

SPIRITUAL UNIVERSE.

ABSOLUTE TRUTH, ESSENTIAL RIGHTEOUSNESS, IMMACULATE PURITY; HOLY ASPIRATION, CONSTANT PROGRESSION, ULTIMATE PERFECTION.

"Brethren, fear not; for Error is mortal and can not live, and Truth is immortal and can not die."

VOLUME I.

CLEVELAND, OHIO, FEBRUARY 4, 1854.

NUMBER 20.

Voices from the Spirit-Land.

"There are voices from the Spirit-Land which sound to the inhabitants of earth, like the revelations of fancy; but, the time will come—it is dawning on the world—when many men shall hear these voices and comprehend the mighty truths their tones impart."

SPIRITUAL INTERCOURSE.

SANDUSKY CITY, Jan. 21st, 1854.

MR. S. WARD SMITH:

Dear Sir—Enclosed with this I send you a copy of a Vision, which has given to us in its teaching, the glories of the celestial world. And hoping that the united Brothers and Sisters of Progression will receive it as though it were but given yesterday: that it may teach and encourage us to live daily to the Lord, believing that our reward will be great in heaven for so doing. I feel incompetent of making but few remarks; but let the "Vision" speak for itself. Hoping you will receive it in all love of the truth,

I remain with respect, your friend,

Mrs. H. C. ROBERTSON.

A Vision.

Shewing the sudden and surprising appearance, the Celestial Mien and Heavenly conversation, of Departed Spirit of Mr. YEAMANS, late Student at Yale College, to and with Mr. H. GOODWIN, his friend and classmate.

"God speaketh once, yea twice, in a vision of the night."

Eliza.

"His body like the beryl, girded with fine gold of Uphaz, his face as the appearance of lightning, his eyes as lamps of fire, and the sound of his words like the voice of a multitude."

Daniel.

Did not our hearts burn within us, while he talked to us by the way, and opened the scriptures?"

St. Luke.

TO THE READER.

The following vision is not a fiction. Mr. YEAMANS was a serious youth, son of Mr. MOSES YEAMANS, of Colchester, Connecticut; class mate with Mr. HEZEKIAH GOODWIN, an under graduate. Mr. Goodwin descended of respectable parents, living at Wintonbury in the same State; he was early intended for the ministry, but being infirm, and having contracted a weakness of the eyes by hard study, he for a while desisted from the study of divinity, and pursued other business. Having recovered his health in some measure, he determined to preach, and was pursuing that delightful employment, when he was the subject of the following vision. However this may be looked upon by others, it had on him the effects of an important reality, and he looked upon it to be such. The impression it made on his memory was so forcible, by the striking manner and expression of this Heavenly visitant, that he was able to repeat the whole of it by heart, as persons in New Hampton and other places, who heard it from him, can testify. He was preaching on probation, when seized with a nervous consumption, of which he expired.

A VISION.

In the night of the 29th, of May, in the year 1764, about the hour of twelve, as I lay meditating in my bed on various subjects, I was suddenly alarmed by the opening of my door, whither turning my eyes to my greatest surprise and wonder, I beheld the appearance of a former friend and companion; Mr. Yeamans by name (who had been dead to the best of my remembrance, about the space of four years,) coming in at the door. His person seemed to be celestial, and angelic, his countenance lustrous and shining, his garments white and dazzling, starred with glittering gold, and a crown of unsullied gold upon his head. His motion was slow and deliberate, his gestures pleasing and graceful. In

this heavenly pomp and splendor, he came near to my bed side. In the name of the Almighty, I demand of thee, I said, on what great and important errand art thou come? He replied with a smiling countenance: in the name of that Mighty God by whom you adore me, I am come, not to terrify you with new revelations, but to renew our former acquaintance and conversation, to discourse on the great and important realities of the eternal world, the happiness, and glory of the heavenly state, therefore be not afraid. In heaven we enjoy th most perfect freedom and communion with the Blessed God. There faith is swallowed up in vision, and hope in fruition. There the spirits of just men made perfect, join the innumerable company of angels in singing anthems, and eternal praise to God and Christ, our exalted Redeemer. There we are crowned with crowns of eternal honor and decked with robes of brightest lustre, forever shining forth like so many suns in the kingdom of our heavenly Father. Oh! the glories, the ravishing glories of the heavenly world. Oh, those blessed scenes of permanent and everlasting joy and delight! Here all tears are wiped from our eyes, here we are entirely delivered from the molestations of the old serpent. There is nothing enters these peaceful regions that defileth or maketh a lie. There is not a spot or stain in the walls of the New Jerusalem, not one sullied pillar in the upper temple of God. Not one jarring note in all the heavenly concert; not one slumbering string nor untuned harp is to be found here. O sir, could your ears be unstopped and the curtains of your eyes drawn, that the ravishings, delights, and entertainments of the heavenly world might at once pour their blended blaze on your astonished sight; could you hear the loud hallelujahs that ring through heaven, hosannahs, that drop from every tongue, and the name, the ever blessed and glorious name of Jesus breathed in every accent; how would your soul spring in your bosom for joy! how would you long, ardently long, to take wings and be gone hence with Christ! which is far better, how would you long to be absent from the body that you might be present with the Lord—believe me sir, the happiness of Heaven will more, infinitely more than counterbalance all the riches, pleasures or profits of this world. O the folly! egregious folly, of silly mortals who make the world their wonder! their gold their God, and their coffers their Heaven. Can immensity be measured with a line? or an atom weigh down the boundless creation? as well may earthly pleasure yield satisfaction to an immortal mind; all the views and discoveries which you have here of the heavenly state, are as but through a glass darkly; but in heaven it is face to face, and there we know, as we are known; do not you remember my friend, one night as we lodged together in a certain chamber, at the school of the prophets, the agreeable and delightful topic of our conversation, was the glorious employment of the heavenly state? This was introduced, you doubtless remember, by a question I asked, viz: What St. Paul was doing in heaven? You said "If sorrow or tears there could be in heaven, I should think he was weeping, not only over the churches to which he wrote, but also to apostatizing Britain, and backsliding New England. Yea, and not only so, but he would warn this seat of the muses with a flood of tears.

