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THE
SPIRITUAL MESSENGER:
A MAGAZINE
DEVOTED TO
SPIRITUALISM, MESMERISM,
AND OTHER BRANCHES OF
PSYCHOLOGICAL SCIENCE.

CONDUCTED BY WILLIAM CARPENTER.

"FAITH: HOPE: CHARITY." "WITH GOD, ALL THINGS ARE POSSIBLE."

No. 1.

SEPTEMBER, 1858.

Vol. I.

THE SPIRITUAL MESSENGER.

THIS PUBLICATION is intended to assist in the dissemination of a class of FACTS which are of paramount importance to the human race, but which are carefully excluded from the usual channels of popular information. Mesmerism, Spiritualism, and Phrenology, the noblest Sciences that can engage the attention of man, are very rarely brought before the minds of the public except as unfathomable mysteries, or as the most absurd speculations or monstrous delusions. The minds of the people, although naturally constituted to receive and to delight in all the works of a beneficent Creator, are, through a want of independence of thought, absolutely unfitted for the reception of any truth unless it is presented to them in the unsophisticated garb of *Materialism*. The minds of tens of thousands—through the cheapness of our popular literature—are drawn back from the standard of Truth, which they would otherwise attain, through the expressed opinions of an editor upon subjects alike foreign to his mental acquirements and his thirst for popularity. It seems as though all consideration as to the *truth* of an assertion is lost sight of in the immense circulation of the medium which contains it, regardless of the fact that the conclusions of the humblest mechanic or artisan, upon scientific subjects, if they are the result of honest investigation, are of far more importance to the world, even though he may be without the means of publishing them, than the rash opinions of an editor who takes no interest whatever in the subject, and who can introduce them to hundreds of thousands of family circles in a few days. But this state of things *must* be altered. There are glorious Truths now spreading their welcome influence over those who dare to think for themselves, and who will *not* be overruled by those whose mental peculiarities totally disqualify them for arriving at trustworthy conclusions upon certain subjects: and

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which Truths, though apparently insignificant, the Juggernauts of the press will fail to injure.

Securely and steadily is Psychological Science advancing. Material things are gradually assuming their true position as subordinate to the things of the Spiritual universe, and the mind or spirit of man is beginning to feel its supremacy over matter; and that, as an immortal principle, the consideration of itself and of its destiny is a far nobler object than the ever anxious care which is bestowed upon the dust which it must leave behind. Material philosophy is a barren waste, without Spiritual philosophy: but, hand in hand, they are as fruitful fields, and those who walk therein must be thoughtless indeed if they fail to recognise the hand of an All-wise Creator who is the source of all things material and spiritual.

It is intended that the "SPIRITUAL MESSENGER" shall be a messenger of Truth and nothing *but* the Truth:—the Standard being the Gospel of Jesus Christ according to the New Testament. Material Sciences will not be slighted, but the value of the Mental Sciences will be especially pointed out, as those which should engage the most earnest attention of the whole human race. In a word:—its object will be to strengthen the connecting link between Science and Religion.

PHYSIOLOGICAL SCIENCE will receive attention inasmuch as PSYCHOLOGICAL SCIENCE throws *light* upon it.

PHRENOLOGY will be advocated as of vast importance in directing the education of youth; in strengthening the mental qualifications of manhood; in forming a guide in the selection of social companionships; and in enabling those who have the care of the mentally imbecile to exercise a control over the minds of those under their charge consistent with man's mental characteristics.

MESMERISM will receive a still larger share of attention. It will be shown to be the "GIFT OF HEALING," which is possessed by large numbers of the human family, and which requires only to be more fully made known, that it may be brought into general use, and its inestimable advantages thoroughly appreciated. The beautiful phenomena which so often occur in patients under Mesmeric influence, especially the highly interesting faculty of CLAIRVOYANCE, will also receive a due share of consideration, and its advantages in forming a correct diagnosis of disease will be clearly pointed out.

