

# NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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"LIGHT! MORE LIGHT STILL!" — GOTTHE.

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## Spiritual Philosophy.

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### WORSHIP.

There is inherent in every human being a demand for worship. This demand is indicated among all the nations of the earth by their various religious rites and ceremonies. Few indeed have been found who were so low in the scale of progression as not to give evidence of the existence of this demand. This demand is not accidental or educational, any more than the demand of food to supply the necessities of the physical body. Both are based upon the nature and necessities of that being in which they exist.

This demand for worship is not based upon either the physical or intellectual necessities of man, nor does it originate in either of those natures. Those who are most under the controlling influence of either the physical or intellectual nature feel the least of this demand; and had man no other nature, he would feel nothing of it.

This demand for religious exercise, so universal among mankind, proclaims the existence of a religious nature in man, as a constituent portion of his being. It proclaims the existence of a nature which must be supplied with that food which is adapted to its being, in order to nourish, strengthen and develop it. It also proclaims another important truth, that this religious nature will be favorably or unfavorably affected according as its demands are properly or improperly complied with.

The demand of the physical body for food proclaims the same truth in respect to itself, as does this demand of our religious natures; and the health and welfare of the body are not indifferent to the kind of food with which its demands are supplied. The mischief incident to an indiscriminate thrusting of crude matter into the stomach would be no greater to the physical body than an indiscriminate supply of this demand of our religious natures. Its demands may be hushed by any kind of religious exercise which satisfies our highest ideal of worship; but it does not thence follow that the demand has been properly supplied.

The existence of this demand is a solemn truth, challenging the highest and most serious consideration of the immortal being. It is a demand of his highest nature, and has to do with his highest interest and destiny. The physical body may famish and die; the intellectual nature may be undeveloped in this sphere; and still the immortal may repair his loss in another and better sphere; but let the religious nature pine out a sickly existence here, and the unfolding ages of eternity alone can sum up the loss.

The soul of man in its inmost being, is so allied to the Divine of the universe, that its demands cannot be slighted without an irreparable injury. Its demands have to do with its vital and inmost relations to God, and its demands are based upon those relations. Neglect the soul in its vital relations, and you wound its immortal constitution — you inflict upon it a scar which eternity can not efface. Wound the immortal constitution by indifference to its necessary demands, or by a false compliance therewith, and spiritually you are in a condition analogous to him who, by his lust and dissipation, has undermined his physical constitution, and thus entailed upon his physical body disease and wretchedness during the period of its existence.

A true demand, in its proper sense, implies a need of that which is demanded; and that need must be supplied, or the demandant must suffer more or less permanently, according to the need. Thus hunger is a demand of the physical body for proper nourishment; thirst is a demand for proper fluids. The inquisitive tendency of the mind is a demand for knowledge to lead the intellectual being in the ways of wisdom; so also is the desire of the religious nature for worship a demand of that nature for union and communion with God; and each of these demands must be obeyed, or that department of our being making the demand will fail of attaining what it needs.

But the nature and character of the demand will indicate the nature and character of that which is demanded; and it is by thus attending to the nature of this demand of our religious being that we are to learn how to worship. This demand, when properly understood, will also indicate the nature of our spiritual being, and its relation to the Divine of the Universe.

The first thing indicated by this desire for worship so universally manifested, is a sense of need, a consciousness of lacking something, which is to be attained by the worshipper through the exercise of his devotional feelings and ceremonies. This sense of need brings with it a consciousness of weakness and imperfection, a feeling of dependence upon some superior wisdom and power, and a desire to enjoy the love and favor of that superior Being.

This feeling prompts the worshipper to search after the object of his veneration, and to form an ideal of his character, person and location, and thus to idealize the object of his worship. But in translating his feelings into thought, idea and imagination, he cannot transcend the scope of his mental development. It is for this cause that there exists so great a variety in the modes of worship.

But whatever may be the form of worship, the impulse which prompts the same has its origin in the sense of destitution and need which all feel when they come under the influence of their religious natures. This impulse in its first inception, is not to be confounded with that motive which grows out of the false ideas and imaginations which the ignorant worshipper has respecting God, his character and requirements; but it is that innate

feeling welling up from the immortal soul, which first awakened the thought and induced the formation of ideas respecting the object of its veneration.

Let us be careful and not mistake this point. This innate consciousness of weakness and imperfection, this realizing sense of need and self-destitution, first suggested the idea of an object of worship, and prompted the desire for worship. The undeveloped mind, according to its highest capacity, fashioned that idea and carved its mental image, and then attempted to express its worship according to its highest conception of the nature, character and requirements of its ideal God. The mind having thus idealized the object of its worship, and invested it with the character and attributes of its highest conception, set about ascertaining what were the probable requirements of that being in respect to his worshippers; and having satisfactorily determined those things, it then conducted its worship under the influence of motives which vary in their nature according to their various ideas of the character and requirements of the God of their worship.

Hence, in studying the nature and ascertaining the teachings of the various modes of worship, we must be careful not to identify the feeling which prompts the desire, and the motive which induces the form of worship. The feeling which prompts the desire is the natural demand of the soul for communion; while the motive which governs the form of expression has its origin in the false ideal of the worshipper.

The unenlightened savage, who worships the Great Spirit in the war dance, amid the din and confusion of his discordant music; or the misguided Hindoo, who throws himself beneath the car of Juggernaut, or stretches himself upon a bed of spikes; or the Mohammedan who bows toward Mecca, and makes his pilgrimage thither; or the Catholic, who says mass and kisses the cross; or the Protestant Christian, who sings and prays to Christ and God — all give expression to the same innate impulse for worship; all are prompted by the same desire to communicate and commune with the Supreme Ruler of the universe. They all differ in their form of expressing that desire, and may be actuated by different motives, according to their ideas of the character and requirements of the object of their veneration, and the influence which their worship is to have upon him and themselves. But while they thus differ, there is a sameness in the character of the primary impulse which prompts the desire for worship; and there is also a sameness in the general characteristics of their ideas of what constitutes worship. Prayer and praise, and the observance of religious ordinances, and the performance of religious ceremonies, constitute the worship of all the various devotees of religion.

This general sameness in respect to what constitutes worship, proclaims an important truth which must not be overlooked in this investigation. It is neither accidental nor educational. It has as certain and true a foundation in the religious nature as hunger and thirst have in the physical nature. It proclaims as unerringly a demand for that which the religious nature needs for its true development.