This naturally turned our discourse, upon the employment of saints and angels in heaven. But Oh, how narrow were our views! How faint were our ideas! How feeble and glimmering were our discoveries, of the great and glorious things, God hath prepared for those that love him! Mortals are apt to start at the sound of death, and the more thoughtful of them, go weeping to the grave.

But no tongue can express the inconceivable joy I am the subject of. When I look into the grave and behold my body rotting there, knowing that by and by, he who hath the keys of death and hell will unlock the prison of the grave. Then shall my body spring from the dust, fashioned like the glorious body of the Son of God, for which time I ardently long. Then shall my joys be complete, yet a little while he that shall come, will come, and will

not tarry; I know that his reward is with him. The hour is at hand! he is at the door! Even do come Lord Jesus, come quickly! Here he made a pause. When being astonished with his heavenly language, I inadvertently replied; you say the hour is at hand, when then shall the judgement be? He replied with a stern aspect, hast thou never read the Bible? Is it not there said of that day and hour knoweth no man, no not the angels in heaven, neither the son, but the Father only?

I will therefore address you in the language of Christ, "Watch therefore, for you know not in what hour your Lord cometh, whether at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. True, said I, the Lord enable me so to do; but are you indeed in heaven? He replied, Is this the habit of hell? Nay said I, but Satan can transform himself into an angel of light. True, said he, but where is his love? If I instruct you in any thing contrary, th what Christ, and his apostles taught, then judge me accursed. No sir, I am now surrounded by the heavenly host, though they are concealed. Then he broke out in the highest strains and raptures of joy, hallelujah! hallelujah! blessing and honor, and power, be to him that sitteth upon the throne, and to the Lamb forever and ever.—Who hath redeemed me to God by his blood, who hath brought me up out of the horrible pit, out of the miry clay; who hath established my goings, and put a new song into my mouth: even praise to the Lord, Hallelujah; glory to God in the highest! That I have joy unspeakable and full of glory. Do not you, said he, see this crown of unsullied gold upon my head? These garments of burnished gold, clean and white? I have a crown incorruptible in the heavens. A crown of glory which can never fade away. A kingdom which can never be moved.—O, thou subject of eternal glory, said I, happy indeed art thou! When shall I be partaker of the same joy? When shall it be! For this, said he, you must earnestly watch and pray, and wait the good pleasure of God, until the blessed moment shall come. Let me embrace you, said I. My dearest companion, said he, is not my body in the dust? Hath a spirit flesh and bones? I must deliver my message and begone. Search the scriptures, in them you think you have eternal life. They are able to make you wise unto salvation.

I am not come to deliver unto you things that have not been told. To confirm to you the reality and divinity of God's word, for if you believe not Moses and the Prophets, neither would you believe though one should rise from the dead. Make the word of God the seal of your life, the standard and directory of all your conduct. Yield not to the false insinuations and vain amusements of a delusory world, for they will lead to the snares of death.—But pursue the dictates of reason and the oracles of everlasting truth. Bonds and affliction may abide you on earth. Let not these things move you, but see to it that you have the testimony of a good conscience, that in simplicity and Godly sincerity, not by fleshly wisdom, but by the grace of God, you have your conversation in the world, for if God be for you who can be against you? Account not the suffering of time, worthy to be compared with that glory which shall hereafter be obtained by the truly Godly and pious. Account all things but loss for the excellency of Christ Jesus, and that you may be found in him at last, not having on your own righteousness which is of the law; but that which is of God by faith. Study truth and honesty, and as far as in you lies, live peaceably with all men. Place not your hope in uncertain riches, for they will take to themselves wings and fly away. Realize the truth you inculcated in your last sermon. That you must die, and live as though you expected every moment would be your last.

It is appointed unto man once to die, but after this the judgement. Your thoughts were just, when you said: "who would regret the loss of a stiver, when in pursuit of a crown; or a cottage when about to obtain a kingdom? That there is no more proportion between the pleasures of this life and those of Godliness, than there is between a feather and

a mountain of gold. Give up your whole soul to God, and the interests of religion, and let your will be swallowed up in the will of the Most High. You have begun a good work, you have entered upon the gospel ministry; I congratulate you upon your noble undertaking. May you prosecute the work, and see to your abundant joy and rejoicing, the pleasure of the Lord prosper in your hands.

Here I interrupted him and said, If this will be the will of the Lord, whence then this weakness of the eyes, as well as the want of other qualifications.—Who is sufficient for these things? It is not for us, said he, to pry into the eternal counsels of God; his grace is sufficient for you, and his strength may be made manifest in your weakness. The preaching the gospel is the most noble employment in life. And if your judgement be with the Lord, and your work with your God; you shall not only shine as the brightness of the firmament, but as the stars forever, and ever. See, therefore, that you preach Christ Jesus, and him crucified; and be filled with the blessings of the gospel of peace, appear valiant in the cause of God; and fear not what man shall say or do unto you.

