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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. 3.

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VOL. I.

**THE REV. C. H. SPURGEON AND SPIRITUALISM.**

It is a difficult thing for us, in these days, fully to comprehend the language of inspiration: nor is it at all surprising that God's *Word* is not easily understood, when the generality of mankind will not even own His *Works*, but consider "Spiritual Gifts" to be the machinations of the Evil One! But when uninspired man endeavours to impart instruction to his fellow man, it is not unreasonable that an explanation should be required of him, if human reason is violated and the sacred teachings of the Scriptures are set at defiance. We understand Religion to be the preparation of mankind, in this world of matter, for the enjoyment of an eternal existence in the world of spirit. Science and Religion must go hand in hand: the one to augment man's comfort in this world, and the other to ensure his happiness in the next. The man of science has a soul to be saved, as well as he who treads not in scientific paths: and we think that it is incumbent upon ministers of religion to possess themselves of such information as will enable them to meet scientific men upon their own grounds, and thus strengthen the link which binds them to religion, instead of giving forth assertions which are manifestly unsound, serving only to weaken it. There can be nothing to induce the scientific man to attend the preaching of the Gospel, when he is met with illogical conclusions, undemonstrable assertions, and statements which are at variance alike with his reason and his feelings. Wherever Science and Religion fail to harmonize, there must be something wrong: and the ministers and professors of religion must take care that, in "weighing" others in the "balance," they themselves are not "found wanting." If we refer to a Sermon preached by the Rev. Mr. Spurgeon, on "Spiritual Religion," we shall find the following assertions:—

"Ignorant persons in ages gone by, and some now in benighted villages, talk about seeing spirits by night. They must know that they talk contradictions. Matter can be seen; but the spirit itself is a thing which can neither be tasted, handled, seen, nor discerned in any way whatever by our senses. . . . On earth you will find no such thing as a pure spirit. We are all spirits in bodies."

Now, the question arises, are we to believe this, in opposition to the dictates of our natural feelings, the teachings of the Bible, and the disco-

PRICE ONE PENNY.





veries of those who investigate Psychological Science? Certainly not. We affirm, without the possibility of being refuted, that man's inborn faculties tell him that spirits are round about his path; the Scriptures impress the fact upon his mind; and scientific researches demonstrate it. And further, Mr. Spurgeon himself, in a Sermon delivered previously to the one already mentioned, unequivocally asserts that "Millions of spiritual creatures walk this earth," and "at all times they are round about us—not more by night than by day." It is, therefore, our duty to exercise *Faith* in the Word of God that those in ages gone by really *did* see spirits; and *Charity* towards our fellow creatures that see them *now*: being perfectly assured of their actual existence, and that the greatest "contradiction" is on the part of our worthy friend, the Rev. Mr. Spurgeon.

Again, if we refer to a Sermon on "The Outpouring of the Holy Spirit," we shall find the following:—

"Man by nature is mere body and soul. . . In regenerate man there is a third principle as much superior to mere mind as mind is superior to dead animal matter.

We confess we cannot understand this, and we would freely open our pages to receive an explanation of it. If this is true, the Scriptures are deceiving us, for we read, "What shall it profit a man if he gain the whole world and lose his own soul?" Is it not evident that the soul is the highest principle in man, and that it is one with the mind or the spirit of man? Our three-fold nature is easily understood:—we have a mortal body; we have an immortal soul or spirit; and we have that principle which constitutes the link between the two, without which we could not control our bodies, and which is the "influence," "essence," or "nervous force"—one of the many beautiful forms of electricity,—which circulates in the nerves. But in another Sermon we read:—

"Blood is the mysterious link between matter and spirit. How it is that the soul should in any degree have an alliance with matter through blood, we cannot understand; but certain it is that this is the mysterious link which unites these apparently dissimilar things together."

