

# SPIRITUAL UNIVERSE.

"WE LIVE IN DEEDS, NOT YEARS: IN THOUGHTS, NOT BREATHS."

PUBLISHED WEEKLY BY S. WARD SMITH. OFFICE IN BAUDER'S BLOCK, SOUTH SIDE OF THE PUBLIC SQUARE, No. 6 THIRD STORY. ONE DOLLAR PER ANNUM STRICTLY IN ADVANCE.  
VOL. II.—NO. 28. CLEVELAND, OHIO: SATURDAY, MAY 12, 1855. WHOLE NO. 80.

## MARRIAGE—NO. 3.

BY D. P. KAYNER, M. D.

No one spirit, either male or female, is complete in itself. This proposition is evident on a moment's investigation of the principles of progression. In the sphere of *Selfhood* even, the animal spirit is deprived of one of its strongest propensities if cut off from the society of the opposite sex, and burns to fill the incompleteness of the individual gratification. In the sphere of *Parentalness*, the incompleteness rises to a higher plane, manifesting the design of the Great Positive Mind to create males and females conjointly, stewards of the being of others, in obedience to the organic law. In this stage of progression, there is still a strong claim upon the animal spirit, which operates largely, though it is a modification of the former, and may be brought into actual subjection to the higher moral range, and held within the true limits of the law of Progression. Still on and we find those two primary Spheres enlarging into a consociation of families and forming social groups. From the spheres of individual, family, and neighborhood relations, the boundaries must enlarge to *Universal Brotherhood*. Now shut off the sphere of *parentalness*, and all others must cease in a short time to exist.

Remove male or female influence from society, and its attractions will be destroyed, and its balance-wheel broken. Destroy but the influence of the home circle and social sphere, and instead of a fraternization of the race and their general harmonious development, we should have the lower order of violations of the law of progression, and the race would burn with inflated lust, self-gratification and murder, until it destroyed itself.

The fact of this incompleteness of the sphere of selfhood, leads us to the great Truth of the necessity of a combined action of Dualities, in order to produce the least of the stupendous results manifested in the physical world; and this combination or union is MARRIAGE.

Marriage, therefore, is not nor cannot be a subject for legislative action any more than can the combinations and forms of the particles and atoms in Nature, from whose union all the higher forms have their emanation or origin, and take their rise, or than the affinities and combinations of elements and compounds in chemistry. Affinities as certainly attract, and incompatibles repel in the sphere of human existence, of thought and reason, of body and mind, as they do in the laboratory of Nature, or of the imitative chemist who attempts to work from her patterns. When thought can be shackled, and forbid to rise, when Truth can be held dumb before a sectarian world, when the beautiful flower of progression can be crushed and the new-born child of promise strangled at its birth, a different doctrine may answer for the world. But while thought will rise and demand their freedom, while Truth will speak with boldness in her own defence, and claim Right as a boon for humanity, while all the world is progressing in spite of themselves, and seeking for light and knowledge, the sacredness of marriage will cease to be looked for in the bars of legal restraint, and will only be found in the interior qualifications of the parties themselves, the lasting attraction of binding affinities, and the indubitable evidence of a general oneness aside from the influence of educational bias.

We have stated that the various evils arising in society, grow out of the incongruous and unnatural mixture of male and female elements in these localized (?) fortunes.—Let us trace a few of them to their fountain-head and see whence issue the bitter streams which sicken and poison the vital harmony of society. And first, we need to define the true position of the male and female elements, and the steward of the being of others. The male principle is the germ producer—the female is the receiver. It is the soil which sustains the life-germ of humanity, and the life-blood of the mother is the dew-drip which kisses the tender plant and feeds its unfolding stalk, and leaf, and flower, and stamps upon it the measures of its own conditions. As the germ of a plant will produce a similar plant under favorable conditions, and will bring forth a deformed, dwarfed and stunted growth under less favorable auspices, so will the conditions surrounding and existing in the male principle at the time of procreation, or during the formation of the life-germ of a new being, stamp upon that being the form, color and identity of those existing conditions; and will do this as certain as that a black bean, when planted, will produce a black bean, or a white one another of similar shape and kind. Now where does this lead us? Trace out the conditions of those dwelling together in mutual suspicion and hatred, crimination and recrimination, and from the chaotic mass of discords, what germs will that male principle develop, and what mental and physical atmosphere will purify the nourishment in which it is bathed and cherished by the female receiver? You will have either an idiotic growth in full, or one narrowed down to the sphere of falsehood, villainy and crime. This is the inevitable result, and should set the world to thinking at once that

these evils may be remedied. As society is at present organized under the dictum of narrow and sectarian laws, we must expect in the domestic relations all the discords which naturally flow from a violation of the true law of Harmony. To claim that those who have been pronounced husband and wife by human ordinance are married, when there is no innate affinity between the two, is a perfect violation of every principle of Progression, and direct blasphemy against the Organic Law. To compel these forced combinations to dwell together, is like the vain attempt to confine the hydrogen generated within the earth, under the base of lofty mountains. The crater's dismal, yawning gulph, the loud, muttering roar of the volcano, the shower of stones and cinders, the rivers of molten lava, and the belching forth of fire and smoke, depositing enough to bury a city from view in one hour, all too truthfully, the Law of Nature must be obeyed. Humanity have suffered so many and so sore evils from blindly following in the wake of priestcraft, superstition, hypocrisy and deceit, that they now begin to enquire whence all their troubles have originated, and what is the remedy to save the race? They see that something must be speedily done to avert the dangers which hang over the germs of the next generation, in order to save a remnant of the race a healthy condition. They have traced the sinuous windings of lust, licentiousness and adultery through all the phases of these sectarian mixtures, and found the want of union growing out of the inaptness of the parties for the same sphere, and their want of adaptation, both physically and mentally, to each other. They have witnessed the secret struggles of the parties to live down this want of harmony before others, on account of public sentiment in the matter, instead of honorably separating when they see they could not dwell together in peace, and thus a family has sprung up in direct violation to the law of harmony, drinking in the discordant states of both parents.

Now does the law of the Great Divine sanction these unholy alliances? In every spire of springing grass as it looks upward to heaven, in every bud as it unfolds its hope to the kissing winds, in every dew-drop on grass and leaflet, may be read the denial of such a falsehood, and all nature proclaims its lispenny. The evils of this state of things can and must be cured. To endure them any longer is but to endanger the highest and holiest destinies of mankind. The time has come for people to think and act.—Principles must be applied and results obtained, which Truth shall dictate. To follow longer the lead of heathen mythology, of ignorance and priestcraft, would be the utmost absurdity. The race demand something progressive—something which will lead them on to a better state of affairs. The old system has been tried and found wanting—a better is demanded and must be had. A rational system of domestic grouping is called for in the present—a proper socializing of mankind is imperatively needed. And this can only be obtained when individuals enter the domestic group only upon the principle of true affinity; and when the social sphere shall be so extended and narrowed as to embrace the Common Brotherhood of Man. The one only, and true affinity must prevail to make the home-circle fruitful in all the beautiful productions of mutual love and qualities of goodness and virtue; and every one be brought to recognize in every man and woman a brother and a sister. It is this condition of things which will almost at once destroy the family broils which now distract the home-sphere with numerous discords, do away with infidelity to pledged vows, inoculate the lessons of purity and obedience to the organic laws to the young, after giving them healthy organizations, and which will save the race from the sufferings of many violations, through ignorance, and unite them all in one family as the children of one common parent—the Great Divine, the God and Father of us all.

## DIVINITY AUTHORIZED.

Episcopalians is a diluted form of Catholicism. The assumption of infallibility is as virtual with the former as it is outspoken with the latter. Here is what the Churchman—the Episcopal organ—says:—"For the Church to whose support we are committed is the divinely authorized instructor and administrator of that religion. As the witness and keeper of Holy Writ," that from which all true knowledge of religion must be derived, the Church is the same authorized medium through which men must be taught aright in all those things which concern our peace and happiness, and the welfare and prosperity of society." When we consider what harmless, good-natured, polished, educated do notings the Episcopal ministers, as a body are, the following claim in their behalf approaches the ludicrous.—*Christian Freeman*, (*Universalist*).

