

THE

SPIRITUAL TIMES

A WEEKLY ORGAN FOR THE PROMOTION OF SPIRITUAL AND
PROGRESSIVE TOPICS,

A REGISTER OF PASSING SPIRITUAL PHENOMENA, AND A MISCELLANY
OF SPIRITUAL LITERATURE.

Spiritualism unfolds to our internal senses substantial realities; it presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

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"The life that now is shapes the life that is to be."
"Prove all things, hold fast that which is good."

The Spiritual Times.

SATURDAY, AUGUST 27, 1864.

ST. IGNATIUS, OF LOYOLA.

NO. II.

Biography presents us with no mere ideal creations, but with portraits of those who have lived, suffered, sacrificed, realized success, and passed from earth. There is a charm about biography which is very fresh. The student gains soul-profit and satisfaction from the practical lessons of others. He feels that the career he mentally pursues was a human one, hence the interest becomes for him the more intense the more heroism his mind perceives. The idealist portrays his heroes and heroines not always true to life, but to his own ideals, hence he presents us with beautiful rather than life-like beings. The biographer has no fancied features to limn—he presents us with moral life photographs—thus we are able to weigh in the scale of virtue the actions of those whose career we seek to understand.

Ignatius, the pilgrim, was no mere ideal conception. He moved in the midst of life with its varied phases, we feel in consequence an increasing interest in his progress. Judging him from ourselves we should be very apt to err, but judging him from himself, that is, taking into consideration who he was, how he was educated, and the religious views he acquired, the unfoldings of his character through suffering and submission may be understood. On his pilgrimage the saint rigidly enforces upon himself penance. He refuses offerings of money from the wealthy, and perseveringly begs his bread from door to door. The humiliation of this act which to us would seem degradation alike unacceptable to God and man, to Ignatius appeared the only way to absolve himself from deeds of selfishness and to fit his soul for saintship. Seven hours a day in prayer, his face unwashed, his hair uncombed, living on bread and water, or fasting for days together, this pilgrim fits himself as he imagines for a true life. "Cleanliness is next to Godliness," was not a text sacred to him. His

notions of sin were after the manner of his fathers of the church, and his ideas of deliverance from sin, ditto. Let us however follow him. As he walks along bearing the badge of poverty for the sake of his faith, he is pursued by deriders, who not only beat him with their tongues but with stones. This he endures holding it as so much the more endurance for the sake of Christ. By-and-bye, he visits a hospital near Manrezza, waits upon the sick and performs the most menial services for them. But rumour conveys abroad the intelligence that the assiduous, drudging pilgrim, is no other than the famed noble Ignatius of Loyola. A transition of feeling is the result. People who before despised his attentions to the sick flock about him with flattering welcomes and pronounce him a true christian. The pilgrim is thus arrested in his holy work at the hospital. He cannot reconcile himself to his task under the eye of persons who knew him for what he was; he chooses a favourable moment and wanders away until he reaches a cave, there he abides fasting and praying, the associate of crawling brutes. When he ate, roots supplied his food. Seven hours of prayer were elongated to whole days and sometimes nights; this was not enough, he scourged his body at intervals each day with an iron chain, thus paying penance with a penitent firmness scarce equalled in history. The Saint suffered without murmuring, only that he could not suffer more, until he lay fever stricken. Great temptations come upon him, evil spirits tempt him to throw off his allegiance to Christ; to return to his house at Loyola; and to live over again his former life. He struggles and triumphs; the tempters depart only to return with more hellish designs; he is incited to despair of his salvation and impressed to commit suicide; but his soul sustains herself firm as the rock on which she leans—the evil influences seek his overthrow in vain, true to his faith he gains peace, and strength, and assurance of safety.

The Saint meditates on Divine things, and studies deeply themes of mystery; perplexities of doctrine are solved, but not by himself; his spiritual eyes are opened and mysteries are revealed by the illumination of the Spirit. At one time a knowledge would be given him of "God in the Trinity," at another he would comprehend fully "The real presence," and once he is said to have been "blessed with a profound knowledge of all mysteries at once." Soon after this he fell into a trance which continued from a Saturday to the following Saturday. When he opened his eyes he sweetly smiled, and with a voice tender and joyful he called on the



name of Jesus. St. Ignatius having passed through much tribulation commences to preach. He preaches as one inspired—he writes the “spiritual exercises,” and preaches and prays on his pilgrimage. At Barcelona he seeks a vessel, desiring to sail to Italy. He learns that two vessels, a large one and a small one, are about to set sail in that direction, he chooses the small vessel because it is the first one to start. Meanwhile he is in church, and meets with a good woman named Isabella Rosella, who described to her husband a spirit manifestation, in which Ignatius and herself played parts—she saw a halo of light about the saint’s face, and heard a voice saying “Call him—call him.” The husband of Isabella Rosella no sooner heard her statement than he sent for Ignatius, who was still in the church. The saint no sooner conversed with these people than he displayed his profound knowledge of Divine mysteries, which much interested them. They wished him to stay a time with them, but Ignatius spoke his intention of leaving Barcelona with the small vessel. A sudden effect was immediately produced in the mind of Isabella; she prognosticated the loss of the small vessel and entreated the saint to abandon his intention of going with it. He did so. The Captain of the large vessel was consulted; he agreed to grant Ignatius a free passage provided he brought his own provisions. Isabella Rosella offered to supply him with food, but he would not accept it from her; but he begged from door to door until he obtained enough for the voyage. A few persons forced money upon him, which he carried with him only to the sea beach, where he placed it, lest it should purchase him a simple act of kindness on the part of the sailors. He had commenced his pilgrimage with self-imposed penance, and he resolved to continue it with the same. He had scarcely set foot on board the ship when he learnt that the small vessel was lost in a fierce storm, and all on board had perished. Here in this instance the miracle of spirit aid was clearly perceived. The saint’s life was preserved, and that through the medium of a simple devoted woman. The pilgrim reached Rome, after having sailed to Gaeta, and from thence walked there begging his food on the way. After a stay of about fifteen days, having received the Pope’s blessing and permission to visit Jerusalem, Ignatius starts for Venice; but he is forewarned of difficulties and danger. Plague is in the City, without a certificate of health no one is allowed to enter. Representations of this character are numerous enough; the saint grows disquieted, yet he goes on his way, again carrying with him money which some friends at Rome had collected. He does not, however, spend a fraction for himself, but gives it all to the poor, deeming himself a coward for accepting it. But he has not yet tasted to the full the cup of distress—he has no means to purchase food; he vainly endeavours to gain admission to the towns; his appearance, spare and haggard, being against him. Whole days and nights are passed by him out in the open fields. Apparently exhausted and hopeless, the pilgrim is favoured with a vision, in which Jesus appears to him, giving him inward support and promise of an entrance both into Venice and into Padua. The saint feels renewed vigour, pursues his way, and passes into Venice at a late hour without even so much as being questioned. Thus, barriers which appeared insurmountable are made to fall away; guards and watchers turn aside, forgetting duty, whilst the saint, armed with the fortitude of the spirit, unmolested passes on.