Adoration and praise of the Divine Being are the elements of all worship; and ordinances and ceremonies are but means of expressing them, or impressing the mind with those things which call them forth. Adoration signifies praying to; and prayer is the condition of the weak and dependent being, conscious of his needs, and desirous of having them supplied. This condition of prayer is most beautifully expressed by the poet:

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.  
Prayer is the hearing of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near."

This condition and exercise of the mind known as prayer, implies a sense of need and a desire that the lack may be supplied. It implies dependence upon the being to whom it is addressed, and faith in the power of that being to supply its wants. It matters not what may be the form of religion in which the suppliant believes; the impulse which prompts the desire for prayer, which leads him to desire communion with the object of his adoration, arises out of the demand of his inmost being for that which will supply its constitutional needs.

This innate feeling of dependence and need may be translated very differently by different worshippers, and thus may lead them to adopt very different methods of giving expression to that feeling; for although the feeling is innate in the soul, the form of expression is purely educational. The form of expression will be nearly allied to the idea which the worshipper has of the character and requirements of the object of his adorations, and the manner in which his prayers are to become available to himself.

But whatever may be the form of expression or the expectation of the suppliant, his impulse to pray to the divine Being is innate, and is expressive of a positive demand of his being which must be supplied, and which, when properly supplied, will lead him along the path of his true destiny.

This will lead me to examine into the true nature and philosophy of prayer, for the purpose of ascertaining how it becomes available to the suppliant, and how it is that the prayer of faith can save the sick, and also for the purpose of ascertaining what agency the suppliant has in bringing about the answer to his prayers. It is highly important that the true philosophy of prayer should be understood, in order that we may know how to pray — that is, how to direct the energy of that divine impulse within which prompts to pray. Without this knowledge we may wrestle and pray fervently;

we may exercise strong faith, and yet fail of realizing an answer to our supplications.

The common idea that prayer is in any way to affect or change the condition of the divine mind or will respecting us, and thereby to change his action towards us, is false and delusive; and if an individual entertaining such ideas shall obtain answers to his prayers, they will follow from an accidental compliance with the true philosophy of prayer, and not from any truthfulness there is in his ideal.

The divine Being is omniscient in his knowledge and wisdom, and needs not to be informed of our desires and necessities through our prayers, nor does he need to be moved by our supplications; for he knows what things we have need of before we ask him, and he is more ready to bestow his blessing upon us, than are earthly parents to give good gifts to their children. God is ever cognizant of our wants, ever present, and ever ready to relieve them; therefore so far as our prayers are to affect the divine Being, they are of no avail; yet so far as our prayers are to be answered, those answers must come directly or indirectly from the Divine.

The suppliant, when he prays for himself, is the recipient of the blessing by coming into a condition receptive of it. When he truly prays he enters into the closet of his inmost soul, shuts the door of his heart against all external influences. Appetite, passion, lust, pride, envy, malice, ill-will, and all uncharitableness, cease. Then arises within him that divine element, love — holy, pure, truthful, confiding — and it goes forth undisturbed, and unites with the divinity of the universe, coming into conscious communion with God; and the union being thus established, the heat of divine love flows in and invigorates the soul, and the light of divine wisdom illuminates their entire being. The suppliant thus coming into union with the Divine, becomes as it were a portion of God, and is thus made an instrument of divine energy and power. It was this union between Christ and God that made him such an instrument of divine power. He made this union constant. He lived in God, and God in him. The wisdom, love, and power of God shone through him. He came into this union through prayer; he maintained it by the same means.

The great condition of prayer, then, is to bring the suppliant into conscious union with God, that he may become receptive of divine wisdom, love and power, and thus become unfolded in the divine of his own being; and by thus becoming receptive in himself, he becomes the instrument of divine energy. He is, as it were, the hand of God to work; he is as the wisdom of God to illuminate; he is as the love of God to redeem.

Contemplate Jesus Christ in this relation to God, and then read his sayings of himself, and you will discover a beauty, a truthfulness, and a power in his language the world has hitherto failed to discover. You will thus perceive the truth as he perceived and taught it; you will thus understand his perfect oneness with God, and yet his entire dependence upon him; and you will realize the force of that conclusion, that no man can do the works which he doeth except God be with him.

Such, then, is the true nature of prayer so far as the suppliant is concerned. And it is the highest destiny of the individual to come into this union with God, and this union can only be attained by prayer; and hence it is that the impulse to worship is innate and universal in man. It is the aspiration of the inmost soul, seeking its highest destiny by the only means through which it can be attained — prayer.

Do you feel the need of strength, physically and spiritually? Pray until you are in true communion with God, and a divine energy will permeate your being? Do you feel the need of wisdom? — pray, and when the true union is established, divine wisdom will shine in upon you, and chase all darkness and doubt from your being. Do you feel the need of love to impel you in the discharge of your duties? — pray, and when you have succeeded in entering into the closet of your soul, and have shut out the influences of your external being, so that your inmost can go forth, then will your heart be touched with a living coal from off the altar of God, and a fountain of love will open up within you, and it will become "a well of living water, springing up into everlasting life."

Prayer also has to do with our social or relational life, out of which arises the desire for social worship. Man is not only a personal being, but also a social one; he is not only subject to a condition of being, but also to one of relation. Prayer, therefore, has to do not only with our being, but also with our relations to other beings. We are not only to pray for ourselves, but also for others; and when we truly do so, we shall not only be blessed ourselves, but others will share the blessing. We shall, by so doing, become the means of divine manifestation to others.

In our spirits we are united with our friends throughout the world, and we have power to impress them with our thoughts and feelings when they are in an impressible condition. Being thus united with them, when by prayer we become united with God, so as to become the recipients of his power, we become the means of transmitting that influence to our friends, and thus we become the messengers of the Divine to them. It is as though a child should go to his parent and ask a gift to bestow upon his brother, and should receive and transmit it to him.

And this is not the only way in which our prayers for others are answered. When in the fervency of our souls we pray for others, and in the spirit of kindness and love we forget every other feeling — when all the lower impulses of our natures are hushed, and lower affections have ceased — then we attract high and holy spirits around us, who become instruments of divine

power and messengers of divine mercy; they not unfrequently become the means of answering our prayers which are offered up for others.

Thus prayer is a means of coming into union with God, whereby we derive power, wisdom and love from their eternal fountain, and are thus unfolded and perfected in our highest natures, and made instruments of divine manifestation to others.

