

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, SEPTEMBER 10, 1864.

ST. IGNATIUS, OF LOYOLA.

NO. IV.

For two years in Paris St. Ignatius lived on alms which he had himself collected. Meanwhile he pursued his studies and preached, never failing to serve—according to his idea of serving—the great Master. He then turned his thoughts in the direction of England, and was not long before he was in London, soliciting alms from Spanish merchants. Returned to Paris, he devoted himself with even stricter diligence to his studies, filling in the intervals between study and sleep by preaching. But again he got into discredit. He was condemned to be flogged by the Principal, to whom many false reports had been conveyed by the fellows on account of the saint's doctrines. Ignatius felt the degradation he should be subjected to; but he was still, as usual, brave. Then came inward influences, or voices, advising him how to act. Obedient to his impression, he went before the Principal, and a change came over him. He brought Ignatius into the open hall, and, before the rest of the students, fell at his feet, asking his forgiveness for having allowed himself to listen to the false reports about him.

The saint now associates with Peter Faber and Francis Xavier—two names held sacred in ecclesiastical history. They commence a friendship which is never to be severed. We read of several little incidents which show how wondrously Ignatius was directed and preserved. He has drawn Xavier towards him by the force of his great attainments, spiritual insight, and holy zeal. A man named Navarre, who was in the habit of associating with Xavier, takes the loss of his companionship unkindly, and decides on taking the life of St. Ignatius; but Navarre is not to succeed. As he climbs a tree to await in secret the approach of the saint, he hears a voice—doubtless, a spirit voice—pronouncing him a wretch, and demanding to know what he intends doing. Fear possesses him, and he leaves

the tree to relate the incident to others with an affrighted expression of feature, and a speaking terror of tone. Thus Ignatius remains uninjured. Presently, other names are enlisted on the scroll of the saint's friends, besides those of Faber and Xavier. They are James Laynez, Alphonso Salmeron, Bobadilla, and Simon Rodriguez. These formed the nucleus of those who entered into a covenant with Ignatius to devote their lives to spiritual exercises. They were the founders of the order commonly known as the Jesuits, but called by themselves “The Society of Jesus.” Ignatius does not appear to have considered himself truly a saint without he was paying self-imposed penance as formerly. Perhaps he was sad at heart for having so long allowed himself to use temperately the material comforts around him whilst he pursued his studies. Be this as it may, it is a recorded fact that he again put his body to tortures, and once more found satisfaction in lying in a cave, and adopting the simplest and hardest fare.

Previously to joining his friends for active service, he visited a hospital near Azpetia. His brothers and a nephew, hearing of him, came and vainly urged him to return to his patrimonial home at Loyola. They sent him a bed and some rich viands. He disturbed the bed every night to give it the appearance of having been laid upon, and he slept upon the hard ground. He gave the delicacies sent him to the poor, and begged as usual for what he himself required. His brother's wife came to him, and succeeded, by earnest entreaties, in getting him to consent to sleep in her house. Ignatius went to Loyola. Old memories came fresh and thick upon him. All his past career, and all the wondrous miracles wrought in his life, seemed like present realities. Yet he forgot not his duty, neither did he pine to remain at Loyola. Ignatius starts in the direction of Bologna, after presenting portions of his inheritance to friends, founding a charity and reviving an obsolete Spanish custom of praying for the dead. At Bologna, a woman said to possess a devil was brought to him. He simply, with his finger, made the sign of the cross upon her body, and she was delivered from the evil influence at once. The “Society of Jesus” began to grow, and other names were added to the list—Claude le Jay, John Codurus, and Paschal Brouet. But the founder, in the midst of his rejoicings for the success of the society, fell ill, and was so near death that despair seized the bosoms of his friends. The Deliverer was at hand to bring him forth once more, and place his feet on the path leading to newer dangers. The vessel in which he sailed to Genoa reached the port only after having withstood a storm of



such violence that its loss appeared inevitable. As it was, it carried Ignatius and the crew in safety, without rudder and masts, which had been stripped violently from the vessel in the middle of its passage. On the Appenines, on the way from Genoa to Bologna, Ignatius found himself out of the beaten track, climbing along the edge of a jagged, precipitous mountain which overlooked a deep chasm. In this position, his head dizzy, but his heart true, he prayed for heaven's assistance, and was guided in safety along. He entered Bologna, but in such a plight as to excite the laughter of all who saw him. He had to cross over a small bridge, stretched over a ditch, on his way to the town. But his foot slipped, causing him to fall into the ditch, from which he extricated himself, but not without leaving with him a mud-trophy of his disaster. Such are a few of the many casualties which beset part of his pilgrimage. Through much tribulation and trial, the society of which he was the founder flourished until its members numbered 20,000; but calamities came upon it—persecution, death and suppression. In the year 1773, when the society was suppressed, its 20,000 members were reduced by death to less than 100. For forty-one years the Jesuits dared not openly proselytise. They suffered persecution—martyrs to the jealousies and unjust judgments of the Romish and other churches. Pius VII. restored the society, and those that survived of the old adherents are said to have shed tears as they listened to the Pope's Bull. Thus, having been outlawed from England (1581), from France (1594 and 1762), from Portugal (1598 and 1759), from Russia (1707), and from Spain and Sicily (1767), and finally, having been suppressed, the order was sanctioned by the Pope, and its zealous disciples were allowed openly to disseminate its doctrines.

It is not our purpose to trace the progress, or to depict the various conflicts in which the Jesuits engaged. Neither in this place, do we care to analyse the various ingredients comprising their organization. With St. Ignatius we have to deal, not with his disciples. And we would observe that the order of the Jesuits fell into disorder, and perpetrated many excesses that its founder did not sanction. During the early career of St. Ignatius in Rome, he saw in a vision the Divine Father and his Son Jesus, who spoke words of encouragement to him. Afterwards, hearing that Xavier and Hozez were ill, the latter of a fever, the saint was spiritually impressed that Hozez would not survive, and at the moment when he died, although some distance from him, Ignatius saw him conducted by angels to the abodes of celestial blessedness. Persecutions follow, and then a famine ravages the Eternal City. Ignatius and his followers now display heroism of a marked kind. The famine-stricken poor are falling a prey to wasting sickness. They are dying in the open streets. The saint has nothing to give, yet in this extremity his heart bleeds for the sufferers. He consults with his companions, and they undertake to provide for numbers of the sick and dying. They beg, inspired by a holy purpose, and succeed in finding food and clothing for 400 persons, which number very rapidly grows to 4,000. Yet it is recorded that all were properly fed, clothed, and nursed. Standing at this distance of time, looking far back into the sixteenth century, with the absolute stubborn walls of fact before us, within whose bounds Reason, Philosophy and Science are at work, crusting over the heart, and turning religion into a day-book of figures, and the soul into a ledger of pecuniary gains and losses, it is difficult for us to realize the results attributed to the faith and zeal of St. Ignatius and his friends in famine-stricken Rome without we strain our calculative faculties to find out, if possible, other unchronicled instrumentalities of a purely physical nature at work beneath the surface of faith. Apart from absurd extravagances and austere penances which everywhere attest the unwavering faith of St. Ignatius—there were manifested in his career mighty beneficences which gave redemption from sickness and even death to others. He was essentially a living exemplification of purpose. He lived not for himself but for his kind—to him self-abnegation was a divine law, and he merged his personal desires into his purpose. In this advancing nineteenth century have we gained more than the Saint lost? He was humble—we are proud; he subjugated his selfish desires—we canonize ours. He threw off his patrician robes and put on a pilgrim's sackcloth—we encase our delicate bodies in superfine raiments and teach our children the righteousness of good cloth. He counted self-endurance and self-sacrifice and righteous deeds more than mines of silver and gold; we count them infinitely less. Yet it is to be hoped in spite of the material creed, in which outcreeds all other creeds in this purely philosophical century, there is the germ of spiritual grace left which shall vitalise faith and make us a truly religious people. St. Ignatius was rarely half, but wholly zealous. There was little lukewarm, but much hot fervour in his heart. The thermometer of his faith

