

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. 2.

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VOL. I.

"THE ZOIST" AND ITS PRINCIPLES.

Two and a half years ago, one of the most important works ever submitted to the British public, was completed. This Journal extended over a period of thirteen years, and now forms fifty-two half-crown parts, or thirteen yearly volumes, bearing the name of *The Zoist*. It is, truly, a magnificent publication, filled with some of the most startling and beautiful facts ever presented to the world. Mesmerism and Phrenology have been demonstrated, in the pages of *The Zoist*, in such a manner as to confound the vague speculations of the simple-minded opponents of these Sciences, and to triumph over all the learned nonsense that has ever been brought to bear against them. The public have only to thank themselves if they have "no faith" in Mesmerism and Phrenology, at the present day, and to attribute their want of faith in these subjects more to their own indifference to what is going on around them for the benefit of mankind, than to a want of evidence concerning the facts. *The Zoist* is a handsome monument to mark the truthfulness of Phrenology and Mesmerism; and, as such, every real student of Psychological Science will give all praise to those who have erected it. But, handsome as it is, it is built upon a foundation which is *unsound*, and which, instead of enabling it to sustain itself unmoved amid the storms of opposition with which it must necessarily be assailed, will prove the means of its downfall, and its fragments will serve but to pave the way for the erection of a monument more worthy of so noble an object.

The Mind, the Soul, or the Spiritual principle of man, which is the only source of action in the wondrous mechanism of the human frame,—and without which the body is *dead*,—is ignored or wickedly repudiated; this beautiful portion of man's existence, which can *never* die, is absolutely banished from the pages of *The Zoist*, and its high and noble position has been presumptuously usurped by the term *Phenomena*, and the phenomena themselves are positively asserted to be merely the results of certain combinations of *matter*! Those of our readers who possess a copy of The Scriptures, or who have ever contemplated the goodness of God either in his Word or in his works, will with difficulty be satisfied that such

PRICE ONE PENNY.



opinions are to be found in so celebrated a work as *The Zoist*, unless they have the plainest evidence of the fact. We, therefore, give an extract from an article called the *Conclusion of the Zoist* :—

“We have been anxious that the world should discern the fact that all the mental—the moral and intellectual phenomena of man and other animals—are but so many phenomena of the living organ called brain, or other nervous substances, and are subject to all the laws of the functions of all other organs; are inevitable and calculable effects of so many causes acting upon certain combinations of matter in certain circumstances: and that to view them as anything more than phenomena of nervous matter is a childish fancy, which in still more uncivilized times prevailed in the consideration of many of the phenomena of inanimate nature. The terms force, power, principle, have led to so many fancies of peculiar substances or of spirits, that it would be better to speak only of phenomena and matter.”

How sad is this. It is the stealthy hand of a destroyer which is outstretched for the purpose of uprooting the very first developments of Christianity which may be found in the human breast. But will it be successful? It can never be: *The Zoist* is DEAD—bodily and spiritually dead:—the immortal principle being rejected, there can remain nought but that which, in a moral point of view, must prove a mass of corruption. But it is with this as with other events which are for ever transpiring,—that which is in itself corrupt and decaying is proved to be the most fertile source of productions both of beauty and of solid worth. However insignificant we may appear in the cheerless-looking dress of a penny periodical, we will take up our position in front of *The Zoist*, and, with God's Word in our pockets and His blessing on our exertions, we will overthrow its earth-works, and, trampling over its desolated ruins, we will carry our readers onwards to a citadel whose maker is God, and in which we may bid defiance to the assaults of “the world, the flesh, and the devil.” We feel proud to mention that the *Biological Review* stands upon the same ground as ourselves. Our readers have before them a specimen of *Materialism*, against which we now set ourselves to work:—for the man who, with his boasted civilization, disowns the sacred teachings of The Bible, and endeavours to establish a system of philosophy in diametrical opposition to them, is, we conscientiously affirm, in mental and social advancement, far beneath the unlettered though noble North American Indian, in his prairie wigwam, who calls upon the Great Spirit to guide him in the exercise of his healing power, and whose hope beyond the grave is “a Happy Hunting Ground.”