That prayer which brings us into conscious union with God is the spontaneous going forth of the inmost soul, and can only be enjoyed when all disturbing influence from without is excluded; hence the invaluable direction of Christ, "When ye pray, enter into your closet and shut the door." While we feel the influence of passion, appetite, lust, pride, hatred, ill-will or any degree of uncharitableness — while our minds are disturbed with thoughts, external feelings and passionate affections — the soul cannot come into conscious union with God, and consequently can not offer up the effectual and fervent prayer of the righteous man.

Hence it is important that every influence which calls the external being into action should be carefully excluded when we seek to come into conscious union with the Divine. For this reason Christ retired into the mountains and deserts, or as they are sometimes called, "secret places," or "places apart," to pray. When he sought to come into the most intimate union with God, he even excluded his beloved disciples, that their presence might not disturb the sacred stillness of his closet hours.

Verbal praying is useful only in cases when the expression flows from inmost feeling without the intervention of thought; but when the suppliant is obliged to make an intellectual effort to translate his desires and aspirations into oral language — when thought and memory are called into active exercise to furnish the subject of prayer and the language to express it — then its true effect is in a great measure lost.

The influence which one mind exerts over another by its presence is sufficient to embarrass and hinder that going forth of the inmost soul, which is necessary to establish a conscious union with the Divine. If, however, all minds present harmonize and unite in the breathing forth of the soul's holiest aspirations, then they aid each other in their mutual prayers. But such aid must be rendered silently, lest the flow of holy feeling should be disturbed by awakening intellectual exercise.

Persons engaged in these highest devotional exercises have felt the necessity of silence. The least noise awakening self-consciousness in the worshipper for the time being, calls back the soul into itself, and breaks in upon the stream of divine communion. Hence it is that the voice leading in prayer often disturbs the devotion of those who desire themselves to pray. Especially is this the case when the leader is praying from thought and not from feeling — when there is apparent effort to collect ideas and clothe them in language.

True prayer cannot be coerced. If it be not the spontaneous going forth of the soul, if it be not the expression of irrepressible desire and inherent aspiration, it is not such prayer as will gain the audience-chamber of Heaven. Such formal prayers as are offered at stated times to fulfill a duty or complete a form, which are verbose, lengthy, and got up with artistic skill, more nearly resemble the senseless mummerly of the self-righteous Pharisee, than the effectual, fervent prayer of the righteous man.

No person should attempt praying unless he feels the need of prayer, until he feels the demand for communion, strong, urgent, irresistible; then let him yield to the heavenly impulse; let his soul come forth and drink of the waters of life, and feed upon the manna of heaven.

I come now to consider another essential feature of worship, which is praise. Praise, like prayer, by the ignorant devotee is supposed to affect the condition of the divine Mind toward the worshipper. They suppose that the divine Being is peculiarly gratified with such marked attention and expressions of respect. In their false ideal they attribute to God the same kind of vanity and love of adulation which characterizes man, and they praise him because by so doing they expect to win his favor. Perceiving not the true wisdom and love of the Divine, they are not under the true impulse to praise him. True praise can only arise as an expression of that wonder, love and admiration which spontaneously gush forth as the soul perceives the true character of God. The selfish man cannot truly praise God, because he can not perceive that unselfish or divine love which is of God; if he could, he would cease to be selfish. The impure in heart cannot praise God, because he perceives not the divine sanctity of heavenly purity; if he did, he would cease to be impure. The unjust man can not praise God, because he has no just perception of the omnipotent claims of justice, else he would cease to be unjust. No being can truly praise God any further than he can perceive the true being and character of God.

That which is usually considered praise of God is not true praise; that is, it is not praise of the only living and true God, but only praise of the God of their false imaginations. They have in themselves a strange ideal of God, and they have ascribed to him a strange character; and their praise is directed to that false ideal of being and character; nevertheless their impulse to praise the Divine of the universe is innate, and is a native demand of the inmost soul.

The spirit of praise proceeds from a perception of the perfections of the divine Being, and its expression is the setting forth of those perfections that others may perceive them, and be won over to the Divine by their matchless beauty and purity.

True praise, then, has reference to the setting forth

of the divine perfections, that others may see and adore the Divine Father, and thus be brought into a condition of unity and harmony with God. Its true spirit arises from the condition within ourselves, and its manifestation has reference to beings out of ourselves. Were man excluded from all companionship with his fellows, he might feel the true spirit of praise, but he would feel no demand for an external manifestation of that spirit. He would hold his communion with God, and feel the fountains of love, admiration, and joy, welling up within his soul; but he would drink them in, with the profoundest silence; but when he comes into relation with his fellows — those who have capacity to receive — he must impart those joys.

Praise, then, as a part of worship, belongs to the social and external character of man, and is a translating of the divine into the external and relational of being. Its mission is to harmonize the external mind with the demands and destiny of the internal. Its songs are epithalamium in their character, for they are designed to wed the external and relational in man with the internal and divine. They are the voices forth of the divine existence, to attract man to the divine esse.

Hence it is that man has within him an impulse to praise God, and that impulse cannot be satisfied without that which shall be to it a manifestation of the divine character as a subject of praise.

From the foregoing, our conclusion is that worship consists of prayer and praise. Prayer is the exercise of the individual designed to bring him into conscious union with God, that he may unfold his being in harmony with the perfection of the divine character, and thus be made receptive of divine love, wisdom, and power from their infinite and eternal fountain. And praise is the true expression or manifestation of that love, wisdom, and power in all our relations in life. It is the setting forth of the perfections of the Divine character in the external world, that those in the external may measurably perceive and adore the eternal Father; or as Christ expressed it, it is letting the light so shine before men, that others seeing our good works shall honor and glorify God.

This exercise of praise also reacts upon ourselves. Like the performance of every other duty, it blesses the individual, while its exercise looks to the blessing of others. The individual engaged in truly setting forth the perfections of the divine character that others may perceive them, naturally comes into those perfections in his own character, and thus in his external being comes into divine harmony, and thus becomes sanctified in his entire being, and dwells in God and God in him.

Such, then, being the nature of true worship demanded by the soul, the next question for consideration is, can any outward form be adopted which will aid the individual in coming into the true condition of worship without leading into error? And if an outward form can be adopted which will aid one class of minds, will it be adapted to all classes of minds? These questions must be answered by a careful examination into the nature and constitution of mind in its various stages of development.