We are not at all surprised that the Rev. Mr. Spurgeon himself "cannot understand" the statement which he makes, for the simple reason that it is manifestly incorrect. Spirit is that which *thinks, wills, and acts*; matter is that which cannot think, cannot will, and cannot act. Spirit is active; matter is passive; and a neutral principle must be the link which connects them. Electricity is this neutral principle; it is the agent by means of which the active spirit rules the passive body; and, while the blood is totally incapable of being the agent of the spirit, in any single operation that can be conceived,—the electricity of the body, which the spirit of man has at its disposal, will be found to be the sufficient and the only agent to carry out its desires. If ministers of religion were bold enough to investigate Psychological Science, they would cease to mislead those whom they endeavour to instruct; they would not then dare to say that there are no such things as pure spirits to be found on this earth, for they would meet with "manifestations" which *prove* their existence; they would not then say that spirits cannot be seen, for they would meet with persons who *do* see them; they would understand the three-fold nature of man, and not consider blood as the connecting link between spirit and matter; and they would know that not only does electricity connect our spirit with our body, but that it connects surrounding spirits with us, and the Almighty Father of Spirits with the whole spiritual and material universe.



### "PUNCH," AND "THE CHRISTIAN WORLD."

It is satisfactory for us to find that, although we are of diminutive size, our notes are heard and responded to. We have struck a chord that has been silent so long, except to a limited circle, in this country, that its effect has been startling to some of our Contemporaries. We have to thank our friend *Punch* for introducing us, in such flattering terms, to the notice of his large circle of acquaintances: and we beg to assure him that we shall always endeavour to keep in the course that we have marked out for ourselves, and thereby secure a still firmer hold upon his good wishes. Our friend *Punch* may be fully assured that we shall not deem it offensive though he speaks of our "insolent profanity," our "falsehood-telling," or of our "swindling" propensities, for he must be well aware that the intelligent liberal minded section of his readers will not be satisfied with ready-made conclusions, of a bad description, on such important subjects as those we treat of in our pages,—more especially as no single example of "profanity" or of "falsehood-telling" is brought before their notice to substantiate them. We have voluntarily placed ourselves on the thrashing-floor of the literary world, and we doubt not that we shall be well and gratuitously thrashed; for this operation is equally necessary in preparing the staff of mental and of physical life. Our friend *Punch* has taken up the flail; and thinking individuals will remember his exclusive fondness for chaff, and, smiling at his singular choice, they will appropriate the grain to their own use. We are pleased to find that our facetious friend *Punch* has given a correct account of our nature, although he has slightly altered our name; but on referring to the *Christian World* for October 1, we see that our name is accurately given, under the head of "A New Folly," and that we are devoted to "*Psychological Science*!" Surely, this is giving us credit which we do not deserve. We have never studied this Science in the least; and we are satisfied that if the readers of the *Christian World* should be led to investigate it, they will be very unprofitably employed. We would rather advise them to present their worthy Editor with a handsome edition of some good Dictionary, so that when he deems it necessary to expose the follies of his Contemporaries, he may be enabled to disguise his own. Seriously, we should have thought that, while *Punch* is being paid for supplying his readers with chaff, the *Christian World* was endeavouring to furnish the more useful grain; and that *The Science of the Soul*, if not understood in its details, was, at least, known by its name.

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### FAITH IN A CHILD.

Mrs. L.—had lost her little pet lamb—her only one—of only six summers, by scarletina. Her neighbour's child, not quite so old, went over to spend a Saturday afternoon hour or two; and as she was Lizzie's playmate, Lizzie's playthings were brought out by the bereft mother for her young visitor's amusement; Mrs. L. dropping frequent tears at the sight of the old familiar sport. When at night, and at home, the little girl was going to bed, she asked her mother to let her for once say her prayers alone in her bed-room instead of at the maternal knee; and she did so. Coming back from her brief devotions, her mother said she should like to know what was the reason of her darling's unusual wish. Artlessly, as though a violet could speak, the almost-baby said, "I asked the Lord to give Mrs. L. a little baby like yours, mamma, instead of Lizzie, so she wont cry any more." But the prettiest part of it is that, the first thing on Monday morning, our sweet little petitioner wanted "to run right over to Mrs. L.'s, to see if the baby is come," as prayed for! How would this do as an illustration of faith?—*Boston Spiritual Age.*