SPIRITUALISM AT THE MESMERIC INFIRMARY.

Being in the neighbourhood of Weymouth Street, a short time since, we called at the MESMERIC INFIRMARY, and were most obligingly shown over portions of the building occupied by patients under Mesmeric treatment. We cannot speak too highly of the arrangements at this most useful Establishment. The contrast between the appearance of patients under treatment by Mesmerism, at this Infirmary, and those under the ordinary routine treatment, at our Public Hospitals, cannot fail to arouse feelings of thankfulness in the breast of him who can feel for another's sufferings. Mesmerism, in its inmost nature, is a treatment of sympathy,—calls into exercise the noble and generous powers of the Mind,—and, as a curative agent, shows its Divine origin. We wish that this could be said of those methods of treatment adopted by the Medical profession generally. We have great pleasure in recording our heartfelt expressions of thankfulness to Dr. JOHN ELLIOTSON, for his unwearied exertions in

the establishment of this great truth, especially in connexion with this Infirmary. There is, however, a cloud hanging over the workings of this Institution, which stays the progress of its perfect development; and we hesitate not to say that it never can arrive at perfection until the glorious light of SPIRITUALISM shines within its walls. It lives and grows, but it is a tender plant. The genial rays of Spiritualism are directed to this already favoured spot, and must eventually be recognised as a cherished acquisition, and again be reflected, far and wide, in all their original lustre.

There is not an individual on the face of the earth who is independent of the influence of spirits; and, as we are distinctly told, in the Scriptures, to TRY the spirits whether they are of God, it is evident that those who are ever around us, and "ministering" to us, are either good or evil, and that we can reject them or receive them at our desire. We are plainly exhorted to reject the spirits of evil, and to receive the spirits of God. There are some individuals whose peculiarly sensitive natures qualify them for experiencing, in a most striking and conclusive manner, the influence of spirits. Their physical organisms can be acted upon, independent of their own will, and be made subservient to the wishes of higher intelligences, either for the purposes of speaking and writing, or for other modes of communication. Not only is this the case, but there are many persons whose spiritual vision can be opened, by the spirits of God, and who can then exercise the beautiful gift of "DISCERNING OF SPIRITS," and have the gratification of conversing with them:—a very favourable opportunity for the development of this faculty being that of the Mesmeric sleep.

A beautiful instance of this feature of Spiritualism occurred, at the Mesmeric Infirmary, in the case of William Isley Rowland, who was under treatment for the cure of Fits brought on by mental excitement. In the Eighth Annual Report of this Institution we find that he was 15 years of age; very sensitive to Mesmeric influence; and that, while in the Mesmeric state, a female figure, whom he minutely described, stood before him, and distinctly told him that he would have three more fits, and also accurately predicted to him the times of their occurrence. The facts of this spiritual vision—for such it undoubtedly was—are remembered by the lad, in his *waking* state, and he, naturally enough, calls it a dream. But what says the writer of the Report,—who, by *this* time, we hope, has walked on the sunny side of the road, and caught a few of the beams of Spiritualism? He says:—

"Dreaming is allied to insanity: and Dr. Darwin long ago pointed out that sleep-waking is allied so it. When clairvoyance occurs in either sleep or sleep-waking, it is therefore very often mixed up with delirium: as was the case in the present instance. The foreknowledge, if it was such, was incidentally united with illusion—morbid cerebral action: and, had the boy been brought up superstitiously, he would have said not that he had had a dream, but that spirits had appeared to him."

We respectfully beg the writer's pardon, but we really can see no signs of insanity, delirium, illusion, morbid cerebral action, or even of clairvoyance, in the facts brought before us: but we plainly see a beautiful case of "discerning of spirits" while in the *Mesmeric Sleep-waking* state, and of which we have frequent examples in our own Mesmeric practice. We have, moreover, frequently conversed, through our Medium, with the same spirit that appeared to William Rowland; and hope to see, by the next Report of the Mesmeric Infirmary, that Spiritualism will have gained a footing in this Establishment, never more to be rejected, and that the "ministering spirits" of God will be hailed as tokens of His approbation.