was high above Zero, and a special Providence seemed to attend him. He was the embodiment of dependence and counted begging a virtue but depending all on God—he regarded himself as an instrument to be put in motion. Faith was with him, and reason obeyed her behests, scarcely appearing to struggle for the supremacy. As for individuality, it was displayed in him without his knowledge, rather than with his consent. To our thinking, however, there is infinitely more danger in losing sight of one's own individuality than in refusing to put into service any one part of the body. Dependence on God is our first conscious duty, but we should not neglect self-dependence, which is our second conscious duty. We are born with faculties designed for use; it is our own fault if we allow them to fall into disuse. Being instruments in the hands of God, we are nevertheless gifted with self-consciousness, and burdened in consequence with responsibility. Therefore action grows out of self-effort, and consequences accrue. God has given us fields and streams, but we have likewise faculties of invention and hands for labour given us by Him. We do not ask the Almighty to plough the fields and channel the streams to our purposes; we depend upon ourselves for that, but we ask our Heavenly Father to bless our efforts with increase. In special instances men arise like St. Ignatius, whose wonderful lives seem to set aside the philosophies of all ages—whilst they move within the boundaries of reasoning, philosophical, and doubting humanity. They are like stars, attracting the eyes of the world towards them, to prove that something more exists than worldly life and its accumulations of metal and sin. God's ways are not as our ways; in all his works a purpose appears, which in his own good time he will make clear. It is, according to our thoughts, the duty of all to use and not abuse all their faculties of brain, body, and spirit. Whilst, therefore, Faith is fostered, Reason should be cultured. True Reason has no conflict with real Faith. Reason leads the mind legitimately to the boundaries of material fact—Faith carries it beyond into spirit-life and opens upon the spirit universes of heavenly delight. The example of St. Ignatius, inasmuch as he gave himself to the Divine influences operating upon him, and struggled and overcame demon-temptations, sacrificing for the good of others, deserves our praise, but since he chose to beg, deeming begging acceptable to God, and failed to exercise his own individual powers for his own necessities, thus subjugating every particle of independent feeling,—whilst we acknowledge his sincerity and submission—we must express disapprobation and fail to point to his example for the imitation of others.

In the life of the saint we have shown prolific fruits were grown. He was spiritually taught, preserved, and inspired. He fell often into the hands of his enemies, yet he was always protected and saved by spirit-counsel and spirit-interposition. He trusted himself on the raging billows, in ships which sensible men would never think of choosing, and when storms arose, sinking stronger vessels, which sensible men would have chosen, he was safe and sustained, and full of peaceful satisfaction, while others near him were dismayed. His whole pilgrimage, in fact, was one long, shifting panorama of spiritual pictures. Now friendless and foodless—now haunted by evil tempters—now made to meet persecution in all its most malevolent forms—now despised and laughed at by scorers—stoned and hunted like a wild beast, crawling and sleeping in caverns, and eating roots—Ignatius passed through all, but invisible strength was given him. Not only during his lifetime were miracles worked upon him and by him, but when, after retiring from his heavy duties in Rome to a house in the country, which he had chosen for the scene of his life's earthly close, and after placidly passing away to the spirit-realms, his cold corpse became a means of cure to the sick. The bed he used to lie on, the garments he wore, and even the cave at Manreza, possessed a subtle magnetic influence which gave instantaneous strength to the feeble and miraculous motion to the limbs of the lame. Laynez, his successor at the head of the society, was dangerously ill. The moment the saint was dead he prayed that his spirit would intercede that he might follow him. But the intercession of Ignatius was deliverance from sickness, and Laynez recovered immediately.

We have necessarily been brief in our illustrations of the events in the career of Ignatius which appear to have a supernatural origin, and comparing his experiences with the facts of modern Spiritualism we see no reason to dispute the facts of his life. But we accept them rather with the more satisfaction, since we know that the Almighty has, even in these degenerate days, caused his holy ministering spirits to work miracles upon his chosen people, even as He has done in all past times. The events of a life so full of incidents as that of Ignatius cannot be wholly uninteresting and purposeless. We gladly balance his virtues with his defects and pronounce judgment thereon. St. Ignatius having set his foot upon a path knew how to proceed. There was in his great unquailing courage much to admire. Who among us like him, from a sense of service (as he believed) to God, would be willing to forsake fortune and friends, the flattery of patricians and the homage of plebeians, the desires of the flesh and all that socialises humanity to gain even a crown of glory in the kingdoms of the eternal?

We cannot but revere St. Ignatius for the qualities, courage,

truthfulness, and zeal, which in him, were all resplendent jewels, set in the casket of his soul-absorbing faith. But we thank God, He does not desire man to torture with iron and humiliate the body; neither is it a lesson of christianity to neglect the affairs of this world, and devote all thought and energy to the future world. We are taught to make our lives subservient to the teachings of Christ; if we do so, we shall use temperately the fruits of the earth, and fit ourselves after His model for Heaven. Had St. Ignatius lived in these days, it is doubtful whether he could have undertaken a pilgrimage, experiencing spirit manifestations, *exactly* in the same manner as he did. We cannot study his character apart from his times, without doing his memory injustice; taking him for what he was, and allowing for the stultifying dogmas, which were the legacy of the older saints, whose examples were his models, we are at once on familiar terms with him, and hold his name in sacred remembrance, not for all he did, but for what he aimed at, and for the display of many noble qualities which, like sharpened blades, cut down all prejudice.

#### AN ACCOUNT OF THE DISTURBANCES OF GLENLUCE.

(Concluded.)

After this, the minister and the gentlemen arose, and went to the place whence the voice seemed to come, to try if they could see or find any thing. After diligent search, nothing being found, the gentlemen said, we think this voice speaks out of the children! The spirit answered, You lie; God shall judge you for your lying. The minister then spake to them, saying, The Lord will rebuke this spirit in his own time, and cast him out. The devil said, It is written in Mark, chap. ix. that the disciples could not cast him out. The minister replied, What the disciples could not do, the Lord did, and so shall he do to thee. The devil replied, It is written in Luke, that he departed, and left him for a season. The minister said, The Lord, in the days of his humiliation, got the victory over Satan in the wilderness; and being now in glory, he shall bruise Satan under our feet shortly.

