

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."

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VOL. I.

NATURE'S CURATIVE AGENT.

The author of a work, recently published, called *The Stars and the Angels*, makes a few remarks on this subject, which we take the liberty of transferring to our pages, as confirmatory of facts which are well known to the students of Psychological Science. On page 244, we find the following observations:—

"The author does not pretend to any extensive acquaintance with what is called Curative Mesmerism; but there is one kind of mesmeric treatment (although it is not called by that name) which is more extensively practised than any other kind of cure, and that is, the relief afforded to pain by the application of the hand. It is an instinctive act, and there can be no doubt that it is, to a certain extent, efficacious. The efficacy of the application is evidently caused by the psychical power of the hand being added to the psychical power of the part that is injured. Should any of our readers happen to receive a blow or a bruise which causes him pain, let him try the experiment of applying both his hands, the one on the top of the other, and letting them remain, not only until the pain has somewhat abated (as is usually done), but for a quarter or half an hour, according to the severity of the accident. By so doing (and the experiment is a very safe and simple one), he will greatly hasten the cure, and the pain, which otherwise would probably have continued much longer, will have altogether ceased before the experiment is concluded."

This fact is an illustration of the power of local *self-mesmerisation*, which every individual possesses, but which is exercised, unwittingly, in the majority of cases: although, as a practical knowledge of the art of Curative Mesmerism is becoming more extensive, this method of relieving pain in one's own body will be made use of intentionally, and with additional efficacy. It must be borne in mind, however, that, in cases like this, the amount of nervous influence or "psychical power" of the individual's own body, will not be *increased* by the process described, but it will simply be *equalized* throughout his body, and freedom from pain will be the result; and further, in proportion to the amount of energy exerted by the brain, by the exercise of the *will*, to perform the operation, so will be the amount of lassitude experienced by that organ,—for we cannot exercise the brain without using the electricity of which it is the grand repository:—whereas, in ordinary Mesmerism, there is a *positive increase* of nervous energy on

PRICE ONE PENNY.



the part of the *patient*, and a corresponding loss of energy on the part of the *operator*, which will be little or much according as he exercises the faculties of *Concentrativeness* and *Benevolence*, or, in other words, as he "*gives his mind to it*," and also as he himself possesses the energy which is required to be used. We further quote this author, (whose name does not, however, appear in his work):—

"It has often been remarked, also, that children, when they sleep with aged or infirm nurses, generally lose their health, and pine away without any visible disease, while the nurse whom they slept with thrives and grows strong at their expense. It seems to be a general principle, that the vital powers of different psyches, when brought together, tend to equilibrium; it happens, therefore, that where the vital energy of one psyche is deficient or over-tasked in producing a cure, the vital power of another psyche may be made available in order to make up the deficiency. In a recent case, which came under the author's notice, a patient, who had been bedridden for three years, and was unable even to put her feet to the ground, was cured in a fortnight by simple contact with a person who was in health. There were no passes made; all that was done was simply producing contact for about two hours each day. In two weeks the patient was able to walk without assistance, and has continued well ever since."

It will be evident to all who take a correct view of the above facts, that *health* is transferable as well as *disease*: in the first instance it is given off *instinctively* from one part of a person's body to another part; in the second case it is transferred, *involuntarily*, from one person to another; and again, it is transferred, *consciously*, by simple contact. These facts cannot be too strongly impressed upon the minds of our readers. The law of equilibrium is ever carrying on its operations: and we maintain that it is the duty of every grown-up person to make himself acquainted with some of its consequences. Our bodies are given to us to take care of; and we should also have a care for others. It is all very well for an old couple, whose race on earth is nearly run, to have a young child to sleep with them, but it is ruination to the child; it is all very well for a man, with *Consumption* deeply rooted in his constitution, to marry a healthy lass, but the consequence is sickness, and, frequently, death to the wife, and an incalculable amount of ill-health in the offspring. It must be plainly seen that, while health is given to one individual, sickness is transferred to the other, the two systems become equalized, and, in many cases, the weaker falls to the ground. In the case above-mentioned, of the individual who had been bed-ridden, we find no mention whatever of the consequences which resulted to the person who cured her. Perhaps they were not observable,—perhaps they were not experienced at all,—but we respectfully ask the writer whether, according to his own theory, the seeds of disease were not sown in the constitution of the one who was instrumental in curing the other? Most assuredly they were. And if, the writer, instead of calling this method of cure, "*Psychopathy*," as he does in a subsequent sentence, had pointed out its inferiority to the art of Mesmerism, his remarks would have been of more real value to the world. As it is, we will do it for him. "*Psychopathy*," if practised, would, by the laws of nature, cure one person at the sacrifice of the health of the operator: whereas Mesmerism, based upon the same laws of nature, but aided by the discoveries in Psychological science, cures disease and at the same time *prevents the operator from taking it*: so that while it would be cruel to expect an individual to become a Psychopathist, it is truly a noble duty—and we speak experimentally—to be engaged in the occupation of a *Mesmerist*.