To the faithful all things work together for good; they lose faith when doubt disturbs, they gain blessings as they retain confidence. Ignatius having fairly divorced himself from the world, and having discovered many unmistakable proofs of God’s special interposition through the ministry of angels, grew in faith, and was led to know that the arm of the spirit is mightier than that of the flesh. When a man feels his dependence on a higher power, and perceives the workings of that power in miracles performed upon himself, or in opening up ways for him to escape death and to pass uninjured into the heart of a plague-stricken city, he must indeed be case-hardened in scepticism if he fail to hold by faith even unto the end. Ignatius was rarely unfaithful, experience what temptations he might, he generally retained his faith, thus it was he was enabled himself to work miracles upon others. It is, of course, difficult to satisfy the sceptical mind that any one of the numerous marvels reported to have taken place in this man’s life ever took place, but unless we are prepared to set aside testimony altogether we cannot see how objectors can shirk the published facts. There is doubtless much to cavil at in the various Roman Catholic biographies of the saint; possibly many

facts have been heightened or over-coloured; making allowances for this there seems to us a broad basis on which we can stand and view the man as he appeared in both characters—of worldly and saint. To proceed—when Ignatius stood in the city he knew not where to go to find a bed; in his extremity he resorted to a stone step outside a Venetian residence. There seemed apparently no probable way to escape this hard resting-place for his weary bones. Yet the power which had often manifested itself to him was working in his behalf. St. Cyprus, a Venetian senator, who had the merit of being a pious man, in his sleep heard an invisible speaker tell him that a godly pilgrim was lying in the street. St. Cyprus at once arose and went forth and found Ignatius, whom he took home. The next day the wanderer was away on his journey to Jerusalem. Hearing of a vessel about to start for Cyprus the saint applied to the Doge and obtained a passage; previous to departing he was aware that he ran great danger in taking this voyage. The Turks, having conquered the Egyptians, were making inroads into Hungary, and hordes of these marauders congregated on the coast of Syria; there was, therefore, much danger, since vessels were often captured by them, and their crews subjected to slavery. St. Ignatius, with a full knowledge of the perils of the journey, decided on taking it. As if to add another proof of his fidelity, he now fell ill, and was told by his doctor that he must abandon his voyage or it would kill him. Never mind what may be the result, the saint *would* go, even though no vessel should take him—he felt that the hand of Providence was guiding him. So he told the doctor he should tempt the sea if he were obliged to entrust himself on planks. What indomitable energy of purpose was there not brought about by this man’s faith! Neither the perils of a sea, whose shores were infested with banditti watching opportunities to plunder not only merchandise but human beings, nor the threatened fatality of a wasting sickness, could turn him from his purpose; so holding tenaciously by faith, he went on board the vessel, which had scarcely set sail before the sick pilgrim, whom the doctor said *must* die if he made the voyage, was well again. St. Ignatius found the crew profligate in the extreme—he felt he must preach to them; he did so, speaking largely of the mercy and lovingkindness of God; but the men on board treated his doctrine with scorn. The saint met their wicked rejoinders with a description of the Almighty’s judgments upon sinners. This only added fuel to the fire of their hatred towards the preacher. They conspired together, and determined on leaving him to die on a desolate island; accordingly, the vessel was steered towards one, but there was a power which guided wind and storm which directed the ship towards its destination in spite of them. A storm arose, and the vessel could not be steered in the direction the crew wished—it *would* sail to Cyprus. Thus the life of the saint was again preserved, and the object of his voyage gained. Without faith and spiritual aid what man, situated as Ignatius was, would have safely braved the dangers of such a voyage? he escaped death from illness, death from the plottings of the crew, and either death or slavery from the rude hands of the sacrilegious Turks. From Cyprus he sailed to Joppa, and from thence, in company with other pilgrims, he gained Jerusalem.

To the mind of a man like St. Ignatius the first glance, even in the distance, of the Holy City, must have had an overwhelming effect. He would doubtless have pictured to himself the various acts of the gentle Nazarene as He made Jerusalem the place of His holy deeds. When the saint walked along, visiting in succession Bethlehem, Calvary, and the sacred scenes of Christ’s mission with His disciples, he is said to have been entranced with delight. Whilst with “uplifted and beaming countenance,” his soul was wrapt with inexpressible emotions of love, it is reported “an apparition of our Lord was before him, in the air, shining with glory, and showing him the way.”

The stay of St. Ignatius at Jerusalem was only short; he was again on the sea, and soon again at Cyprus. Three vessels were ready to set sail for Italy—two large ones and a small one, scarcely seaworthy—he applied for a passage on board one of the large vessels, but was told by the captain that a saint should need no vessel, but he ought to trust to the waves of the sea. The captain of the small vessel, however, proved kinder to the pilgrim, and he went on board. The wind was favourable at starting, but soon a severe tempest began to furiously toss the ships about; at length the two larger vessels sank, both their crews perishing; the small unseaworthy vessel was saved, having drifted into a Neapolitan port. After a thorough repair the vessel was again put to sea, and Ignatius, after a long voyage, reached Venice. Evidences of ultra-mundane guidance crowd one upon the other, making it difficult to know which to divert upon and which to pass by. The terrible struggle with material difficulties, which formed one of the essential parts of the pilgrim’s progress to the higher life, had prostrated his body, and on several occasions made death approach very near him, but he was preserved through all trouble, whether of body or mind. Ships were lost but Ignatius always chose one, although unseaworthy, which bore him safely to port.

"There's a Providence that shapes our ends
Rough how them as we may."

The pilgrim is not yet released from the necessities and perils he has exposed himself to. His pilgrim's dress, which we remember he adopted at Montserrat, after presenting his costly apparel to a beggar, becomes worn and ragged, whilst his feet find no protection from his shoes. He is offered clothes and money, but he will only accept a piece of cloth to cover his chest and about fifteen coin pieces, valued at twopence each. At Ferrara he is intercepted by beggars after having spent some time in the church praying. He gives them his coins, and journeys on in great haste on the road to Genoa, for the cry is heard—"A saint, a saint!"

A LETTER ON SPIRITUALISM.

Mr Cooper, with his characteristic tact for using opportunities to spread the truths of Spiritualism, has caused to be circulated through Eastbourne the following letter. The subject of which it treats having a general interest, we gladly transfer it to our columns *in extenso* :—

"FACTS ARE STUBBORN THINGS."

"What I have seen lately has made a deep impression on my mind and the recognition of the reality of these manifestations, from whatever cause, is tending to revolutionize my thoughts and feelings on almost every subject."—Dr ELLIOTSON.

Friends and Fellow Parishioners,—This parish has lately been agitated on the subject of church-rates, and the question that arises in the mind is, "What sort of religion is it that requires to resort to coercive measures for its support? Is it the Christianity that Christ taught on earth? I believe not; but a system that has grown up founded on the creeds and dogmas of priestcraft, and no more like the religion of Christ as taught and practised by himself than a player is, in reality, like the king he personifies.* We have now had 1800 years of this spurious sectarian Christianity, and what is the result? † Is the world approaching that state of moral perfection which it is prophesied it shall arrive at, and which all good men pray and long for? Are wars and rumours of wars at an end? Do men love one another, and aim at promoting each other's welfare? Does selfishness less prevail? Is vanity extinct? Does wickedness of all kinds less abound? On the contrary, is not the very opposite the case, and what is worse, is, that much of the evil that characterises the age is carried out in the guise of religion, and, like slavery in the New World, exists in the shadow of the Church?