Then the minister conjured him to tell whence he was. The fiend replied, That he was an evil spirit come from hell, to vex this house, and that Satan was his father. And presently there appeared a naked hand and arm, from the elbow down, beating upon the floor, till the house shook: he also uttered a most fearful cry, saying, Come up, my father! come up! I will send my father among you; see there he is, behind your backs. The minister said, I saw indeed a hand and an arm, when the stroke was given. The devil said, It was my father's. Oh, said Gilbert Campbell, that I may see thee! Would you see me? said the spirit; put out the candle, and I shall come like fire-balls. Alexander Bailie, said to the minister, Let us see if there be any hand to be seen. The devil answered, No, let him come alone.

About this time the devil abused Mr Robert Hay very ill with his tongue, calling him witch and warlock. A little after he cried, A witch! a witch! there is a witch sitting upon the baulk of the house.

These things being past, all went to prayer, during which he was silent. Prayer being ended, the devil said, If the prayers of the good man's son, at the college of Glasgow, did not prevail with God, my father and I, had done mischief here before now. To which Alexander Bailie replied, Well, well, I see you confess there is a God, and that prayer prevails with him; and therefore we must pray, and commit the event to him.

During this time several things were said by the spirit; as that he would have Tom a merchant, Bob a smith, John a minister, and Hew a lawyer; all which, in some measure came to pass. As to Janet, the good man's daughter, he cried to her, Janet Campbell, wilt thou throw me thy belt? She said, What wouldst thou do with it? I would, said he, fasten my loose bones together with it. The good woman of the house having brought out some bread, he cried, Grisel, give me a piece, I have got nothing this day but a bit from Margaret. The minister said, Beware of sacrificing to the devil. The girl was asked, If she gave him any? No, said she, but when I was eating my piece this morning, something came and snatched it out of my hand.

The evening being now far spent, it was thought fit that every one should go to his own home. The devil cried out fearfully, Let not the minister go; I shall burn the house if he goes. After the minister had gone forth, Gilbert Campbell was very instant with him to tarry; whereupon he returned, all the rest going home. When he came into the house, the devil gave a great laugh, saying, You have now done what I bid you. No, answered the other, but in obedience to God have I returned, to bear this man company whom thou dost afflict. Then the minister called upon God. And when prayer was ended, he desired the weaver, and all in the family, not to speak a word to the devil; but kneel down and pray to God. The devil then roared out mightily, What! will you not speak to me? But after that, no answer was made to him, and so for a long time nothing was heard.

While the minister and gentlemen were standing at the door, ready to go home, the minister's wife and the woman of the house were within; then said, Satan, Grisel, put out the candle. She

said to the minister's wife, Shall I do it? No, said the other; for then you will obey the devil. Upon this he cried again, Put out the candle; but no obedience being given to him, he repeated so often these words, and exalting his voice, that it made them stop their ears: thinking the sound was just at their ears. At last the candle was put out. Now, says he, I will trouble you no more this night.

I must here insert what I heard from one of the ministers of that presbytery, who with the rest, were appointed to meet at the weaver's house for prayer, and other exercises of that kind. When the day came, five only met; but before they went in, they stood awhile in the croft, which lies round the house, consulting what to do. They resolved upon two things: First, there should be no words of conjuration used, as commanding him, in the name of God, to tell whence he was, or to depart from the family, for which they thought they had no call from God. Secondly, that when the devil spoke, none should answer him; but hold on in the duties they were called to. When all of them had prayed by turns, and three of them had spoken a word or two from the scripture, they prayed again, and then ended without any disturbance. When that brother who informed me had gone out, one Hugh Nisbet, one of the company, came running after him, desiring him to come back, for he had begun to whistle. No, said the other, I tarried as long as God called me.

After that, Gilbert had many sad nights; not two in one week free; and thus it continued till April. From April till July he had some respite; but afterwards he was molested with new assaults: even their victuals were so abused, that the family was in danger of starving.

In this sore affliction, Gilbert Campbell resolved to make his address to the synod of Presbyters, for advice and counsel what to do, which was appointed to convene in October 1655, namely, Whether to forsake the house or not? The synod, by their committee, appointed to meet at Glenluce in February 1656, thought fit that a solemn humiliation should be kept through all the bounds of the synod; to request God in behalf of that afflicted family; which being done, his trouble grew less till April, and from April to August he was altogether free. About this time the devil began with new assaults; and taking the meat which was in the house, sometimes hid it in holes, and under the beds, and among the bed-clothes; and at last carried it quite away, till nothing was left save bread and water. The woman one morning making pottage for the children's breakfast, had the tray wherein the meal lay, snatched away from her; but in a short time the tray came flying at her, without doing her any harm. After this he exercised his malice against all in the family, by noises in the night, which continued all the month of August. After which time he grew yet worse, by roaring, casting of stones, by striking on their beds in the nighttime. And upon the 18th of September, about midnight, he cried with a loud voice, I shall burn the house. About three or four nights after, he set one of the beds on fire; which was soon put out without any prejudice, except to the bed itself. After this the good man lived several years in the same house, and had a peaceable habitation.—*Arminian Magazine*, 1786. Edited by John Wesley.

#### PROFESSOR ANDERSON'S ATTACK ON MR HOME.

We willingly render unto Cæsar things that are Cæsar's, by saying that Professor Anderson stands on the top branches of the tree of magic. He served us on Monday night to a banquet of marvels in the magical line, but the most marvellous of all was his *expose* of Spiritualism. We do not allude to the rapping table and striking bell, because with those things the Professor led us to suppose he would make our eyes "the fools of the other senses," but to the little bit of energetic declamation he dished up for us. He said—If he told fortunes he would be liable to be locked up as a roguo and vagabond, and then went out of his way to stab the reputation of Mr Home, whom he described in the most acrimonious terms as an impostor. There was no reserve or gentlemanly delicacy evinced by Professor Anderson. He would seem to scorn such when dealing with Spiritualists. He went in for a tremendous hit against Spiritualism, and having unreverently pronounced Mr Home an impostor, and told his audience a few things about that gentleman's late expulsion from Rome, which were true, although told in a voice favourable to inquisitorial judgments when applied to Spiritualists. He said one thing that is not true when he stated, with additional pleasure, that Mr Home was imprisoned, he believed, for three weeks previously to his being outlawed from the Eternal City. The finale of Professor Anderson's speech is yet to come. Listen, gentle reader, and be prepared for more knowledge than the world, not of magic, but of mind, has beforetime revealed. The Professor, with suitable gesture and voice at high compass, pointing to his rapping table exclaimed, "God would never allow his spirits to come and rap upon that table." (Tremendous cheering.) Well, Professor Anderson, how long pray have you entered into the councils of the Almighty? You do not even, when speaking of Him, condescend to be modest by prefacing the remark with "I believe"—as you treated Mr Home by saying—not I believe him to be an impostor, but strength marks your expressions—they are of an imperative, or at least an asseverative kind. So you say Mr Home is an impostor—and then "God would never," &c. But what next? Listen friend Spiritualists. Professor Anderson thinks that the strong arm of English law should put down Spiritualism with fortune telling. Somebody demurred to this, and there were cries "Turn him

out, turn him out," amid cheers for the Professor, who could have the full-faced audacity to insult the name of English law and the principle of religious liberty by so brutal a statement. "Turn no man out, there is a free press and a free platform in England," exclaimed the traducer of Mr Home, and then the performance went on.