AN ILLUSTRATION OF PROVIDENCE.

"What will you do, dear mother?" said a sick child, who lay on a low bed of straw, in a dark upper room of the crowded city. "It was hard enough to live before, and now I can't do anything to help you."

"Do not be anxious, my child," said the mother, in a calm and trustful tone: "our heavenly Father has always supplied our wants, and he will not forsake us now."

"But, mother, if God does really love us, and take care of us, why don't we have a better home, and why do you have to work till you are tired and sick? Why does not God send us food as he did by the ravens to Elijah?"

"All these things are necessary, my dear, to make us active and patient. Perhaps I should be very indolent if all our wants were so easily supplied; and you might grow up a selfish, wilful boy, if you had your own way in everything. It is best just as it is, my boy."

"But, mother, you haven't any more sewing to do, so how will you earn any money?"

"I shall make all the effort I can to obtain more work: but if I do not succeed, we shall not be left to perish. Our heavenly Father knows what things we have need of." A thought was borne in, that instant, upon her mind, on the wings of a well-remembered melody:—

"When obstacles and trials seem
Like prison walls to be,
*I do the little I can do,
And leave the rest to Thee.*

"Will you hand me the gruel, mother?" said the little faint voice from the bed.

"Wait a few minutes, my dear." The request had struck like an arrow to the mother's heart: for she knew that every atom of food had been consumed, and only hoped that sleep might bring a moment's unconsciousness. She looked around the room, for the hundredth time, in search of some article which could be sold for the sake of a temporary relief. Surely there was no superfluity there. The muslin window curtains that now offered little obstruction to the light, after so many years of service; the small deal table; the well-worn Bible, her only treasure; her few materials for sewing; and one or two chairs; altogether had a money value exceedingly small:—but they were her all. No, there was no resource, except in the Father of the fatherless,—Him who has said, "Call upon me in the day of trouble, and I will answer thee."

A knock was heard.

"'Load of things for you down at the door, ma'am."

"I have ordered nothing:—are you not mistaken?"

Ordered nothing! No: but she had requested something; and it had come, through human hearts and hands, undoubtedly, *but by an impulse which they hardly understood.*

There was flour, and rice, and sago:—all that the sick one needed; and then came a little envelope with a card in it. Here was the clue, then, at last. No, there was no name, but simply this inscription:—

"Wait on the Lord; be of good courage, and he shall strengthen thine heart."

"Casting all your care upon him, for he careth for you."

Is there a Providence? The child-like heart is the best logician. Let us listen to its teachings.—*Baptist Messenger.*

[It is with great pleasure that we make the above extract: and we earnestly invite the readers of the *Baptist Messenger* to investigate the truths of Spiritualism, and to convince themselves that the children of God are surrounded by His holy "ministering spirits" from whom they derive the "impulses" which are, alas! at present, "hardly understood;" and the beautiful picture of God's providence will be placed in such a flood of heavenly light that they will perceive its SPIRITUAL details in the background standing out just as undoubtedly as the "human hearts and hands" which are so easily distinguishable, and to discern which the eye of FAITH is needless. ED. S. M.]

SPIRIT COMMUNICATION:—FAITH IN GOD'S WORKS.

FROM LUCY WESTCOTT.

[We shall be happy to present to our readers Spirit Communications which we ourselves report, by means of Pitman's Phonography, and which we think will be most likely to interest and instruct. Our greatest difficulty consists in making selections from several hundreds of Communications which we are now in possession of, and which number is being rapidly augmented. On Wednesday, the 1st of September, 1858, the Anniversary of the mediumship of our highly-favoured Seeress, we were gratified with short speeches from Twenty-two of our spirit friends, delivered through her lips, in the presence of our friendly circle of Spiritualists. Ed. S. M.]