## A SPIRITUAL VISION.

Mrs. Ashby would have been thankful for a little more of the plain things of life; but she was thankful for what she had, and especially thankful that her only son was growing in that strength of Christian firmness which gives beauty to manhood and repose to old age. From the perennial fountain of a Christian mother's love, she sent up her prayers to the God of the fatherless that her son might be blessed; and when she saw the shade of melancholy on that son's brow, she would say—"My dear Alfred, 'Better is little with the fear of the Lord, than great treasure and trouble therewith.'"

Returning home from his employment, one evening, sad at heart for a young man of three and twenty, yet calmly persuaded that all things were under the guidance of unerring wisdom, Alfred went to his mother's room, and found her in such a state of prostration that she was only able to move her lips. Her head was resting on the raised pillow, and a kind young lady—one of those real sisters of charity who take pleasure in ministering to the sick—stood beside her.

Alfred had frequently asked his mother's permission to call a medical man, but probably from delicate sensibility, knowing that he could ill-afford the cost, she had forbidden him. On the present occasion, however, there was no time for delay, and a skilful physician was soon by the side of the invalid. A little restoring cordial was the first thing administered, and it had the desired effect.

"Why—why did you bring me back, dear—dear son?" were the first words she whispered. "You have deprived me of a sight such as I never saw before. Oh, wonderful sight! Let me see it again!"

Tears filled the eyes of Alfred, and the young lady retired to the corner of the room to weep.

"She must have repose," whispered the doctor to Alfred. "She is very weak. I have given her something to induce sleep. She will be refreshed by it."

Alfred remained in the adjoining room all the night listening with breathless stillness. He thought neither of sleep nor of self. His dying mother occupied all his thoughts. But that "sight" that she spoke of, that "wonderful sight," what could it mean? Is the unseen world so very near this world that it is seen, and that dying persons are sometimes permitted, before the spirit leaves its earthly house, to get a glimpse of what is passing there? It may be that we are just beside the heavenly world, and that it is only concealed by a veil, as the most holy place was separated from the rest of the temple of Solomon. Perhaps angels are very near us, and we know it not. If so, they are spectators of our conduct. But they may be that, though far away. The power of spiritual vision must be inconceivably great. This is probably the true idea, and when dying persons are unconscious of the presence of sensible objects, and incapable of pain, in consequence of utter weakness, the eye of the spirit, as independent of space as thought is well known to be, is permitted to look upon the glories of that far distant region where the spirits of the just made perfect have fullness of joy.

In conversation with his mother, the following morning, Alfred asked her if she remembered saying something about a wonderful sight. Her eye sparkled, and her pale face seemed to shine as if a ray of holy light had suddenly fallen upon it, as she replied—

"Yes, my son; were my days on earth to be prolonged beyond the ordinary life of man, I can never forget *that*."

Three days after this, all that remained on earth of this devout and happy believer was the cold body,—the dust of one of "His saints;" and Alfred Ashby was alone in the world. The tender tie was broken!—"Cheering Words."

[In the above extract from a narrative which, in the first instance, is taken from a volume called "The Two Lights," we see an instance of the outpouring of the spirit, and physiological phenomena connected therewith, which, if studied by the medical profession, would elevate the standard of medical science far above the level which it at present occupies: and instead of drugs being given which disturb the conditions under which the beatific vision can be enjoyed by spirits still in the flesh, the hand of Providence will be recognised, acting through His ministering spirits, opening the spiritual vision, and giving a foretaste of joys to come. *Ed. S.M.*]



## SPIRIT COMMUNICATION:—THE "REFORMATION."

FROM JOHN KNOX.