SPIRITUALISM, as it relates to the life of man *beyond* the grave, and therefore has reference to his *immortal* existence, must be allowed to claim pre-eminent attention in this Magazine. While Phrenology teaches the distinctive features of man's mental powers when in the body, and Mesmerism teaches us how these mental qualifications may be employed for the strengthening of mankind both physically and mentally, SPIRITUALISM introduces us to the pleasures of a state of existence in which we

shall be free from the restraints of this mortal body,—a state of existence in which we hope to rise triumphant above all the ills which flesh is heir to,—a state of existence in which we hope to be the recipients of joys in comparison with which the highest pleasures of this our *mortal* life will sink into insignificance.

It is, therefore, hoped that the advocates of these important Sciences will assist in spreading a knowledge of them to others, by sending any interesting and well-attested facts in connexion with them to the Editor of this Magazine, for insertion in its columns, and by endeavouring, as far as possible, to aid in the circulation of "THE SPIRITUAL MESSENGER."

MESMERISM IN SURGICAL OPERATIONS.

IN the Report of the LONDON MESMERIC INFIRMARY, the Ninth Annual Meeting of which Institution took place at Willis's Rooms, June 11th, 1858, the Rev. GEORGE SANDBY, M.A., in the chair, there is an interesting statement proving the power of MESMERISM as an Anæsthetic agent, and showing the manner in which new discoveries are received by scientific men, if they, in any way, interfere with their preconceived notions. It is a fortunate thing for poor suffering humanity that men *are* to be found who will advocate the Truth fearless of the obloquy of their professional brethren, and utterly regardless of the prejudices of the age.

Sir WILLIAM TOPHAM, in September, 1842, mesmerised a poor man in Nottinghamshire, previously to amputation of the thigh for an agonizing white swelling of the knee, and *completely succeeded in causing the operation to be performed without the slightest pain or the man's knowledge of what was being done.* He, in conjunction with the surgeon, drew up a faithful and unadorned report of the whole case, and presented it, through the hands of Mr. Stanley, a surgeon of St. Bartholomew's Hospital, to the Royal Medical and Chirurgical Society of London, before which it was read on the 22nd of the following November. This was before the days of *ether* or *chloroform*, and while surgeons never used, or shewed a desire to use, any means to prevent surgical agony: and the account was received by the meeting, at which the chief metropolitan surgeons were present, with derision and insult. The poor man was branded by some as a vile impostor, who shammed insensibility, and had been trained; and by others as one naturally insusceptible of pain,—although, absolutely, in his ordinary non-mesmeric state he was agonized by the very slightest movement of the limb. One surgeon (the late Mr. Liston) asked "if the interesting patient had sufficiently advanced in his education, since the operation, as to be able to read with his stomach." One physician (the late Dr. Marshall Hall) declared that the poor fellow must have been an impostor, because, when his diseased leg was being cut off, he did not draw up the sound one! Sir Benjamin Brodie declared the same thing. Another physician (the late Dr. James Johnson) assured the meeting that he would not have believed the facts had he witnessed them himself! Another (the late Dr. Joseph Moore) said that affidavits of the truth of the transaction ought to have been made before the Lord Mayor. But all did not behave thus. The present President of the College of Physicians,—Dr. Thomas Mayo,—considered that the subject ought not to be treated with ridicule, or at once rejected, because it was startling; he declared Sir Benjamin Brodie's suggestion—that the man was hysterical—to be totally unsupported; and pointed out the difficulty of supposing that all the persons of different countries and times who exhibited Mesmeric phenomena were "impostors."

At the next meeting of the Society, that day fortnight, it was resolved that no record should be kept of any such painless operation having been performed,—and

that there should be no minutes of the first meeting. Dr. Copland contended that the fact of the man experiencing no agony was unworthy of their consideration, because pain is a wise provision of nature, and patients ought to suffer pain while their surgeon is operating, as they are all the better for it; *and he successfully moved that the minutes of the preceding meeting be erased:—so that the Society has no record of the case.*

The Report goes on to say that events have proved to the letter all Sir William Topham's statements; and that, since then, hundreds of surgical operations, many of them most formidable,—some the excision of tumours nearly or exceeding a hundred pounds in weight,—have been painlessly performed in the Mesmeric state, the majority of them by the distinguished Dr. Esdaile, in India.