Mr. Carpenter:—I have not been to speak to you before. I was here on Sunday Evening, and saw our Medium in a most beautiful trance of ecstasy. I was not a "medium" myself while upon this earth; I had heard talk of them, but I am sorry to say that I was like a great many more,—I could not believe it until I was dying. But when I was dying, I had a most beautiful view of Heaven. I then said to those who I left behind, "Do you believe in Spiritualism?" Those who cannot see—who have not that gift to believe spirits—who have not that gift to discern and speak to them—who have not that gift that spirits can enter their bodies—no nor doubt: for, if you do, you will feel as I felt on my dying bed—that I had neglected some of the great works of my God. I had plenty of opportunities of seeing it, but I derided it. It was wrong of me to delay: but, until I was on my dying bed, I could not believe that spirits came. I shall never forget it,—no, I think of it often; it is always present in my spirit,—my beloved mother came to me and stood before me, while I lay on my pillow, and she said to me, "My dear child, Lucy, you have not believed that I could speak to you, and that all your spirit-friends could speak to you: but I beg of you to repent of it ere your spirit leaves your body." I was thankful, and did so. I had every faculty about me. I could not have been deceived. No: my darling mother stood at my dying pillow, and she was with me through that dark valley and shadow of death. It was her and other spirit friends who bore my spirit to the realms above, where I have lived ever since, and where I shall live for ever and ever. I never can leave that blest abode, only to come and speak to those on the earth. I warn all those who cannot see spirits, or who cannot hear spirits speak to them, not to leave their belief till their last hour. It is a fearful thing to leave the belief in God's works until the last moment of life. There is no time for repentance, unless the Saviour is very merciful. Dear friends: I beg of you, as one who has had to undergo that trial,—have FAITH, have great and perfect faith in the works of God,—have faith in your fellow creatures,—and you cannot fail to rise to that blest abode. My name is LUCY WESTCOTT.

April 7th, 1858.

SPIRIT COMMUNICATION FROM KING EDWARD VI.

Dear friends:—I have not spoken through any one since I left my body. I was between 17 and 18 years of age when I died. Perhaps you will recognise me when I say that I lived in a Palace.* I did not like God's Word to be reviled; I did not like his Bible to be trodden on. Though I was surrounded by pomps and vanities of the world, I neglected them all: I gave up all for my Saviour. I was beloved by those who loved their God; I was revered by those who did not love their God. I am now a blessed spirit: I am living for ever with my Saviour, where kings have no title,—where princes dwell with those of the most humble kind while upon the earth,—and where kings and princes have to bow to the will of those who have been clothed in rags. There are those above me who endured martyrdom for my Saviour's sake, who were poor and lowly. I had pomps and vanities: but, dear friends,—I may say it now, because I am out of the flesh, and my spirit is free,—I did not care for them: my only comfort, my greatest delight, was in reading God's Word. Yes, dear friends, and though no one knew it—though they never knew it—I used to have a good and beautiful spirit to come and talk to me, when I sat in my garden at the Palace, all by myself. None knew it, for it would not have been believed. I was persecuted for reading my Bible: but the God of Heaven made me strong,—my blessed Redeemer has made me free.

April 7th, 1858.

* Our Medium, in her trance, in the early part of the evening, had conversed with this spirit, and told us that we might expect him to speak to us. This is most frequently the case.

SPIRIT COMMUNICATION FROM MRS. B. TO HER SON.

My Dear Child:—I am pleased that you have work: but, dear child, I have grieved to see your trial. I have gloried in your faith, and not only me but all your spirit friends: we have gloried in your faith. Never mind what the world says. Never mind the troubles and cares of the world. It is every one's duty to try and get on as much as he can in worldly matters, but let them come last. Your God—who made you,—who does not suffer the sparrow to fall without his notice,—who always feeds the ravens,—He will not let my beloved child, nor one of his family, want! No: if you were come to the last push, that you did not know where to get the next meal, have faith in your God. Faith works wonders. If you have true and perfect faith, God will give you not only things of this world, but, what is of far greater importance, the things of Heaven. Let all worldly interests come last, and let all things belonging to God come first. He says, 'think not of to-morrow: for to-morrow will bring forth food for itself.' 'He is not a God to lie, nor the son of man to repent.' Dear child: you have to thank God Almighty for your belief; you have to thank God Almighty that I can come to you; you have to thank God Almighty that He keeps you as you are in strength and health. . . . Oh, would your brother believe, I should rest, O! so happy. But God is a God of love:—if it is only at his last dying hour, the God of Heaven will make him acknowledge that spirits can and do visit this earth. Good night.