[The following is one of ten short speeches which were delivered by different Spirits, to the members of our "circle," on Wednesday Evening, January 20, 1853. Ed.]

Mr. Carpenter:—Last week I told you that I would speak a little about the Reformation. I will do so. I hope you all will pay great attention. Now you know that Queen Elizabeth was the first Protestant Queen. She was the first who upheld Protestantism. She was the first who did away with Roman Catholicism. She put down Popery. She put down the idols. She put down, as far as she could, all that was wicked and base. But though she worked the Reformation, and introduced Protestantism, she could not change her subjects' hearts. No, she could not. And I am sorry to say that though, when upon this earth, I wrote a great deal about the Reformation,—which you, my dear friends, if you read my works, can know,—I neither knew nor thought about the Reformation of the heart. Indeed, Mr. Carpenter, there are a great many of your statesmen, now, who are Roman Catholics, although in outward show they are Protestants. But there will come a time, and that before long,—perhaps before you, dear friends, are dead,—when there will be one who will try, once more, to establish Roman Catholicism in this country. Yes: England has a great struggle to undergo. England has a great work to do. She has had a great work to do, but she has not done it. What has she done with regard to India? Has she worked a Reformation there? No. Why did she not do so? Because she wanted the money,—because she wanted the land. She bowed down to the Indians' idols! Yes: some of your head men bowed down to the Indians' idols!—and why? Because they should get the natives to be their slaves. God did not mean that one nation should be slaves to another: nor will he suffer it. They are his creatures, whether black, white, or any other colour which they may be: he made them all. Then why should not white people, who have so many blessings, who have so many things to make them glad and happy,—why should not they teach them about God? Why should not they try and work a Reformation in other countries? There are a few who go out to other lands, professing to go for this purpose: but there are very few who do the work of the Almighty, except for their own gain. And although I wrote in praise of Queen Elizabeth, that she was the first Queen who put down Popery, I cannot say, now, but what she did it for her own gain. She was called a Protestant Queen, and to some extent this was right: but she did not pray to God to give her grace to overcome her evil ways. Her evil was vanity. She did not pray that it might be overcome; but she did one very great thing for this country,—she tried to put down Roman Catholicism. Indeed, dear friends, in this your Queen's time, there has been more Roman Catholic churches built than there has been ever since the reign of Queen Elizabeth. This is called a free country: but I cannot call it so, when one brother cannot trust another. And if it were known to the great majority about this place, that you were all here, to-night, to communicate with spirits, what would be the consequence? You would not be able to stay; you would be hooted at. This is what England wants:—she wants another Reformation,—a Reformation of people's hearts! and, unless she has this, she will become a curse to herself instead of a blessing to others. England has brought down the wrath of God: she has been punished. She will bring down His wrath still more: for she must be humbled. And when she does believe and hold up the works of God, she will then become a blessing to all nations. The Jews are a favoured people: there is a Reformation to be worked in them. They have to believe in the divine mercy of the Lord, and his divine nature, which they will do before long. Go to a Jew and say to him, "I can have communications from my spirit friends." If he has never heard of it before, he would be surprised. Tell him that the Kingdom of Israel will speedily be restored, but in the Spiritual sense. He will believe you directly. Go to your minister:—and say, "I have communications from my spirit friends:" what will he say to you? Why, he will say "It is all nonsense," or "It is false," or "the work of the devil." You tell him that you know it is not; tell him of the beautiful sermons you have:—he will say that he does not believe it; it is a "make-up," or our Medium is "clever:"—he will not believe it. Therefore, there is a Reformation to be worked in him. Almost all of your clergymen want a Reformation to be worked in them: and until they believe in the works of God, they cannot call themselves Christians. Pray that a Reformation may be worked IN PEOPLE'S HEARTS.



