinery. We will then engage a company of mediums who shall get into *rappot* with one wheel, and stand willing the wheel on in its evolutions. . . . If a table may be made to spin around the room, why may not a wheel be made to turn as well?"

The writer certainly deserves credit for this sage suggestion, and a patent for his machine; but whether he will succeed in making it operate satisfactorily without calling into requisition the "monomania," the "hashish," and the "opium," remains to be seen. He then goes on to describe Planchette, and afterward continues:

"The mysterious little creature is called Planchette, and is no humbug. And it conforms to all the customs of the old-time tipping-tables. The operator magnetises Planchette, and by a mysterious will-power causes it to answer questions. Before giving illustrations, we may as well state the laws that seem to govern it. *First.* It will always answer correctly, *if the operator knows the answer.* *Second.* While it will answer other questions, in all the experiments I have ever engaged in, it has never answered correctly. *Third.* If a person standing by, who has strong magnetic powers, asks a question, Planchette will answer. But in all cases, in our experiments,

some ruling mind must have knowledge of what the answer should be, if a correct answer is returned."

In reply to the above, we assert, *First*. That the "operator" does not "magnetize" the board at all, nor does he exercise any "will-power" over it, causing it to answer questions; and if he did thus cause it to answer only those questions whose answers are already in his mind, what marvel is there in it, more than there is in my pen being caused by my will-power to trace these words and sentences? *Secondly*. If by his *second* and *third* specifications of the supposed "laws" which govern Planchette, he means to imply that it will not tell, *often* tell, and tell with remarkable correctness, things that were never known or dreamed of by the operator, the questioner, or any one present in visible form, then he simply mistakes, as can be testified by thousands, in the most positive manner. But the great essential question is, not so much whether answers given under such and such circumstances can be *correct*, as whether answers and communications *can be given at all*, which have no origin in the minds of the persons engaged in the experiment, and which must hence be referred to some outside intelligence?

The writer under review, after all, acknowledges his incompetency to unravel this subject, by saying:

"There are mysteries in Planchette. No one is ready to explain the mysterious connection between the mind and the little machine, but there can no longer be any doubt that these curious phenomena, table-tipping and all, are produced by magnetism and electricity. . . . It is useless to ignore these things, or to laugh at them. It were better to account for them, and subject the influence, to the power of man. . . . When some scientific man will condescend to toy with Planchette, we shall have the curtain drawn aside behind which the spirits have operated these years, and this calamitous spirit-rapping mania will destroy no longer."

One might almost regret that this latter thought did not occur to the writer before he commenced his article, in which case, by a little patient waiting for this ideal and very condescending "scientific man," we might have been spared this diatribe of jumbled electricity, magnetism, will-power, opium, hashish, monomania, and driving wheels.

ELECTRICITY HAS NOTHING TO DO WITH IT.

From much and varied observation and experiment in reference to the performances of Planchette, and of kindred phenomena, now extending over a period of more than twenty years, I here record my denial, in the most emphatic manner, that electricity or magnetism, properly so called, has anything to do with the mystery at all, and call for the proof that it has. That a certain psycho-dynamic agency closely allied to, and in some of its modifications perhaps identical with, Reichenbach's "Od," or odylie force, may have some mediatorial part to play in the affair, I do not dispute, nor yet, for the present, do I affirm. But though this agency has sometimes been identified with what, for the want of a better term, has been called "animal magnetism," it has yet to be proved, I believe, that there are any of

the properties of the magnet, or of magnetism, about it, even so much as would suffice to attract the most comminuted iron filings. It is remarkable that the assertion or hypothesis that electricity or magnetism is concerned in the production of the phenomena in question, has never yet had an origin in any high scientific authority. This is accounted for by the fact that those who are properly acquainted with this agency, and who have the proper apparatus at their command, can demonstrate the truth or falsity of such a hypothesis with the greatest ease. For an experiment, place your Planchette upon a plate of glass, or some other non-conducting substance. Attach to it a common pith-ball electrometer, and then let your medium place his hands upon the board. If electricity equal to the force even of a small fraction of a grain passes from the medium to the board, the pith-ball, to that extent, will be deflected from its position. By means of the *Torsion Balance* electrometer, invented by Coulomb, the presence of almost the smallest conceivable fraction of a grain of electrical force in your Planchette or your table might be detected; and with these delicate tests within reach, tell us not that the movements in question are caused by electricity till you have *proved* it positively and beyond all dispute.

In the discussion of this electrical theory we have occupied more space than we originally intended, but we have thought it might be for the interest of true science to exhibit, once for all, this ridiculous and yet very popular fallacy, in its true light.

(To be continued.)

A WOMAN'S STRATAGEM.—The following story, which we give on the authority of the *St. Petersburg Zeitung*, may furnish a useful hint to the feminine advocates of the higher education of women. For some years past a young Russian studied chemistry with great zeal at the University of Leipsic. The young man had an aristocratic bearing, and his amiable disposition gained him the good opinion of all who knew him. A short time ago he passed his examination in the most brilliant manner, and obtained his degree in chemistry. Shortly afterwards a young lady presented herself before one of the most distinguished professors of the university, and begged to be allowed to express her heartfelt thanks to him before quitting Leipsic. "Thanks," exclaimed the professor, "why?" The lady replied that she was the widow of the aged Prince ——. Her husband, she said, had died a few years ago and had left his affairs in such an embarrassed state that she was deprived of all means of support. She had therefore resolved to seek a livelihood in science. The puzzled professor again exclaimed that he knew of no reason why her thanks were due to him. The lady continued: "I have attained my object. For some years past I have studied here. I am the student who recently passed his examination, and whom you thought worthy of special commendation." The *St. Petersburg Zeitung* adds that it would not feel justified in publishing the name of the princess, who is well known in Russia.

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