"Her ministers are they alone who can truly say to us, 'Now that you are doing your duty in putting confidence in me, I will do my duty by showing you that I am entitled to it.' I will produce to you my titles. I will indulge you with a sight of my commission from God; prove to you that I am no pretender; not self-appointed; not a teacher of my own inventions; not a professor of a forged message, not one who dares to promise and threaten in the name of God, without having received his special injunction so to do, and his engagement to ratify my terms."

## LECTURES ON SPIRITUALISM.

BY REV. J. H. FOWLER.

Mr. Fowler delivered another of his Lectures on Spiritualism on Saturday evening last. The following is a full report of the same:

John xx: 19. Then the same day at evening, being the first day of the week, when the doors were shut, when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, we have seen the Lord, but he said unto them, except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days, again his disciples were within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in the midst.

27. Then saith he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing.

28. And Thomas answered and said unto him, my Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.

Here is the case where a spirit of a person who had died appeared in the midst of a circle, while the doors were shut. I know there are some discrepancies and irreconcilable difficulties in the accounts, but may we not believe the fact that this spirit did appear and was identified? I think my friend Peters will credit this. You know Paul says, he saw him and heard him speak; or Luke says Paul says so. I will not doubt the fact.

Then we have accounts of Moses and Elias appearing with Christ. They were identified, also. Then Samuel, by the Medium at En-Dor. Then the Spirit which gave the communication now so popular in all the churches—I mean Revelations—said he was one of the prophets, and of John's brethren; thus making in all four cases where spirits appeared and were identified. They appeared at different times and under different circumstances, thus establishing the possibility of the fact. Then you have a multiplicity of other cases in the Bible, where spirits manifest themselves. These spirits are called angels, but they are the spirits of those who have lived on earth.

The spirit of one of the prophets, who communicated to John the book of Revelations, is called an angel. They are often called *men*, often spirits; we believe they were all men, who once lived on earth.

The witnesses are eight, all living in Massachusetts, and may be referred to at any time. One of them is Rev. Adin Ballou, a Universalist minister, I think in fellowship to the present time. But he thinks the true believers in Christ came to do the works he did, so friend Peters may think his testimony cannot be taken any more than the twenty other preachers of this denomination who bear testimony to the same facts.

Now I wish to present to you another case, where a spirit appeared and exhibited a deformed hand, as did Jesus to identify himself.

Here Mr. Peters rose and made some lengthy remarks—said he felt it his duty to defend the Bible from such infidel assaults as had been made upon it. If Mr. F. could do these things he would like to see him do them. He, on the previous evening, did not deny that all of these things could be done, but that these passages read did not mean what Mr. Fowler said they did. To compare spirit mediums with Christ was an absurdity, &c.

Mr. F. asked: "Does Mr. Peters believe Christ ever said, that those who be-

lieve should do greater works than himself?"

Mr. P.—"Yes, he might have said something like that."

A voice in the audience—"He has not quoted right."

Mr. F. read the passage. (Mat. xiv: 12, 13.) "Does Mr. Peters believe that?"

Mr. P. "Yes."

Mr. F. "Are you a believer in Christ?"

Mr. P. "Yes."

Mr. F. "Do you believe you can do the works he did, or greater?"

Mr. P. "No."

Mr. F. "Can any believers?"

Mr. P. "No—the passage does not apply to us."

Mr. F. "Well, then, the other passage, where those signs shall follow them. Does that apply to us?"

Mr. P. "Why, you know how Universalists explain that passage?"

Mr. F. "I know how they and all the other denominations explain the passages that do not suit their creeds. There is one more passage. Peter says, in Acts ii: 39, 'The promise of the Holy Ghost, speaking in tongues, &c., is to you to your children, to all afar off, even as many as the Lord, our God, shall call.' Does that apply to us?"

Mr. P. "No."

Mr. F. Well, then, what passages do apply to us?"

Mr. P. "That's a very foolish question—as though if some particular passage does not apply to us, then none do."

Mr. F. said he would say no more if Mr. F. would let him alone. He resumed his seat.

Mr. F. said, "Now, friends, you see how these different sects, all opposing each other, explain their scripture. Can it be that so many opposing creeds could be framed by honest men, and based upon a book which is consistent with itself, and definite in its teachings."

They all have their peculiar ways of explaining scripture, so that they may teach the greatest absurdities, and altogether they explain away or reject the whole Bible. But if one has the honesty to come right out and say he does not believe the passage which plainly contradicts his opinions, they call him "infidel." But this term does not frighten me; I got used to it when I was a Universalist in good fellowship.

Now, let me refer to the case before named, for the facts are what we want, and facts are just as good now as they were eighteen hundred years ago. Yes, Jesus is not so bigoted that he would think better of me for believing the same thing done by somebody else. If he is, then I don't care for his approval.

This is the case: Sybil Chase, given in the words of her husband, Harvey Chase, Blackstone, Mass., June 30, 1852, certified to by six others. See Adin Ballou's "Spirit Manifestations." The substance of the case as read by Mr. F., was this: "Mr. C. held out his hand in open day light; he felt the hand of his wife as distinctly as that of a living person."

It purported to be the hand of his former wife, which was deformed. He distinctly felt the deformity and all its particulars, thick nail, &c. The others present had the same experience, and were converted from atheism and unbelief in future existence, to a full belief.

Here a gentleman of this city said he had been by spirit assistance, twice raised very suddenly from extreme illness, when no one thought he could live.

On another occasion he had been pronounced dead by physicians, and was raised. These facts were known to many, and he was ready to give the references.

Mr. F. here mentioned the case of Mr. George R. Raymond, of the U. S. Navy. A letter was sealed up by Mr. R. Hayden. He discovered the contents without breaking the seal. Said his wife appeared to him; wrote with a pencil.—He saw her as distinctly as he ever saw any person in his life, and heard her speak as distinctly. She appeared to him and spoke audibly.

Mr. F. then related the following case

of his sister, which he wrote down at the time.

CAMBRIDGE, MASS.,  
Sunday, Nov. 12, 1854.

This evening, about 8 o'clock, my sister Helen, lying on the bed, began to manifest the peculiar symptoms of persons while being entranced by spirits.—Soon, after considerable apparent effort, she called in very distinct tones, "Mother, mother, mother, O my dear mother." Mother came and took her hand; it seemed very difficult to command the voice, and after some hesitation she repeated these exclamations and said, "Mary speaks to you. Won't you be, be, be—" she did not seem able to go on, and after several efforts to speak the influence left her. She then said she was perfectly conscious of the power acting upon her, but it was not herself. She said her mouth seemed to speak itself. What was very remarkable, as soon as the first syllable was uttered, and during the whole enunciation, we all—mother, two sisters and myself—recognized the voice of sister Mary, who died eight years before. It seemed like again being around her death-bed, and was very affecting.

Mr. Drew and my wife, who were present, noticed that the voice was in very different tone from hers, and was remarkably clear and distinct, which was characteristic of Mary. Now Helen has not before spoken in the clear tone for several months, having been very hoarse all the time—and is so now, the influence has left her, though not so bad as before. She has arisen from the bed feeling much better.

Now are not these evidences for the identity of our spirit friends appearing as good as those presented in the four cases related in the Bible?

Then if you already believe spirits exist and can manifest themselves as in the case of these four, how can you doubt the fact in these cases with all the evidence we present. It is not pious optical to multiply causes, or when one adequate cause is admitted to exist, to look for another.