My attention has been directed for several months past to a subject of deep, vital importance, which, when the facts connected therewith are fairly recognised, must have, I believe, a wonderful effect in uprooting all that is spurious in religion, and destroying all that is false in doctrine. I say must, because the subject I refer to is based on facts, and is not a mere matter of opinion.

The popular theologies teach that the soul at death goes to one of two places, a place of indescribable happiness—Heaven, or a place of unutterable woe—Hell. That the qualification for the former mainly depends upon what a man believes, whilst some even teach that it is a matter over which he has no control. It is, moreover, taught that the state of the soul at death is unalterable; that whatever its doom may be, whether happy or miserable, such it will continue for ever. The effects of these "orthodox" doctrines are these. In the case of the weak-minded and ignorant they produce a sense of fear and apprehension as to the future that renders the present life miserable; and in the case of intelligent and educated persons these ideas are so repulsive to the mind that they suspect the religion altogether, set it down as untrue, regarding it as a crafty and deep-laid scheme to operate through the fears of men, and keep them in subjection. This is the reactionary effects these teachings produce on thinking minds.

Now what are the facts that Spiritualism reveals? Just these. That the soul exists after its separation from the body, retaining all its characteristics, its likes and dislikes, its affections and sympathies, its intellectual powers and moral principles; that it undergoes no change of character by the change that takes place at death; in fact, that it is the same individuality divested of the fleshly form as when on earth. ‡ Spiritualism further teaches

* The Church religion, as by law established, and to support which we are liable to have our goods seized, is an out-growth of the middle ages, and for the most part, a mixture of Judaism and Paganism. Even this is a house divided against itself, being "one side half-Popish the other all sceptic."

† According to the annual report of the Church Missionary Society, there are 750 millions of heathens in the world; the remainder (250 millions) are Christians—that is, nominal ones—the general British population may be taken as a sample of these.

‡ "When death prostrates the body, the spirit remains not, slumbering in the grave, beside mouldering flesh and bone, but enters at once upon a new and active phase of life; not in a state of ineffable bliss, nor yet of hopeless misery, but a condition in which cares may affect, and duties may engage, and sympathies may enlist its feelings and its thoughts. Death destroys not, in any sense, either the life or the

that the spirit-world, instead of being a state where man's doom is sealed, is a world of progression; that there is hope beyond the grave even for the vilest. § But whilst it teaches this, it enforces the importance of making the best progress during the earth-life, in the ways of virtue and knowledge as the best means of ensuring happiness in the spirit-life.

Thus, we see, Spiritualism controverts the teachings of the prevailing theologies on the above important points, and, therefore, if true, the ministers of religion, who stand up, professedly in the name of Truth, and act as our guides, are themselves blind leaders, for they teach doctrines that are not sustained by analogy, are repulsive to the moral instincts of humanity, dishonouring to God, and refuted by the experience of thousands of the best and wisest of mankind.

This, I am aware, is a grave accusation, but it is a matter of grave importance and one in which we are all deeply interested. What is the position of the clergy? what is their duty? These are simple and clear. For the sake of truth and honesty, and in the interest of themselves and those under their care, they must either disprove the claims of Spiritualism, or else conform their teachings to those facts on which its claims are based. The subject cannot be much longer ignored. || The facts are becoming too generally admitted for the question to remain evaded; and to dispose of the matter by ascribing it to the Devil is to run the risk of committing the sin which rates above all others—that of "quenching the spirit," for assuredly to resist the out-pouring of the influx from the spiritual world which is now being permitted by Providence in order to awaken mankind to a sense of their spiritual nature—and to call that which is sacred and Heaven-born, unholy and Satanic, cannot be any other.

The Jews of old rejected Christ because he came not in the way they conceived of. A new epoch is, I believe, about to be inaugurated. Let the ministers of the nineteenth century beware of falling into the same kind of error with regard to the manifestations which are the heralds of its advent.

Praying that we may be led into the way of all truth,
I remain, your friend and well-wisher,
ROBERT COOPER.

Eastbourne, July, 24, 1864.

MAN—HIS SPIRITUAL FACULTIES, OR RELIGIOUS SENSE.

BY G. E. HARRIS.

SIR,—Anatomy and physiology are confessedly most important guides and criteria in zoological classification, all-important, in fact, as far as they are fully available, but then it must be remembered that there may be two grand departments of anatomy and physiology, the material and the spiritual, and that even if there be not, there is that which is equivalent to them. Now, spiritual structure is beyond our reach, but if we believe it to exist it is a fundamental error to ignore it in our arrangements; and if we do not believe it to exist, we must at least believe in an equivalent—namely, a refinement of material structure, capable of producing all the phenomena of mind, and to ignore such a portion of our organisation as this, is an error equally fundamental."—LUKE BURKE.

These animating and inspiring faculties are the life and influences of the soul. Their office is to inspire goodness and wisdom, and divinely-spiritualized energy into individuals, and thereby into the whole human race. Their organism or instrument is the entire human body.

By the foregoing three classes of our knowledge, faculties and powers, we discover; that, it is our physical organisms that see and perceive; that it is our intellectual organisms that think and consider; and that it is our emotional organisms that know and act.

identity of man. Nor does it permit the spirit, an angel suddenly immaculate, to aspire at once to Heaven. Far less does it condemn that spirit, a demon instantly debased, to sink incontinently to Hell. All this may sound heterodox. The more important inquiry is, whether it be irrational. Nor was it heterodox, but most strictly canonical, until many centuries had intervened between the teachings of Christ and the creeds of his followers. If we adopt it now, we may be running counter to the preponderating sentiment of Protestantism, but we are returning to the faith, universally confessed, of primitive Christianity."—Hon. Robert Dale Owen.

§ Spirits frequently lament over lost opportunities, but never speak as without hope. Thus, one says, "My conscience is seared with the recollection of a misspent life; I am different to what I was; the mercy of God has been great in my case. I have to thank you for your many kind thoughts and prayers."

|| The spiritual phenomena are testified to by men eminent in their respective departments. The following names occur to me as having avowed their belief in the facts. R. Chambers, R. Bull, W. Howitt, Mr and Mrs S. C. Hall, Mr and Mrs Newton Crossland, all of literary fame; Professor de Morgan, Dr Gully, Dr Garth Wilkinson, Dr Dixon, and Dr Robertson, Editor of *Journal of Mental Science*, Mr Coleman, a city merchant, and Mr Hutchinson, late Chairman of the Stock Exchange. In America, the late Professor Hare, Professor Mapes, Professor Loomis, Dr Gray, and Judge Edmonds; and from the continent of Europe, it would be difficult to select two greater names than Louis Napoleon and Victor Hugo. The manifestations will soon be publicly exhibited in this country.

We have now particularly to observe, that all these thoughts, emotions, actions, and powers, are moved, animated, and inspired by the soul. As the steam engine, however perfectly formed, exactly fitted, and beautifully finished, avails nothing without the steam, so the organisms of the human body, however admirably adapted, and wonderfully constructed can do nothing without the soul.