The great wizard of the North is at perfect liberty to burlesque spirit raps with miserable imitations on a mechanical table, but let him cease for the future from defaming Mr Home, because there is not only a free press and a free platform, as the Professor proudly exclaimed, but there is a sufficiently free law in England to make the penalties of libel rather heavy. A few months ago Capt. Noble said in print that Mr Home was a rank impostor. Very soon after he was made to apologise. If there is freedom of the press and a free platform, Professor Anderson should learn that he perverts the name of freedom by dealing out coarse, fulsome insult, and brutal, unmanly aspersion. We never yet heard, a more impudent, uncalculated assault made on the fair fame of anyone, than Professor Anderson made on poor Mr Home. A thousand pounds for every rap Spiritualists can produce on the "rapping table" is offered, most liberally, by this mountain of gold and impudence. Is there no one who will offer a counter-reward of one thousand pounds for every rap Professor Anderson can produce without his apparatus on another table away from all confederacy? It will be quite safe to do so; and when it is proved that the wizard has failed—it will not be proved that he produces no raps on his own rapping table. On the other hand, should any medium attempt to win the Professor's reward, and no raps should be heard, it will not be proved that no spirit-raps were ever produced. Mr Home, when in Rome, was summoned before the Inquisitors. Whilst he was undergoing examination, what took place? Why raps were heard upon the table round which the Inquisitors sat. Could Mr Home, by any possible means convey machinery and connect it with that table without detection? If not, how could the raps take place without some invisible agency? Will Professor Anderson unaided undertake to go before a number of judges and produce raps similar in sound, and in like manner to those heard by Mr Home's Roman judges? If he will, we will admit there may be something missing, as he asserted, in the "upper stories" of the poor, deluded, nervous Spiritualists. Professor Anderson does his magical rapping for money. Mr Home for years has given seances without charge. Professor Anderson always conveys his apparatus wherever he performs. Mr Home goes alone into hundreds of places, by invitation, and yet phenomena are witnessed which infinitely out-Anderson Anderson. Which of the two, we ask, is the most unselfish man? Besides, apart from this, men of great mark bear testimony to facts which exalt Mr Home far above the low, mean, unnumbered position in which Professor Anderson has essayed to place him. We cannot do other than thoroughly repudiate the monstrously disreputable conduct of Professor Anderson, in assailing Mr Home as he has done, and instead of the law being exercised to suit the Professor to put down Spiritualism, it should be employed in the holy work of defending character, &c., from the knife of moral assassination.

### Correspondence.

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

#### SPIRITUALISM VERSUS ORTHODOXY.

London, August 30, 1864.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—Had it been so with him, "Veritas" would not be the first to have considered spiritual communications to be of the Devil when not supporting the orthodox doctrine of a carnal and vicarious atonement made in the person of Christ. When I was of the orthodox, I was led, with most others, to believe that our souls are saved by a faith in the merits of Christ's personal righteousness and bodily death on the cross: the latter being an atonement or compensation for sin whereby God became reconciled to sinful men and was induced to save them.

Believing this, methinks, I could but consistently believe that the sacrifice of Christ's mortal or time-nature, is that which, by faith, saves the immortal nature of mankind.

If it be not true that God was in Christ reconciling himself unto the world, but on the contrary, was reconciling the world unto himself, being opposite things, I respectfully maintain that we have to seek for a different meaning to the letter of much of scripture from that ascribed by orthodox minds, and believe it is to be found, and therefore consider the orthodox views about a vicarious atonement to be unsound, having a carnal and not a truly spiritual value and signification.

I do not perceive that the spirits so much contradict scripture teaching spiritually understood, as the interpretations of the letter by the orthodox, in which, adhering so much or only to the literal, it is made to kill the spirit or true spiritual import. Many minds, I think, would see this to be the case were they to read Swedenborg's "Christian Religion," where the subject is scripturally viewed.

"Veritas" inquires where he may find the spiritual communications which do not support Christ's vicarious sacrifice? We think he will find this doctrine not supported by the spirits' teaching through Swedenborg, Harris, Davis, Grindley, Scott, Wilson, Ambler, Newton, and others. He will not find it supported in the book called "Ecco Homo," written through the same medium as "Primeval Man," the book just out, where, I believe, also it is not maintained; indeed, I do not know of any book written through the spirits that does support that carnal-minded doctrine.

In Christ's work for men, it appears to me, the orthodox churches do not discriminate between that which had to do with the deliverance of men from necessary bondage to the Jewish and Pagan rituals, into the "everlasting" gospel as a redeemed position, or an "eternal redemption" of state for men, and the divine principles of truth accompanied by the aid of God's spirit as the power of God in the gospel for enabling men to worship God in future in spirit and in truth, and for accomplishing the salvation of souls.

The personal righteousness and death of Christ led to the redemption from bondage to Jewish law. As the author of truth and a more spiritual law of righteousness in the gospel, and as risen to be a Saviour he saves the souls of men from sin. Men were reconciled to God by being brought as believers into his gospel through his death, that they may become saved therein by the power of his life. Our reliance is, therefore, not on the death but the life of Christ as our Saviour.

All this, I believe, can be shown by the scriptures, as well as how the Jewish types had a spiritual signification, and a similar one in the person of Christ; but, as I before observed, as it would occupy much of your space to show up this, I shall decline attempting to do so.

If the personal earthly righteousness and bodily death of Christ were designed to be sufficient to save souls by faith, as divines think the scriptures are meant to teach nothing more than this, faith could or can be needed to save; but as divines append other things to this faith as necessary to save, it becomes an acknowledgement that this faith is not competent alone to save, and, therefore, nor the righteousness and death of Christ. I think it may be affirmed that Christ never taught this doctrine, which he, doubtless, would have chiefly taught, if chiefly intended for the salvation of men.

Divines teach us to seek to become hereafter saved through certain forms of belief. Spiritualism teaches us what we are to be and to do—to be ever endeavouring to be and to do in accordance with God's will. God is a being of active principles, to grow into his image and, therefore, to perform his will, man's highest object is to seek to become like him—a being of active principles here, that we may be the more developed, elevated, and happy when we enter upon the hereafter. Man is ever only in possession of the present; the past is gone, the future is not yet his own.