You recollect at the close of our first lecture, Rev. Mr. Peters said he could not believe the facts I related, but to test the matter, would invite me to go with him to some sick friends and exhibit my power. Now, to show the justness of my reply, as well as to state some more important facts of Spiritualism, which will illustrate our relative positions, I would call your particular attention to the following case: I state the facts as they have been given to us, but pass over many particulars: A young, uneducated, unpretending mechanic, became a medium for spirit communications. Spirits were often seen in his presence, and he could converse with them; sometimes they were recognized by others. He also possessed remarkable healing powers—could heal by simply laying on his hands; sometimes by a word, as Christ did. But, as with Christ, so with him—the popular religious sects were roused against him, and the clergy his most bitter opponents.—They expelled him from the Church for blasphemy and infidelity, but could not keep him out; he would go in—proclaim himself superior to the Church, the Bible, or the Sabbath. Now to trap him, and test his power, they brought a severe case before him and desired him to make a public exhibition of his healing power. It was the case of a diseased hand, very much withered.

He told the man to come forward, hold up his hand in the presence of all, so that they could see there was no deception. He did so, and in a very few minutes, in the presence of the whole congregation, the hand was made perfectly well like the other. A few persons believed the fact, and got him to cure their friends who were sick, but what did the most popular religious sect in that place? They immediately called a meeting and planned to destroy, not only his influence, but himself. But the medium found it out and fled from the place. For a time he practiced in secret and told those cured not to make him known. But his cures were too

markable to be kept a secret.

It became well known that he had cured a person of blindness and deafness. When the priest heard of this and knew it was useless to deny it, they raised the old cry, "It's the Devil!" "It's the prince of Devils!" He then came out boldly and asked them how the Devil could do such things, and told them to judge the tree by its fruits.

And, like Christ, becoming somewhat excited, told them it was sinning against the Holy Ghost to deny or attribute to the Devil what they knew to be facts and of such a nature. He went so far as to call them a "generation of vipers," speaking from their own evil heart.—They could reply only by saying "show us a sign."

Now, I want to ask my friend Peters if there is anything in his mind intrinsically impossible in the two cases of healing herein related—the case of the diseased hand and of deaf and blindness? And, if so, would any amount of testimony cause him to believe it? If I should give him the testimony of ten reliable men, would he believe the fact occurred?

Mr. P. said it would depend altogether on the nature of the diseases, whether they could be restored. He believed mesmerism could do some things, but if the hand spoken of was in any way physically diseased, beyond mere paralysis or nervous action, he did not think it could be done. So with the blindness and the dumbness. He did not think organic disarrangement could be restored. It would take a very great amount of positive evidence to induce him to believe him. He would like to know more about the cases before he could decide who the persons were, &c., &c.

Mr. F. said he would find the whole account in the 12th chapter of what is called Matthew's Gospel; but it is not certain that Matthew wrote that book or what language it was first written in, or where or when it was written. Jesus Christ, of Nazareth, is said to be one of the parties, the others are not named. But I have here a direct and definite account of the case of blindness and dumbness of three years' standing, given by Deacon Silas Mosman, of Cabotville, Mass., Jan. 8, 1850. The cure was wrought by Mrs. Mettler, of Hartford, Conn. The subject was his own daughter, Mary, aged 22. He says:

"She had been mostly confined to her bed for three years; all possible means had been used for her relief; she had been attended by twelve or thirteen physicians, some of them of the highest order and skill. She was finally told that she never would ever better. In half an hour, and with nothing but her own hands, she (Mrs. Mettler) succeeded, to the joy of all, in opening her eyes and restoring her sight and speech!—The next day Mrs. Mettler called again, and to our astonishment, she triumphantly put the case beyond all question, by making my daughter walk entirely alone, which she said she had not done for three years. Mary continues to see, talk, and walk; and, for all we know, she must be restored to her former good health."

Now compare this case and the nature of the evidence for it with cases cited in the 12th chapter of Matthew.—Compare also the cases we have presented and our evidence in the same manner. Our affidavits are each filled out with all the exactness required in our courts, then we have many living witnesses now before you who have given in their testimony and are ready to be cross-questioned. We affirm not mere opinion or what some one has told us, but what we see, feel, hear and know. The writer of that gospel does not say he saw those things or who told him. I would not think of presenting such testimony to facts, even the least wonderful which are now taking place—though I believe Jesus did many of those things even on the evidence there presented.

I will present only one more statement of this nature. I give it from a

letter of Rev. H. H. Hunt, dated Adri- an, September 13, 1852:  
"At a circle held at Adrian, the first Sunday in July, the Spirits wrote, 'Seek the lame, the halt, and the infirm, and they shall be healed.' I then remarked to Mr. J. Reynolds, 'It can't be done.— If that is read, away go the spirits and converse to others, for some one will be presented and not cured.'"

Nevertheless the call was read by my colleague, when Mr. Lyons presented himself, stating that his leg had been drawn up by rheumatism four years, and that he was under acute pain at the time. Without exercise of my volition I was thrown into the spiritual state, and placed before him. I was also made to speak by the power of the spirit. Like doubting Thomas of old I put my hand on him and he was made whole. He dropped his cane and went his way rejoicing, feet as a boy of sixteen."

At this point the lecturer was again interrupted by several speakers, who bore testimony to facts similar to those which had been related.  
Mr. Peters said—"He wished it to be understood that this house was erected for the worship of God according to the Bible. That when Mr. Fowler applied to him for it, he told him he had not the power to let him have it, but the trustees had done so, upon the supposition that it would be respected."

Mr. Fowler—"I would inquire of Mr. P. if he did not inform Prof. Mahan, on his own responsibility, that he could have his church to lecture upon this subject?"  
Mr. P.—"Yes. I knew he would sustain the Bible, and I knew there would be no objections. When Mr. Mahan learned that it was a Universalist Church, he could not accept it. He has now, I suppose, left the city because he could not pay the expenses of the Melodeon."

Mr. Fowler—"No, that's not it: the clergy, who invited him here, found that he was too honest. They held a meeting, at which he admitted all the facts, and the people would draw their own inferences. 'This won't do!' So they requested him not to lecture any more. Of this I have been credibly informed to-day."

Mr. P.—"It can't be."  
Mr. Fowler—"How do you know?"  
Mr. P.—"I attended no such meeting."

Mr. Fowler—"Oh! no. You are a Universalist—they have expelled you long ago as an infidel!"  
Time and circumstances considered, we certainly were not prepared to witness so full an attendance as was exhibited. Saturday evening is none the best for a lecture at any time; neither did the rain prevent. The house was filled. One thing it exhibited, namely, a growing desire upon the part of our people for investigation, and it would be strange, indeed, if we should form the only exception to the character of Young America being a progressive nation.

One incident we might be permitted to notice in passing, being somewhat unique in its kind. It was as follows:  
A medical gentleman present said "that if any part of the man's hand, (before referred to,) was actually withered, it was a physical impossibility, and requested the lecturer to favor him with the man's address, or any of the parties concerned whom he could write to."

The lecturer, with the utmost gravity, said "that he was sorry he could not so exactly accommodate the gentleman with the man's address, but referred him to the third chapter of St. Mark's gospel for a full account of the whole transaction."  
The audience was in a roar! It was a regular sell—the best we have witnessed for a long time.

THE CHILDREN.—The following scraps, in little, says the Buffalo Democracy, we cut from a book which should be in every parent's and every teacher's hand. It is a book which contains more truthful, epigrammatic sentences than any of its size we have met, and it is doubly worthy of notice as having been, like the expenditures of Emerson's "Man made of Money," unrolled page by page, from the author's heart; and as the Pinis was written upon the page, so was the End inscribed upon the author's life roll. We refer, of course, to the "Three Hours in School, a Day," whose writer has devoted his life to teaching, and ruined his health in the struggle to improve the character of our schools. We trust his warning may not be lost.

THE POOR INFANTS.—We pin little innocents of four, five, six, or seven years of age to a bench or chair; they breathe impure air into their delicate lungs, vitiating and rendering heavy the currents of the blood at a period of intense vitality, in order that they may, three or four times a day, say over "A B C," and spell "baker, briar," etc.; and at the same time we prate of science, progress, and civilization!—not forgetting frequently to notify the world that we are the "smartest nation in all creation!"