The first element or spiritual energy constituting the human soul, is the love-principle, which is light and life. This principle develops ascending and extending forms and degrees, which evolve all the emotions, volitions, and actions, which constitute the sensibilities, mental powers, and intelligence of man. "The soul itself," as Emerson says, "is not an organ, but animates and exercises all the organs; it is not a function like the power of memory, of calculation, of comparison, &c., but uses these as hands and feet; it is not a faculty, but a light." It is the one supreme power in man which animates, inspires, elevates, directs, guides and governs all our thoughts, words, and actions.

But falsely educated man, by virtue of his free will, having the power to reject and abuse, and he often does reject and abuse the whisperings of the soul, this divine influence has not the ascendancy over man that it ought to have, and will have when man shall know and understand himself, be placed in his natural proper position, and become rational.

Still, notwithstanding those impediments, the soul does inspire the religious sentiment, the love of the good and the beautiful, gratitude, the sublime, eloquence, poetry, music, heroism, taste, genius, prophecy, with all the virtues and finest feelings which pertain to humanity, so far as man is fit to receive, or capable of receiving them. In like manner, the true religious sense receives and maintains individual responsibility to Deity, as founded on the eternal, universal, and divine principle of individuality, which forms the particular character, implies, and points to the particular duties of each individual, which duties are in fact pleasant, and constitute the harmony and happiness of each and all, and that every human being of adult age, or having arrived at the use of reason, is responsible for his own voluntary actions, and that being himself or herself alone responsible, necessarily requires liberty, perfect freedom, so that he may exercise his own judgment, use his own powers according to his own convictions, moral feelings, and religious inspirations; this is the freedom which true religion demands, this is the freedom wherewith God hath made us free.

Man being thus free and rightly educated and spiritually enlightened, he will walk upright in candour and sincerity before God and man; he will seek the truth, speak it and follow it in all things, he will take nothing for sufficient authority but superior Wisdom, Goodness, Justice, and other divine principles and laws as they exist in nature, in his own nature, and in all the beneficent operations of the living universe; and in regard to all these, he will not slothfully take for granted what others say, but think and decide for himself, he will be himself, lead his own life as best suited to himself, and thus act out his own individuality as sovereign of himself, over his own actions, his own time, his own property, and all that pertains to him; he will love his fellow men because they are his fellow men, he will love goodness for goodness' sake, love justice for the sake of justice, love truth for its own sake. In proportion as man knows and loves goodness and truth, he becomes receptive of these qualities, and must necessarily repel what is false and evil. "Nothing," says St. Bernard, "can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

In such an honest state of mind man will always find himself assisted, not only in detecting what is false and might be evil to him, but also in repelling all incentives which might otherwise lead him astray; and whatever difficulties he may have to overcome, or privations to endure, he will always enjoy a conscientious peace and happiness which not all the wealth of the world can bestow.

Such is the true, the rational, the religious, the spiritual life of man. It leads him on in the path of duty, progressing and improving; not improving in mere physical things or in mere intellectual progress, but in the steady progression and improvement of the whole of man—the physical, the mental, the intellectual, the moral, and the spiritual man. In place of ever-erring man-made laws and institutions, it substitutes the ascendancy and dominion of beneficent, infallible, and divine principles and laws, ideas and doctrines of truth. It points to a higher and better government than man-made "governments," higher and better laws than man-made laws; it points to divine principles and laws, as being all-sufficient for man's guide and government; his only safe and sure guide in the regulation of his conduct. It teaches that the soul of man is, or should be, a miniature Deity, guiding and governing the miniature universe of his body.

Man has a physical body and a spiritual body; and it appears that for every part and organ of this grosser material body there is a corresponding part and organ of the soul—that the true and more permanent substance is spiritual, which presides over, underlies, moulds, forms, and informs the grosser material body. This we may see evidence of, whenever we minutely observe the workings, developments, and productions of nature. For instance, if a bone is broken in the human frame the nerves and vessels round about the fracture set to work as intelligently as so many bees to mend their comb. They demand and receive a large supply of blood; they separate from it the materials of bone, first the gelatine and then the earthy matter; they form a plug of bone in the hollow of the shaft and then a ring of bone around it; having made it temporarily secure, they then make the bone where it should be, and finally remove the temporary plug and ring of bone, leaving the part with scarcely any mark of fracture. Where is the intelligence that presides over this complicated and beautiful process?

Such intelligent operations take place continually in every part of the body, from the beginning of its development to the end, and often

effect cures and correct errors in contravention to the false treatment and ignorant perversities of men.

By such facts it appears that each organ, each cell, and each particle has its own spiritual life, all in harmony with and contributing to the general life, the spirit which pervades the whole. And when our grosser material organization shall have performed its uses, and is laid aside at death, or passing away, the soul or spirit of the whole will continue to exist as the same, only in a higher, purer, freer, and more harmonic life.

The human race is, as yet, undeveloped, not far advanced in its true progress. It is external, physical, and sceptical. The spiritual senses are not yet perfected. It is more theoretical than philosophical; more intellectual than spiritual; more sectarian than liberal. There is more slavery than freedom; more belief in evil than in infinite goodness; more respect shown for position and wealth than for virtue and superior wisdom; and more solicitude and care for things as they are than for things as they ought to be.

The faculties and powers with which man is endowed are fully adequate to attaining his highest glory and happiness. And a pure and orderly life, according to the true intent and meaning of those faculties and powers, is the only true morality—and true and pure religion is strict conformity to the will of God. "Thy will be done on earth as it is in heaven." The physical, mental, moral, and spiritual principles and laws impressed on every human being are God's expressed will to man, which in no case can be abrogated or superseded, and the obedience to them is virtue, disobedience vice.

Faith in humanity, in the author of humanity, hope of the future, and charity or love for all mankind, are natural moral emotions and intellections, the which, if unperverted by false precept, mere words, or bad example, man will feel and understand them without the teachings of men; and they comprehend and include "the two commandments," "the whole law," viz., 1st. To love God above all things, and manifest that love by keeping his laws. 2nd. To love our neighbour as ourselves, and manifest that love by doing him all the good in our power. This I take to be true religion—external, practical, intellectual, moral, and spiritual religion. And yet how much is religion distorted, sometimes into absolute nonsense and worse than nonsense—sometimes it is perverted into mere words, forms, and external professions; and used for business, money-getting, party and political purposes.

Correspondence.

We do not hold ourselves responsible for the opinions of correspondents.]

SPIRITUALISM VERSUS ORTHODOXY.

ARTICLE VI.—CONTINUED.

SPIRITUAL FREEDOM—INSPIRATION AND REVELATION.

[To the EDITOR of the SPIRITUAL TIMES.]