MESMERISM AND CLAIRVOYANCE.

It is with feelings of regret and shame that we peruse the Medical Journals published in the Metropolis of this scientific country. The finer feelings and impulses of our nature are sacrificed at the shrine of a headstrong system of drug medication for the cure of disease, and of a system of post-mortem examination to detect its nature, which are alike foreign to the social attributes of man, derogatory to the name of Science, and a check upon the progress of Religion. In the name of humanity, we ask, are there no other means whereby pain may be lulled, diseases cured, and their nature arrived at, besides the inhaling of chloroform, the administration of a heterogeneous combination of poisons, and by the obscene transactions of the dissecting-room? We answer, unhesitatingly, that there *are*. Nature points out the way: but the difficulty consists in persuading man to follow it. The way which we see marked out for us, for the attainment of these ends, we endeavour to follow, because we find that, in doing so, the highest sentiments of man, instead of being outraged, are brought into their legitimate sphere of action. It seems necessary, however, for us to reflect upon the darkness which is brought under our notice—perhaps through the very feebleness of our own light,—for the purpose of being the better enabled to point out the difficulties that beset the wayfarer. We observed the following remarks in a recent number of the *Lancet*:—

“Every medical society, every body in which medical practitioners are associated, ought to pass resolutions binding its members in no way to countenance Homœopathic, Mesmeric, or any other form of quackery; but to repudiate it utterly and for ever. . . Homœopaths, Mesmerists, Hydropathists, and the like, are men who have sacrificed science and debased morality by embracing falsehood and practising deception.”

It is with feelings of pride that we endeavour to spread a knowledge of the truths of Mesmerism: and we are confident that those who “tell the truth and stick to it,” as Dr. Esdaile has said and done with regard to this subject, will never have to repent of it. We want to see freedom of mind respecting those things which are known to be beneficial to man, so that, instead of their being looked upon as bugbears that will injure the pecuniary welfare of the few, they may be hailed as boons to the sick and suffering of the whole human race. Never was better example shown to the medical profession than that which we see in Dr. J. Ashburner, Dr. Elliotson, and others, who have sacrificed a large share of worldly fortune and good-will at the altar of Truth, and who will reap their reward long after the fame and fortune of those who ridicule them shall have been forgotten and dispersed. The London Mesmeric Infirmary forms a mass of evidence that Mesmerism is an anæsthetic and a therapeutic agent,—lulling pain, and eradicating disease in all cases where a cure is possible,—and if any evidence is wanted as to the power afforded by Mesmerism to obtain a correct diagnosis of disease, we shall be happy to give it. It is well known that *Clairvoyance* is produced by Mesmerism: it would be well if the people would urge upon the Medical Profession the desirability of making use of it, or of satisfying them, completely and manfully, that it is of *no* use. But, in order to lessen the number of excuses for its rejection and abuse, we are quite willing to demonstrate its utility to any person interested in the subject, gratuitously, during the next three months: and we shall be perfectly satisfied if those who wish to investigate this important subject, through our instrumentality, will make a donation

of One Guinea to any Mesmeric Infirmary in Great Britain. All that we shall require is the receipt for the donation, and a *lock of hair* taken from the patient whose disease is to be described, enclosed in a piece of silk, and forwarded direct to us without any other person touching it, and we will return a correct diagnosis. Our readers shall be furnished with an account of some of our researches in Clairvoyance, as soon as practicable; and they may rest assured that the time will come when all paltry prejudices will be swept away, and the truth will shine forth to the glory of God and the welfare of man.