## SPIRITUAL UNIVERSE.

WARD SMITH, EDITOR.  
CLEVELAND, OHIO.  
SATURDAY, MAY 12, 1855.

### LETTER FROM REV. J. B. FERGUSON.

We have been very negligent of duty in regard to noticing the receipt of Bro. Ferguson's letter. His letters, however, are never old. We now give the following extracts from it. From another part of the letter we learn that our friends in Nashville are not only professors, but they are workers in the spiritual field, having freely opened their hearts and senses to scatter the light of the Harmonial Philosophy over the land. A beautiful harvest will repay them for their disinterested labors.

There never was such a period when the voice of inquiry has gone forth with the power it has at the present day. This inquiry the microscope of today has unmasked. The philosophy of the past has been expounded, the theological teacher has examined in, to this new philosophy but to find his most deeply cherished opinions vanish. The learned, as well as the unlearned, are amazed at the singular and inexplicable workings of this manifestation of today. Astonishment and delight are pictured on the countenances of those who seek to investigate the beauties of the Spirit philosophy.

"Spiritualism is taking deep root through-out this country. It is planting its seed beneath the surface of mere impulse, and where the furious blasts of sectarian animosity, and the scorching fires of selfish scheming cannot reach it. They may hold it back, as the March winds hold back the vernal blossoms, but its germinating and resultant power will only be thereby increased. The work goes on steadily and surely, revealing everywhere its Humanitarian nature and exhaustless resources. The objections currently urged to it, both by friends and foes, will become its chief glory. Its acknowledged vagueness in some of its aspects only reveals how much we all have to learn of the nature of mind and its capacity to reflect ideas and purposes above its conception. A block of wood will cast its shadow, human intellects should not be expected to do less; but as the block destroys not the purity of Heaven's light, so no imperfect reflection of Spirit-thought can change its nature. It sometimes occurs to me that our most advanced and self-sacrificing Spiritualists need to see that truth never was corrupted, never was made less, never was perverted. It would be well to enquire at what point it ceases to be true. Besides we may all improve more and more by feeling that Truth is under obligation to no man; while we are under every conceivable obligation to receive, spread, and enjoy it. It is not and cannot be Sectarian; it has no favorites; it shines ever and will shine in and be reflected from any mind in the exact proportion in which it is true—true to its own nature, its own devotions, its own experience, and to its God.

You have our hearty sympathy and congratulation in your arduous and faithful labors. May Heaven bless and reward you for the fearless and noble stand you have taken in behalf of the noblest birth-right and most sacred privilege bestowed upon man. The triumph of Spiritualism is as certain as what men call Death, and as true as the throne of God. It will yet show itself connected with every movement of the age, controlling some, directing others, affecting all.

With assurances of the highest respect, and sincere fraternal regard,  
Ever, &c.,  
J. B. FERGUSON.  
Nashville, Tenn., April 7, '55.

### SPIRITUAL MANIFESTATIONS.

The philosophy of Spiritual or mental manifestations of the present day, does not seem to be understood by all who believe in the power of the Spirit to communicate. There is much clinging to the old harsh and unreasonably in which the ghosts of past ages were reputed to have appeared. It is but just that the mind should have the true philosophy to guide it in the explanations to the what seems, mysterious manifestations of to-day.  
Many think, in their wisdom, that all is superlatively foolish and deceitful, which does not exactly square with their ideas of *hon, where, and when* such shall take place.

Of the philosophy of these different phases of mediumship, and the so-called falsity of Spirits, we shall treat in another number. We merely wished to have a better opinion of them than some of our orthodox friends seem to possess.

### CLAIRVOYANT REMEDIES.

We have long and carefully noted and investigated the steps of Clairvoyance in prescribing for diseases. We know how to describe the symptoms and effects of disease, but we wish to know the remedies to cure. We are satisfied that there are remedies in nature the principles of which, when understood will eradicate and prevent disease, but as it is not fully understood, at this time we are compelled to use such remedies as lie within our reach to effect this purpose.—Among the thousand and one medical agents given to the world there are none we have so much confidence in as those prepared by Mrs. METTLER, of Hartford, Connecticut. We can offer them to the public without fear, and with confidence that they will do all that is claimed for them. The following shows the superior power of this lady, and the efficacy of her remedies:

"It can be mentioned to the credit of Clairvoyance as applied to healing, that it commonly prescribes vegetable remedies.—These, with magnetic agencies, are selected in the treatment of nine out of every ten cases that come under its supervision. The use of *Calomet*, that sheet anchor of the "regular physicians," is almost unknown in its prescriptions, as is also the practice of blood-letting. Put this with the fact that Mrs. Mettler's treatment has seldom or never failed to help her patients, and then contrast the picture with that painted by the

misleading dosing of our regular doctors, and framed with the general array of damaged health and broken constitutions resulting from it. The contrast will be found to be suggestive.

During a residence of a little more than three years in Hartford, Conn., Mrs. Mettler has examined and prescribed for upwards of 4,000 cases of disease. Out of this large number, not more than twenty have failed to recover their health, or be greatly benefited by the treatment, where earthly aid could be given. And of the few who have received a less degree of benefit, nearly all have reason to attribute that result to the fact that they did not properly carry out her instructions. There is no parallel to be offered for such facts as these, and they make their own best comment.

The number of radical cures effected through Mrs. Mettler's prescriptions is too great to allow of appending certificates here to one-twentieth part of them; and it has been deemed best to refer those curious on the subject to ANY ONE WHO HAS CONSULTED HER, and there are many of this class in nearly every town in Hartford and the adjoining counties as well as in many more remote sections of the country."

### ALEXANDER CAMPBELL A "SPIRITUALIST."

In the Millennium *Harbinger*—extra—of Oct. 1841 will be found an address on *Demonology*, delivered by Mr. Campbell in March 10, 1841, to the "Popular Lecture Club," of Nashville, Tenn., from which we make the following extracts:

"That we are susceptible of impressions and suggestions from invisible agents, sometimes affecting our passions and actions, it were foolish and infidel to deny. How many thousands of well authenticated facts are found in the volumes of human experience of singular, anomalous, and inexplicable impulses and impressions wholly beyond all human associations of ideas, yet leading to actions evidently essential to the salvation of the subjects of them, or of others under their care, from eminent perils and disasters, to which, but for such kind influences, they must inevitably have fallen victims.—And how many in the midst of a wicked and foolish career, have, by some malign agency, been suddenly and unexpectedly led into the most fatal coincidences and sudden precipitated to ruin, when such unprecedented exigencies are exceptions to all the known laws of cause and effect, and inexplicable to all their wonted courses of action! To assign to these any other than a Spiritual cause, it seems to me, were to assign a *non causa pro causa*, for on no theory of mind or body can we be so satisfactorily explained, and so much in harmony with the Bible way of representing such incidents. Thus the angel of the Lord smote Herod that he died, and in various dreams admonished the faithful of the ways and means of escaping impending evils.

Will it not be perceived and admitted that if evil demons can enter into men's bodies, and even take away reason, as well as excite to various preternatural actions, and if in legions they may crowd their influences upon one unhappy victim, Spirit, either good or bad, may make milder and more delicate approaches to the fountains of human action, and stir men up to efforts and enterprises for weal or woe, according to their respective characters and ruling passions.

Certain it is that angels, beings, too, of a more embodied and less abstract existence, have not only demonstrated their ability to assume the human form, but to exert such influence upon the outward man as to prompt him to immediate action—as in the case of Peter, who was suddenly stricken on the side by the hand of an angel when fast asleep between a Roman guard, and aroused to action. The gates and bars of the prison open at his approach, and shut on his escape, touched by the same hand; and thus the apostle is rescued from the malice of his foes.