SIR,—In my last communication I have given the chart of development, and pointed out the necessity of spiritual freedom as a stepping-stone to the deliverance of humanity out of the degrading, enslaving, and afflictive influences that flow in upon man from both the natural and spiritual planes. Mankind are in bondage, both physical and spiritual, and are bound down by the strong threefold chain of 1, Immoral Position; 2, Defective education and guidance; and 3, Imperfect organisation. These influences attend man in both states of being, and flow back upon him from the other life in one huge dark continuous stream of evil; hence the amount of evil dispensed to mankind, rendering all life and human existence a heterogeneous mass of mixed materials, of good and evil, vice and virtue, health and disease, wealth and poverty, intelligence and ignorance, all strongly blended. So powerful are the evil influences that man is subdued and brought under their control, and no longer knows or seeks to know the real dignity of his nature as a spiritual being. With the loss of spiritual freedom, comes the loss also of the knowledge of his higher and more refined nature, all inspirational influences are denied, and he now coolly demands the surrender of reason to faith, and spirit to sense, forgetting that it is the letter killeth, and the spirit giveth life. He that doeth the truth cometh to the light. We have now a Christianity without present inspiration, a gospel without a living spiritual Jesus, and a church with no future life but that of the re-resurrection of the "old natural body" on the "earth plane;" hence we have creeds of all descriptions, all built upon the subjection of the spiritual freedom of man and the submission of his reason to the data of the churches, who all, with but two exceptions (the Unitarians and the Quaker,) deny the power of man being able to attain to spiritual manhood in this life, all inspiration, all revelation, all truth, is confined within the lids of the bible of the reformation. The modern standard of Bible authority as the admitted creed of nine-tenths of modern Christians, may be given in the following language to them, from "Baylie's Verbal Inspiration," a manual for the use of students for the ministry—"The whole Bible as a revelation is a declaration of the mind of God towards his creatures on all the subjects of which the Bible treats." What I believe to be the truth is this—"The Bible is God's word, in the same sense as if he had made use of no human agent, but had himself spoken it, as we know He did the Decalogue. Modern science, with all its wonderful advances, has not discovered one single inaccurate allusion to physical truth in all the countless illustrations employed in the Bible. The Bible cannot be less than verbally inspired, every word, every syllable, every letter, is just what it would be had God spoken from heaven without any human

intervention. Every scientific statement is infallibly accurate, all its history and narrations of every kind are without any inaccuracy. The words and phrases have a grammatical and philological accuracy such as is possessed by no other human composition." Such is the standard of orthodoxy. Will not my friend "Veritas" sanction this statement? Does he not advance this as his standard in his reply to me in No. 15 of the *SPIRITUAL TIMES*? and it is just because he is a slave to his creed that he cannot see the absurdity and unhistorical character of his position. Theological opinion and critical science are at issue; the one assumes, the other examines and proves; hence biblical criticism has worked and laboured apart from theological opinion. Criticism, the science of interpretation, comes from the hands of the biblical critics and not of the theologians, who opposed free biblical criticism as dangerous and criminal to theological opinions. The scholars were nearly all heretics, because their learning compelled them to differ from the popular opinions in reference to the perfection and infallibility of the bible manuscripts. We have Coppel, Walton, Albert Schultens, Lenness, Rhunthen, Michaelis, Simonis, Eichorn, Vater, Jahn, Rosenmuller, De Wette, Winer, Gesenius, Furst, Delitzsch, Griesbach. The results of the labours of these great and erudite scholars have been to prove that the Bible is a mass of some thousands of various readings, which have been given by Wicliff, Tyndale, Cranmer, Geneva Bible, Rheims, and James's versions of the Bible in various and most diverse manner, as an inspection of those Bibles will prove. I have not space to go into details; I will give the dates when each Bible was issued. Coverdale's Bible 1535, Tyndale and Rogers, 1537, Mathew's Bible 1537, Taverner's Bible 1539, and Cranmer's 1540, Rheims or (Catholic) Bible 1582, Authorised Version of King James 1611. Thus we have, from Wicliff in 1380 to King James's version in 1611, six different versions of the scriptures all free from error, according to the popular opinion of their respective supporters, and now a revision of the Pentateuch by Bishop Colenso has placed matters in a more difficult position still, so far as the doctrine of plenary inspiration is concerned. Will "Veritas" bring his Greek renderings as an infallible remedy for the discrepancies so abundantly pointed out by modern Bible students and critics, as learned if not as "orthodox" as "Veritas" and his party?

Yours respectfully, D'ESPRIT.

(To the EDITOR of the *SPIRITUAL TIMES*.)

SIR,—I find in the *Spiritual Times* of August 13th, that your correspondent B. D. is haunted by a spirit of fear that I may be among those who conclude Spiritualism to be of the devil, because spiritual communications in general do not support the "orthodox notion of the atonement of Christ." I am sorry he should have such a fear, because, if I come to the conclusion that any "ism," be it Spiritualism, Mormonism, Rationalism, Swedenborgianism, is of the devil, it will be because I find its principles and its teachings to be in opposition to God's own revealed word, which is the grand means by which mankind is to be enlightened, through the effectual working of God the Holy Spirit.

The reason for my writing the letter which has already appeared in the *Spiritual Times* (for an answer to which I have vainly looked up to the present time) was distinctly stated to be this:—because your correspondent, D'Esprit, endeavoured to prop up his opinions by distorting texts of Scripture, and, as I clearly pointed out, by serious mis-statements I will charitably think not intentional, but, I imagine, from want of more knowledge of the Scriptures and the subject on which he wrote.

However, I have to do with your correspondent B. D. just now, and, with your permission, I will just ask him one or two questions, by way of obtaining information.

Will your correspondent be kind enough to inform me where I may find the spiritual communications to which he refers, which in general do not support the doctrine of Christ's vicarious sacrifice? I do not want to know where I can find the views and opinions of some Spiritualist, but the positive and direct communications from the spirits themselves, recorded for our guidance, and also who the spirits are that make the communications. Also, by what authority, he is led to regard the communications of spirits through all kinds of mediums, as being of more weight and value than the revelations which God himself has given to us, and which have been written down in God's Sacred Book under the direct, immediate, and full inspiration of the Holy Ghost, and if the spirits do not regard the types of the old Testament as having their fulfilment in the person of Jesus Christ, is that any reason why we should set aside the authority of Christ and his apostles and treat them as nothing? and further, will he kindly tell me the object and aim of the writer of the Epistle to the Hebrews, what is its meaning, and what its point, if it is not most clearly and distinctly this:—to show to the Jews that their rites and ceremonies being typical in their character, were no longer necessary, simply because Christ, the substance prefigured and foreshadowed by them, had come?