The being and doing God's will in loving him supremely and our neighbour as ourselves is what Jesus commanded, is the fulfilling of all divine law, is what brings us by affinity into spiritual communion with angelic spirits, and into conjunction with God, and consequently, under the blessed influences of the Divine spirit.

"Veritas" seems as though very confident that all the bible is written by the direct inspiration of God. I as confidently believe that some portions, being taken from the Jewish historical records, are not inspired; other portions are "ordained of angels," or according to the "disposition of angels." There was one who once represented Moses as teaching or allowing certain things to the Jews because of the "hardness of their hearts." I suppose we are to consider this, too, as not divine inspiration. If all the Bible teaching of the Mosaic period was the infallible oracles of Deity, how is it we find Jesus abrogating it, with the exception of the ten commandments and the writings of certain seers and prophets?

It is said "All scripture is given by inspiration," but as this saying does not certify or make all the Bible inspiration, neither does it make that book all scripture. It appears to me inspired scripture is that which is profitable for promoting righteousness and true doctrine.

Mr Editor, I commend your liberality in permitting your pages to be open to any forms of opposition to Spiritualism. I have, before now, written to opposing editors of papers and religious publications, but while ready to decry Spiritualism I have not found them willing to print anything in its defence, which I think neither English, manly, nor christian.

I remain, sir, yours, &c., &c.,

B. D.

#### REPLY TO VERITAS.

WORD OF GOD, ATONEMENT, TRINITY, &c.

[To the Editor of the SPIRITUAL TIMES.]

SIR,—Your correspondent "Veritas" is mistaken if he thinks I shrink from the discussion. On the contrary, I am glad to see an "orthodox" friend come forward and in open combat test the truth of his own and of the opinions of others. My article on "Orthodoxy" does not meet with the approval of friend "Veritas," as he deems Christianity to be founded upon orthodox opinions, and that any attempts to undermine orthodox dogmas is the destruction of Christianity itself. He accuses me of distortions of Scripture. I deny the assertion, and may justly charge him with both distortion and perversion of both Scripture and of the Christian faith. The orthodox dogmas cannot be found in the New Testament, nor in the teachings of the Apostles. Let him carefully read my article in No. 4 of the SPIRITUAL TIMES, and meet honestly and fairly text for text my 13 points on the "Supreme Divinity of Jesus." He cannot alter the grammatical sense of those texts without both wilful perversion and distortion of the Scripture text of the New Testament. I do not want *ipse dixit*, nor assumption; I want proofs, based on Scripture and the teachings of Jesus and His apostles. His key-stone will be found wanting. As to the Divine Government of the Father God, I opine that my view of God's government is more Scriptural, more rational, and more in accordance with true Christian teaching than that of friend "Veritas." He gives much importance and stress to the orthodox doctrine of the atonement and governmental theory of substitution, which declares Almighty God would never save sinners had not Christ interposed and made an atonement, a change in God as well as in man. Here, by the way, I would advise friend "Veritas" to stick to his own side of his question in this discussion. He is bound to prove the truth of the orthodox theory of "God the Son" dying to satisfy "God the



Father." An admission is made by "Veritas" in his reply to B. D. that is inconsistent with his own doctrine, and is a lapsing into heresy. The dogma that "Veritas" is bound to prove is that Jesus Christ, the Son of God, who was himself absolute Deity, suffered an infinite degree of punishment which was inflicted upon Him by His own Father—the first person or distinction in the Trinity, being the eternal Deity. His punishment was voluntarily sustained by the second person of the Trinity, in order to render it possible for the first to extend mercy to the delinquents. The atonement was a plan between the persons of the Trinity after the transgression of the human pair—an event by which all races of men throughout all time became involved in depravity and guilt in regard of the Father God, and without such infinite substitution of suffering it would not have been possible for man to find peace with his maker. A "Scheme of Redemption," a plan of salvation was set on foot; God the Son must die to satisfy the Divine justice of the Father God. Friend "Veritas," is not this your creed? Do I understand you aright? if not, put me right by stating it over again. Let us examine this dogma in the light of "sanctified common sense" and reason, although friend "Veritas" is kind enough to tell us that we must not exercise our reason. *Fides ante intellectum*, faith must precede the understanding in the reception of revealed truths is the orthodox theory. As well might we say that digestion must precede eating. If God has said it we must believe it, whether it is reasonable or no. This is "Veritas's" standard, which he says is unassailable and higher than reason; yet he reasons to defend it. As "Veritas" asserts there is nothing unreasonable in the doctrine of the vicarious atonement, let us use reason and scripture to examine its claims for our belief and assent. To us it appears—First, That the popular doctrine of the Atonement obscures and mars the Divine attributes and perfections of God, for it represents the First person of the Trinity as either unwilling or unable to pardon His children who had offended Him. He could punish with eternal torment, but he could not, or would not, pardon a single transgression. Why not? Because his "infinite justice" rendered such an event impossible. Well, admit this, and we find that it is demanded that the Second person of the Trinity is possessed of all the attributes of Deity—not less, not more. Then, must not the Second person of the Trinity be infinitely just also. If the attribute of justice rendered it impossible for the First person of the Trinity to extend mercy, then it would prove equally a barrier to the extension of mercy by the Second person of the Trinity, both being one in nature both would of necessity be one in disposition and one in action. Was the Father infinitely just, so was the Son, and if for that cause the Father could not extend mercy for that same cause neither could the Son extend mercy. We know that "Veritas" will say that God the Son rendered it possible by his vicarious sacrifice and infinite goodness and love. But is not the Father equally himself infinitely good, and his love without limit also? Will he divide the attributes, give love to one and wrath to the other, justice to the Father, mercy to the Son? if so, where is the oneness of attributes and dispositions in the persons? Such a view would place before us the infinite Father in a less lovely aspect than we regard the Son, and that is exactly the impression which this substitutionary doctrine leaves upon the human mind. The Father becomes in effect the source of wrath and justice, the Son of love and mercy. Such doctrine divides the attributes and ignores the Divine unity of the Godhead. It is unscriptural, as it places our Father as a God who knows no mercy when man sins. God demands a full measure of substitution; this is "Veritas's" logic. I rob my Father and he refuses to pardon me, but my eldest (Christ is called the first amongst many brethren) brother steps forward and pays the demand in full. Now, my father steps forward, and having accepted the vicarious offering, he generously proposes to pardon me; but is this pardon? Would any court of justice call it pardon? Is it not a contract, a perfect satisfaction and substitution? All such words as forgiveness, "grace," "infinite mercy," &c., are for ever out of place, and this "Veritas" would call *lutron*, *lutrosia* *apolutrosia apoima*. I assert that the texts in question will not bear any such construction. As a sacrifice for man is the real (Greek meaning, not a sacrifice for God. Man, God, are two distinct terms and cannot be confounded; which is the error poor "Veritas" is floundering in. He was not stricken for God, he was stricken for our iniquities. He was nailed to the cross to secure our salvation, but not to make a reparation for our sins to God. If reconciliation between man and God be the object of the death as of the life, the character, and the doctrine of Christ, the process for securing that reconciliation requires that the party who has been wronged shall announce first on what terms he will grant it, and that the offender shall then yield to those terms; men are the party in the wrong; they are to be brought to a sense of their sins and offences, and to be made acquainted with the terms which God proposes for forgiveness and reconciliation and be induced, to comply with them. "To wit that God was in Christ reconciling the world unto Himself, not imputing their trespasses to them, and hath committed unto us the word of reconciliation. Therefore, we are ambassadors in Christ's stead, as though God besought through us, we in Christ's stead beseech you. Be ye reconciled to God, for Him who know not sin hath He made to be sin for us, that we by means of Him might be made the righteousness of God." Such is the language of the Apostle Paul in the second epistle to the Corinthians v. 19, 20, 21. What, then, are the terms of reconciliation through Christ? Why, simply repentance and forgiveness of sins on conditions that we forsake our sins and yield our souls to the divining influences of His Holy Spirit; the atonement is man-word to bring man back to God. This is the Scriptural view, the only "lutron" that the gospel recognises. The sense in which Christ bore our sins is the same as the one spoken of in the Old Testament of God the Father as pardoning and bearing with the sins of His children, of just and good men bearing the sins of the wicked through persecution; when a good man is filled with earnest zeal for the good of others and suffers reproach, peril, suffering, and death. In this, Christ, our elder brother, stands pre-eminent. The sins of many lay upon His shoulders, and he died that we through His