How do the ways of Zion mourn? Because of the few travelers that walk therein? How do the virgin daughters of the Lord's people sit solitary, none to comfort her under all her afflictions! O, ye protestant powers! Though your doctrines in general are good, yet how have you swerved from your profession by unhalloved, unanctified lives? Repent and do your first works, or God will come unto you quickly, and remove your candlestick out of its place.

My dear friend, continued he, now you are in the bloom of youth, exert your influence with your co-evals, for your observations was true. "That habits of sin will grow stronger and stronger." Yet I must blame you for not prosecuting your advice to youth still farther than you did. For it is a matter of the utmost consequence, youth is the most favorable and advantageous seasons, in which to devote ourselves to God. O, the follies and vanities of youth! Do they imagine they shall never die? Let them think on me. Where is my body; and where may theirs soon be? Let me remind you of another phrase of yours, 'Should I speak unto you from the tomb, saying I have gone before my days are numbered and finished, and you shall soon be with me.

Would you not regard it? But, Sir, I must bid you adieu! May you go on and prosper, serve God and your generation faithfully, by the will of the Most High; then fall asleep in Jesus, and your spirit take wings to the mansions of eternal glory; to join the innumerable company, and multitudes of angels, and spirits of just men made perfect, in celebrating the praises of electing Love, and redeeming grace forever and ever.

He then closed his hands, and cast his eyes to heaven and said: O, Thou Almighty sovereign of the universe! Thou Lord of angels and men! Look down on the earth, and support thy dying cause in the world. Hasten blessed Jehovah! Hasten the happy time, when thy gospel shall run, and be glorified from sea to sea, and from the river unto the end of the earth. O, Thou mighty Immanuel, thou Prince and savior of the world, ride through the earth in triumph, conquering and to conquer.—Bring in thine elect from the four winds, that Zion may become a praise and glory in the face of all the earth.

He then with a low and gentle bow said, Sir, I hope ere long to meet you in heaven, when we shall spend an eternity in the blessed company of society of each other, and swim in those riv^o of pleasure which issue from the throne of G^od, and flow at his right hand forever more—Farewell. He then turned about and departed out of the chamber, and was seen no more.

FREQUENT lessons of deep interest as regards Man, the eternal future of his existence—his duty and progressive tendency towards the great center of infinite Goodness and Truth, are daily being written for our special benefit, by progressed Spirits from the unseen world.—[ED. SPIRITUAL ERA.]

SPIRITUAL UNIVERSE.

S. WARD SMITH, EDITOR.
R. P. WILSON, ASSOCIATE,
AND CORRESPONDING EDITOR.

*"Bold in speech and bold in action,
Be forever!—Time will test,
Of the free-souled and the slavish,
Which fulfills life's mission best:
Be thou like the noble ancient—
Scorn the threat that bids thee fear;
SPEAK!—no matter what beside thee,
Let them strike, but make them hear!"*
*Be thou like the great Apostle—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly!—Speak it all!
Face thine enemies—accusers;
Scorn the prison, rack or rod!
And, if thou hast TRUTH to utter,
SPEAK! and leave the rest to God."*

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CLEVELAND:

SATURDAY, FEBRUARY 4, 1854.

SPIRIT INTERCOURSE WITH MAN.

The question is often asked, Can Spirits communicate? The answer is they can and have in all ages since man was spiritually developed. The law which permitted spirits to communicate with earth, never was annulled. There is no evidence that it ever would be; all assertion to the contrary is but a flood of words, adapted so to express the belief of the speaker or writer, and not the actual living truth. We may ask the question, Why this assertion when all history sacred and profane, give accounts of the ministrations of angels or spirits?

There is no necessity for any argument to prove the reality of the communion of spirits with man.—Let us take up the weapon which our orthodox opposers use with so much confidence, and we there find passages like the following:

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold I will destroy them with the earth," &c.

"Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will shew thee."

"And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai."

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me and be thou perfect."

"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city."

"And the Lord called Samuel: and he answered, Here am I."

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."

"And as he lay and slept under a juniper tree behold, then an angel touched him, and said unto him, Arise and eat."

"And the angel of the Lord said unto Elijah, Go down with him; be not afraid of him."

"And the angel of the Lord commanded Gad to say to David, that David should go up, and build an altar unto the Lord in the threshing-floor of Ornan the Jebusite."

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

"The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the valley which was full of bones."

"And the angel of the Lord spake unto Philip saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert."

"And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

The foregoing quotations show that spirit communion was common among the ancients, and also, that this communion was as diversified as were the sources and circumstances through which it was given. Further, the communications given, partook of the feelings and sentiments of the person or persons to whom they were directed. Still further, there were as many lies communicated then as now. To sustain this position, let us take up the same book we have just quoted from, and the first we find is the command given by God himself, in Genesis ii: 17.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of his house. 1 Sam. xviii: 10

Another illustration of the character of the seers during the reign of Rehoboam, can be found in the 13th chapter of 1st Kings.

And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. 2 Chron. xviii: 21.

Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. . . . And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle? Jonah i: 1, iv: 11.

We have selected these passages to contrast the style and also to exhibit them in their true meaning. The Bible has been so long regarded as a thing too sacred for man to even think of it otherwise than as the source of all purity, piety, and ALL the light to illumine man's path to and beyond the grave, which the All-wise God had vouchsafed to him. There has been for centuries a priestly pall thrown over the minds of men, a terror held out against and every person who should brave the edict and use his own God-given reason in the examination of the claims of the Bible. That terror inspired by selfish motives, has reached its apex, the bright and evelasting light of TRUTH has poured forth its Divine rays upon this fabric of error, and it vanishes like mist before the noonday sun.