## PSYCHOLOGICAL EXPERIENCES.

## INTRODUCTION.

"The proper study of mankind is man." This is a truth the importance of which is rapidly becoming more deeply considered by the mass of society. Man is well studied in regard to outward adornments, bodily comforts, and social appliances; and this calls for an increased amount of energy in propagating our experience and ideas concerning man's inner nature and his immortal existence. We have steam to carry us hither and thither; we have gas to light our steps; we have electricity to transmit our messages; and our temporal requirements are met on every hand: but there is a fire which must be looked to that it does not go out: the fire of the Soul must be replenished; and our interior spiritual nature must claim our unwearied attention. Man must be studied not only as an animal or a machine, which is to act until worn out, but as a living spirit with duties devolving upon him of a far higher nature not only when in the body but when liberated from earthly trammels. Let us, then, investigate the subject to the utmost: God has given us the power, let us find the will. Man is our theme; and, in studying his mental or spiritual nature, his powers, and his destiny, let us consider a few facts which may throw light upon our researches.

## "ELECTRICAL PSYCHOLOGY."

It may be eight or nine years since Mr. Hicks delivered some interesting Lectures, in London, on Mesmerism and Electrical Psychology. There is very little doubt that the great majority of his audience attended from motives of curiosity, and there is no doubt whatever that numbers who witnessed the experiments, on individuals from amongst the audience, considered them as the results of imposition or delusion. This opinion, at all events, was freely expressed. Whatever were my sentiments, before attending these Lectures, it is certain that the impression made upon my mind, by them, was so deep that it has not been effaced, nor is it possible that it ever can be. The phenomena produced were evidently the results of the Lecturer's WILL acting, by means of the human electricity at its disposal, upon the passive mental and physical organisms of those who submitted themselves to its influence. Imposition was out of the question: or, if it existed at all, was to be found in the minds of those who possessed little or no confidence in their fellow men. The means adopted by the Lecturer to obtain a passive condition in those who came forward to be experimented upon, was to place a small disc of zinc and copper in the hand of each, requesting the patient to look stedfastly at it for a few minutes. By this means the mental powers became abstracted, and the subject was then more easily experimented upon. After this result was obtained, the Lecturer placed his hands in contact with the hand and forehead of the patient; and, desiring him to close his eyes, told him, in a confident manner, that he *could not open them*. In a great many instances, this was really the case, to the surprise of the individual thus acted upon in this singular manner. The WILL of the Lecturer was then instrumental in producing a variety of mental and physical results upon several persons, by giving expression to it in a firm manner. Some were mentally led into beautiful gardens and acted their part amongst the flowers and fruit, and were evidently delighted; others were mentally under a tropical sun, or out in the raging snow-storm, seeking shelter from the burning rays, or shivering with the cold; and the voluntary physical powers of several individuals were, for the time, under the Lecturer's will instead of their own, so that many striking results were produced. No such results were produced upon myself, or upon some others who presented themselves to be operated upon: but it is to be hoped that far more lasting impressions were made upon the minds of many who witnessed these interesting experiments.

## INVESTIGATIONS.

It was now evident to me that the phenomena which I had witnessed were of no ordinary character, and were but little understood. The next thing was to investigate the subject, and become thoroughly satisfied as to its nature and use. Believing that what the Lecturer did I could do also, I tried similar experiments,