But here we must pause, and with this awful group of expander and malicious demons in our horizon, it is some relief to remember that there are many good Spirits of our races allied with ten thousand times ten thousand, and thousands of thousands of angels of light, all of whom are angels of mercy and sentinels of defence around the dwellings of the righteous, the true elite of our race. These, we learn from high authority, are ministering Spirits waiting on the heirs of salvation. These attending Spirits know our spiritual foes, and are able to cope with them, for when Satan and Michael fought for the body of Moses, the fallen seraph was driven to the wall and lost the day. For how many services rendered, for how many deliverances from evil spirits and from physical disasters, we are indebted to the good and benevolent, though invisible agents around us, will never be known, and therefore never told on earth, but it may nevertheless be known and told hereafter.

And with what unpeepable pleasure may some happy being in this assembly yet sit down, side by side, with his own guardian spirit under the eternal verdant boughs of the life-restoring tree in the paradise of God, and listen to the ten thousand deliverances effected for him by the kind ministrations of that generous and beneficent minister of grace, that watched his path, numbered his steps, and encamped around his bed from the first to the last moment of his terrestrial day! With what grateful emotions will the ransomed spirit listen to the bold adventures and the triumphant encounters with bellying foes of his kind and successful deliverer; and while, in the midst of such social raptures he throws his immortal arms around his kind benefactor, he lifts his bright and beaming eyes of grateful piety to him who gave him such a friend and deliverer in the time of peril and of need and who, through such a series of trials and of conflicts, brought him safely to the peaceful city of eternal rest!"

In view of the foregoing extracts, which were the summing up of Mr. Campbell's address—it seems there can be only one opinion as to his belief in regard to Spiritual influence, that they do influence mankind according to their affinities, for he tells us plainly that we are "susceptible of impressions" from invisible agents, "affecting our actions" &c., and heartily agrees with him that it is "foolish and infidel to deny it."

The doctrine that he then held and gave to his Church and to the world, was, that "Spirits either good or bad" could and did their "approaches to the fountains of human action."

Others, too, of this profession (previous to the alarm being sounded) were ever ready in public or in private to give testimony from the honest convictions of their own mind, in favor of spiritual influences. They were not guilty of the *sin of omission* on this point. But where are they now? Why have they cast about in solid column, and left the world to view them in their retrograde march, to behold them in their "foolishness and infidelity?"

Why it is that men, *Reverend Sirs*, who have ever held and loudly proclaimed the fact of ministering Spirit influences, and now when Spirit demonstrations of every kind and character that is convincing is even at their own doors, deny it is becoming apparent to every mind that is not laboring under the yoke of mental servitude.

That the author of the above extracts was sincere and in a happy frame of mind while producing his closing remarks in Spirit influences, we infer, from the soaring aloft of his own Spirit, while imagining the "un-speakable pleasure" the "grateful emotions" that would vibrate through the Spirit land when friends and companions are permitted to meet in Spirit form and relate their "triumphant encounters."

Thank God, that "the time is coming and now is," that, without waiting till the Spirit is freed from this coil that binds us, we can converse with our Spirit friends. Hallelujahs are now being sung, and loud hallelujahs are proclaimed with abundant joy and gratitude on account of the visitations of angel Spirit friends. The consequences are that man's higher and holier aspirations are becoming spiritualized, his perceptions quickened, he feels the Spirit influence, and rejoices, and in the abundance of his heart he sings—

"How cheering the thought," &c.  
Our invocation to angel visitants shall continue till the "foolish and infidel" are reclaimed and the Harmonial Philosophy relieved from all its "helliferous foes."  
M. N. W.  
Newton Falls, April 20, '55.

### FROM OUR REGULAR CORRESPONDENT.

DETROIT, April 27, 1855.

### FRIEND SMITH:

I have at length reached the old homestead city of the West, after winding around from your city, via Rawsonville, Gratton, Leporte and Elyria, lecturing in each, then "over the road" to Adrian, Mich., giving two lectures there, then tredding back to Toledo, and on boat in a windy yesterday I reached here sea-sick, but by this pleasant morn finds me all right, and my pleasur will leave me in Pontiac, where I may use this eve and return here to fill three appointments on Sunday.

The cause of physical and mental progress and through spirit-intercourse and agency, is anything but dead where I have been thus far, and with few exceptions, the friends are wide awake.—Voices on earth are calling all the time, and responses coming back, as fast as the wires can be put up and adjusted, through which our spirit neighbors can send intelligent answers to them.

My mind this morning leans upon the traveling part of community, and the incidents and vicissitudes attending travel. I notice that the incidental and promiscuous travel has fallen off since last year on the great and small routes. (The tide of emigration in companies keeps up).—The principal cause, I think, is the extravagant charges of hotels and saloons. People who earn their money by labor cannot afford to travel much where they are charged for lodging and breakfast, from one to three dollars and fifty cents for four or five cents' worth of provision eaten at a station or saloon. The hotel, and perhaps the saloon keepers are not always to blame for these rates; for they are driven to it by the high rents, high rates of interest, and high taxes, all of which are leading to more and more extravagance and exclusiveness for the few who are very wealthy. It has now got to that condition in our cities, that no man, with a family, can support himself in respectable circumstances and condition, by his labor, if he has rent to pay, and has no income but his and his family's earnings. This extravagance and folly leads rapidly to the degradation of labor and laboring men and women, keeps them from traveling and enjoying the benefits of our railroads and steamboats, drives them to constant hard labor, and prevents the development of their minds by contact and observation.

The boarding people, who do not live by usury or rents, or some legalized or illegalized system of stealing or cheating,

but who have to earn their money before they spend it, should try to avoid the hotels, or agree on a price when compelled to use them, and avoid the saloons and dining halls at railroad and other stations as much as possible, and always avoid porters and runners, as bait set out to entice them into a trap to get money out—not to put money in the purse. Such persons when traveling and hungry, will do best to feed from the baskets of the poor boys and girls that stand around with fruit, cakes, nuts, &c.; for of these poor suffering specimens of civilization, they will usually get the worth of their money; and if not, may unconsciously do a deed of charity in a place of real need.

For lodging such persons when in places where all are strangers, they must be forced or go to private boarding houses, which is often convenient.

This evil of exorbitant prices will cure itself in time, by stopping off the travel, and thus acting on the railroad and boat lines until they will be forced to allow competition, or property holders will be forced to reduce rents and usury in due time, for

"These discordant jars and crimes Are the cry preparing the wilderness For the flowers and the harvest time."

The poor and laboring masses of males and females in our country are fast learning that nearly all their earnings are filched from them in various modes of traffic by those usually not more happy or more benefited than themselves, and the others are some of them learning that "the pleasure is as great of being cheated as to cheat."

The first tax is for a piece of God's ear to stand on, and sleep on, raise food, and finally leave our bodies on.—The next is usury, or interest, or rent, for using the accommodations of those who have worked before and gone to their spirit-homes and left their accommodations behind for our use. The next is a tax for swine's flesh, and other stimulating, diseasing and low-poisoning food, to keep our bodies in a condition that physicians may mend them and tax us for repairs, on the principle of "live and let live." The next is a tax for tea, coffee, and other strong drink, to keep the brain more or less excited, and be clouded so that we may not reason clearly and discover our true condition, and thus "eat of the tree of knowledge," and live in harmony with nature's laws. If these will not stimulate enough to do this, add tobacco, and the tax is increased, and the work accomplished surely.

The next tax is to follow the fashions of petty aristocrats and exclusives, always aping those who assume to be better or richer than we are—but I might as well stop here, for there is no end to this chapter of taxes, tithes and tributes for the working classes, most of which goes to support drones and idlers.

The laboring classes must learn to use their earnings only for that which will contribute to their happiness, and come more in harmony with nature and her laws. Then they will soon be better able to see and enforce their rights. If our competitive and antagonistic system of civilization is to be kept up, and the various kinds of marriage wages, religious and chattel slavery are to be perpetuated, it is necessary to continue the poisoning, stimulating, and befoggling habits and practices; for if these binders are taken off, the people will see who and what is driving them like sheep to the shearer, or slaughter.