Your correspondent seems to labour under a very great misconception as to the views of Christ's redeeming work. We do not believe that a fleshly or time-principle, as he calls it, is to atone for the eternal principle, the soul of man; with the Bible before you, it is impossible to speak of Christ Jesus in such a way, "in whom dwells all the fulness of the Godhead bodily." We are there taught that Christ "ever liveth to make intercession for us" until the last soul shall be saved; that now, as our great High Priest, he is the mediator of a new covenant, presenting for us his own sacrifice, as the meritorious cause of our salvation, the benefits of that salvation and of his merits being ours by faith. The actual offering of himself upon Calvary was only a part of the great work which he undertook for man. The remark made by your correspondent with reference to the reconciliation of man to God, and not of God to man, while a very proper one, does not make the vast difference which he intimates; the texts are quite clear, and keeping this distinction in mind, the love and mercy of God shine still more glo-

riously if viewed in connection with Christ, a sacrifice for sin, according to the proper and scriptural signification of the word; and I am totally unable to discover even the merest shadow of an analogy between the death of the Apostles, as martyrs to truth, and what your correspondent terms the orthodox view of Christ's death as a vicarious sacrifice. I believe the Scriptures to be plain, its doctrine simple, and its precepts unmistakable, and with the many philosophical views which many are setting forth now-a-days, partaking as they do so especially of a spirit of Anti-Christ and of scepticism, there is but one course open to us safely, that is, to believe that God is true, and every man, whether in the body or in the spirit, who shows himself opposed to truth, which comes from God, a liar; and, as I before remarked, you know best, Mr Editor, whether the views put forth by your correspondent on this subject, as well as upon the leading truths of the christian religion are the teachings of modern Spiritualism, or only the opinions of certain individuals, who would place reason and intellect above God's own word; but if so, we have only the common scepticism and infidelity of the age under another name, and surely we need fear any wolf in sheep's clothing. I trust, however, such is not the case. My first letter still remains entirely unanswered, and not in the least affected by the remarks of your correspondent B. D.—I remain, Sir,

Yours respectfully,

VERITAS.

[We must inform Veritas, in justice to D'Esprit, that he is waiting to reply to his former letter until he has completed his series of articles; but this is his own choice, not ours.—Ed.]

DR. NEWTON.

[To the Editor of the *SPIRITUAL TIMES*.]

Harley Street, August 18th, 1864.

SIR,—(On going, yesterday, to the hospital to which I am attached as physician, a copy of the *SPIRITUAL TIMES*, for August 13th, was put into my hands, and the subjoined paragraph pointed out:—

"Dr J. R. Newton at work. A cripple cured in the streets.—We were riding this morning (Wednesday) with Doctor Newton, when he observed a man with a crutch walking slowly along. The Doctor had the vehicle stopped, and going to the cripple commenced magnetizing him; in the space of four or five minutes the man was made to walk away carrying his crutch in his hand. The man's name is William Brown, he resides No. 6, Collington-place, Kentish-town. The man stated that he had not been able before for two years to walk without assistance."

My attention was directed to this by William Brown himself. He has for some weeks been an in-patient of the Hospital; his complaint is rheumatic-gout. He is, and has been for some time, in the habit of walking out every day. Neither he himself nor I are aware of the slightest improvement in his condition since his interview with Dr Newton. The love of truth, which compels me to trouble you with these few lines, will, I cannot doubt, induce you to publish them in the next number of the *SPIRITUAL TIMES*. I enclose my card, and beg to subscribe myself

M. D.

[We can answer for the fact occurring exactly as we reported. The man distinctly stated that he had not walked, before Dr Newton magnetized him, so well for two years. The day after the supposed cure, he called upon us, but did not see us, in order to express his gratitude to the Doctor for the benefit he himself stated he had received. Afterwards we met him, and seeing him using his crutch, we questioned him, when he said that he attributed his being able to walk to excitement; but on further questioning him, he added that he was in the hospital and he could walk, since the attempted cure, across his room without his crutch. He further said that he could not follow out certain instructions given by Dr Newton, being under the regulations of the Hospital. The fact remains the same—he was made to walk without his crutch—and from his own statement given to us, in presence of the editor of the "Spiritual Magazine," he dared not follow out the doctor's instructions; therefore, we do not consider the case fairly tried.—Ed.]

ASPECTS OF SPIRITUALISM IN AMERICA.

Boston, Mass, U.S.A., August 3rd, 1864.

SIR,—Stepping into the *Editorium* of the *Banner of Light*, published, as you know, in this City, my attention was directed, a few days ago, by the assistant-Editor of that paper, to a paragraph in a late issue of the *Spiritual Times*, indicating that a Mr Parder, of America, a trance-speaker, was soon to visit England. As I am, probably, the individual thus referred to, permit me to say in this letter, intended to note for your readers, should you publish the same, some characteristics of the spiritual movement in this country, that there must be some misapprehension herein as respects myself. Neither a propitious confluence of external circumstances, nor any inward, spiritual intimation directly through and to myself, has presented itself as wisely directive of a missionary visit to England this fall. Nevertheless, should it be the Heavenly will, clearly made manifest through and to myself so to do, I will gladly obey. Many of us receive communications through others, directive of personal action, which when weighed in the balance of common sense and practicability, are found sadly wanting. God is great, but he gives us *intellective* and *intuitive eyes* to look before we leap, as impelled by the impulse of faith.

But passing from unimportant personal particulars to interesting *dispensational* generals, I would note some striking, and yet, perhaps, not generally fairly estimated characteristics of the Spiritual cause in

America. The first thing that strikes not only the eye of insight, but that of close external observation as respects the promulgatory aspects of the movement here, is the *duality* of it, that is, its *sex*. I do not refer simply to the fact, plain enough, that both women and men are mediumistically engaged herein, both as physical test and speaking instruments or otherwise, but to a larger and grander meaning. Yet even in the line of promulgation or Evangelization, it is to be observed, that woman, over here, is the more commanding and influential power. Several reasons account for it. *First*, the fact of woman's appearance upon the public platform is still a *novelty*, and therefore attractive. *Second*, the female speaker under spirit-influence, though, as a general thing, rather lacking in depth and forecision of thought (Miss Doten, Miss Hardinge, Mrs Hatch, Mrs Spence, and some others, certainly to be here excepted in this indication, and certainly matching the ablest among the men, even if not surpassing them), *abound* in spiritual magnetic life. This is felt. It attracts, refreshes, and fills. And though often the hearer goes away intellectually unable to note any special points, simply because none were presented of a specially pointed cast, he is spiritually fed and filled, and is very glad to have been there. *Third*, the spirit-world, is designedly making, for a season, the female element and influence the more prominent and potential. The rugged masculinity of this age of *trade, commerce, and art*, needs to be feminized. And justice must be done to woman's pre-eminent spiritual side. Besides which, this opening new age, re-vivificative as it is of true Christianity, is *primarily*, essentially feminine. Though it will be harmonially *eductive*, because it is both *deductive* and *inductive*; in its elimination and exposition of truth, it is first of all *deductive* or *feminine*.

But all that is not specially referential to the duality or sexuality, I particularly refer to. It would seem as if the dual nature of the Divine were represented in almost, if not quite, everything; not alone in the physical movement of universals, but in the moral, intelligential sphere, is this to be observed; and all history points to a *feminine* and *masculine* order of procedure in a current with the progressive civilizations of the peoples. For instance the Gemitic and Indo-European movements evidence this. The first was prominently feminine, religious, centralizing; the other predominantly masculine, intellectual, centrifugating. Even in the repeated special epochs of religion itself is so; thus to be noted; while those of *Science, Philosophy, Art, and Government* are so characterized. This great movement, of which we are, is not exceptional thereto. It has its *sex*, its double line of march, its two-fold characteristic.