The fact of insensibility to pain in the Mesmeric state is well known to all Mesmerists, and a great blessing it would be were it known to all the world. The "SPIRITUAL MESSENGER" will do *something* towards spreading a knowledge of this beautiful fact: and if people *will* deny the Creator's gifts to mankind, and *will* refuse to accept the blessings which result from them, it will be a source of satisfaction, at all events, to know that the "Messenger" has done *its* duty.

A LETTER ON THE SUBJECT OF "SPIRITUAL GIFTS,"

Addressed to a Minister of the Gospel, on Monday, April 5th, 1858.

SIR,—In consequence of your having expressed opinions to me, when in conversation, lately, which I believe to be erroneous and calculated to damage the cause of God in this world, I make free to address a few lines to you,—a minister of Christ's gospel. I need make no apology for so doing, as you are one whose duty is to endeavour to save souls,—to lead men to think less of earthly things and more of heavenly things,—to teach them what becomes of the soul after death,—and to explain to them, if possible, whether their spirits are to lead a life of activity, or whether they are to "sleep" till the judgment-day.

I will just bring to your mind the substance of our conversation.

I. I have told you that I believe that the "GIFT OF HEALING" is in existence:—You have told me that you do not.

II. I have told you that I believe that there are active intelligent SPIRITS existing around us—spirits of those who once lived on this earth—spirits totally independent of, and subordinate to, Angels:—You have told me that you do not.

III. I have told you that I believe that Spirits are sometimes allowed to visit this earth:—You have told me that you do not; and you have also told me that Robert Owen, in believing this, "has believed a lie in preference to God's word."

IV. I have told you that I believe that the "GIFT OF DISCERNING OF SPIRITS" is in existence:—You have told me that you do not.

V. I have told you that I believe that the "GIFT OF PROPHECY" is in existence:—You have told me that you do not.

VI. I have told you that I believe that man's spirit, when it leaves his body, leads a life of activity:—You have, to negative my opinion, told me that it "sleeps in Jesus."

I will now give you my reasons for believing as I do:—

I. I believe that the Gift of Healing is in existence,—

1. Because I know that the Apostle Paul distinctly says to the world "Concerning spiritual gifts, brethren, I would not have you ignorant:" and he expressly mentions the Gift of Healing as one of them.
2. Because I know that there are frequent instances of its exercise in the cure of bodily diseases mentioned in the New Testament.
3. Because I know that Jesus Christ distinctly commanded his followers to "preach the Gospel" and to "heal the sick;" and because I know that this command is for all time.
4. Because I know that the methods which Jesus Christ taught his disciples to adopt, when exercising this gift, are the same as are necessary to be used, one or other of them, at the present day: namely, by the WORD, the

Look, and the Touch; and because I know that I have frequently relieved pain by these three methods.

5. Because I know that Jesus Christ himself missed a SOMETHING from his body, when he was touched by the woman, and which invisible principle is called "VIRTUE;" and because I know that he who practises the Gift of Healing, nowadays, misses this very same Life-principle, which we call "influence," "odyle," "nervous force," "animal electricity," "animal magnetism," &c.
6. Because I know that I feel within myself a consciousness that the All-wise God would not people this and countless millions of earths with living beings, in his own image, without giving them the means of relieving one another of their bodily ailments without flying to the chemist or the doctor.
7. Because I know that there are thousands of cases where it has been made use of in modern times.
8. Because I know that I make use of it myself.