death and victory over evil might obtain a victory also by following in His steps. This is the true doctrine of the atonement. Secondly, The popular doctrine of the atonement is self-destructive, for it regards human sins and transgressions as infinite offences, if we distinctly understand the term "infinite offence" is each individual transgression of each sinner an infinite offence. If so, then each individual transgression, being infinite, could be met only by a separate infinite sacrifice; one infinite sacrifice could not cover a multitude of infinite offences. It would be nonsense and absurd to say so. Seeing, then, we have but one infinite atonement it would be on this hypothesis infinitely defective; here is logic, infinities within infinities. Do the aggregated sins and trespasses of all sinners throughout all time constitute the one infinite offence? Be it even so, then what follows? This—one sin is not chargeable with infinite demerits, the combined transgressions of one individual do not constitute an infinite crime. What, then, becomes of that doctrine and teaching which declares that sin in its nature is an offence of immense magnitude and dooms each transgressor to eternal life in eternal conscious misery? Such teaching proves itself to be unmitigated error and falsehood. Thirdly and lastly, the doctrine of the atonement commonly taught is an impossibility. It teaches that the penalty suffered for human transgression was infinite, and as such it could not be expiated but by the punishment of an Infinite Being. Thus the Second person of the Trinity, being himself Deity, endured the penalty due to the transgressor. What does this mean? That God suffered? Impossible! That God punished himself? Impossible! That God expired? Impossible! Finally, If all the books in the world, all the priests and theologians, "Veritas" included, nay, even all the angels in heaven, were to unite and conspire to teach and avow that a theology which clearly and plainly points to such conclusions is of God, and has God for its author, it would be the highest virtue of which a human mind is capable to discard it to the glory of the eternal, wise, overliving and adorable Deity. Amen. We say also let God be true if "Veritas" and all the theologians should be liars. For such doctrines are neither in harmony with the attributes of God, nor adapted to the moral condition of man, consequently are false and untrue whatever "Veritas" and his party may say to the contrary.

Yours respectfully, D'ESPRIT.

## HYMNS FOR SPIRITUALISTS.

### No 1.—GOD'S LOVE.

The world exults in gladness,  
For Love like sunshine reigns,  
And chasing mortal sadness  
Assuages mortal pains.  
Our God, from His high throne,  
Sends down His angels true,  
To link the earth to heaven's zone—  
And praise becomes His due!

His Love for aye endures  
And acts through death and time;  
While our weak faith secures  
No attitude sublime—  
He yet His mercy shews  
When earthly ills we share,  
And ever He bestows  
A father's tender care.

Unseen by carnal sight  
His angels work His will,  
And watching day and night  
They weep as we do ill.  
Our Heavenly Father's eye  
Compassionate with love  
Perceives us when we sigh  
And when we look above.

Oh, may we trust our God  
And strive for Heaven's goals  
And when His chastening rod  
Falls heavy on our souls—  
May we in faith submit—  
And at His footstool kneel,  
Assured when He sees fit,  
Our wounded souls He'll heal!

September 1st, 1864.

J. H. POWELL.

## THE DAVENPORT BROTHERS ON THEIR WAY TO ENGLAND.

We are pleased to inform our readers that these extraordinary mediums are on their way to England, and are expected in London in the course of nine or ten days. Let us hope the public will flock as readily to witness manifestations through these mediums as they flock to witness a certain Professor's conjuring effort to degrade Spiritualists down to his own level. We shall not promise our readers anything, but cautiously wait and report phenomena that take place. However, we feel grateful that the Davenport brothers are coming, because we opine that public manifestations will do much for Spiritualism. The reports in the American papers of the doings of these brothers are very exciting. We have received a call from their agent in advance, who brought with him a letter of introduction from P. D. Randolph, M.D., New York City, U.S.A.

## "STRIKE, BUT HEAR."

I discover those things that have been long hid, either by the envy or ignorance of others, nor shall you here find empty trifles, or riddles, or bare authorities of other men.—JOHN BAPTISTA PORTA, *Natural Magic*.

It is desirable that every Spiritualist should make a full, frank, and straightforward avowal of his belief. In the prosecution of this duty I feel it therefore incumbent upon me, I now proceed to do so. Everyone should testify to the faith that is in him, and upon reviewing articles written several years ago, I find little change in my views. Let me account for the apparently egotistical manner in which I speak. In mental matters everyone ought to be his own judge; hence I proffer these opinions, not for the purpose of forcing others to adopt them, but rather that they may be examined, tried, and approved or rejected according to the conviction they may induce in others.

First and foremost I have to express my regret that in some cases Spiritualism has been rendered ridiculous by its own supporters, from the application of its privileges to unworthy or trivial uses. Well may the opponents of the subject sneer at the idea of spirits returning to make tables dance the polka and rap out doggerel and bad English. A striking instance of the ridiculous side of Spiritualism is afforded in the plays asserted to have come from Shakspeare, and printed by Mr Robert Owen in the appendix to the "New Existence of Man upon Earth." Here oaths and absurdity have been mingled together with the mental power of a madman and the reverence of an ape. How deeply are such exhibitions to be deplored! If the doctrines of Spiritualism, or rather the power of spirit-converse, be a truth, and that is an unquestionable fact, to all who have examined it with candour and care, it should be held, next to the power of holding communion with God himself by prayer, as the priceless jewel of our intellectual possessions. But like "every good gift that cometh from above," it has been turned to uses, which have neither unnaturally nor undeservedly called down the censure of religious-minded persons, and the contempt and ridicule of the press. Were Spiritualism set before men in its true light, these evils would cease, but until Spiritualists themselves resolve no longer to use these powers, permitted by the Almighty, for vile purposes, it is fitting and just that every discouragement should be given to a form of religion which more than any other, demands the utmost caution, and the continual exercise of the discriminating faculties of the mind.