No more shall the fear of torture prevent man's searching into all the mysteries and laws which govern his being. There is no light which can be in justice withheld from man, that in the least concerns his present and future existence. From the teaching man has received, we can only express our surprise that he is as far advanced as he is. What has been the effect of the teachings of the various church organizations upon the condition of society? Every step in advance of the church has subjected the aspiring spirit to persecutions and in many cases, death. The principles advocated and upheld by the regular church precluded the idea of any human being to ever realize the beauties and enjoying the happiness of the future state. It was held out by the professed ministers of ALMIGHTY GOD, that Man the highest incarnation of the Divine Being, was a creature against whom the wrath of God was ever directed. Hell was pictured in colors that would of itself unsettle the impressible and weak minds of the children of earth. Heaven depicted in a manner scarcely more inviting; and on the confines of these realms of bliss and wo, might be seen a mother and her only child: the one was a member of the parish church, and the other passed beyond the mysterious stream of death ere sin could be known to it; and yet that innocent being writes in the most unutterable despair and intensest agony, the mother beside this offspring of her being, singing praises and anthems to a Being who could thus inflict punishment on the innocent victim of his own creation.

Can there be any surprise that mankind should doubt the sacredness of the mission of priests when their actions belie their professions? Can there be any reason under such circumstances, amid such a conflict, why man should not even doubt the reality of a future state, and the existence of a God? What wonder is it that "INFIDELITY" overruns the land when such conflicting dogmas have been scattered broadcast over the world as spiritually inspired. It is a subject of surprise that there are not more confirmed materialists now in our country than there is. The doctrines advanced and maintained by the various denominations, all emanating from the same book, all going to the same place, which can only be gained through the narrow and uncertain limits of the straight and narrow gate! Is there not in the teachings of the professed servants and ministers of the Most High God, sentiments utterly at variance with his acknowledged attributes of LOVE, MERCY, and JUSTICE? Is it not by the inculcations from the pulpit and desk in every section of our country, that God is a Being of the most tender love to His elect, and a Being whose anger knows no abatement towards those who are not His chosen!

We intended to speak of spiritual intercourse with man, but the subject cannot be taken up and treated in that manner which its importance to the interest to the world demands. We shall continue this subject in our next.

"Be patient, abstemious, and faithful."

SUGGESTIONS FOR INVESTIGATORS.

BEING ADVICE GIVEN TO THE MEMBERS OF AMHERST CIRCLE: ISAAC STEELE, MEDIUM.

Do not fear the results of a good and truthful undertaking. Do your duty faithfully, fearlessly, and continually; trusting to the rightness of the cause for its ultimate success: for triumph it will, just so sure as it has its foundation in the immutable and eternal laws of the illimitable universe. Exercise your own judgement in all your undertakings, keep cool and collected, always; and especially in moments of success, as well as in moments of trial. An excited state, is never a clear state.—Spirits will assist in your efforts to elevate mankind: but will never relieve you of your own obligations, as individual members of the great Brotherhood. Live in harmony with all, and may your influence over all be pure so far as it goes. It is far better to exert but little influence in society of a pure and elevating kind, than to exert a powerful one of any other kind.

Whatever you do, be careful to do right, and it will need no unclosing. Reason is the basis on which the superstructure must rest, for it is the wisdom principle on which the Universe is built.—Never act upon any one's opinion, without first exercising your own reasoning power upon the subject. For just so sure as you do, you will commit many needless blunders. You have all minds of your own to unfold: and how shall you unfold those minds, except you exercise their powers. Spirits out of the body, have feelings deep and abiding for the well-being of those in the body, but they cannot develop your minds, independent of self execution. That would not comport with the known laws which govern mind. The mass of mind who believe in the reality of spiritual communion, do not comprehend the true mission of spirits. They do not come to bind minds to their standard of wisdom; but they come to assist in freeing,—expanding,—elevating, and illuminating minds, that they may all realize the inner life, and its glorious truths.

Its great work of reform is commenced upon earth and our hearts, and heads are in that work. we are the friends of truth, and members of the human family, as much as when in body.—We think, reflect, and act, in accordance with the law of progress.—We are not infallible oracles:—we know what we have learned; we advise in accordance with that knowledge; and the best of our judgments under the circumstances.—We are liable to mistakes as well as you; but are not liable for your mistakes. If mediums get excited, and give their impressions for ours;—we are not accountable for it. If spirits in the body control mediums to speak their sentiments; it is their business, not ours.—Reflect on these sayings and draw your own inferences.

AFFECTING INCIDENT—PIOUS CRUELTY.

FRIEND SMITH:

By the favor of a private correspondence, I am informed of a very affecting incident which occurred on the 17th inst, in a neighboring town about thirty miles south of Cleveland. A man who was highly respected and beloved in said town, and who was the principal support of his aged father and mother, a widowed sister, and her two children, went out on a hunting excursion, and in attempting to cross the canal on the ice, broke through and was drowned.

My object in referring to the circumstances connected with this incident in this connection, is to make two clear points of illustration; showing the striking distinction between the religion of nature, and the *pious cruelty* of the church.