II. I believe that there are Spirits totally independent of the Angels,—

1. Because I know that Jesus Christ gave his disciples power over "unclean spirits," clearly proving the existence of spirits both good and bad, or the adjective "unclean" would be useless.
2. Because I know that St. Paul says "the spirits of the prophets are subject to the prophets."
3. Because I know that St. Paul speaks of "giving heed to seducing spirits and doctrines of devils."
4. Because I know that they frequently took possession of people's bodies; and because I know that, on one occasion, Paul said to one of them "I command thee, in the name of Jesus Christ, to come out:" and "he came out the same hour."
5. Because I know that Paul distinctly speaks of the "spirits of just men made perfect."
6. Because I know that when the LORD said "Who shall persuade Ahab?" &c., there came forth a spirit that said "I will be a lying spirit in the mouth of his prophets."
7. Because I know that there is abundance of evidence of the fact in modern times.
8. Because I know that I have abundance of evidence of the fact of their existence in my own experience, otherwise it would be impossible for my senses to bear testimony to the power which they possess.

III. I believe that Spirits are sometimes allowed to visit this earth,—

1. Because I know that "an evil spirit from the Lord" troubled Saul.
2. Because I know that, at the request of a woman, call her what you will, the spirit of Samuel appeared to her and spoke to her.
3. Because I know that the spirits of Moses and Elias visited this earth, and were seen by Peter, James, and John.
4. Because I know that "the scribes which were of the Pharisees" accused Paul, "even" said they "if a spirit or an angel hath spoken to him," &c.
5. Because I know that the "rich man," in hell, begged of Abraham to send Lazarus to his "father's house," where were his "five brethren," that he might "testify unto them least they also come into this place of torment." Here the "rich man" well knew that Abraham could do this or he would never have asked him.
6. Because I know that the Scriptures say "Believe not every spirit, but try the spirits whether they are of God."
7. Because I know that there is abundance of evidence of the fact in modern history.
8. Because I know that they visit me and take possession of the body of a friend of mine, and speak to me for an hour together before leaving her body; and because I know that I have had as many as 12 spirits—the spirits of good men and women, John Knox, William Law, and General Havelock amongst the number—speak to me in the course of two hours; because I know that all their voices are different; because I know that each one could give me a history of his or her life upon earth or in the spirit-world, if I request it; because I know that my most intimate friends, and the friends of others, come and converse with me and them, though they may

have departed this life years, months, or even days only; and because I know that, God willing, I can get spirits to come and speak to me though their bodies have been dead for hundreds of years.

IV. I believe that the Gift of Discerning of Spirits is in existence,—

1. Because I know that the Apostle Paul says "Concerning spiritual gifts, brethren, I would not have you ignorant," and he distinctly mentions this gift as one of them.
2. Because I know that all the prophets mentioned in the Bible had the power of seeing them, and were therefore called "SEERS;" and because I know that even Balaam's ass had this power on one occasion.
3. Because I know that there is "a natural body and a spiritual body," and that there must be a natural sight and a spiritual sight.
4. Because I know that it is distinctly stated that "the Lord opened the eyes of Balaam," which, of course, means his spiritual eyes: for, we cannot suppose that his natural eyes were shut, on the occasion referred to. Also see an instance of this in 2 Kings, vi, 17.
5. Because I know that Elijah said to Elisha "if thou see me when I am taken from thee," &c.,—which, of course, has reference to his spiritual sight.
6. Because I know that there are numberless cases of its exercise in MODERN times.
7. Because I know that I have had the existence of the power exemplified daily, with but very few exceptions, for the past seven months, by a most valued friend.
8. Because I know that this individual not only SEES them, but converses with them, just as did the prophets of old.

V. I believe that the Gift of Prophecy is in existence,—

1. Because I know that the Apostle Paul says to the world "Concerning spiritual gifts, brethren, I would not have you ignorant," and he expressly mentions the Gift of Prophecy as one of them.
2. Because I know that God has said that "in the last days" "your sons and your daughters SHALL prophesy."
3. Because I know that Philip had four daughters who were prophetesses.
4. Because I know that there are numerous cases of its occurrence, in MODERN times, according to the best historical evidence.
5. Because I know that I have it in frequent exemplification at my own house.