I begun this chain of thought on travel, &c., and will soon return to the track. I hope spiritualists will continue to travel and visit as much as possible or consistent with their business. Leave out of their "bill of fare," at home and abroad, the useless, and worse than useless articles and practices, save the expense to pay fare with, avoid hotels, saloons, porters and hacks, talk and read all they can, and thus fit themselves to guide and lead the human race, with spirit aid, as they are destined to do, to a better condition.  
WARREN CHASE.

COMMUNICATIONS.—We have a number of long communications on file which shall be inserted as soon as we can get room. We should be pleased to have our friends write us short articles, and then they will be more certain of their appearing soon.

THE ORIGIN.—The cross which the bishops of the Catholic Church add to their signatures is a relic of the good old days when bishops could not write their names, and used the + as their mark. So says Blackwood.—Exchange.

CUT OUT AND PRESERVE THIS.—This truth, that there can be no integrity of body without integrity of mind, and no integrity of mind without integrity of body, ought to be burned in the palms of the hands of both young and old.—Buffalo Democracy.

GEORGE L. HUMASTON  
Is an authorized Agent to receive and remit subscriptions for the Spiritual Universe.

### ANGEL QUESTS.

Alone! I know I'm not alone  
Though every ally friend has fled,  
For near me always are the ones,  
Whom you are wont to call the dead;  
And closest when you think I pine,  
Do their sweet spirits blend with mine.  
They bless an angel's only bliss,  
They give to light its holiest light,  
And speak as they alone can speak  
Unto the heart in sorrow's night;  
Their words are pure, and sweet, their smiles  
As rose-buds on enchanted Isles.

I scarcely ever feel alone,  
Save in the gay and laughing throng,  
And then, oh then, my heart grows sick,  
For there I hear no angel song;  
But turn to mourn my country's youth,  
Who never yet have found the truth.  
They've never known what 'tis to sit  
In quiet with their hearts aware;  
They've never seen the lost come back,  
And warm them with a glad smile;  
It never has been their lot to feel  
An angel presence 'bout them steal.

The signing of the winds they hear,  
They see the leaves in Autumn strow,  
And fancy that the ones they loved,  
Have left a mourning vapor flow,  
Or that they rest in sleep profound,  
Until the fabled trumpet shall sound.  
So I once felt, and so I thought,  
I often wept with hopeless tears,  
But now before me shines a light,  
To guide and bless my coming years;  
A calm, a holy, steady ray,  
Now beams upon my darkest day,  
And by its beams so pure and clear,  
My spirit vision now can see  
Beyond the mist of grief and tears—  
Beyond death's gloomy mystery;  
And while I strive, and ask, and pray,  
The earth-clouds gently melt away.

I love, I love to sit alone,  
To hold communion my heart with thee,  
For then they come—those angel guests,  
With songs of ecstasy to me;  
They come from realms that are divine,  
And blend their spirit-smiles with mine.  
PHILO.

### LETTER FROM R. P. WILSON.

DETROIT, Mich., May 7, 1855.

### DEAR FRIEND SMITH:

I send you one new subscriber for the *Universe*, which is highly valued by the friends of Spiritualism in this State.

Yesterday, May 6, I spoke twice for the cause to respectable and highly intelligent audiences, in this city.

Spiritualism here, as in most other places—like the operation of all natural principles and forces—moves forward more by its silent power, than by an outward display of partisan feeling or proselyting zeal. As we read the intentions of the spiritual powers, it is not to reproduce organizations however free, but rather to infuse into the great heart of humanity the inspirations of a higher life, and so modify the existing order of things, as to conform more directly with the "pattern in the heavens." A fulfillment of the prayer and prophecy of Jesus, "Thy Kingdom come," will gradually dissolve all external and exclusive church and social organizations, and introduce a unity and fraternal feeling, which will bring the Kingdom of harmony within the comprehension and enjoyment of all mankind. As we in thought translate ourselves to our Father's Mansions, we are not so vain as to imagine that the spiritual world is divided off into parishes, bishoprics or ecclesiastical establishments, or that there are spiritual land-offices to distribute "shares" to each occupant of the upper spheres. There we suppose that selfishness will turn traitor to itself, and dissolve partnership with all legal complaints. The hopes of the race centre as a common heritage, to as much as each one can use of the means of happiness, which are in reserve for use.

These truthful ideas must ultimately be embodied in living forms on earth, if we ever intend to realize the "good time coming."  
R. P. WILSON.

### A Basket Meeting.

### GRAND RALLY OF REFORMERS!

A meeting of those who agitate the Reformers of the age, will take place in the Grove, one-half mile from Dunlapville, Union County, Indiana, on SATURDAY and SUNDAY, MAY 19th and 20th, 1855.

All who feel an interest in the progress of this age, are invited to attend and hear some of the finest speakers of our country. The meeting is intended to be free.—"He that will not reason is a bigot; he that dare not reason is a slave; he that cannot reason is a fool."

The following distinguished gentlemen among others, are invited to address the meeting: REV. G. B. JOCKLEY, L. A. HINE, Hon. G. W. JULIAN, J. H. KLIEPSTADT, JOSEPH BARBER, of Ohio, REV. JOSEPH MANTLEY, of Greenburgh Ind., Dr. J. G. BUCKLEY, of Winchester, Ind., and J. SWAIN, of Cottage Grove, Ind.

Let no bigotry or intolerance keep the people away, but let all flow together to harmonize the discords of society, by breaking down the barriers which a vulgar prejudice has erected.  
Ladies and gentlemen, Christians and politicians, know Nothing and "Sag Nichts" are respectfully invited to attend and hear for themselves.

M. R. HULL, President.  
S. K. ROSS, Vice Prests.  
I. FREEMAN, Secretaries.  
J. W. STANTON,  
J. M. McCLAIN, Secretaries.

### Spiritual Lectures.

GEORGE E. LOCKWOOD will lecture in Palestine, Lake County, Sunday, May 13th.

### Chapin's Hall.

REV. A. D. MAYO preaches every Sunday morning, at this Hall, at 10 o'clock A. M.

### "Know Thyself."

### PSYCHOMETRICAL DELINEATIONS OF CHARACTER.

BY REV. R. P. WILSON. For Delineation and Catalogue Adaptations. Address, R. P. WILSON, Cleveland, O., with your Autograph enclosed.

Office and Mail Subscribers, per annum, \$1.00

RATES OF ADVERTISING

For one square of 12 lines, one insertion, \$1.00

AGENTS.

- Dr. G. B. ROGERS, Chagrin Falls, Ohio. A. BRONSON, Bissell, Ohio.

LETTER FROM BRO. MENDENHALL.

FARMINGTON, Ill, April 20, 1855.

MR. S. WARD SMITH,

Esteemed Brother—I have for some time been convinced that the True System of Philosophy in regard to Man's Future Destiny, was not to be found either in that merciful creed, which dooms by far the larger creation of God's fair creation to a lake of Fire and Brimstone, or that mode of eternal torment of which this is but a faint representation...

As bearing directly upon this point, I submit the following communication to your consideration, from an individual whose great misfortune it was to be a slave to his appetite for "strong drink," which no doubt caused his death, and those unhappy feelings of which he spoke in the Spirit world.

HIRAM R.— My dear brother, I have been acquainted with you for more than twenty years in the Spirit world; the communication was given by the hand of my daughter some two years since, who at that time was about ten years of age, and, as you will see, addressed to a daughter, I give just as originally written, and if you think it will subserve the cause of truth, you may give it a place in your paper, otherwise throw it aside, and still I remain your friend and brother.

COMMUNICATION.

I was present, this morning, and heard you wish that you could obtain a communication from your father. You little thought then that I was present and heard your wish. And now, although I have perhaps little of interest to communicate, still I will try at least enough to convince you, dear daughter, that you are not forgotten by me. I will give you a brief record of a few events since my departure from earth.