In the life of the worthy hero of my brief sketch, there remains in review a beautiful example of the religion of nature. He was kind, peaceable, and upright in all his associations with his fellow man.—Making no profession of christianity, he followed the instinct and emotions of his inner life, and he thereby endeared himself to the circle in which he moved, and by many years of real practical goodness, he rendered himself an object of the tenderest and strongest attachments to his relatives, who felt themselves bound to him by a thousand cords of obligations, and affection. While in the generous act of attempting to procure wild game to gratify the delicate appetite of his aged and indisposed mother, he passed from this to purer and brighter spheres.

Blackstone, the great English expounder of civil law, in referring to the inhuman persecutions of the church in centuries past, uses language something as follows:—*Holy tyranny, Pious cruelty* &c. As if holiness and tyranny, piety and cruelty, were terms of synonymous meaning, and so they are still. There is a very forcible example of pious humanity in connection with the subject of this sketch as may be seen in the sequel;—when the good man's spirit had passed away to join in more congenial associations amid the balmy breezes of purer elements, all which remained behind in tangible form was his lifeless body. This precious relic—which was endeared to his bereaved parents and friends by a thousand recollections of tender expressions and generous deeds, was sent to this city for interment beside two of his sisters,

whose remains were deposited in the Catholic burying ground, they having passed from this life while they were members of that church.

Strange inhumanity! The holy dignitaries of the church refused his friends and relatives this last act of munificence, his body was denied a resting place beside the remains of his fond sisters. Oh! *pious cruelty!* I fancy I hear the spirits of the departed, remonstrating in tones of eloquent indignation, against such bigotry and superstition.

C. S. ROWLEY.

CLEVELAND, January 29th, 1854.

LETTER FROM ILLINOIS.

STARFIELD, Ill. Jan. 26th, 1854.

The Rev. Edward Beecher, it is said, has just issued a book entitled '*The Conflict of Ages*,' in which he has made an effort to prove (and I suppose he thinks he has proved) that God can be just and punish eternally.

I suppose the Dr. takes it for granted that many will be so punished, and of course he feels that it is necessary, God's character for justice should be vindicated, which I suppose he thinks has not yet been done, in this long '*Conflict of Ages*.' If he thought that the divine character had been sufficiently vindicated on this point, he would not probably have undertaken the work. If he thinks then, he thinks rightly, for surely it has not, and cannot. Perhaps he is aware that Dr. Wood of Andover, has said that "it cannot be vindicated on any principles of honor or right, known to the human mind, but must be vindicated on the ground of 'faith and mystery.'"

Perhaps the Dr. is also aware, that the idea of future endless punishment, is becoming so obnoxious to enlightened minds now, that the old "faith and mystery" doctrine, will not satisfy, and unless some new light shall be thrown out on the subject, people will reject the idea altogether, as hundreds of thousands have within the last eight or ten months. It may be this fact that has led the Dr. to make this new herculean effort, fearing that his favorite orthodox creed may be overthrown. If the Rev. Gent. will make the two following passages harmonise with truth, then I will tell him how he can vindicate his favorite doctrine,—*And it came to pass after these things, that God did tempt Abraham*, see Gen. 22: 1. Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.

Whoever can make these antipodean texts harmonise, can prove that black is white, and white is black, (which by the way is no hard task for modern orthodoxy.)

In haste, yours for truth and justice;

T. J. MOORE.

MANIFESTATION IN MYSTICAL MANUSCRIPT TRANSLATION.

ALSO, SOME WRITTEN IN THE ENGLISH LANGUAGE.

NUMBER IV.

FLORENCE, Sunday Eve. Aug. 4, 1853.

The depths of the understanding of the works of Thee, oh, God, are far beyond mortal ken or angelic vision; but let all aspire to know, for if no effort is put forth, ye will know but little else than brute matter, every molecular matter. Ye have all minds that will live when ye undergo the metamorphoses which ye term death; and what ye lose ye will gain have to gain by and by—for all judgment is founded on experience; and all wisdom is founded on judgment. And oh! ye aged, who have sought else but knowledge, whether good or evil, ye are the losers; for all knowledge is an essential condition of your sensuous understandings or not. Commence, therefore, to gather in experiences at every avenue of the soul: for we are fully assured, that ye will have to know yet what we do not know.

But ye must not infer that our knowledge is not superior to yours; for when ye exist in the sphere of causes, ye will then learn much more expeditiously than at present. Happy he is who reaches the usual age allotted to man, for he is fully prepared for the happy exit that awaits the fully developed earthly spirit.

ENGLISH.

Do good, love all—be just, be temperate, and be kind; let no act be done by your own will that will mar your earthly career, and your future will be happy and well. Fall not down at the shrine of avarice, but enough to carry you safely through life on earth, is absolutely necessary, and more than this is wrong inflicted on your fellow man.

TYPOGRAPHICAL ERRORS.—There is nothing in a printer's work so aggravating as errors in composition. These we have not heretofore been able to avoid since we have been in this office, we have not been able to correct our matter as it ought to be done. It has taken all of our time to prepare it for the press, and labor as well and hard as we might. We trust soon to keep our paper as free from those little annoyances which are often more aggravating to us than to the reader.

FOR THE UNIVERSE.

FROM J. KOONS' SPIRIT ROOM.

A Song for the Children and Friends of Truth.

Come glorious Angels from above, And condescend to bring— The light and life of God's own love, Our FATHER and our KING.

Come Heavenly doves and swiftly fly, From yonder starry bowers— That lay beyond our sunny sky, Where grow the Heavenly flowers.

There silver light and golden rays, From God's own throne do shine— And bear us food of spirit grace, And drink of spirit wine.