I do not desire to be considered harsh or intolerant. There are many honest investigators into this matter, who have not had the benefit of being able thoroughly to examine the modes of communication with the spiritual world, known to the ancients, and of which the occult students of the present time are the custodians. The means made known in the depths of antiquity, still exist; and, in contrast to the present incomplete methods of communion, hold forth a complete system, founded upon christian truth, and inculcate that those who are best qualified to serve, will, in the end, become able to rule. These means, however, as they are the best, so also, are they the most difficult of attainment, and the most rare. They explain and correct the inconsistencies and contradictions, unhappily, but necessarily so common in the Spiritualism of America and Europe; and they demonstrate the necessity of extreme care, in the study of the question. I do not deny that good spirits communicate by rapping, writing, trance, &c., but when tested by the rules handed down from the earliest ages, most of these spirits will be found engaged in the working out of a gigantic conspiracy against the human race; and the standard of Christ is the sole rallying signal of those who desire to escape the machinations of the demoniacal spirits, who, for the last time, let us hope, have been permitted by man, in consequence of the development of the evil side of his nature, to enter into relations with him. I wish only to warn the eager pursuers of the marvellous, that when they imagine themselves to be conversing with deceased friends, or relations, in almost all cases (as I have been informed) *it is not so*. I trust the statement may cause some few to pause, ere continuing on this fatal path. No evidence of an intimate knowledge of their personal affairs, no proof addressed by their apparently kindly warnings, can be admitted or allowed. The material nature of these spirits, their clinging to the earth, and their constant presence, is no proof of their real benevolence.

It can be demonstrated that evil spirits have the power of reading in the atmosphere, the appointed storehouse of the world's deeds, whatever they may require for the accomplishment of their ends. These spirits, partaking, by their nature, of materiality, have more power than the good who flee from evil, to whom nothing but good can be present. Man is placed, in regard to the Spiritual world, as was Hercules—free to choose between the companionship of virtue or of vice, and in proportion as he retains perfect mental freedom, so is he virtuous and powerful.

A development of several years, on both sides of the Atlantic, has proved how fatal is the influence of evil, and how difficult it is to arrest phenomena when seized by the imagination, unchecked by reason. What, in this bankruptcy of intellect, should be the position assumed by occult students? Clearly, to endeavour, in every way, to moderate and neutralize the evil by a calm and continual presentment of that which is true, is holy, and is eternal. Evil is only a temporary condition; like disease, it may be removed, but it never can be so without strenuous, united, and continuous efforts. Occult students differ from all other classes of religionists in the fact that religion and science is with them one. There is nothing which does not proceed from one source, and it is that source to which all will return. Occult students differ, also, from modern Spiritualists in their method of communion, in the antiquity of their means, in the simplicity of their philosophy. They uphold, with all the power which is permitted to them, that which is good, and sacred, and endearing to the human intellect and heart. Nor are they, as some suppose, wrapped

in the contemplation of past times. They are inherently and philosophically progressive.

I think that a quotation from my own manuscript records, being a reply from an intelligence of a high order, will best illustrate the means necessary for a proper pursuit of Spiritualism.

"Lay down as an unalterable law rules of good;" said the spirit,\* "upon these form your conscience, and then use that mediumship, only for such actions, such communication, and such information as can be approved of by that, and agrees with the other. Such a law of conscience will tell you that you may not turn the gift of a good power to the gaining of wealth; for that cause is desecrated the effects of which can be bought;—that as Almighty God gives His blessing unto all men, a free gift, without destruction or choice, so you in the receipt of such a gift, must give it unto others, as He has given it unto you. Thus the first duty is performed. Again, in giving the benefit of your gift to others, you must so temper it as to carry out the plans your reason teaches you to think was the intention of the donors. Use it only for the purposes that you believe they who give it you would use it where they in your place. Use it with lovingkindness and charity to men, not with harshness and severity. Do not give it to others without mature thought and careful consideration; and you may do harm by a too quick application of what would afterwards prove a remedy for suffering. And again, in all your intercourse with them, be they spirits of the highest order,—maintain calmly and resolutely, reason on its firm throne of the mind—be not overpowered or influenced by their assertions, other than through your intellect—and judge by the criterion of consistency—for consistency is truth."

Christianity is the basis of all true spiritual faith and communion. Let us be therefore Christian in our thoughts and affections and the harmony of science and religion will be the sooner established.

K.R.H.M.

\* September, 1857. The Spiritual World, vol. iii. p. 90.

## SPIRIT MESSAGE.

Sir,—I send you a spirit-message, which I think worthy of publication. It was given under these circumstances. On the occasion of my daughter's birthday, we held a séance, when the manifestations were of a very powerful character. Her mother was asked to make a communication suitable to the occasion. The reply was, "When we are alone," and appointed a time the next day. We were then on the Downs at Beachy Head, and the following communication was made, "I am here. I trust you may grow up to be a blessing to your dear papa, brothers and sister, and all the kind friends around you. May you ever love and serve your Maker, and when you look about on these beautiful works of Nature, you see in them the love God has had for you poor sinners. Oh, look higher, and may you ever, my darling child; look up to Jesus as your Father and Counsellor. Pray to Him, dear one. Each day, may you ever feel that He is nearer to you, and try, dear Mary, to worship Him, and do not think of these earthly things, but look higher, higher, higher. E. COOPER."

This may be taken as a specimen of the spirit-communications we generally receive.—I remain yours truly,  
Eastbourne, September 1st. 1864. ROBERT COOPER.

## APPEARANCE AT THE TIME OF DEATH.

A few days ago a man named Ayling was found dead in his bed, at Eastbourne. His mother, who resides at Petworth, some thirty or forty miles distant, soon after retiring to rest on the night of his death distinctly saw a vision of her son, accompanied by another deceased son, and her late husband. She endeavoured to persuade herself it was a dream, but the reality of the appearance would not allow of this. On the news arriving of her son's death, she at once said her vision must have been a "death-token," which judging from the temperature of the body when found, must have taken place about the time of his death.

## SPIRITS NOT INVISIBLE.

A Spiritualist says he sometimes sees the spirits of departed friends. The religious opposer cries humbug! deception! or the work of the Devil! impossible! You can't see spirits; and then away goes this same religious opposer, and aids in paying a minister from five hundred to five thousand a year to preach about Christ taking his disciples up into the mount, where they beheld his very raiment transfigured, and saw Moses and Elias talking with him, long after the bodies of Moses and Elias had been changed to dust. Now, if the opposition of these religionists to Spiritualism was founded in right reason and consistency, they would oppose the Spiritualism of the Bible, as well as that of the present day.—*Hacker's Chariot*.

HABITS.—Habits influence the character prettymuch as under currents influence a vessel; and whether they speed us on the way of our wishes or retard our progress, their effect is not the less important because imperceptible.

SENSIBILITIES.—Fine sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid upright stem of understanding but very poor things if they are left to creep along the ground.