SPIRIT COMMUNION.

Were our publication devoted to politics, or to the cold religious sentiments of the present day, it would be out of place to introduce to our readers facts which prove the nearness of the Spirit World and also that those who have entered it have the privilege of visiting the scenes of earth, and, in certain cases, of manifesting their presence. But, as we are devoted to the realization of the highest class of facts in connexion with the soul and its attributes, the case is different. Spiritualism teaches the beautiful truth that those who enter the Spirit World are "not lost but gone before." We have had opportunities of holding intercourse with nearly two hundred holy and happy intelligences who were once in the flesh as we are now; and this grand truth has, therefore, been clearly demonstrated to us, and our duty is to tell it to others. The question "Are they not all ministering spirits?" is now answered by us in the affirmative, and we are thankful for the peace of mind which thus falls to our share. It is a blessed thing to be in frequent communion with those who, but for our knowledge of Spiritualism, would have been not only our unseen but our unknown friends. The acquaintance which has arisen thus, we consider as a foretaste, imperfect though it be, of that "Communion" which is believed in by so many and understood by so few. The "Communion of saints" we thoroughly believe in, because we know that the spirits of the "just made perfect" who manifest themselves to us are enjoying this holy privilege, and that their chief design as ministering spirits to us in the flesh is to lead us safely into their innumerable company when "this mortal shall put on immortality." Not only are we perfectly satisfied that the good and truly great of all nations and tongues of the earth are enjoying the happiness of social intercourse, in one universal spirit-language, but we know that our children, upon entering the Spirit Land, are enjoying a similar communion with spirits akin to their own. Two of our children have entered upon their immortal existence, since we last addressed our readers; and, through the agency of our favoured Spirit-Medium, we are assured of their happiness, we receive information concerning the occupations in which they are engaged, and also receive messages from them which they communicate in that language which is unknown to mortals but which is spoken alike by men and babes upon their entrance into spirit life. Who then can wonder at our desire to spread a knowledge of such glorious truths as these? When communications can be had not only from the spirits of holy men and women but from babes who could scarcely lisp their mother-tongue upon earth, and when we know that they also are allowed to visit us, we feel that the charms of Spiritualism have been augmented, and that it is our duty to persuade mankind to believe the facts and to seek spirit communications in their own families.

JOHN BUNYAN'S SPIRIT MANIFESTATIONS.

John Bunyan, in his little work called *Grace Abounding*, says, respecting the workings of Providence in his mind, "I was much followed by the Scriptures, 'Simon, Simon, behold Satan hath desired to have you;' and sometimes it would sound so loud within me, that once, above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called me: being at a great distance, methought he called so loud: it came as I have thought since, to have stirred me up to prayer and to watchfulness; it came to acquaint me that a cloud and a storm was coming down upon me; but I understood it not."

On another occasion, he says, "The next day at evening, being under many fears, I went to seek the Lord, and as I prayed, I cried, and my soul cried to him in these words, with strong cries, 'O Lord, I beseech thee, shew me that thou hast loved me with everlasting love.' I had no sooner said it, but with sweetness this returned upon me, as an echo, or sounding again, 'I have loved thee with an everlasting love.' Now I went to bed in quiet; also when I awaked the next morning, it was fresh upon my soul; and I believed it."

Again, he says, "One day, when I was in a meeting of God's people, full of sadness and terror, and, as I was now thinking, my soul was never the better, but my case most sad and fearful, these words did with great power suddenly break in upon me; 'My grace is sufficient for thee,' three times together: and oh! methought that every word was a mighty word unto me."

On another occasion, he says, "In the bitterness of my soul, I said to myself, with a grievous sigh, 'how can God comfort such a wretch!' I had no sooner said it, but this returned upon me, as an echo doth answer a voice, 'This sin is not unto death.' At which I was as if I had been raised out of the grave, for I was filled with admiration at the fitness, and the unexpectedness of the sentence."