VI. I believe that man's spirit, when it leaves his body, leads a life of activity,—

1. Because I know that happiness can consist in NOTHING ELSE, whether "in the body" or "in the spirit."
2. Because I know that there are numbers of spirits that have done a vast amount of good upon this earth by influencing people's bodies and minds for the cure of disease and for the subjugation of their evil passions, just as there are numbers of BAD spirits who have influenced, and who do constantly influence, mankind both body and soul.
3. Because I know that, when they come to me, they not only SPEAK to me and tell me, themselves, what their continual occupations are, but they "influence" some of my patients and also some of my own family, for the cure of disease and the relief of pain: and, of course, I well know that this is, necessarily, a part of their occupation.
4. Because I know that they are never tired of doing so; because I know that they do the same all over this world and numberless other worlds; and because I know that this—one small part of their everlasting work—is their GLORY.

I will not, at the present time, enlarge my views on this important subject; but I would point out to you the words of Scripture, that "*Charity believeth all things, and rejoiceth in the Truth,*" and that "*by faith*" we are "*saved*;" and, respectfully reminding you that "FAITH" is one of the "*Spiritual Gifts*" which you say "do not now exist in the Church,"

I am, yours very truly,

Greenwich, April 5th, 1858.

WILLIAM CARPENTER.

AN EXTRACT FROM A

SPIRIT COMMUNICATION FROM JOHN KNOX,

APRIL 7, 1858.

I am very pleased with that letter of yours, Mr. Carpenter: and I hope that, the next time you write a letter to any one, you will say that the spirit of John Knox DOES come, and is PLEASED to come; and not only that he does come now, but that when he was upon the earth in his body,—when he was persecuted for the Protestant religion,—the God of Heaven allowed the spirit of a holy man to come to HIM. He came to me first of all in a dream. I saw him standing as plain as if I were in my waking state, saying to me, “Cast off Popery; lay aside your scroll; get up and do the work of God.” I was poor: but I could not resist it. I thought—surely, that must be a voice from God: and, while I was pondering over it, behold! the same beautiful vision that I saw in my sleep appeared to me in my waking state. I could no longer stay. I rose; and with the blessing of God, and with His strength, and with the comfort and consolation which I had from that beloved spirit, I went on in the work. I was buffeted about; I had to go without food for days together; I was thrown into a dungeon where the rats even gnawed my flesh:—but I had a spirit to come to me; I had firm faith in God; and I lived to a good old age, glorying in my faith. My body died; but my spirit lives to glorify its Maker, and has been permitted to come and speak to you. You are the first that I have ever spoken to: for until I came and spoke through our Medium’s body, I have never spoken, since I lived on earth, to mortal creature.

REVIEWS.

Spirit Manifestations: by John Snaith Rymer. London: H. Bailliere. Price 6d.

This is a very interesting little work on Spiritualism. Its author is evidently one who is utterly regardless of public opinion in the spread of this magnificent truth. He feels it to be his *duty* to spread a knowledge of that which he knows to be true, and he does not shrink from doing it. It is to be regretted that all who have Communications from Spirits, who can say, of a truth, that Jesus is the Son of God, do not make the world acquainted with the fact. If ever the “manifestation of the spirit” was required upon this earth it is required *now*. And we *have* it now. Materialism must perish, and Spiritualism must flourish. The eyes of the world must be opened to the objective realities of the spiritual universe: and, just as this is accomplished, so will they be closed upon the pomps and vanities of the universe of matter. Mr. Rymer’s little book has reached its third thousand, and we hope that we shall soon see it advance to *thirty* thousand. We quote a passage:—

“That God did, in the earlier period of the world’s history, permit man out of the flesh to manifest himself to man on earth, is acknowledged by every believer in the Holy Bible. Will you, then, who profess a belief in the Bible and in the spirit manifestations of old, will you venture to say that the same Great God may not, in the exercise of his omnipotence and omniscience, in like manner permit man in spirit to manifest himself to man on earth at this day? Do you think that man now is nearer to his God than the men of old? Do the men of this age cultivate the flowers of heaven or the weeds of earth? Are love and charity more cherished in this hour than in the days of Daniel? Is not every good sacrificed to the god of gold? Are not the treasures of heaven immolated on the altar of mammon? Do you think that earth is progressing to that state of perfection which God intended when he sent it forth into space on its mission?—Is it advancing spiritually and socially under the teachers and instructors of the day? And, if not, is it unreasonable to conclude that means, as of old, are again resorted to by the Father of all for the conversion of his children from the error of their ways?”