The scorns and frowns of earthly pride, Are vapors in our sight, When we behold you glory bright, With eyes of spirit light.

Haste onward still, dear bosom friends, Who died and live again— And bring us joy and tidings hence, From where Jehovah reigns.

By A SPIRIT FRIEND.

Tuesday Evening, Jan. 10, 1854.

A BEAUTIFUL INCIDENT.

A correspondent of the Boston New Era, a paper devoted to the Spiritual Philosophy, relates the following personal incident, as an illustration of the influence of "practical spiritualism." It was better for the world we had more such practice.—TOKEN.

At 6 o'clock I took the cars for Lawrence, from Boston. As I entered the cars, which were crowded my ears were assailed by the vociferous blasphemies of a company of young men seated at the end of the car, and who had evidently been indulging too freely in alcoholic spirits. I was for some time engaged in perusing letters, and did not particularly hear their loud and boisterous conversation. Having finished my reading, I was attracted to the young men, who were annoying all within the car by their ungentlemanly conduct. A friend with me remarked "They ought to be put out of the car!" I replied, "this cold night, they would freeze; better give them the hand of brotherly friendship, and teach them better! I feel to go and speak to them." He replied: "It would do no good to talk to men in liquor." I replied, "I feel impressed to speak to them; I feel that I can say a word that will do more good than many labored Temperance Lectures; they will not strike me in the face,—they will thank me for it. I feel that they will. It can do no harm." He said, "Go if you feel to do so." I arose from the middle of the car, and not till I laid my hand upon the shoulders of the youth, who seemed to be the most unruly of the company, did his voice cease. His back was towards me, and he perceived not my approach till my hand was felt by him. He turned his head, astonished at beholding a stranger female bending over him, he looked me in the face, and then his eyes were turned downward. I said, "Friend, I once had a brother. I loved that brother, and he loved me. He is now in the spirit land. I will not speak of his death; he died suddenly—in a moment; you have sisters?" "I have two," replied the subdued man. "Do you love those sisters?" inquired I; "yes, you do love them, and they love you. I felt to come and speak to you. You are my brother, I feel that you are. I love you as a brother, therefore as a sister do I address you. I address you as I would have another, address my brother were he in a similar condition as yourself. I feel to speak to you as a friend. I do not despise you, I love you, though you are a stranger to me, and I have introduced myself under such unfavorable circumstances." I then repeated the conversation I had with my friend respecting their ejection from the car, and my impression to speak to them adding, "I knew you would not strike me; I knew you would all, from your inmost souls, thank me. Now, let me say one word, ONE WORD, and that word is—Beware! BEWARE!! BEWARE, of the tempter!! I turned to leave them, when the person who occupied the same seat with the individual whom I particularly addressed, and who had eagerly listened to every word I had uttered, took my hand and thus addressed me: "You have done right—I thank you,—I thank you!"

I returned to my seat, and the emotions of my soul cannot be described as I reflected upon the change in those young men. In one moment were they subdued and silenced. O, how eagerly those seated upon the opposite seat bent forward to catch every word I uttered! How hushed the voices that but a moment before were cursing in all the bitterness of drunken insanity! How changed the

scene! But not long did I meditate; for the individual who had expressed his thanks, for my advice, came to me to repeat his acknowledgement for my kindness. And, as his countenance, beaming with gratitude, though subdued by mortification, expressed the emotions of his full soul, and as his hand with true brotherly affection, clasped mine, I felt this is the way to reform the world.

"Where do you live and what is your name," he inquired, "for we all live here."

The brother approached, who had been the chief spokesman, and never shall I forget the cordial grasp of the hand, and the grateful thanksgiving that his eloquent eye spoke, as he said, "Good bye!" O, was I not paid for that little exertion? It was no task, it was a privilege, and as I sit here and record this occurrence, I can but exclaim,—those five young men have learned a lesson that will follow them through eternity.

Need I comment? Does not the fact contain its own moral? I did not speak to them of their condition, of their conduct; I neither rebuked or censured; but in the still small voice of spirit-sympathy I touched their feelings, by not even alluding to their condition as one to call forth reproof or condemnation.

Is not this practical Spiritualism? Is not this the way we must do, if we should act out our life like dramas life like? I feel that it is. Let us all, then, arise, and in life prove the reality of the Spirit influence that moves us. Let us no longer speak by our words only, but by our deeds. Let us show by our kindness that we do, indeed, love our brother, that we can bear with him, that we can sympathize with him, that we can advise him, that we can raise him up when he is fallen, and not be forever talking this love; and when we behold the drunkard in the gutter, loafer in the street, blasphemer in his oaths, the wretched, the miserable, the impoverished, (no matter how vicious he be, the lower so much the more need of our assistance,) let us, instead of passing by on the other side, and denouncing him, go to him and say: my friend, my brother, my sister, as the case may be, come with me, I will do you good, I trust me, and I will trust you. Let our motto be, not only to "give to him that asketh of us," but to give to him that doth not ask, that doth not even know that he needs; and from him that would borrow let us not turn away."—For I realize this, even that "it is more blessed to give than to receive," that in giving, I have received an hundred fold, in this life and in the next life everlasting.

E. ELVIRA GIBSON.

WHO IS THE DEVIL?

Christ says "I have chosen you twelve, and one of you is a devil." On another occasion he said to one of his disciples, "get thee behind me Satan." So it seems from the passages above quoted, that two of Christ's chosen disciples, and chosen by himself, too, were devils. One was Judas, and the other was Peter.