Nearly twenty years ago, by the lips of a crude youth, came the first teachings of that magnificent system of truth, called the *Harmonial Philosophy*. Spiritualism, specially speaking, did not dawn out on the sky of mind or rap on the doors of this materialistic age with commanding authority, till five years later. The first always was and still is impotent to *demonstrate* immortality. That is demonstration to us which commands not only the intellect, but the senses. Well, the Harmonial Philosophy could not do that, simply because it *was* philosophy, and not external fact. But there was absolute need this should be done. An age of reason coming in by Luther in the *religious* sphere, by Bacon in the *philosophic*, by Paine and Jefferson in the *political*; the more it extended itself and massed up triumphs by art, invention, and commerce, the more material it became, till it was in danger of centrifugating men from the centralism of faith into unknown hyperborean regions of selfishness, scepticism, and doubt. Here, at this critical point, was made manifest in wisdom's ways, the special, because adaptive providence of the Divine. The world of Immortal Spirit rapped on the iron front of Materialism, and the deathless Spirit within the rough form leaped to listen to and obey its God.

Spiritualism (specially understood), is *feminine* to the Harmonial Philosophy, which is *masculine*. Each, however, is doubly natural. Spiritualism, by its *facts*, is eternal, masculine; by its Gospel of communion, by its re-iteration of pure Christianity, and by its superabundance of feeling, is feminine. The Harmonial Philosophy is feminine and masculine also; feminine in its primary *deductive, intuitional, discovering* spirit, masculine in its *expositional, applicative* power.

But relatively to each other, as I see it, the sex is as I present it. The Gospel of one (Spiritualism), is prominently *Charity*, which is feminine; that of the other (Harmonialism) is, prominently, *Justice*, which is masculine. One is the special representative of love, the other of wisdom. Unitarily conjoined, as they yet are to be, just as two streams flow into one and make for the ocean's depths, they will represent the dual aspects of that Unity-Era which lies ahead of us:—Love and Wisdom, Charity and Justice, bringing forth Universal Truth (or Use); the Motherhood, the Fatherhood, the Sonship of God. The *Celestial magnetic* baptism, received when we are ripe for it, will conjoin in us the twain. And no truly intellectualized Spiritualist, but what is an Harmonialist; no deeply spiritual and affectional Harmonialist, but what is a Spiritualist. Hence one may be one, or the other, or both. Spiritualism (distinctly understood), gives us facts and feeling; Harmonialism, philosophy and exposition.

But another aspect and characteristic of the New Unity-Era now dawning, is its *trinity*. The trines come from the duals everywhere. Hence, this latter view is closely related to the former one. And so, in a dispensation of love and wisdom, universal and unitary truth is to be born into man. But the mother and father will go with the child. Hence, the dispensation opening is that of universal and unitary truth, inspired by celestial love, and guided by wisdom divine. Such characteristics have been already specially and distinctly foreshadowed. While I do not precisely see the practical uses of prophecy, I see in every sphere, as from the operation of a law, coming events cast their shadows before. It seems to be a method of the Divine to forerun and foreshadow His own designs. We have seen this repeatedly in religion, in invention, and discovery, and in great general events. Hence, I do not think I err in affirming, as I am interiorly instructed and constrained to do, that this *trine dispensation* has not only a three-fold *religious, philosophic, and practical* tendency in the present, correspondent with its elements of

love, wisdom, and truth, but that it has its *forerunners*, one in each department of its three-fold sphere—*representatives* of its love, its wisdom, and its truth.

Love is the mother of religion, and wisdom the father of science and philosophy; but truth is the parent of practical power. So, in the order of divine providence, we have *three forerunners* of this triple characteristic of the new age, to wit:—the *Religious Poet* (T. L. Harris), in love; the *Harmonial Philosopher* (A. J. Davis), in wisdom; the *Spiritual Outliner* (J. M. Spear), in truth. The first represents the religious, the second the philosophic, and the third the practical tendencies of the opening era. Such is the view interiorly presented to me. And I am constantly constrained by voices from the world of spirit to affirm that, ere very long, a grand *unitary* movement, or unfoldment, will come forth by some mediumistic woman or man, either in your country or this, which will unite and beautifully blend in its triunal self, this three-fold formula.

As it is now, neither of the three representative teachers can alone fully satisfy us. Accepting what each has to give of essential good, we ask for a union, in use and beauty, of all. One proffers a celestial gospel and religion lacking rationality; the other, a gospel of nature and reason ungraced by a Christly religion; and the third, while presenting some of the best uses of the others, and, as respects *special outlines* of that which, by the hands of others, is yet *constructively* to be, transcending both, yet lacks something essential the others have:—on the one hand, celestial light, vitality, and Christly grace and unction of Harris; on the other, the connected and finished system, the freedom from inflation and the healthful balance of Davis. As a medium for personal *philosophic, psychometric, and healing* communication, for general, though not perfected *outlines* of great things yet to be, and as a special *forerunner* of the universal Truth-Era, the representative of truth is, and stands alone, *peculiar*. But attempts by directive communications to practically manage others in business affairs, or to engineer a scheme through of a practical cast in the to-day, will, I am persuaded, as has repeatedly happened here, disastrously fail. For this is not the practical, constructive, but the *educative* hour. And the representative of truth is not an *actualist*, but an *outliner*. Representing the practical *tendencies*, not the actualizing *powers* of the movement, therein is his great pre-eminence. Medium of the General Assembly, not of the Spiritual Congress, he but pre-indicates the universal aims of the latter body, even, as the Assembly, composed of delegated members of the Congress, comes forth from it to prepare and make straight its ways. Not precisely seeing his own relative position, he yet labours on, faithful to his highest light, constant in service, patient in endurance, frugal and self-denying in life, and beneficent in aim. May he receive the esteem such qualities command, and whatever of co-operation the special sphere of each, self-directed in God, may alone proscribo.

But I fear me I am trespassing. That which I have written, has been urged upon me in the spirit, struggling with it, lest I might err in the writing, nearly the whole of a night season. I yield to the commanding power; whether it be wise or foolish, devilish or divine, your readers must judge, and send you the same.

Very respectfully and fraternally, L. JUDG PARDEE.

THE MEDIUMS.

AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

CHAPTER XIV.—(Continued.)

"There is no shame in speaking the truth Margaret; come, tell me all about him. I shall not think less of you for anything your brother may have done." Thus encouraged the girl commenced relating the story of her visit to her brother. She found him in a state of utter destitution. He was lying on a straw paliasse, under scant, dirty coverings. He had lately been perplexed with the difficulties of poverty, but he had only himself and his chosen evil companions to thank for them. His head was bruised, and his face disfigured. He had been to the *races*, and having spent the principal part of the day in drinking, had quarrelled and fought. Betting to him was a common practice; sometimes he was the winner, but mostly the loser; this time he had not the price of a bet in his possession, but so sure was he that "Red Cap" would be the winning horse, that he ventured to lay a couple of sovereigns to ton with a man who happened to stand near him, watching with intense excitement the swift conflict of horseflesh which was pitted against heavy cash. "Red Cap" came in second, and John essayed to lose himself in the crowd, but his companion was too sharp for him. The money which was fairly lost was demanded by the winner, but John feeling in all his pockets, declared he had been robbed, or else he had lost his purse. This declaration might have been believed had he not essayed to escape. Hard words brought harder blows, and John, who was by far the smallest man of the two, received a severe drubbing, which so prostrated him that he was compelled to appeal