Being in a state of bodily ill-health, as well as mental disquietude, Bunyan says, "As I was sitting by the fire, I suddenly felt this word to sound in my heart, 'I must go to Jesus.' At this my former darkness and atheism fled away, and the blessed things of heaven were set in my view. While I was on this sudden thus overtaken with surprise, wife, said I, is there ever such a scripture, 'I must go to Jesus?' She said, she could not tell: therefore I stood musing still, to see if I could remember such a place; I had not sat above two or three minutes, but that came bolting in upon me, 'And to an innumerable company of angels;' and withal the 12th chapter of Hebrews, about the mount Sion, was set before mine eyes, Heb. xii, 22, 23, 24. Then with joy I told my wife, 'O now I know, I know.' That night was a good night to me."

As he was, one day, walking to and fro in a good man's shop, lamenting his ungodly thoughts, he says, "Being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, 'Didst thou ever refuse to be justified by the blood of Christ?' And withal, my whole life of profession past opened to me." "Then fell, with power, that word of God upon me, 'See that ye refuse not him that speaketh.'" "But as to my determining about this strange dispensation, what it was, I know not; or from whence it came, I know not; I have not yet in twenty years' time been able to make a judgment of it; 'I thought then what here I should be loath to speak.' But verily that sudden rushing wind was, as if an angel had come upon me, but both it, and the salvation, I will leave until the day of judgment; only this I say, it commanded a great calm in my soul; it persuaded me that there might be hope; it showed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say, concerning this dispensation, I knew not what to say unto it yet; which was also in truth, the cause, that at first I did not speak of it in the book: I do now also leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also shew itself, though I cannot now relate the matter as there I did experience it."

A PROVIDENTIAL DELIVERANCE.

A lady had a very studious son, who was in the habit of sitting up for hours to read, after his family had retired to rest; to this, as he sat in the drawing-room, not practising the dangerous custom of reading in bed, his mother did not particularly object; the young man, too, was careful, and up to a certain period she had no apprehensions for the safety of the house. One night, however, her spirits became much depressed—a strong conviction possessed her mind that her son had gone to bed leaving the candles burning on the drawing-room table; and though she had long retired to her chamber, a something irresistibly impelled her to go down stairs and see: and, she had no sooner opened the drawing-room door, than she beheld, to her utmost astonishment and alarm, a great body of fire occupying the centre of the room! She summoned assistance; and, thus detected in its earliest stage, the conflagration was happily extinguished ere much mischief had been done; but it had indeed arisen from the young student having left the candles lighted, whose long, blazing, and tallow-saturated wicks had dropped down the sides of the candlesticks, and fired the books and papers which lay on the table. The house must have been burnt down, had not the threatened danger been discovered in time; but who, we ask, prompted the lady to do that this night, which, confiding in her son's carefulness, she had never done before?—*Miss Marshall.*

VERIFICATION OF A DREAM.

A young lady residing in Hanover-street, Boston, retired to bed at her usual hour, and in her usual happy frame of mind. After having fallen asleep, she had a dreadful dream or vision. She dreamed that her brother, who was in the western part of New York, was killed, and his body horribly mangled in death. This dream seemed so vivid and real, and it impressed her mind so forcibly, that she woke, and even rose from her bed and walked her room, weeping in great anguish.

Another lady, who was sleeping in an adjoining chamber, was awakened by her wallings, and going into the room to ascertain the cause, found her sitting in a chair weeping. The lady endeavoured to soothe her fears, and finally persuaded her to retire once more to bed, and try to forget the dream. The next Monday morning the young lady received a telegraphic dispatch announcing that her brother, Mr. Wise, a brakeman on the Western Railroad, had fallen from the cars on one of the freight trains near East Chatham, New York, and had been run over and instantly killed. The accident happened at about two o'clock on Sunday morning, precisely about the time of the dream.—*Christian's Penny Magazine.*

MESMERISM IN THE CURE OF INSANITY.

It was my lot to be called in to visit a beautiful girl, who had been reduced to a state of insanity by her father's imprudent communication to her of some good news, which was quite unexpected. Overjoyed, she fell with her head on his shoulder, grateful to him for his consent to her marriage, and the liberal arrangements he had made in her favor. On lifting the head from the affectionate position to which she had abandoned herself,—she was discovered to be a maniac. Eminent medical advice was procured; and recourse was had, by several celebrated Physicians and Surgeons, for a period of ten months, to calomel, opium, and other means usual in such cases. When I first saw the young lady, she was violent in gesture and language. I mesmerised her to sleep, daily, for eight days. She had recovered her senses, on my fifth visit; but I restored her, cured, on the eighth, to her friends. She married, and is now a good wife and the happy mother of a family. When the intelligence was communicated to her father that I had effected a cure by mesmeric passes, and by the induction of sleep, he sent me a message that he would much rather have followed her to her grave, than that she should have been cured by satanic agency!