We find recorded in the book of Job; that the sons of the Lord came to present themselves before the Lord, and behold Satan came also to present himself before the Lord; and the Lord said unto Satan whence comest thou? And Satan said unto the Lord, from walking to and fro up and down in the earth. And God said unto Satan, hast thou considered my servant Job, that he is a just and upright man who feareth God and escheweth evil? And Satan answered and said unto the Lord; hast thou not set an hedge around about his house and all that he hath? Now mark what follows, for I claim if the bible account as recorded in Job be true, then there certainly was a special contract or agreement entered into between God Almighty and the Devil, to torment and afflict a just and upright man, and the foundation of that contract proposed by God himself! For mark, the devil makes no allusion to Job, but says to God's enquiry, whence comest thou? From walking to and fro in the earth. I think the narration plainly infers that God desired to bias the Devil to torment and afflict poor Job; for when the Devil said God had hedged him in so that he could not harm him, it is plain he was not meditating an attack himself; for he said to God "put forth thy hand and destroy his goods and he will curse thee to thy face." So God gave Satan power over all Job possessed; even to slay his children. The question then arises, who was responsible for all this destruction of life and property? Certainly not Job; for he was a perfect and upright man; and it was not Satan, for he declares that Job was hedged in from his power; then the whole act rests upon God himself, for punishing without transgression; for Job was a perfect man and in all his afflictions sinned not, although he cursed the day he was born.

Again: when the sons of God came to present themselves before him, Satan came also. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause, (Job 2:3.) The passage just quoted clearly proves the Devil to have power suf-

ficient to move God to do evil or harm to his chosen ones. Now if the bible Devil has so much power, as not only to move man, but even God himself; is there not a possibility, that after man has done all he can on earth to serve God, that in the end the Devil should move God to give him over to Satan to be tormented in the pit without a bottom, forever and ever? All this may be inferred from the bible as being possible; and even more; for if God is liable to be moved by Satan, he Satan, may take it into his head to move God to stand behind the throne and he take his seat upon it and judge the world.

And again: taking the new testament for our guide, if we would be saved, it is necessary that we first be given over to the Devil, that he may destroy the flesh, and purify the spirit for heaven. For we read in 1 Cor. 5: 3 verse, that if any have done wickedly; to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Again: we find that Christ was given over to be tempted of the Devil, and (God) was driven into the wilderness by the spirit, and there tempted of the devil, forty days. Afterwards, the Devil taketh (God) Christ, and sit him (God) upon the pinnacle of the temple. No doubt it was a very uncomfortable seat for a long sitting. If some of our orthodox brethren of Cleveland, were seated literally upon the pinnacle of one of their temples, they would find it very different from sitting in its cushioned pews. Well what answer did (God) Christ make? Jesus (God) said unto the Devil, thou shalt not tempt the Lord thy God. Again, the Devil taketh him (God) up in to a exceeding high mountain, and the Devil showeth him (God) all the kingdoms of the world, and the glory of them; and the Devil said unto him (God) all these things will I give thee (God) if you will worship me. Then Jesus (God) said, get thee hence Devil, for it is written, thou shalt worship the Lord thy God. This was too much for his majesty, and he left, for he found it was a greater matter to move Christ, (God) to do his bidding, than on a former occasion, to move God against poor Job. I presume the difference consisted in this. In this example he was making propositions to Christ, (God) whereas, in the case of Job, God made the inquiry, or proposition to the Devil; which makes the old adage true, that is "it takes two to make a bargain." It only proves that in one instance, God was not so easily moved, as in the other.

And now kind readers, the above portrait of the Devil, I have drawn from the Bible, and if I have erred in my delineation of his character and power, I hope some one, who has made divinity and the Bible his study, will set me right upon this matter, through this same channel of communication. If I am wrong, I hold it to be the duty of those D. D.'s who have the charge of thousands of souls in this city, intrusted to their care, and who are paid large salaries for their spiritual teachings, to come out boldly, and point out our errors, and teach us the true light, which is calculated to lighten every man under heavens.

V LEARNER.

HON. WARREN CHASE.

We learn by a letter received by a gentleman in this city, that Mr. CHASE will be in this city, Monday or Tuesday of next week. He speaks in Painesville to-day and to-morrow.

Office of Publication,

MATTHEWS' BLOCK, NO. 5 3d STORY, Middle Hall entrance. Entrance from Park Row, and Champlain street. The friends of Progress are invited to call in, and as the Conference and Reading Room adjoins the office, it offers to Spiritual friends from abroad an opportunity for meeting at all times, with some of their friends.

THE UNIVERSE will be issued weekly, at the rate of ONE DOLLAR per volume of 52 numbers. All letters and communications should be addressed to S. W. & W. W. SMITH, Cleveland, Ohio.

THE Universe can be obtained at E. G. KNIGHT & Co.'s Book Store, 58 Superior Street.

JAMES CHURCH, No. 8 Miami street, will receive subscriptions, and keep the Universe for sale.

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Office No. 8 Seneca Block,—CLEVELAND, O.

MR. ROWLEY having resided in Cleveland several years, selects from among his acquaintance

The following References: CLEVELAND: SILAS MERCHANT, BROOKE & WHITNEY, THOMAS BOLTON, OUTWHAITE & BLACKWELL, DR. P. A. GORDON, DR. I. LUKENS, OHIO CITY: IRAD KELLEY, W. A. INGRAM, D. A. EDDY, PRATT & BROWN.

SPIRIT MEDICAL SPRINGS.