April 7th, 1858.

THE MATERIALISM OF THE MEDICAL PROFESSION.

The present professional healing power is almost exclusively material in its character, and not only so, but there is a prevailing tendency to dispense with all simple natural means, and to make use of scientific preparations and compounds—artificial, mechanical, and material agencies. Never was the healing art so artificialised as now. Scarcely a single natural substance is to be found in an apothecary's shop; and herb shops are now so great a rarity, that it costs not a little trouble to find one in any large town; and, when it is found, it is kept by some greengrocer, or old widow woman, in a back street. In olden times, much more use was made of natural agents, even in the material sense of the term; and as for spiritual agents, so little is done with them, in these days, that it is a prevailing opinion amongst the non-professional public, that medical men, as a body, are professionally inclined to materialism; and medical students at all the colleges in Europe we believe enjoy the reputation, if reputation it be, of showing more contempt for spiritual ideas than any other class of students whatever. The fact, moreover, is not very favourable to the development of their moral and religious habits and feelings.

Now, it is a matter of great importance to determine where lies the secret of the healing power. Is it a sacred power, or is it a power without either sanctity or profanity, a mere unprincipled, unconscious power, that acts blindly and irrespectively of all faith or principle, character or manner, in the administrator and the patient? If the latter, then it matters not what sort of men our physicians be, provided only their drugs be judiciously chosen, and free from adulteration. But if the genuine healing power be a sacred power, and if humble and reverend faith be a medical agent, then the profession of the physician is a sacred profession, and it can only become a successful profession by clothing itself with that poetic purity and spiritual elevation of character which are inseparable from the idea of the sacred.

That our medical art is deficient there can be no doubt. All the world knows it. Where does the deficiency lie? We believe that it lies in its gross materiality. In saying so, we do not draw any distinction whatever between one class of medical men and another, between professed infidels and atheists, and professed Christians of the medical school. They are all medical materialists: for they depend upon drugs alone for all the cures which they attempt, and they ascribe to drugs alone all the cures which they accomplish.—*Family Herald*.

A WARNING TO "MEDIUMS."

One of our holy spirit friends assured us, on Saturday, September 11, that upwards of thirty spirit-mediums, in this country, would lose their valuable gift of mediumship, on this day: and others have the influence of good spirits withdrawn from them, and be left to the influence of those spirits who are more in accordance with their own natures! Truly, this brings to our minds the passage of God's Word, "My spirit shall not always strive with man." Mediums!—do you commence your sittings with your "soul's sincere desire" that the Almighty God will send His *holy* spirits to guide you? If you do not, you have no other choice but the spirits of *evil*! We entreat you to Beware!

REVIEWS.

A Lecture, by B. Morrell, in reply to the Rev. W. Wallers' Attack on Spirit Rapping. Horsell, Paternoster Row. 1d.

We have presented to us, in this Lecture, a brief rehearsal of the principal Spirit Manifestations of olden times, as contained in Biblical history: and, as Dr. J. Campbell says, and common sense echoes, "that what occurred in ages preceding the apostles, and what occurred in their days, may occur again," it is evident that we *must* exercise Charity towards the experiences of our fellow men, "lest haply we be found even to fight against God." All our readers should possess a copy of this Lecture, and endeavour to get their friends to read it.

Mesmerism Explained as a Curative Power. By W. Neilson, Esq. Hamilton, Adams, & Co. 6d.

A very useful work, proving that Mesmerism, or the transference of the vital principle from a healthy to a diseased person, is the most natural, philosophical, and successful curative power with which man is acquainted. Every parent should read and recommend it.

The Ministry of Angels Realized. A Letter on Spiritual Manifestations to the Congregational Church. By A. E. & S. J. Newton. H. Bailliere, Regent Street. 1s.