Nothing can be more obvious than that mind, in every stage of development, demands some form of worship. The history of the human family demonstrates the existence of such demand. The different nations of the earth, presenting almost every phase of mental development, have attempted to supply that demand by the various forms of worship which they have adopted, and their various forms are expressive of their development. This fact has already been referred to as an indication of the religious nature being innate in man.

Such being the case, that system of philosophy which makes no provision for the development and cultivation of this nature will fail of the acceptance of man, because it will fail of supplying him with what his inmost nature requires; also that system of philosophy which adopts any form of worship as applicable to all classes of minds, will tend to lead into constant error; and while it will be the means of blessing some, it will be equally instrumental in cursing others.

In the progressive development of mind, it has its capacity to receive, and truth has its volume to fill it; and the one must be suited to the other, or error and antagonism will be the result. There is a sphere of truth suited to every degree of mental development; and when the mind attempts to receive a truth lying beyond the sphere of its development, it will be liable to convert that truth to a falsehood; and so far as it has thoughts and ideas respecting it, they will tend to beget falsehoods. It is upon this principle that there is so much of false worship in the world; and it is for the same reason that so much of evil and falsehood flow from such worship.

The mind, undeveloped in its intellectual and celestial nature, can appreciate no form of worship which is not addressed to the physical perceptions. The form of worship which challenges its respect, must address the eye and the ear. There must be great display of ceremony, of outward pomp and show. The inventors of the Catholic ritual had knowledge of this, and established their form of worship in view of swaying and controlling the mass of undeveloped mind. Hence, in all the parts of their external worship, they have infused a large amount of pomp and parade, calculated to inspire the ignorant devotee with reverence and awe.

These outward forms may be so selected as to suggest higher truths to minds developed to their sphere; and hence the cultivated mind, looking beyond the mere form and ceremony, may take pleasure in them, not for what they are, but for what they suggest. This is the case with the Catholic ritual. Minds highly cultivated; intellectually speaking, engage very zealously in their ceremonial worship, and often feel themselves much

benefited thereby; but still such minds look not to the interior or true nature of worship. It is to them a duty and not a pleasure, except in anticipation of the reward which is expected to follow.

The mind developed in its intellectual nature will require less of form and ceremony, and more of intellectual and rational truth. It will be inclined to deity reason and worship at her shrine. Being undeveloped in their inmost or celestial natures, they will not be able to appreciate inmost realities; they will look upon them as mere chimeras of the brain, offsprings of the imagination, having no foundation in reality. Living mostly in their thoughts and ideas, they can perceive nothing which can not be translated therein.

The intellectual worshipper, like the formal and physical, must translate the Divine of the universe into his thoughts and ideas; and although his ideal god is vastly more perfect and beautiful than the god of the physical mind, yet in his intellectual conception he is limited and localized. He makes him a god of strength, wisdom, and beauty; but nevertheless a reasoning god. In the plenitude of his wisdom he plans, and in the plenitude of his power he executes.

The intellectual worshipper traces the God of his adorations in the divine *essence*, but reaches him not in the divine *esse*. To the intellectual worshipper God is distant, cold, august. He is the great Positive of the universe, acting as it were by mechanical law. The worship suited to this class of mind must deal much with doctrine relating to physical and metaphysical philosophy; it must deduce truths from phenomena, and awaken feeling by the exercise of thought.

The intellectual worshipper, in his highest perception of the love principle which is necessary to fit him for divine communion, supposes that love to man, good-will or charity to the neighbor, is the perfection of character; consequently he looks for no higher gratification of his spiritual nature than what flows from a consciousness of having done well, in fulfilling the demands of charity.

This class of mind is inclined to be proud, vain and conceited. It looks upon religion, in its highest aim and end, as designed to make men moral, human and upright in their various relations in life. That end being tolerably secured, they look for nothing further as its fruits in this life. If they feel the impulse to worship at all, it is cold, stiff, and formal. Those who do not feel the impulse, look upon all exercises of that character as manifestations of weakness and folly.

Those who are developed in the celestialty of their being feel more imperatively the demand for true worship. There is an almost constant going forth of this inward desire and aspiration after the Divine of the universe. They see in the formal worship of the world a gross perversion of that impulse of the soul. They perceive the false ideals which give rise to false motives and false hopes on the part of these outside worshippers; they cannot therefore unite with them without lending aid and influence to these false ideals and hopes; and this they cannot consistently do.

Being in the inmost of their being, they feel no necessity for any particular form of worship. Perceiving God by an inward consciousness, loving God by an innate affinity, they need no exterior influence, no outward motive to induce in them the exercise of true worship. Prayer and praise go up as a divine exhalation from their souls without preceding thought, without preceding effort. They feel no necessity of visiting Jerusalem or Mount Gerizim to worship and adore the divine Father; for he is present at all times and in all places, ready to impart his wisdom, love and power as they are ready to receive.

They need no external form, they need no sacred canon or rubric, because in their worship they are in the divine *esse* which is without form, and they perceive the divine *esse* by the influx of that *esse* into their conscious being. Their worship consists in the outgoing of their inmost souls to unite and commune with God, and is rewarded by the infusing of the divine spirit, infusing life, light, and joy. Thus they realize that God is a Spirit, and they know what it is to worship him in spirit and in truth.

These inmost worshippers perform no religious service from a sense of duty or obligation; they worship not in view of any reward which is to follow therefrom; they are not in bondage to their hopes or their fears. Their worship is the spontaneous breathing forth of their inmost being; they perform all from an inward love and delight. Being united with God in their conscious *esse*, they harmonize with the divine *existence*, and thus they are clothed with the wedding garment, and can sit down at the Marriage Supper of the Lamb.

This figure of the marriage supper, which is the conjugal union of the external with the internal, the natural with the Divine, and which will take place when all things in the individual are brought into subjection to the Divine, is most beautiful and appropriate; but I can not dwell upon it here.

Thus it will be perceived that different forms of worship are demanded by different classes of minds. Those in the external physical demand a form which addresses their hopes and fears. They are in the love of self, and their impulse to worship must be translated by the selfish standard; any higher form would not be appreciated and enjoyed by them.

Those in the external spiritual must have a form which is addressed to their intellectual faculties. Reason must be deified; that is, the divine *existence* must be magnified and worshipped. There must be order, and beauty, and taste in everything pertaining thereto. They must have beautiful temples, adorned with everything calculated to excite a sense of the chaste, the beautiful, and the refined.