MY SUBJECT.

At first, methought, I was enveloped in a cloud, like unto the mists of a gray morning after very cloudy weather. And three, methought, I stood. All the wrong deeds of my life from childhood to manhood now came vividly to my recollection, and my mind was filled with the most bitter remorse, when I saw something lying at my feet, I stooped, picked it up, and to my great surprise, found it to be a book entitled "The Life of Hiram R.—" The book was not in any written language, but all I could compare it to was light and back spots. I turned over the first leaf and saw in golden letters "his infancy." This leaf shone like gold, so much so as to dazzle my eyes with its brilliancy. I turned over the second leaf and saw at the top of the page "his childhood," it was bright in most parts, here and there interspersed with gray spots. I gazed on it and soon interpreted its meaning, then I turned the next leaf and saw "his youth;" it was spotted by light, golden and dark spots, and I also saw its meaning. Then I turned over the next and last leaf. Most of it was like unto the blackest night, with but few spots of light. Then I grew cold as if I were in the flesh, and dropped it, and as it fell toward my feet it vanished from my sight.

THE COMMUNICATION.

TO ALL THOSE WHO ARE INTERESTED.

Let it hereby be known that when Mediums labor under impressions that excite fears, prejudices, or any other unnatural excess of passion, that places them out of their natural sphere of mind, it is impossible under such circumstances for Spirits to enter—to enter within their disurbed elements while under the influence of such impression, without being brought into sympathy with the

Then I looked again, and saw in my hand a single leaf like unto the purest snow, but as I continued to look more intently on it there began to appear many dark spots, at first they came on the paper but slowly, but on looking for sometime, they began to appear so thickly as almost to hide its purity. Then this I also let fall and it vanished from my sight. I beheld many such objects, caused by the impurity of my mind. Sometimes I imagined I saw large black birds, like unto vultures, striving to devour me. I closed my eyes, and seemed borne along as by the tide of a mighty river, until I seemed to be stopped suddenly, methought in the midst of a great multitude of people, who all bowed their heads, some appeared to be in great distress, and many seemed to despair of ever being in any better condition than this melancholy situation.

I remained some time in this unpleasant condition, until one day feeling poor and dejected, I may as well say, believing this deplorable situation all the Heaven ever intended for me, I heard a gentle voice say "Come, arise, believe, and thou shalt be fitted for the joys of united Circles." I looked up and saw her tender, pleading eyes gazing fondly upon me. I arose I cannot tell how, for it appeared heretofore as if I had been chained down. I had passed most of my time in meditation. Now she explained to me the meaning of the circles and spheres, and most cheerfully answered all my inquiries. She told me the Circle to which I was going was not much brighter than the first, but that there my mind should become more free—that there I should be instructed more by Spirits. I passed to the second circle, and all she told me came to pass. I then passed to the third circle being guided thither by one of its inhabitants, where every one received me so kindly, it caused my heart to glow with love. Oh! no words can describe the happiness I enjoyed in their society. Many passed onward from this circle, finally a number of Spirits from the fourth circle came to ours, and quite a number of our circle, among whom was myself, joined them and went to the fourth circle; there I became refined, there it was that all the lower propensities of my animal nature became subdued, and there my soul grew and mingled with theirs, and there I grew to love and be loved, and I passed from this circle, fully prepared to join the heavenly Ones in the fifth or prophetic circle.

No. 2, Miami Street will receive subscriptions, and keep the Universe for sale.

Valuable Discoveries of Clairvoyance. BEST RECOMMENDED BY THEIR ACQUAINTANCES. The following exceedingly valuable Remedies are offered to the public with full directions given with a state of Clairvoyance, and are purely vegetable and perfectly safe in all circumstances.

DR. KAYNE'S RESTORATIVE SYRUP. Not a universal panacea, but a remedy for the impure state of the blood, a corrector of the secretory organs, and bilious diseases generally, sick and nervous headaches, and all those diseases connected with a deranged circulation, bad state of the Liver, Coughs, an Irritation of the Mucous Membrane so often met with in dyspepsia. See full directions on the bottles. Price 50 cents per bottle.

DR. MOTT'S DYSINTERY CORDIAL. A Stomach and Bowel corrector. This important Remedy has always proved successful when properly used, and the directions strictly carried out, and no family should be without it. It is a remarkable medicine, and has never failed to cure in upwards of 300 cases in Hartford, also by several hundred cases daily and quickly cured by it. Price 50 cents per bottle.

DR. MOTT'S CELEBRATED ELIXIR. For Cholera and severe Colic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious tendency of the Stomach, Fever and Ague, and severe periodicity, or Intermittent fevers. This will be found to be equally good for the purpose, and it is especially adapted. Price 50 cents per bottle.

THE COMMUNICATION. TO ALL THOSE WHO ARE INTERESTED. Let it hereby be known that when Mediums labor under impressions that excite fears, prejudices, or any other unnatural excess of passion, that places them out of their natural sphere of mind, it is impossible under such circumstances for Spirits to enter—to enter within their disurbed elements while under the influence of such impression, without being brought into sympathy with the

of which this is but a faint representation, or in that more benevolent system which places all without respect to moral character on an equality in the heaven of bliss and glory. But in the golden medium between these two extremes, in that more rational and consistent view which regards Man as under the same laws, whether in this or the Spirit world, so far as pertains to his moral being.

SPIRITUALLY BORN. At Mineral Point, Wisconsin, April 29, Mrs. M. TILDA HILLY, wife of John Hilly, in the 30th year of her age.

"Heaven envelopes all. The best immortal! Near us, divine with love's purest stand; Alluring us, through Faith's translucent portals, Into the Better Land. The friends we mourned as lost have not departed; They have but laid aside Earth's frail disguise; On your dark way they pour, oh, lonely hearted! The light of loving eyes."

A loving wife, a kind mother, and an affectionate sister has left our circle, and passed through the veil. A true woman, a wife and mother, she is mourned, not as one dead, but for the absence of that guidance and counsel which a mother alone can give. The chair by the hearth-stone is vacant—The form is no longer visible to the senses; and we feel that indeed she is gone. She is gone, but to come again; for the affections of the mother and wife will draw her to the dearest ties of her earthly affection. In the still quiet home, or when sorrow weighs heavy upon the heart, will she come and throw a gentle, soothing influence over the broken hearts of that lonely household. Beloved by all who knew her, she passed away to that better land, in the beauty of womanhood, and leaves, to cherish her memory and mourn her absence, a kind husband and family of seven children, who are thus deprived of their natural earthly protector: "She is not lost, but gone before."

DEPT. FOR THE SALE OF PUBLICATIONS ON SPIRITUALISM. And other Books and Periodicals of a Reforming character. No. 221 Arch Street, above Sixth, PHILADELPHIA, PA.

Public Lectures. Dr. Kayne will hold himself in readiness, to meet the Spiritualists, in this State, whenever arrangements can be had for a course of Lectures. For the address apply to D. P. KAYNE, No. 33 Erie-st., Cleveland Ohio.

DR. JOHN MAYHEW. 64 Catherine Street, New York. Is authorized to receive and remit subscriptions for the Spiritual Universe, for Eastern New York and New York City.

Mrs. SARAH R. VAN DUSEN. Is our authorized Agent to receive and remit subscriptions for the Spiritual Universe, for Central New York.

DR. JAMES GURDIN. No. 8, Miami Street will receive subscriptions, and keep the Universe for sale.

Valuable Discoveries of Clairvoyance. BEST RECOMMENDED BY THEIR ACQUAINTANCES. The following exceedingly valuable Remedies are offered to the public with full directions given with a state of Clairvoyance, and are purely vegetable and perfectly safe in all circumstances.

DR. MOTT'S DYSINTERY CORDIAL. A Stomach and Bowel corrector. This important Remedy has always proved successful when properly used, and the directions strictly carried out, and no family should be without it. It is a remarkable medicine, and has never failed to cure in upwards of 300 cases in Hartford, also by several hundred cases daily and quickly cured by it. Price 50 cents per bottle.