This is the best Letter, upon this important subject, that we have ever had the pleasure of reading. It is enough to win the heart of the greatest sceptic in these matters, if he will but read it thoughtfully, mark it well, and digest it thoroughly, as becomes the members of that body of Christians to whom it is addressed. It affords us great pleasure to quote the following:—

"That God works by means,—instrumentalities,—in all His operations, in all departments of the universe, agrees with all that we know of His method of working. Does He sustain our physical life and health?—He does it by means of food, air, and other conditions, either of which being wanting, life or health will cease. Does He give us our daily bread?—It is done, not by His own hand extended to place it in our mouths, but through the operation of a chain of instruments which prepare and supply it to us. So if He sustains our spiritual life, and works in us to advance and perfect it, He does it by instrumentalities; and amongst those instrumentalities are spiritual beings—'angels who excel in strength,' 'ministers of His who do His pleasure'—appointed to be the channels of communication between our spirits and the Infinite Fountain from whence emanate all life and love. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb. 1:14.)"

"But who are these 'angels,' and what are their relations to us? Are they a distinct and higher order of intelligences, having no affinities or relationship with man? or are they human spirits, the spirits of 'just men made perfect,' our 'elder brothers,' exalted to a higher sphere of usefulness, and still actively employed as messengers of the Highest, in doing His will? We answer unhesitatingly, the latter; and again we appeal to the Scriptures to bear testimony to this most interesting truth. Jesus declared to the Sadducees that in the resurrection-state, men become 'as the angels of God' (Matt. 22: 30)—'as the angels which are in heaven' (Mark 12: 25)—'equal unto the angels,' (Luke 20: 36.) Being made, in the present rudimental form, 'a little lower than the angels' (Ps. 8: 5), we are, in that next stage of our being, advanced to an equality of grade with them; and, if *like* them, why should we not be engaged in *like* employment?"

BOOKS RECEIVED.

The Philosophy of Sacred History considered in relation to Human Aliment and the Wines of Scripture. By Sylvester Graham, M.D. Part 1. 6d. Horsell, Paternoster Row.

The Accoucheur: an exposure of existing evils. By a Student. 1s. Horsell.

MESMERISM. CURE OF PARALYSIS—RIGHT HEMIPLEGIA.

From the Eighth Annual Report of the Mesmeric Infirmary.

James Churchill, aged 33, Barnes Elms, Putney, applied for admission in August, 1857: but, the distance being too great for him to attend, he was advised to get a friend to mesmerise him, and instruction was accordingly given by Mr. Fradelle to Mr. T. Wetherall, Inspector of the Electric Telegraph, Tooting, Surrey, who at once kindly undertook the case. He was unable to walk without the assistance of two sticks, dragged his right leg and was unable to bend it, and his right arm was very weak: so that he was unable to work. He had been at St. George's Hospital, and also under the medical care of Mr. Whiteman, the parish surgeon of Putney, who at last said 'there was no cure for him.' On the 18th of September, Mr. Wetherall called at the Infirmary and informed the Secretary that James Churchill was perfectly cured; could walk without even one stick; take a long walk which he enjoyed; and had nearly recovered his former strength. He was requested to appear before the Council, and did so on September 30th, when the late General Bagnold expressed himself highly gratified at the restoration. The parish doctor, to whom he had shown himself, denied that Mesmerism had cured him. "But here I am cured," replied Churchill: "all the medicine I have taken has done me no good. You said there was no cure for me. I have been mesmerised, not taken medicine during the time, and here I stand cured!" "Well, well," answered the facetious doctor, "if I were to mesmerise any one and cure him by it, I should be drummed out of the profession." The patient has ever since been able to work, and is the "wonder" of the place. He had been afflicted since June '55.

SIGNS OF THE "TIMES."