and was successful; and similar and even surpassing results have been accumulating from that time to the present. I found several persons who could be acted upon with a word or a touch. Some, for instance, could be fixed hand and foot, and their whole bodies made rigid by a single word, or by a downward wave or "pass" of the hand made near them; heavy articles could be placed in their hands, and they would be unable to relinquish their hold; if seated on a chair, they could be rendered unable to rise; they could be made dumb, blind, or deaf, at a word; and again as quickly released from their temporary bondage, the subjects being, all the time, in their ordinary waking state. Mental phenomena, of a varied description, were also easily produced: the patient retaining, in some cases, however, little or no consciousness of them, if they had been sustained for a longer time than usual. A young lad, who was in the frequent habit of attending places of public amusement, and who was often a subject for my experiments, could be mentally taken to some place of entertainment, and he would immediately act as though he were really there:—pay his money, take his seat; give me intelligence concerning the actors as they appeared; and join in all the circumstances attending a real visit to the place. He would also, on being mentally transferred to another scene, rehearse the performance, and in a style beyond his capabilities when free from this mental influence. We may observe that, in this case, the mere groundwork was suggested to the patient, and that the details which followed were unknown to myself, and emanated from the mind of the lad himself. In this way many amusing scenes were often enacted, it being only necessary to interpose the *will* and the *word*, and the course of events could be altered to run roughly or smoothly at pleasure. If he was rowing, for instance, the boat could be upset, and then would follow a train of consequences at once ludicrous and harmless; for, instead of resulting in loss of life or broken limbs, these experiments, if properly conducted, only serve to invigorate the physical and mental powers of the person who is thus subjected to the influence of another.

*To be continued.*

## REVIEWS.

*The Two Worlds. Nos. 1 to 5. London: W. Horsell.*

We have much pleasure in recommending to our readers this new weekly paper, which is well printed, and contains information on a variety of subjects of great importance to mankind, and which are not fully or fairly treated in the ordinary weekly newspapers. We wish it success; and subjoin an extract from a series of articles on Homœopathy, from the pen of J. Dixon, Esq. :—

"Tell an Allopath of a remarkable cure by Homœopathy, what reply do you expect? A demonstration of anger is the rule: but there are exceptions; there are some who do not descend to vituperation: one of these is likely to say, 'Psha! my dear Sir, there's *nothing* in homœopathic medicine—medicine indeed! Faith, more likely.'" "Faith," you answer, "Did you ever . . . ?" "There, there, I can't talk about it, I cannot, indeed." Well, well, you can only shrug your shoulders, and wish him good bye. If the New School's cures are effected by faith, how is it that the Old School does not use the same pleasant remedy, instead of endlessly experimenting on their patients with vile compounds? By faith, wonders are done, but the amount of it in patients varies. There may be no faith at all, still homœopathic medicines cure. After being physicked in vain by the Old School, with waning faith in medicine, patients turn to Homœopathy as to a forlorn hope; and, soon improving, their faith, with reason, revives. Hence the extended and extending faith in Homœopathy. Tell me, my Allopathic friend, how much of faith has a baby? An infant may have vomiting and diarrhœa, give then a few doses of homœopathic medicine to the disorder, and it revives with rapidity; if it be an infantile faith that has cured, it has been better helped by minute doses under Homœopathy than it would have been by your doses of mercury, rhubarb, chalk, &c. Try it, and you will soon cease to convert your baby-patients into receptacles for nauseous drugs, chemicals, and minerals, which must be injurious after they have done their passing good. We have seen (Paper No. 5) that veterans "die without faith" in their Old School physic; what faith, then, can patients have? Homœopathy ensures faith because it is based upon a law of nature. While statistical tables, and experience of veterans, dismiss faith from the Old School, the same tables, and the experience of moderns, invite, nay, compel, faith in Homœopathy.

*Essays by Dr. Ashburner, on the Connection between Mesmerism and Spiritualism. Published as Supplements to the British Spiritual Telegraph. Horsell.*

We cannot speak too highly of these Essays. We hope that each of our readers will obtain copies of them, and circulate them amongst their friends. Spiritualists need not fear that our cause will not prosper when we have such a man as Dr. J. Ashburner at the helm. We hope, shortly, to make some extracts from them, in larger type than *nonpareil*: for we consider that they are worthy of being printed in letters of gold.



## MY LAMBS.

I loved them so,  
That when the elder Shepherd of the fold  
Came covered with the storm, and pale and cold,  
And begged for one of my sweet lambs to hold,  
I bade him go.