You are entreated to reflect, not on the ignorance of the poor father, but on the wonderful efficacy of this agency in the cure of disease. God, who willingly showers on mankind so many blessings, is ever working for our good; and, in his own time, vouchsafes to us the means of improving ourselves in knowledge and virtue; and perhaps there have been, since the world began, fewer revelations of his bountiful goodness to man more holy and important than this of Mesmerism.—*Dr. Ashburner.*

SPIRIT COMMUNICATION:—ON POPERY. JOHN KNOX.

[The following is an extract from one of twelve short speeches which were delivered by different Spirits, to the members of our "circle," on Wednesday Evening, February 3, 1858. Ed.]

* * Dear friends :—I wish you all to read your Bible ; I wish you all to have a Reformation in your hearts ; I wish you all to bear in your minds that, ere long, in a few short years, you will, if you live,—and if you do not, your children will—have to take care that they are not made to bow down to images. * * There are your statesmen,—they all take an oath to be Protestants ; but they do not take an oath that there shall be no Roman Catholic Chapels built,—that no Roman Catholic Priests shall go from door to door, and from school to school, and take children and bring them up in their faith. That is what is being done daily and hourly ; it grieves us to see it. England has had her blessings ; England has had her warnings ; does she take heed of them ? No. It is the same as it was in Mary's reign. They went on building their churches and burning the martyrs,—they went on until God afflicted them—until God punished them. Then God set Queen Elizabeth up. She put down Popery, not because she did not like it, but because she should gain over some of those head men, who had plenty of money, to help her. That is what it was, dear friends ; and, if you will read your history of England, you will find it so. Dear friends:—bring your children up in the fear of God ; and remember, they are to have no other Gods but the God of Heaven. Now, the Roman Catholics have the Virgin Mary for a God ; they have Jesus Christ's image for a God ; they have Saint Peter for a God,—Saint Matthew for a God,—and a great number of others ; and they have the Pope himself for a God : yes ! Do not bring your children up so, dear friends. Bring them up so that, when you die, you may live in them ; that their faith shall not be shaken though they may have to stand by the stake to be burned. Do not forget to impress this upon your dear children's minds. Good night, dear friends : Good night.

A FRAGMENT

Communicated, in writing, on Sunday, Dec. 26, 1858, by the Spirit of S. Carpenter.

The Spirit World is a most beautiful world, to which I hope you will some day come. It is a vast extent of influences that cannot be numbered, and the blessings which it contains exceed all that you can know, and that will take to all eternity to find out. Fruit we have which knows no decay ; streams of living waters which never fail or get dead ; flowers the emblems of purity and holiness ; gardens in which we walk and feel all pleasure ; the Garden of Harmony in which we praise God and love to do his will ; harps that have no discord in them ; crowns of pure gold ; clothes of white, pink, and other colours ; and the light of the love of God, which is our sun.

A PROOF OF SPIRIT VISION.

On the 22nd of November, 1858, my youngest child, a remarkably healthy boy of about the age of ten months, was taken ill ; and it pleased Almighty God to take his spirit to himself on the 26th, after being ill three days only. His name was Lewis, the name of one of our spirit friends. Being present at the time that his spirit left its earthly tenement, which took place suddenly, I did not suffer much time to elapse before I went to our respected Spirit-Medium, who was then at her residence, a short distance off. She enquired after Lewis, and my answer was one which, intentionally, conveyed to her mind no impression whatever that he was no longer with us in the flesh. I told her that I wished to mesmerise her, and she at once willingly acquiesced, thinking that I merely wished to make use of her Clairvoyant powers, as I am frequently in the practice of doing. We retired to an adjoining room, for this purpose. I then produced the deep mesmeric sleep—both of body and of mind—her Clairvoyant faculty being, therefore, completely dormant. I then prayed to the Almighty that her spiritual vision might be opened. In a minute or two, my prayer was answered. The Medium raised her arms, and immediately exclaimed, "Lewis, Lewis, come to me ! O, you're happy now ! Come and kiss me, Lewis ! Can't you take me with you ?" And then, in the calmest manner possible, she spoke to me, when a father's feelings would show themselves, and gave me the assurance that he was now a little *saved* one, that he had kissed me, and that he was going to see his mother again before he winged his flight with his angel guides. I soon awoke her : and not till I had told her that little Lewis *had been to see her* did she realize the fact that her favourite was in the Spirit Land.—*William Carpenter.*

ASPIRATIONS OF THE SOUL.