MADAME TASSAUDS.—Among the models, life size, which have recently been added to the celebrated historical gallery, Baker-street, we would call special attention to those of Richard II. and his Queen Isabella; Henry IV. and his Queen Joan, of Navarre; Henry VI. and his Queen Margaret, of Anjou; and the youthful Edward V., all being attired in the magnificent costumes of the respective periods. A full-length model of Archbishop Wickham, in splendid ecclesiastical robes, &c., has been likewise added.

## THE MEDIUMS.

## AN ORIGINAL SPIRITUAL TALE.

BY J. H. POWELL.

## CHAPTER XV.—(Continued.)

The silvery-haired, bald-crowned old gentleman rose immediately the long-faced gentleman sat down.

He said:—"I consider Mr Humphrey deserves the reprobation of all honest, enquiring minds, to come here and pretend to subvert the theories of all religion and science. What good, gentlemen, can you derive from listening to a rigmarole of personal statements, which amount to no more than the *ipse dixit* of one man—and that man a stranger? If, as he says, a table in his presence rose from *terra firma*, why does not the table on the platform do the same? Besides, what nonsense is there not in such ridiculous phenomena? (Loud applause.) It is a source of humiliation to me to feel called upon to express my own sentiments, and I may add the sentiments of this audience. Had the gentleman come before us with some new scientific scheme for substituting air for steam, or improving any of the mechanical arrangements of the world, we should perhaps have listened to him with profit. As it is, we are sold—drawn into a net; the learned disquisitions of the learned lecturer are like wildernesses, in which we wander and find bogs in profusion, whilst there are few pleasant spots to please either the eye or the imagination. Take, for instance, his statement about the revisitation of his wife; what sane man with a knowledge of the laws of Psychology could come to any other conclusion than this? Mr Humphrey's loneliness brought associations of the past to his mind, which naturally ended in causing his plastic imagination to mould anew her image, and the reality which was a fancy, was so vivid that he could scarcely fail to call the fancy a real, substantial presence. (Hear, hear, escaped from the lips of the young gentleman with the long face and turn-down collar.) It will not do, Mr Humphrey, for you to come before an Isle of Wight audience with a mere string of old women's tales, done up in a dull, ghostly style. What we want is to see these things for ourselves. If your wife appeared to you in your study, why not call her spirit up now? Let us have ocular evidence, and then we will say, if you like, there is some truth in all you have said."

"Shame, shame," shouted the young gentleman who had first spoken.

The speaker turned round upon him with a look of ineffable contempt—"I speak the words of wisdom and common sense; let the lecturer meet my arguments if he can."

The young gentleman with the long face, rose, protesting against the exercise of harsh, ungentlemanly language. He thought the learned lecturer had given them a fair opportunity for debate. Let them *debate* the lecture, and not insult the feelings of the lecturer." Cheers followed this remark from the same persons that had applauded the style of declamation the long-faced young gentleman had condemned.

The bald-crowned, silvery-haired old gentleman was quite undismayed; he even felt impressed with a more pungent dislike to the lecturer and the young gentleman who had dared to rise and check his free speech.

He continued:—"I say it with feelings of deep emotion, friends, if we are to be called together to listen to such trash as we have heard this evening, it is a great shame to those who hoax us—that is what I have to say;" and casting a triumphant look at the lady in spectacles, and a sudden flash of ire at the young gentleman of the long face and turn-down collar, he resumed his seat, looking very red in the face.

Mr Humphrey was red in the face too; he had listened to all that was said, and was preparing himself to

meet the objections in quite a good humour, but gradually as he heard the splenetic remarks of the old gentleman, he felt overcome with indignation, and was several times on the point of rising and giving vent to his feelings, but he was impressed by good spirits to forbear. However, when the coast was clear, he stood up, and mastering with a wonderful degree of self-control all angry thoughts, he replied:—

"Friends, this is the first lecture I have ever attempted. My calling in life has hitherto been of a mercantile character. My position in Southampton is such, I think, as will release me from any sinister motives in thus coming before you. Did I not know that I was surrounded by guardian spirits, and that a great and noble principle is involved in the subject, I should not be here. I have related to you many singular facts in my own experience. I do not ask you to accept them, because I relate them; neither do I expect that the views I have put forth this evening will convince many of my hearers, if any, at once. I would not value the opinion of any man who could be changed from one conviction to another without due reflection. My object is to cause you to look into the subject for yourselves, and I am confident, by investigation and careful study, you will, under fair conditions, arrive at the truth. I am here, urged on by invisible agencies, to carry the truths of Spiritualism to you; if you reject them, I cannot help it: but in all sincerity I would urge you to give the subject consideration. What has been urged here against the subject has, in my humble opinion, little legitimate logic to back it. Let me briefly deal with the arguments of the two friends who have addressed you. The first gentleman courteously admits his belief in my veracity, but said I had given no proofs of spiritual reappearances. This seems to me to be the essential argument used by him. Let us see what it is worth. I gave in my lecture, a running commentary of certain well-authenticated historic evidences favouring the idea of Supernaturalism. I was not content with merely expressing myself satisfied with the evidences and the authorities quoted, but I related a few facts in my own experience, giving the best of all testimony—personal testimony. Now what does the objection of our friend amount to? He does not offer a single argument against my historic evidences; consequently, I am justified in concluding that he cannot controvert the evidences with which I have supported my case. Thus far his opposition counts for nought. Next, he expresses his thorough conviction in my honesty, although he urges the singular objection that I have failed to establish proofs of spiritual reappearances. Now, if he admit me honest, where is his line of logic, when I reiterate that my deceased wife is often visible to me? Either I am telling a falsehood or the truth. If he admit I am truthful, then he must admit my position that spirits do re-appear. (A faint murmur of satisfaction escaped from the old gentleman, which sent a dart of anger into the eyes of the young gentleman.) We will now turn, if you please, to the remarks of our second friend." The long-faced young gentleman sat as upright as a post, and inclined his ear towards the speaker, and his eyes towards the old gentleman, who shifted nervously on his chair. "I will not deal out measure for measure of abuse, because I know if I do, I shall only follow in the steps of a bad monitor." (Hear, hear, and a laugh evinced the delight of the young gentleman of the long-face and the turn-down collar.) The old gentleman rose suddenly, and begged him to please to keep "his vinegar face" in proportion, since he did not consider his laugh of more value than his looks. Mr Humphrey hoped the gentlemen would keep quiet and give him fair play, which he was proud to say, was an Englishman's boast. The young gentleman thought it best to say no more to the old gentleman; and the lecturer added—"If I were to meet our friend's statements after his own manner, I should need to call him a number of harsh names, and what advance would the truth make? Simply none. I shall not act upon such a policy, but shall proceed to deal with the only items that seem to me to touch the question. The gentleman says "I pretend to subvert the theories of all religion and science." I make no such ridiculous pretence. I simply advocate truths which have been recognised by some of the wisest and best men of all countries—truths which find their parallel in the Scriptures.

(To be continued.)

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