DR. MOTT'S CELEBRATED ELIXIR. For Cholera and severe Colic Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious tendency of the Stomach, Fever and Ague, and severe periodicity, or Intermittent fevers. This will be found to be equally good for the purpose, and it is especially adapted. Price 50 cents per bottle.

DR. R. S. KING, CLAIRVOYANT PHYSICIAN. 2 Doors East of Gardner's Shoe Store, RAVENNA, OHIO.

THE astonishing Cures that have been performed by MRS. METTLE'S Medicine, of Hartford, Conn., are testified by thousands of persons, to whom relief has been afforded, and the patients given up by their respective Physicians as hopeless, are, in fact, cured by using upon thousands, to whom relief has been afforded. Both these ladies are Clairvoyants, and while in that state, the Medicines are prepared. The various ingredients of which their Medicines are composed are all from the vegetable kingdom. It is but fair to state, that of all the numerous specific remedies that have been prepared for all the diseases that the human system is subject to, there is no one so generally successful as that prepared by these two ladies.

NOTICE—IMPORTANT. This notice is given to all who order the Spirit-... For a specified term and remit pay for the... comes to me in his hand. I have here, for the benefit of all concerned, that the "Spiritual Earth" is being held by the "Spiritual Universe," and all orders are and will be forwarded to Bro. Strickland's forwarding office at 155... O. BAKER, REVER, Ohio, Arch-st., 1855.

Adam's Fall Refuted BY BARRY'S ROCKY RECORD. The title of a work written by Rev. Olin A. Barry, in which he also disproves theflux by natural laws, and other things not mentioned in the Bible, and other historical records, which were made before Noah was born. To obtain it, send 25 cents in gold or silver, or 50 cents in paper money, to Orrin Abbott, Buffalo, N. Y., and he will send you the pamphlet, postage paid. Five or six copies sent to you for 25 cents. Please write your name, post-office, county, and State plainly.

Spiritualists' Home. THE FOUNTAIN HOUSE, Corner of Harrison Ave and Beach-st., BOSTON, MASS. TERMS—\$1.25 per day. Dr. H. E. Gardner, Proprietor. Spiritual Manifestations may be witnessed at this household.

Dr. J. P. MULLIFF, MERCHANT TAILORS, Campbell's Block, opposite the Court House, Ravenna, Ohio.

Dr. L. P. Taylor, CLAIRVOYANT PHYSICIAN. [LATE OF SPRINGFIELD, MASS.] Who has been in the medical field for several years, will examine free of charge all cases, would most respectfully inform the citizens of Cleveland and the country generally, that he has taken house, No. 88, Erie Street, near the corner of Lake Street, where he will receive the attention of his suffering if requested, and relieve them of their suffering if requested. Those who have been given up as incurable by other physicians, or that are in doubt as to what can be done, will be cured, and live long to bless their friends and the world.

Hours for Examining Patients, FROM 10 TO 12 O'CLOCK A. M., AND FROM 2 TO 4 O'CLOCK P. M. Those wishing a private examination, will be accommodated. Charges for examination, \$1; for prescription, \$2. Medicines furnished at reasonable terms. N. B.—\$1 for every subsequent examination. OCLEVELAND, Dec. 16, 1855. DR. L. P. TAYLOR.

ATTENTION! BY AN ACT OF CONGRESS PASSED March 3d, 1855, all who served in the Revolutionary War, or in any other war in which the United States were engaged, and who have not received land, are entitled to 160 acres. All who have served in any battle, (though they only served one day), or who were wounded in any battle, or who were held in captivity, (if any) under 12 years of March, 1860, are entitled to 100 acres. Those who have drawn less than 160 acres, are entitled to make up the balance. The warrants will be made by procuring by writing (Post-paid) to G. E. LEWIS, Cleveland, Ohio.

THE WESTERN RESERVE HARMONICAL INSTITUTE, Chagrin Falls, Ohio. WILL open its Second Term on Monday, March 20, 1856. Instructors: J. M. Lewis, Jr., (formerly of Miami University) and such other teachers as may be required to carry out the course. Tuition will be given on the following Terms: FOR THE Common English Branches, Reading, Writing, Arithmetic, Grammar, and Geography, for a session of twelve weeks, \$2.50; FOR Algebra, Geometry, Trigonometry, &c., with composition, &c., \$3.50; FOR French, German, Latin, and Greek, \$5.00. By order of the Board of Directors, CHARLES R. SMITH, Chairman.

BELLA MARSH, Publisher, Bookseller and Stationer. No. 15 Franklin Street, BOSTON, MASS. Scenes beyond the Grave. WONDERFUL REVELATIONS by Mrs. Letitia Davis, from a nine days' trance. Edited and published by Rev. J. L. Scott, of New York. Price 10 cents. A single copy sent on request. This book can be obtained by enclosing the above amount in a letter, to Cincinnati, O. F. BLY, Publisher, City Hotel, N. STONE & SON, 135 N. HIGH ST., PROPRIETORS, Front of City Hall Market, CINCINNATI, OHIO. 2 block from Woodard Avenue, DETROIT, MICH. Frederick Bly, PHRENOLOGIST AND BOOK SELLER. Vine Street, North of Fourth, CINCINNATI. THIS UNIVERSAL GUIDE always to be found on the counter at F. BLY'S Book Store, Cincinnati, OHIO, where all books, pamphlets, periodicals, &c., on the subject are sold.

BUCHANAN'S JOURNAL OF MAN. One Dollar per Annum in Advance—32 Pages, Published Monthly. VOLUME V. commencing January, 1855.—By Dr. J. R. BUCHANAN, Editor and Proprietor, Longley Brothers, Cincinnati, and Partridge & Britton, New York.

Buchanan's Anthropology. JUST Published. Outlines of Lectures on the Neurological System of Anthropology, by J. Buchanan, M. D., in four parts. Part 1, Neurology. Part 2, General Anthropology. Part 3, Phrenology. Part 4, Sarcology. With numerous Original Engravings.

WITH incontestable evidence of personal Identity, presented to the public, with explanatory observations. Translated by Voltaire—Bound in muslin covers, \$1.25. Paper cover, \$1.00; sent out in part of the United States, postage free.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System. The facilities in the Institute for the successful treatment of Chronic Diseases, and especially the different forms of the Liver, Gall Bladder, Spine, and Nervous System, Rheumatic Affections, Neuralgia, Female Diseases, General Debility, Bronchitis, and other diseases, are not to be surpassed by any establishment in the U. S. The most successful cases, such as Hemiplegia, Paralysis, Palsy, and all other diseases, are cured by this system. The most successful cases, such as Hemiplegia, Paralysis, Palsy, and all other diseases, are cured by this system.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

BUCHANAN'S JOURNAL OF MAN. One Dollar per Annum in Advance—32 Pages, Published Monthly. VOLUME V. commencing January, 1855.—By Dr. J. R. BUCHANAN, Editor and Proprietor, Longley Brothers, Cincinnati, and Partridge & Britton, New York.

Buchanan's Anthropology. JUST Published. Outlines of Lectures on the Neurological System of Anthropology, by J. Buchanan, M. D., in four parts. Part 1, Neurology. Part 2, General Anthropology. Part 3, Phrenology. Part 4, Sarcology. With numerous Original Engravings.

WITH incontestable evidence of personal Identity, presented to the public, with explanatory observations. Translated by Voltaire—Bound in muslin covers, \$1.25. Paper cover, \$1.00; sent out in part of the United States, postage free.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

CRISTAL FOUNTAIN WATER CURE. This establishment for the cure of Chronic Diseases, is conducted by Dr. R. L. Hill, (Professor of Surgery in the Cleveland Homoeopathic College) and Dr. G. N. BANNAN, both experienced Physicians in the use of the Hydropathic System.