The internal spiritual, or inmost worshippers need no temples made with hands, other than such as will shelter them from the inclemencies of the weather, furnish them with places to sit and commune with one another and unitedly to commune with God. They need no form, no ceremony to typify or illustrate the divine being and manifestation toward man, for they have that perception within themselves; they need no external arrangement to call forth feelings of love, adoration, and praise, for they go forth spontaneously. Christ was an inmost worshipper. By the standard of his life and character let inmost worshippers be tried, by his precepts and examples let them live, and they will realize his saying, "that if a man love me and keep my commandments, my Father will love him, and we will come and make our abode with him."

## The Spiritualist.

A. E. NEWTON, EDITOR AND PUBLISHER.

"I have yet many things to say unto you, but ye cannot hear them now."—Jesus.

BOSTON, SATURDAY, OCTOBER 25, 1856.

### DEDICATION OF DR. MAIN'S NEW ASYLUM.

On Thursday evening of last week, a large company assembled at the new residence of Dr. CHARLES MAIN, No. 7 Davis street, in this city, to unite in exercises dedicatory of the establishment to the purposes of a Healing Institute under spirit aid and direction. The marked general success which has heretofore attended the mediumship of Dr. Main in this department, has done much to draw the attention and secure the interest even of persons not otherwise attracted to Spiritualism. The occasion was therefore one of more than ordinary interest.

The exercises were introduced by the singing of an appropriate welcome hymn, written for the occasion by a spirit. This was followed by the reading of an address, and an invocation communicated from the spirit-world through Mr. John M. Spear. This address, (which we subjoin in full) is noticeable for the broad and expansive views it sets forth, as well as for the more than hints it contains of the existence of something like *comprehensive plans*, on the part of higher intelligences for bringing about needed results for the good of humanity. As will be seen, it is claimed that this movement is but initiatory to an extensive scheme of systematized effort, embracing a broad extent of country,—and contemplating the founding of several remedial institutions, combining the highest possible advantages; and, furthermore, that this scheme of itself is but initiatory to still broader and grander undertakings for human elevation. Its execution depends, of course, upon the co-operation of philanthropic persons in the body, and we sincerely hope the beneficent powers above may be so seconded in their plans that all may ere long be realized—although it is not wise to be too sanguine of a near accomplishment: "Tall oaks from little acorns grow," but they are usually a long while about it.

Mr. Tiffany next addressed the company at some length, exhibiting very clearly the philosophy of healing mediumship, and showing the necessity not only of a high state of physical health, but also of high moral and spiritual attainments on the part of one who would be a channel of purely healthful influences to others. Other addresses were made, through Mr. Greenleaf, of Haverhill; Mrs. Huntley, of Providence; Miss E. E. Gibson, of Rindge, N. H., and by Mr. John Orvis, of Boston; the three former speaking in the state of trance. A series of appropriate rules for the direction of the establishment, from a spiritual source, was presented; and we also learn that a private address, from the same source, was given to the Matron of the Institute, (Mrs. JENNESS) suggesting to her the desirableness of becoming qualified for some of the more difficult and delicate duties of the medical profession, and proposing at a suitable season to submit a course of instruction on obstructions and kindred ailments, which should afford her means of qualification superior to those enjoyed by ordinary practitioners.

The addresses were pleasingly interspersed with music and friendly interchanges, and at a late hour the company dispersed, doubtless generally gratified and instructed by the developments of the occasion. The following is the address first alluded to:

#### ADDRESS.

In all great efforts designed to generally improve man, certain preliminary steps are essential. A new order of society is to be; but it is quite impossible to reach a culminating point without much previous preparation. Prominently, *mind* is to be acted upon. Persons are not only to be brought to see the evils, resultant from the present condition of things, but their minds need to be so illuminated, that they can see very distinctly the steps to be taken, to not only remove these, but to substitute therefor a better condition of things. Persons dwelling in the more spiritual condition are able to see, with great clearness, not only the point to be reached, but the intermediate steps essential to be taken. Among the efforts which are deemed essential they regard with great interest the study of the human structure. So finely is it organized, so various are the influences which surround it, so irregular has been its formations that it is exceedingly liable to be diseased and disharmonized.

Many ages must of necessity elapse prior to the introduction of the Harmonical age. Various geologic changes must occur. The elements themselves must be brought into yet finer conditions. Man will need to more thoroughly comprehend the laws of his being, before that age can be introduced. Remedial institutions are a necessity of the present age. A class of persons are needed, who are willing to devote their time, strength, talents to mere remedial efforts. Remedials are but palliatives. When persons are brought into finer conditions, and more fully comprehend causes, diseases or disharmonies cannot, in the very nature of things, exist?

Some locations are more favorable, as respects certain remedial agencies, than others. America has almost every variety of soil, climate, vegetable and mineral. All these, to some extent, go to favorably affect or to disturb persons. No one remedial institution, in any particular location, can remove all the diseases to which man is liable. It becomes needful, not only to have many institutions, in different locations, but it is also requisite that there should be co-ordinate branches. They need to bear certain relations to one another. Looking over the American nation, glancing at the British provinces, it is seen that there should be institutions, first, among the hills or mountains of New Hampshire or Vermont; a second, in or near the metropolis of New England; a third, in or near the city of Philadelphia; a fourth, in or adjacent to the city of St. Louis; a fifth, in or near the neighborhood of the city of New Orleans; and yet a sixth, in one of the West India islands.

Entering into co-operative labors, distinguished remedialists could, by an arrangement of this kind, greatly facilitate efforts of a hygienic character. Now the persons diseased or disharmonized are confused; they know not where to go, what to do. Efforts are unsystematic, irregular; results often unsatisfactory. Organizing institutions as pictured above, valuable talent could be

called out, harmony of action secured, means economically used, efforts would be of a more satisfactory character.

Before, however, the public mind can be acted so upon, that co-operative remedial institutions can be organized, it is essential that the public mind be educated to a higher plane, so that more confidence can be secured in the ability and wisdom of persons in the more spiritual state, to guide and direct efforts of a broad and humanitarian character.

The institution this night dedicated to remedial purposes, is designed to call attention more fully to the whole subject of critically inspecting the condition both of body and mind of diseased persons, preparing remedies suited to each particular case. A class of persons, brought into fine conditions, can and do, through spirit-instrumentality, inspect both the outer and inner of the human system, embracing body and mind; and critical instructions can be given, which, if wisely observed, carefully followed, will, to some extent, throw ordinary outside practitioners into the shade.