The Use of Clairvoyance in Medicine: by John Mill, M.D. Freeman. Price 1s.

This little work is a valuable addition to Mesmeric Literature. It is a standing evidence that Mesmerism and its attendant phenomenon, Clairvoyance, are TRUE. DR. MILL is one of the few amongst the medical profession who dare to deviate from the prescribed methods of making a diagnosis of disease: and, although the Clairvoyante, whose powers he puts into requisition, advises medicine to be administered to patients, and not Mesmerism, still it is a striking sign of progress in medical science. Long may the worthy Doctor be spared to develop and to make use of the power of CLAIRVOYANCE,—by means of Mesmerism,—in the administration of medicine. We earnestly recommend his work to all who take an interest in the subject, and subjoin an extract from its pages:—

“The advantage to the physician and patient in consulting a clairvoyante, in the case either of acute or chronic complaints, is to know precisely what it is that is amiss. Every practitioner knows how difficult it often is to lay his finger on the seat of the complaint. Frequently the symptoms manifest themselves anywhere but in the region really diseased. A congestion of the liver produces pain in the head; disease of the heart is often manifested by tingling in the fingers; vermes in the pelvis of the kidney is often mistaken for diseased spine, and so on with numerous other maladies. Now what the physician with his tables of symptoms finds difficult and uncertain of attainment, the clairvoyante can do in a moment: and hence, whatever the treatment may be that it is desirable to pursue, the cause and nature of the disease may be established without doubt.”

WHY WILL YOU GRIEVE?

Why will you grieve?—Your lovely babe has found
A brighter realm, with richer beauties crowned!
On scenes divine he feasts his ravished sight,
And bathes his spirit in celestial light!

'Neath purer skies than arch your vale of woe,
He gaily roves where fruits ambrosial grow—
And green parterres of rich perennial hue
Sparkle with drops of fresh and pearly dew!

There crystal streams, with waters cool and bright,
Regale the taste with exquisite delight!

There, balmy zephyrs fan the blissful shore—
And storms, that wreck your wintry world, are o'er!

Why will you weep when, in the cherub band,
Whose soft sweet strains enchant th' Elysian land,
Your beauteous child, from care's wild deluge free,
Swells his clear notes of holy ecstasy!

Life's varied ills, in heaven, are all unknown;
It's emerald gates admit no earthly groan:
But joys abound, which mortals may not share—
Then cease to weep—your darling son is there!

NOTICES OF BOOKS.

On the First of October:—

THE BIOLOGICAL REVIEW: A REPERTORY OF THE SCIENCE OF LIFE:

CONDUCTED BY KENNETH R. H. MACKENZIE, F.S.A., M.R.A.S., Ph.D.

Monthly. Demy 8vo. Price One Shilling.

CAPTAIN HEDLEY VICARS' DISCOURSE,

*Delivered on SUNDAY EVENING, APRIL 25th, 1858, through a highly favoured Spirit-Medium,
and reported verbatim by Mr. W. Carpenter, Mesmerist, Greenwich.*

PUBLISHED BY WILLIAM HORSELL, PATERNOSTER ROW. PRICE THREEPENCE.

THIS LITTLE PUBLICATION IS RESPECTFULLY DEDICATED TO THOSE WHO HAVE

FAITH

IN ALL THE WONDERFUL WORKS OF THE ALMIGHTY GOD;

HOPE

IN THE BRILLIANT PROSPECTS OF A SPIRITUAL STATE OF EXISTENCE; AND

CHARITY

TOWARDS THE CONVICTIONS OF THEIR FELLOW MEN.