Two years ago, an advertisement of the first of a series of Lectures, to be delivered in London, on Mesmerism, was taken to the "Times" Office, for insertion in the columns of that paper. It was handed from one official to another, and finally REFUSED,—as they had "refused one for the same object, eight months since." We now have the pleasure of reading, in the columns of this gigantic newspaper, advertisements, not simply for Lectures on Mesmerism, but for those persons who practise it as a curative agent! Here is a sign of progress which is very gratifying.

ALL IS WELL.

What, what is this that steals upon my frame—
Is it death?
Which soon will quench this vital flame—
Is it death?

If *this* be death, I soon shall be
From all my pain and sorrow free;
I shall the King of Glory see :—
All is well. All is well.

Cease, cease to weep, dear friends, for me :

All is well.

My sins are pardoned—I am free :

All is well.

There's not a cloud doth now arise,
To hide my Saviour from mine eyes;
I soon shall reach the upper skies :—
All is well. All is well.

Tune, tune your harps, ye saints in Glory :—

All is well.

I will rehearse the pleasing story :—

All is well.

Bright angels are from Glory come ;

They're round my bed and in my room,

Waiting to waft my spirit home :—

All is well. All is well.

Hark ! hark ! my Lord and Master calls me :—

All is well.

I soon shall see His face in Glory :—

All is well.

Farewell, dear friends, Adieu ! Adieu !—

I can no longer stay with you ;

My glitt'ring crown appears in view :—

All is well. All is well.

ADVERTISEMENTS.

PUBLISHED BY W. HORSELL, PATERNOSTER ROW.

PRICE ONE SHILLING.

THE BIOLOGICAL REVIEW:

A Monthly Repertory of the Science of Life. Conducted by K. R. H. Mackenzie, Ph. D.

The OCTOBER number will contain, amongst other articles :—

Editorial ; The Present State of Mesmerism, by Dr. Purland ;

Spirit, who art thou, and where ?

Public Health ; The New Medical Act ; Reviews, and new Publications.

PRICE THREEPENCE.

CAPTAIN HEDLEY VICARS' DISCOURSE:

Delivered on Sunday Evening, April 25, 1858, through a highly favoured Medium,

AND REPORTED VERBATIM BY MR. W. CARPENTER, MESMERIST, GREENWICH.

THE TWO WORLDS:

A new Weekly Family Paper, devoted to Mental and Physical Improvement.

COMMENCING OCTOBER 1, 1858. PRICE ONE PENNY; MONTHLY PARTS, FIVEPENCE.

THE JOURNAL OF HEALTH,

And Phrenological Magazine. Monthly, 2d.

THE BRITISH SPIRITUAL TELEGRAPH:

A Monthly Record of the Progress of Spiritualism. Price 1d.

SECOND EDITION.

THE USE OF CLAIRVOYANCE IN MEDICINE.

BY JOHN MILL, M.D.

Author of "Synopsis of Phrenology ;" "The Philosophy of Death ;"

Editor of the "Phrenological and Physiological Library ;" &c.

"The art of medicine originated in this divine sleep."—JAMBELICHUS.

"By this means antidotes were discovered against poisons, and the means of making poisons themselves useful."—PHILOSTRATUS.

See his Life of Apollonius, lib. lii, cap. 13.

LONDON :—W. FREEMAN, 3, QUEEN'S HEAD PASSAGE, PATERNOSTER ROW.

1858.

Price One Shilling.

NOTICES TO CORRESPONDENTS.

W. T. The Communications which we have received, during the past twelve months, from the "spirits of just men made perfect," through the lips of our respected Medium, have been delivered at the rate of eighty to a hundred-and-fifty words per minute. Captain Hedley Vicars' Discourse was given at the rate of about eighty words per minute, occupying forty minutes in delivery, in a remarkably clear and expressive voice. The voices of the different spirits are nearly as distinct, one from another, as the voices of individuals in the flesh.

J. C. We have seen the article in the "Dispatch," on Spiritualism, &c. It is certainly to be regretted that an Editor should pretend to criticise a work, and yet make gross blunders concerning even the title-page, betraying his ignorance of the whole subject. But truth will withstand all this.

All letters to be addressed to the Editor of the "Spiritual Messenger," 3, Alma Place, Greenwich.

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