for mercy. He was allowed to leave the course without further strife, and he returned to his miserable lodgings, after an absence of some days, to discover a police officer in readiness to take charge of him. What was his offence? He had run away from his employment, at a large silk mercer's warehouse, without leave of absence or giving any notice, and a large quantity of silk was missing. Suspicion fell upon John from the suspicious circumstance of his absence from the warehouse, yet he was no thief. He had, it is a sad truth to relate, neglected his work, wasted his substance in drunkenness and gambling, and as we have already shown, had once risked his honesty by betting without having the amount of his bet in his pocket, but he was nevertheless no thief in the common acceptation of the term. Suspicion fell on him, however, and he was guarded with considerable care by the police officer, who, out of commiseration for his bruised and helpless condition, allowed him to retire to his bed for a brief space, in order that he might regain strength to walk to prison. Poor, heart-stricken Margaret! she arrived just in time to save her brother from want, if not from the fangs of the law. After attending to all necessary kindly offices, she went with tearful eyes and a heavy heart to his employers, and by the persuasive eloquence of her affections won them over. The missing silk was nowhere to be found, and no clue to the mystery of its disappearance could be obtained. The only fact which gave them suspicion of John was his sudden absence from the warehouse about the time the theft was discovered. Margaret, however, told all she had heard from her brother, and clearly showed what his peccadilloes were. The employers re-considered the matter, and promised to abandon their idea of prosecuting him. The girl overjoyed returned to the miserable man with the intelligence that she had saved him, but he did not seem grateful to her. All these particulars were related by Margaret to Mr Humphrey in her own simple, unaffected manner. Her master listened with deep interest; he had in the girl's statement another proof of the existence of the mysterious and invisible intelligences about him.

"Well, well, Margaret, I am quite satisfied with your journey; your mother's spirit gave you timely warning, or you might by this time have learnt your brother was in a prison."

Margaret's face reddened and her eyes were wet. She replied by expressing her gratitude to Mr Humphrey for allowing her to go to London, and defraying the expenses of the journey.

The shipwright sat alone in his study; his meditations were of a solemn character. Every little incident had formed a link in the chain of his existence which was indispensable. He had satisfied himself that spirits communicate with mortals, and that they have a limited knowledge of the passing events of our material world. How far this knowledge extends he could not know. It was clear to him that the *purpose* of spiritual intercourse is to bring the materialistic mind to a knowledge of eternal life. He sat a long time pondering on the subject, but could get none of its mysteries cleared up; yet he was convinced of its actual truths, and satisfied that, the sooner he placed himself in the vanguard as a pioneer, the sooner the great questions involved in the subject would come up for discussion. He did not dream he should convert the world, do what he might, but trusting to spiritual aid he hoped to be able to sow a few seeds in the mental soil which, after many days, should spring into living spiritual flowers. He did not imagine his task a light one; the hardest rocks, he knew, require the greatest exercise of physical strength to subdue them, and what rock is harder than that of scepticism? The most conflicting question which required answering to Mr Humphrey was, how should he commence his proposed mission? Several plans suggested themselves; at first he thought he would join Mr Forbes, in London, and commence there; the thought that he was unknown, and his word would have little weight in a matter where it was important that his integrity should be believed in, decided him against visiting London until a later period. Had Mr Humphrey been a very impulsive being, it is likely he would have gone to work anyhow or anywhere; but being of a methodical and reflective cast, he always thought out his plans, and the way to execute them. It was well for him he did so, or his projected mission would most certainly have ended almost

as soon as it was commenced. He sat undisturbed in his study without a settled idea as to the proper and best mode of commencing his arduous but pleasing duty, yet he was quite satisfied the time had arrived when he should make a beginning. In Mr Humphrey's composition there was a large share of philanthropy; in his quiet moods his thoughts invariably ran in a humanitarian direction. Before he was possessed with spiritual ideas, he was, as we have already seen, honoured for the benevolence of his acts. He was about to exercise that laudable faculty for the good of mankind. If he could be the humble means of stimulating virtue, his reward would be found in the work. He sat a considerable time in his study, and not answering to the call of Margaret, who had been sent by Mrs Bates to learn if he required anything to eat, since his meal hour had long passed, it was concluded he had gone out. There are moments when most of us lose our knowledge of the passage of time, and even forget our meals, whilst we indulge moods of melancholy or delight. It was the magnitude of the theme, however, which engrossed Mr Humphrey's attention, and took away his appetite and his hearing for the time being; when he rose after having submitted to proper reflection there was decision in his look, and firmness in his step. Impressed with the idea of a course of action he felt absolutely warm with delightful emotion; but just at that moment he did not allow anticipatory troubles to intercept the current of his thoughts. There was a solemn solitariness perceptible in that favourite study of his; the quaint furniture, the antique casts, and the numerous books which were ranged along the shelves of a case which occupied one of the entire side walls of the study, were all familiar as the clothes on his back.

Since Mr Humphrey had discovered the truths of Spiritualism the re-appearances to him of the spirit of his wife had made that study sacred to him. He never, after his first consciousness of her presence, failed to realise the idea that she was near him; and in fact, even when he was not made sensible of her presence by seeing her before him, he felt the halo of her love as sensibly as one feels the ingushing of happiness to the soul. There was a sacred stillness in that favoured study—a solemn blessedness in its atmosphere, which together exerted a tranquil influence over the grave nature of the shipwright. He was at the door, on his way to the drawing-room, when his ear was arrested by a soft, sweet, tinkling bell sound. He listened; then the sound changed, and he distinctly heard a verse of a favourite hymn sung by three voices; yet the tones, like the dying echoes of an Æolian harp, died out in the immeasurable distance. He stood waiting for more, but everything was still. Never did Mr Humphrey hear singing more sweet, he could not compare the music of these invisible tongues with anything of an earthly nature. Surely they were angel-singers, what other conclusion could he arrive at? He stood waiting at the door of his study till the darkness came on, but there came no repetition of the marvellous singing. He would have given worlds to recall at pleasure those voices, but it was not to be; he heard them once, let him rest content.

(To be continued in our next.)

BISHOP COLENSO AND THE INSPIRATION OF THE BIBLE.—Bishop Colenso has addressed the following letter to the editor of the *Guardian*:—Sir, in your leading article of August 10, you have asserted that I have "denied the inspiration of the Bible." This is a calumny which has been often repeated, and which, I suppose, will be repeated unto the end, by those who are not careful to speak the strict truth. I once more protest emphatically against this unfair and unfounded charge. I have never denied the inspiration of the Bible. I have said this already on p. 18 of my Part III., and I now repeat it; and I add further that none of my writings have given a shadow of reason for making such an assertion as the above. I fully believe that the Bible is inspired, and I have spoken in my Part I., p. 13, of the "special working of God's Spirit on the minds of its writers." But I do not believe that every statement of the Bible is so inspired as to be infallibly true. I do not believe—as the Bishop of Capetown does—that "the whole Bible"—every line and letter of the Chronicles, Esther, the Book of Job—"is the unerring Word of the living God." I trust, Sir, that, after this positive contradiction on my part, you will not again repeat a statement which is utterly untrue.—J. W. NATAL, 22, Sussex-place, Kensington, Aug. 11, 1864.

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