Time, patience, culture, harmony, equanimity, all are essential to promote labors so interesting, so novel, and which, sooner or later, will challenge the attention of the whole civilized world. A few persons harmoniously interblended, brought together in this neat, convenient and central institution, will do much in preparing the public mind for labors of a yet broader and more useful character. At the earliest favorable moment a course of medical lectures may be here commenced, calling together a class of persons who desire to be more thoroughly instructed and qualified to hold important remedial positions. These lectures, carefully recorded by an able reporter, may be studied, their value judged of, and their teachings applied, as circumstances, from time to time, may be considered favorable.

At this present moment the New England public mind should and will be turned to this Institution, and as applications for aid shall, from time to time, multiply, so will prominent persons be raised up, qualified and instructed to communicate such instruction, and afford such remedial aid, as the exigencies of the hour require.

Getting one remedial institution on a firm basis,—becoming as it will, to some extent, a model for kindred institutions,—with considerable ease, the remedial branch of effort may be *nationally* extended; opening to the minds of intelligent persons the necessity also of having a *Depository*, where remedies can be obtained at economic rates; where the purest wines and other stimulants can be commanded; where the finest fruits can be purchased; which Depository, also, will receive such aid as persons in the Spirit-Life are capable of communicating. It is essential, not only that wise *counsels* be given of a remedial character, but that the *purest remedies* be easily commanded.

Founding one Depository in the metropolis of New England, it will become a model for other co-operative Depositories in the American nation, so that information of a business and remedial character can be easily transmitted from location to location. New Orleans has its remedials, New England has others. Inasmuch as it would be difficult for the diseased to travel to locations where the remedies are grown, it is wiser to transport the remedies themselves.

Looking at this institution, then, in the light of a grand stepping-stone to other and yet more systematic efforts, persons of the spirit-life interested in labors of this beneficent character now this night, and henceforth pledge themselves to aid in labors of a humanitarian character, as commenced in this edifice. They look upon the business mind of the matron, observe her fidelity to principle, know her interest in human development, and feel that they shall be able in various ways to strengthen her hand and encourage her heart. The leading mind of this institution has within himself almost exhaustless resources of a magnetic and impartive character. Magnetism is an *essential* to bodily and mental harmony. Securing to himself that degree of quiet which is essential, exercising quite freely in the open air, favorably circumstanced, agreeably surrounded, his mental and bodily powers can be very much increased. Persons in the spirit-life interested in his efforts, cheerfully extend to him the right hand of remedial fellowship, and would encourage him to study great quietude of body and mind, to follow his highest impressions, and cheerfully do in love and wisdom that which will daily be opened to his view; laboring not only in such ways as shall promote his individual interest, but having in view the welfare and general improvement of human kind.

At earliest favorable moment, he will see the wisdom of having at his command a somewhat large carriage, which can be used for the exercise of his weaker patients in the open air; inhaling directly elements *essential* to health of body and mind. He will see the wisdom of critically regulating the temperature of each and every occupied apartment; not suffering the thermometer to rise above 70° often down to 65 during the day, and at night in sleeping apartments rarely passing below 50. It will also be seen that fruits of the more vitalizing kind should be freely used, that loose garments should be at hand, for the use of persons of both sexes, thus giving the body, not only an opportunity for natural expansions, inhalations, respirations, but securing a bodily ease. Of course the leading mind will see that all exciting conversations, noisy debates, coarse jokes, or indelicate allusions should at once be discontinued in an institution of this character.

These thoughts are presented in this dedicatory address, not only for the consideration of the founders of this remedial institution, but also for the consideration of persons interested in remedial efforts in the Old World as well as the New.

#### INVOCATION.

O Thou whose wisdom guideth all things, whose power is unbounded, whose goodness is unlimited, up to thee is the mind reverentially and confidently turned, asking that this effort may receive that aid, that guidance, and that protection which are so essential to its success. In weakness this young effort is commenced. To thee and to the Spirit World is there a looking for assistance, and now O Father Divine, thy children bow before thee, and would express their gratitude for the success which has crowned their past efforts. Opening this new institution, they renegeedly pledge themselves, and all that they have, and all they expect to have, to thy service, and to the elevation, growth and improvement of thy children. When clouds shall gather around them, may they feel that behind these there is a sun of love and truth and wisdom; and that all things are working to-

gether, not only for their individual good, but for the improvement, moral, spiritual, social and religious elevation of human kind. Into thy paternal hand, do they again this night recommit themselves. On thy loving bosom would they quietly lean, and trusting in thy wisdom, they would go forth lovingly, cheerfully, uncomplainingly do the works which from time to time may be presented to their minds; hoping that their hearts may continue to sympathize with the poor and the diseased, and that they may aid such to the extent of their ability, trusting, Holy Father, that they may be able, in some slight degree, to contribute to all great efforts, which have in view the amelioration of the condition of human kind, the improvement of man, and the construction of a new and better social state. And oh, Father, as in the past thou hast commissioned loving ones to aid them, so they humbly trust that their efforts may be of a character, that dearly loved friends from the spirit-world will not only continue to smile upon them, but to counsel them as the hour shall need; and when they shall feel that they are about to depart from their mortal tenements, may they look back upon their beneficent labors with unmingled satisfaction; and may they feel that they have secured the approbation of the dear ones, whom they expect to meet in the more spiritualized condition.

#### "IMAGINARY DELUSIONS."

Dr. Wm. M. Cornell, of this city, in writing on "Clerical Health" in *The Congregationalist*, goes out of his way to make a bungling drive at Spiritualism and cognate subjects. The Dr., like many other doctors, both of medicine and divinity, seems to labor under the very self-complacent hallucination, that any thing which he has not learned is not worth knowing.

All things not laid down by "orthodox" medical or theological authorities are to him "delusions and vagaries." He confines himself, however, to sweeping *ex cathedra* denunciations, without deigning to descend into the arena of careful inquiry or sound argument. Mesmerism he disposes of thus summarily:

"Take 'Mesmerism.' No fallacy or deception was ever more thoroughly exposed and refuted, than were the pretensions of Mesmer and his coadjutors, by the 'commission' appointed by the King of France to investigate this matter; of which commission, *Dr. Franklin*, then the American minister, at France, was one. So thorough was the exposure, and so complete the discomfiture, that the *wonder* lost all its charm, and Mesmerism sunk into degradation only to be revived in our times."

It would seem as if a moment's reflection would have shown any thinking man that the fact that Mesmerism has survived the alleged "exposure" and "discomfiture," is sufficient proof that the work was not thoroughly done,—that there is something in the matter which the French commission did not meet and expose. Such at least is now the general consent of intelligent minds throughout the world.