Ah! when did wisdom covet length of days,
Or seek its bliss in pleasure, wealth, or praise?
No!—wisdom views with an indifferent eye,
All finite joys, all blessings born to die.
The soul on earth is an immortal guest,
Compelled to starve at an unreal feast:

A spark that upwards tends by nature's force;
A stream diverted from its parent source;
A drop dissever'd from the boundless sea;
A moment parted from eternity!
A pilgrim, panting for a rest to come;
An exile, anxious for his native home.—**HEBER.**

THE SPIRIT LAND.

Recollect, after all, it is not far to Heaven. It is only one gentle sigh and we are there. We talk of it as a land very far off, but close it is, and who knows but what the spirits of the just are here to-night? Heaven is close by us; we cannot tell where it is, but this we know, that it is not a far off land. It is so near, that, swifter than thought, we shall be there, emancipated from our care and woe, and blessed for ever.—*Rev. C. H. Spurgeon, Nov. 28, 1858.*

AFRAID OF THE TRUTH?

SUSSEX HALL, LONDON.—In the Syllabus of Lectures to the Members of the Jews Literary and Scientific Institution, Sussex Hall, there was one announced for the evening of the 5th of November last, on "Spirit Power: or the 'Supernatural,'" to be delivered by Mr. J. JONES, of Peckham. The large Hall was well filled; several persons had come from the country, to hear the Lecturer's exposition of the Phenomena. But, strange to say, twenty minutes after the time appointed, the Lecturer came into the Hall, and, in a short and pointed address, stated that the Sub-Committee had objected to his delivering the Lecture, on being given to understand that he believed in the truth of Spirit power; and that he was sorry for the position in which the audience and himself were placed, as he would have handled the subject on the basis of the elements around us as recognized by the scientific men of the age. Much displeasure was shown by the audience; and two resolutions were unanimously passed,—a vote of thanks to the Lecturer for being at his post and ready to fulfil his engagement, and a vote of censure on the Sub-Committee for preventing the delivery of the Lecture though so publicly announced.

The Meeting, on the retirement of Mr. JONES, became very turbulent,—the Chairman requesting the audience to "hold their tongues," but without effect. The Lecturer then came out of the Committee-room, and, in a loud voice, called out "Jews!" which at once stilled the uproar: and, in the calm, he continued, in a subdued voice "Jews, this is your Sabbath Evening: respect it,—reverence it,—good night." The audience then quietly dispersed.

[We are informed that, in the Committee-room, just as the Lecturer was about to enter the Hall, a member of the Sub-Committee said to him "Of course, you think Spirit-power a delusion." On the reply being given, "The evidence which I have proves the reverse," it was at once stated that, this being the case, the Lecture "must not be given."]

SPIRIT DISCOURSES.

MR. W. CARPENTER

Respectfully informs Spiritualists, and all who are earnestly in search of the truth, that his Spirit-Medium has kindly consented to allow the introduction of strangers to the Sunday Evening Meetings usually held at his residence, Alma Place, near Christchurch, Greenwich, and at which Spirit Discourses are delivered through her mediumship. The engagements of the evening commence at Seven o'clock, after which time no person can be admitted.

A Collection is made towards defraying the expense of printing the "Spiritual Messenger."

NOTICES TO CORRESPONDENTS.

Our friends are requested to forward postage stamps for the 'Messengers' which we have sent to them, at their request. We can hardly be expected to issue our Magazine and give copies away, to order, through the Post. We are quite willing to labour in the cause of truth:—our friends, by this time, are acquainted with our principles, and we should feel proud to acknowledge any assistance which they may be pleased to render us.

The periods of time elapsing between the dates of our publication, must, at present, be in accordance with circumstances over which we have no control. Will our friends take a few extra copies?

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