He claimed the pet :  
A little fondling thing, that to my breast  
Clung always, either in quiet or unrest;  
I thought of all my lambs I loved him best,  
And yet—and yet—

I laid him down,  
In those white shrouded arms, with bitter tears;  
For some voice told me that, in after years,  
He should know nought of passion, grief, or fears,  
As I had known.

And yet again  
That elder Shepherd came; my heart grew faint;  
He claimed another lamb, with sadder plaint.  
Another! She, who gentle as a saint,  
Ne'er gave me pain.

Aghast I turned away;  
There sat she, lovely as an angel's dream,  
Her golden locks with sunlight all agleam,  
Her holy eyes with heaven in their beam.  
I knelt to pray:

"Is it thy will?  
My Father, say, *must* this pet lamb be given?  
O! thou hast many such, dear Lord, in heaven:"  
And a soft voice said, "Nobly hast thou striven;  
But—peace, be still."

O how I wept!  
And clasped her to my bosom, with a wild  
And yearning love—my lamb, my pleasant child;  
Her, too, I gave—the little angel smiled,  
And *sleep*.

"Go! go!" I cried:  
For once again that Shepherd laid his hand  
Upon the noblest of our household band:  
Like a pale spectre, there he took his stand,  
Close to my side.

And yet, how wondrous sweet  
The look with which he heard my passionate cry,  
"Touch not my lamb—for him, O let me die!"  
"A little while," he said, with smile and sigh,  
"Again to meet."

Hopeless I fell;  
And, when I rose, the light had burned so low,  
So faint, *I could not see my darling go*,  
He had not bidden me farewell: but O  
I *felt* farewell,

More deeply far  
Than if my arms had compassed that slight frame;  
Though could I but have heard him call my name,  
"Dear mother,"—but in heaven 'twill be the same:  
*There burns my star!*

He will not take  
Another lamb, I thought, for only one  
Of the dear fold is spared to be my sun,  
My guide, my mourner when this life is done;  
My heart would break,

O with what thrill  
I heard him enter; but I did not know  
(For it was dark) that he had robbed me so,  
The idol of my soul—he could not go—  
O heart, be still!

Came morning; can I tell  
How this poor frame its sorrowful tenant kept?  
For waking tears were mine; I sleeping wept;  
And days, months, years, that weary vigil kept.  
Alas! "farewell,"

How often is it said!  
I sit and think, and wonder too, sometime,  
How it will seem, when in that happier clime  
It never will ring out like funeral chime  
Over the dead.

No tears! *no tears!*  
Will there a day come that I shall not weep?  
For I bedew my pillow in my sleep. [keep—  
Yes, yes; thank God! no grief that clime shall  
No weary years.

Ay!—it is well;  
Well with my lambs, and with their earthly guide:  
There, pleasant rivers wander they beside,  
Or strike sweet harps upon its silver tide—  
Ay! it is well.

Through the dreary day  
They often come from glorious light to me;  
I cannot feel their touch, their faces see,  
Yet my soul whispers, they do come to me:  
Heaven is not far away.—A MOTHER.

[The above elegant composition is taken from the *Baptist Messenger*, and affords a beautiful illustration of the inborn consciousness of the fact that our departed friends can revisit us; and it is, therefore, a welcome tribute to the overflowing store of evidences of the truth of *Spiritualism*.—Ed.]

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.*

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.

## NOTICES TO CORRESPONDENTS.

E. S. This Magazine can be obtained, by order, of any Bookseller, and you will then save the expense of postage.

ENQUIRER. We cannot think how it is that you can exhibit so much uncharitableness. If your mode of argument were correct, the whole of the Bible could be explained away in the same manner. It is inconsistent with the nature of things to attribute Hedley Vicars' Discourse to any one but he himself, for the matters of personal experience which are spoken of would be gross falsehoods.

W. D. M. We will insert your interesting paper in a future number. With respect to physical spirit manifestations generally, we think they suit the minds of enquirers better in reality than they do in *type*. We shall, however, introduce them occasionally.

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