Both Mesmerism and Spiritualism, our astute Doctor pronounces "imaginary delusions." He is nearer correct in this phraseology than he meant to be. The idea that they are *delusions* is wholly "imaginary" on the part of our "orthodox" friends, as the more wide-awake of them have long been fully sensible. President Mahan and his followers, who believe in Mesmerism and admit the facts of Spiritualism, must feel complimented in finding themselves reckoned by this orthodox brother as the victims of a "distempered imagination."

In the course of his lucubrations our sage Doctor refers to the following fact:

"Plato, an Athenian philosopher, the pupil of Socrates, more than 350 years before the Christian Era, had his *clairvoyant*, his *slave*, whom, when he wished to amuse his friends, he threw into the Mesmeric state, and sent over Athens, to look into his neighbors' parlors and kitchens, and report what they were doing."

How this fact can make against the *reality* of clairvoyance now, the Doctor does not tell us. If it was real in Plato's time, or in the time of Daniel or Jesus, we do not see why it may not be in our time. It probably takes "orthodox" logic to show the contrary.

Dr. Cornell concludes with some excellent advice to clergymen, which, if heeded, will introduce a revolution at once in mundane affairs. We trust it will be universally regarded:

"But, it is an important question to decide, as to how much of a clergyman's time is to be spent in making fine sermons, and in spinning theological criticisms. The present times seem to demand something like the course pursued by Christ, to 'go about doing good.' He who would benefit men must go where they are, and he who would silence opposition, and 'compel' men to come in to the Gospel feast, must do it by cherishing, and exhibiting to them, a spirit of love. 'Molasses catches more flies than vinegar.' The spirit of love has a happy influence upon its possessor's health, and his social power. Let the clergy generally engage in carrying the Gospel in its consolation and succor to the poor, the afflicted, and the imprisoned, and it would invigorate the body and nerve the mind. It would enhance their usefulness generally, and elevate some from feeble dwarfs to strong and full-grown men."

TIFFANY'S MONTHLY.—By some oversight at the office of publication, this valuable journal has failed to come to our table for several months, and hence to receive notice in our columns. We take pleasure, however, in recommending it to our readers as the most able and useful expositor of the grand principles of theological and spiritual philosophy which the current literature of the world affords, so far as we know. Those who feel a hungering for more solid food than the columns of a weekly paper, devoted primarily to the record of phenomena can furnish, will here find something to meet in some measure their wants. We say this without intending any endorsement of Mr. Tiffany's views entire, or exalting him into what he does not claim to be, an oracle for Spiritualists.

We have, in lieu of a report of Mr. T.'s discourse on Sunday the 12th inst., transferred to our first page an article from his October number, which presents many of the ideas set forth in those discourses, and which we commend to the careful perusal of our readers.

The editor expects to speak to the Spiritualists of Worcester on Sunday next.

We have received a barrel of excellent apples, embracing several of the finest varieties, from ROBERT CHAFFIN, Esq., of Acton, Mass. Mr. C. is an experienced and skillful pomologist, and this gift is specially acceptable at this time of scarcity of this valuable fruit.

#### THE MUSIC HALL LECTURES.

Mr. Tiffany closed his labors in Boston, for the present, on Sunday last, on which occasion he gave utterance to two of the most able and eloquent discourses we have heard from his lips. In the afternoon he endeavored to show that the great use, the high purpose, of the present external spiritual manifestations is, not to puzzle with strange phenomena or to astonish with seeming miracles, but to awaken the spiritual nature of man, to arouse him to seek for higher purity of heart and life, that he may be unfolded to loftier and truer spiritual perceptions and conceptions. His illustrations of the impossibility of obtaining any true or just ideas of the immortal state, from descriptions in external language, given by even the most wise and exalted spirits, were clear and convincing. Language can give no true idea of anything any farther than the experience of the person who hears it corresponds with that of the one who uses it; hence, no farther than we have experience of the realities of spiritual life, can we comprehend the descriptions of those who have passed beyond the veil. This experience can be attained only by the eradication of sensualism, and the cultivation of all that is pure and refining. Sensualism is the veil which shuts out the spiritual from our perceptions, and so fast as this veil is removed, are we introduced into a world of whose beauties and glories it is impossible for the natural or sensual man to conceive.

In the evening Mr. T. spoke, with much clearness and force, of the characteristics of a true or pure inspiration; but we have not room for even a synopsis of his remarks.

Next Sunday, the platform is to be occupied by Mr. AUSTIN E. SIMMONS, of Woodstock, Vt., who speaks in a state of entire unconsciousness. Mr. S. is a young man of great amiability and uprightness of character, whose personal acquaintance we have long enjoyed. The influences which usually control him are of a philosophic or rationalistic character, rather than what is generally termed "religious." Among his native green hills, we have heard through his lips discourses exhibiting logic, eloquence, learning, and the higher qualities of mind, not often surpassed. Like all others, however, of this class of speakers, the quality of the discourse depends much upon the surrounding conditions and atmospheres. We know not to what extent the stifled, mercenary, conventional atmosphere of the metropolis may affect his inspirations, but shall be prepared for considerable abatement from the free utterances of the mountains. He will doubtless, however, be worthy the hearing of all.

EDUCATION.—"If we were to reduce to a single maxim the concentrated wisdom of the world, on the subject of practical education, we should but enunciate a proposition which we think will command your assent, but which, we fear, is not incorporated as it should be, into the practice of schools and families. That principle is, that in educating the young you serve them most effectually, not by what you do for them, but by what you teach them to do for themselves. This is the secret of all educational development. We talk of self-education as if it were an anomaly. In one sense of the word all education is obtained simply by the exertion of our own minds. And this is self-education! What does education mean? Not induction."

We cut the above from one of our "religious" exchanges. We know not its author, but the principle stated will doubtless be accepted at once by most "religious" readers. Yet it is one which intelligent Spiritualists consider as of the highest moment, to the old as well as to the young,—to spiritual or religious education as well as to mental and physical; and one, too, which is thoroughly subversive of the *authoritative* mode of teaching, common with religionists. Education—from the Latin words *educere*, to lead out, to draw forth—is properly the bringing out of powers, faculties, perceptions, which are within the individual soul. It is the opposite of induction or instruction. It implies that each human being has within himself truth-discerning powers which he is bound to develop and has a right to use, and over which no outside influence or authority has any just control.