THIS DISCOURSE is one of a great number which have been delivered by the holy spirits of God, through the bodily organs of one of His humble servants, as in times gone by. The promise of the Almighty is being fulfilled:—"I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophecy." The blessed assurance of a future state of happiness is held out to those upon this earth by the spirits of just men who have gone before us, and who have entered upon their spiritual state of existence, and are permitted to re-visit the scenes of earth and to draw the minds of their friends in the flesh "from nature up to nature's God." The time is coming when men will be aroused from the slumbers of infidelity and Materialism into which so many have sunk, and be fully awakened to the glorious prospect of the future immortality which lies before them. The state of society in England in the nineteenth century, with regard to spiritual things, is grievously apparent if we refer to the "Westminster Review" for January, 1858. It is there stated that "the fact of casting out of demons, mentioned in the New Testament, is Babylonish frippery;" that "the gift of tongues, on the day of Pentecost, was mere gibberish;" and that "those events which the early Christians looked upon as the operation of the Holy Spirit were, in fact, simply the physiologically natural results of morbid cerebral exaltation;" and, of course, modern Spiritualism is denounced as "fraud, hallucination, deception, and self-deception." And, in a periodical called "The London Investigator," it is said that "the doctrine of angels has no basis;" and that "the judgment to come is only a dream of the Rabbis." Is it at all surprising that God sends down severe afflictions upon England, when His Holy Word is being trampled under foot, and the poisonous seeds of Atheism are taking a deep-rooted hold of the minds of men? The intention of the writer of this paragraph, with the help of God, is to assist in the destruction of the rank weeds of Materialism which are already desolating the minds of thousands, with their noxious influence, as with a plague. During the past twelve months, nearly 150 holy spirits have spoken through the lips of a favoured "Medium" with whom he has the privilege of being associated. The facilities for their doing so, through this "Medium," are so great, that they have the power of manifesting themselves as when on earth, their voices and peculiarities possessing distinctive characteristics. This extraordinary fact occurs in consequence of these holy spirits having the power, so readily, to withdraw the "Medium's" own spirit from her body, and of taking her to share a portion of their spiritual enjoyments, while others of their number take possession of her body and speak through her lips. Moreover, in the spiritual trances into which this "Medium" is thrown by spirit agency, she sees the Spirit-friends who visit us, and holds conversation with them for any length of time that they may think fit to gratify her with the power which they impart to enable her to "discern" them. The world cannot remain in ignorance of the fact that some of the inhabitants of the Spirit Land are ever around us, and that they watch over us and influence us. Thousands of individuals, across the Atlantic, are "asking" and "receiving" intelligence from these Heaven-sent messengers, by means of alphabetical signals, and also by the hands of the "mediums" being influenced to write, or their vocal organs to speak; but, in the case which has just been mentioned, these holy messengers of peace and love are permitted to possess the "Medium's" body, for the time being, and to speak to us in their own voices. This Discourse of the immortal spirit of Captain Hedley Vicars, late of the 97th Regiment, is the first published of many which are set apart for that purpose, and is earnestly recommended to the serious consideration of every intelligent reader.

NOTICES TO OUR READERS.

All letters to be addressed to the Editor of the "Spiritual Messenger," 3, Alma Place, Greenwich. We shall be most happy to obtain information from the Spirit-world, for the benefit of our readers, in answer to the queries of Correspondents, on subjects which are likely to be of general interest.

We also respectfully and earnestly beg of Spiritualists, and the lovers of Psychological Science generally, to lend a willing hand in the circulation of copies of the "Messenger" amongst their own friends. Neither profit nor loss are desired, in carrying out this work; but we confidently anticipate an amount of mental satisfaction proportionate to the results of our labours in the spread of TRUTH.

If the respected minister to whom the "Letter on Spiritual Gifts" was addressed, five months since, will favor us with a reply, we shall be happy to insert it in our pages.

LONDON: Published by W. HORSELL, Paternoster Row; and Sold by all respectable Booksellers.
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