That modern Spiritualism, with all its contradictions and absurdities, intermingled with glorious truths, is calculated to promote a true education, by throwing each individual on his and her own personal responsibility for everything which they accept as truth; and that it is better calculated to do this than are the popular modes of *authoritative* instruction, which cram the mind with dogmas that it is required to assent to, whether they seem true or false—must, we think, be too apparent to need further argument.

#### MORE FACTS.

Mr. J. Howard writes us from Norwich, Conn., as follows:—  
I wish to state some facts that have come under my observation within a short time.

Miss L. A. Jewett, independent clairvoyant and healing medium, recently visited our city. While sitting in a circle with this lady, one evening, she was entranced, and to the surprise of all present called my name in a voice that I recognized as that of my wife's mother, who has been in the spirit-land two years,—saying to me, "John Howard, go home; Emma has a fit!" I doubted this; for my wife is not subject to fits, and I asked some questions. She said that my wife had bought some peaches for preserves; they were very hard; she had eaten some of them, and not digesting, they caused fits. I knew that she had bought some peaches, and I went directly home. Upon arriving there I indeed found my wife prostrate upon the floor insensible.

I had heard of mediums painting portraits, and the next day I visited Miss Jewett again, and asked her if she could get a picture for me of a person in the spirit world. Said she, "That will depend on my spirit friends." She was entranced and drew the outlines of a picture. I was never more surprised, for it was the picture of a little daughter of ours two years of age, whom we buried four years ago;—while I was expecting the picture of my wife's mother.

This picture being only penciled, I carried it to an artist and had it painted; and every person that sees it, without asking a question explains, "where did you get little Mary's portrait?" If this was not the result of spirit influence, I would like to know how to account for it; for Miss Jewett never was in Norwich before, and had no possible way of knowing anything of my family affairs. She is doing a great work here. There are many who turn to step into the pool and be healed.



Interesting Miscellany.

MUSIC FROM THE SPIRIT SHORE.

BY T. L. HARRIS. The outward world is dark and drear When friends we love are seen no more; But hark! their happy songs we hear In music from the Spirit shore.

WITH THEE.

With thee, with thee,—when the bright eye of morning Raiseth its lid pressed down by weary night, The pulse of man and pulse of nature quickening

THE BEST ESTATE.

BY CHARLES SWAIN. The Heart hath its own estate— The Mind it hath its wealth untold; It needs not fortune to be great, While there's a coin surpassing gold.

THE BUD THAT BLOOMED.

Mr. Calvin Whiting furnishes us with the following, which he first communicated to the Evening Traveller some two years since:— "During a part of his short life on this earth he was

DR. FRANKLIN'S RELIGIOUS OPINIONS.

The following letter was written, says the New Jerusalem Messenger, by Dr. Franklin to Alexander Giles Frobisher, with whom he corresponded for many years. It was first published three or four years since, in the Christian Register, Boston, and afterwards in the Transcript, of that city, whence we have selected it.

PHILADELPHIA, JUNE 6th, 1753.

Dear Sir: I received your kind letter of the 2d instant, and am glad to hear you increase in strength. I hope you will continue mending till you recover your former health and firmness.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have an opportunity to make the least direct return;

You will find in this see my notions of good works, and that I am far from expecting heaven by them. By heaven we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such rewards.

Your great Master thought much less of these outward appearances and professions than many of his modern disciples; he preferred the doers to the mere hearers; the son who seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, and yet neglected the work;

The faith you mention has, doubtless, its use in the world. I do not desire to see it diminished, nor would I lessen it in any man; but I wish it were more productive of good works, works of kindness, charity, mercy, and public spirit;

A CANDID MIND.—There is nothing that sheds so fine a light upon the human mind as candor. It was called whiteness by the ancients, for its purity; and it has always won the esteem due to the most admirable of the virtues.

THE PURE SPIRIT.—The springs of everlasting Life are within. There are clear streams gushing up from the depths of the soul, and flowing out to enliven the sphere of outward existence.

VAGARIES OF PREACHING.

Some of our sectarian friends have amused themselves in pointing out the ludicrous features of Spiritualism, and in ridiculing the vagaries of mediums. The following, which we clip from the Home Journal, will serve however to show that idiosyncrasies are not confined to those of our faith.

"Sum Cuique" sends us these relics:—"One of the Rev. Mr. Spurgeon's 'slamming sentences,' which you quoted in a recent number of the Home Journal, reminds me of a sermon preached in the 'old Bay State,' some forty or fifty years ago, by a famous minister, in which the same point was made, and probably, to his audience, with quite as telling an effect.

As to the kindness you mention, I wish it could have been of more service to you, but if it had, the only thanks that I should desire is, that you would be equally ready to serve any other person that may need your assistance, and so let good offices go round, for mankind are all of a family.

Very likely it is of the same preacher that the following anecdote is told, in which, unluckily, he came off second best. Many years ago, when the new sects in New England began to break down the good old congregational barriers, and make incursions into the sheepfolds of the regular clergy, a reverend divine, whom I well knew—a man, at once, of infinite eccentricity, good sense and good humor—encountered one of these irregular practitioners at the house of one of his flock.

LOVE THE DEPARTED.—The love that survives the tomb, says Irving, is one of the noblest attributes of the soul. If it had its woes, it has likewise its delights; and when the overwhelming burst of grief is called into the gentle tear of recollection, then the sudden anguish and convulsed agony over the present ruin of all that we most loved are softened away into pensive meditation on all that was in the day of its loveliness.

A HINT TO REFORMERS.—The trees must be cut down before the ground can be tilled, and bounteous harvests reward the husbandman's toil. The old structures must be removed, before Truth can lay her deep foundations, and build her palace to the skies.

How sacred, how beautiful is the feeling of affection in pure and guileless bosoms! The proud may sneer at it, the fashionable may call it feeble, the selfish and dissipated may affect to despise it, but the holy passion is surely of heaven, and is made evil only by the corruption of those whom it was sent to bless and to preserve.

SOUND DOCTRINE.—The Rev. E. H. Chapin, in a recent discourse from his own pulpit, declared that he honored first of all the man who came out boldly for the right, and next to him the man who came out openly and bravely for the wrong; while he despised as the meanest of men he who would not commit himself to either, but was forever trying to dodge between the two.

NEW ENGLAND SPIRITUALIST.

This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions: I. That man has an organized spiritual nature, to which the physical body is but an outer garment.

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny.

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