Since the notice of Mr. Church, relative to the Springs, was inserted in the Universe, we have received many letters making inquiries respecting the same. In order to make it clear to the minds of all, the following is a substance of the explanation:

Certain springs have been discovered and opened by spirit directions, the waters of which, were to be used in the curing of diseases. Of these Springs, there were two varieties, the one called No. 1, was pointed out as the remedy for all chronic diseases. The analysis of the water of No. 1, shows its properties to be composed of Iodine, Sulphur oil and Magnesia, (or Soda).

The dose of No. 1, only 5 or 6 drops, to be given once or twice a day, according to the urgency of the case.

The other Spring, there has been no analytical examination, and the properties of which are not known, save that they are to be used in all nervous diseases, such as Neuralgia, sick Head ache, Fever, &c., &c.

5 or 6 drops at a dose, the frequency of using depends upon the character of the disease. In violent diseases the water must be given every fifteen or twenty minutes.

The one acts upon the liver and digestive organs, the other acts upon the nervous system, producing an effect which no other remedy has ever done. Certificates to this effect can be given, and will be, as soon as time will permit.

This is not given as a catch-penny matter; it would in that case avail us nothing, but it is to aid in the extension of a more perfect and beautiful method of treating diseases. These will, as far as practicable, be give in the ensuing No's.

Any person who sees proper to forward one dollar for the Universe, or will act as agent for the same, will receive, by writing to this office, a written direction where to find one or two springs, as above described. All letters relating to these Springs, and the disease (if any) of the writer, must be directed, postpaid, to

JAMES CHURCH, Cleveland, Ohio.

THE SACRED CIRCLE.

EDITED BY

HON. J. W. EDMONDS, GEO. T. DEXTER, M. D., AND OWEN G. WARREN.

PARTRIDGE & BRITTON, 300 Broadway, are about to commence the publication of a Monthly Periodical bearing the above title, and devoted to the cause of SPIRITUALISM.

It will be the great purpose of this new work to discover and disseminate the Truth in every department of thought and investigation; to discuss Radical, Moral, Intellectual, and Spiritual Reform; to reform in all the diversified relations and pursuits of life; to advocate Liberty; to examine into the condition of our whole country; to elevate the thoughts and to regulate the existing relations of mankind; to form new relations based on principles developed and inculcated by Spiritual Intercourse; and to institute and apply those means which shall tend to harmonize the elements and instrumentalities of Human Progress.

From time to time the Sacred Circle will contain such well-authenticated facts as serve to illustrate the laws of natural and Spiritual worlds, and also such communications from Spirits as may be intrinsically valuable.

The terms of the New Monthly will be \$2. per annum, strictly in advance. Subscriptions for six months will be received. All orders for the Monthly should be forwarded to Partridge & Britton.—Communications for the pages of the Magazine should be addressed to the Editors, care of P. & B., office of the SPIRITUAL TELEGRAPH.

BOOKS ON SPIRITUALISM.

The following list embraces some of the principal works on the Harmonical Philosophy, published in the United States. New works will be noticed as published. Orders from a distance, for any books here advertised, will be promptly attended to. The prices are stated, and to accommodate those who live at a distance, and may wish to receive books by mail, the postage for any distance under 500 miles, is also annexed.

WORKS BY A. J. DAVIS.

Table with 2 columns: Title and Price postage. Includes Nature's Divine Revelations (2,00), The Great Harmonia, Vol. 1 (1,25 21), The Great Harmonia, Vol. 2 (1,00 19), The Great Harmonia, Vol. 3 (1,00 19), The Philosophy of Spiritual Intercourse (.50 9), The Philosophy of Special Providences (.15 3), The present Age and the Inner Life, being a sequel to Spiritual Intercourse (1,00 24), The Harmonial Man, or Thoughts for the Age (.30 6), The Approaching Crisis (.50 13).

WORKS BY DIFFERENT AUTHORS.

Table with 2 columns: Title and Price postage. Includes The Celestial Telegraph, or, Secrets of the life to come. By L. A. Cahagnet (1,00 18), Night Side of Nature. Ghosts and Ghost Seers. By Catherine Crowe (1,00 20), Anthropology, or Science of Man. By Henry C. Wright (.50 9), Proceedings of the Bible Convention, held at Salem, O. (.40 12), Seeress of Prevorst, Revelations concerning the Inner Life. By J. Kerner (.38 9), Lectures on Spiritualism. Delivered in Prospect st. Church, Cleveland. By J. Tiffany (1,00 20), Beecher's report on the Spiritual Manifestations. to the General Association (.25 3).

We received the following piece of poetry from our correspondent, of Battle Creek, Mich. From the accompanying letter we extract the following: "I send you a piece of poetry for publication, if you should deem it worthy a place in the columns of your interesting and valuable paper. It was written by a friend who is a medium for Spirit communication."

My Guardians.

Angel forms are bending o'er me,
Through the long and lonely night;
Whispering affection's story,
Of a world all pure and bright.

Where the radiant beams of light,
From the great source divine,
Sends forth its penetrating rays,
To enlighten every mind.

A portion of God's light divine,
Hath been dispensed to all,
All who have passed from earth to heaven,
And yet remain enthral'd.

And those of more expanded mind,
Where truth's own image dwell,
This light divine, more brightly shines,
These heavenly truths can tell.

Tis these, and these alone,
Can teach us truth sublime,
Since they have passed from earth to heaven,
To that fair sinless clime.

Tis these, who are my guardians dear,
They teach me truths I know,
They bid me not to doubt or fear,
But upward, onward go.

When sorrow casts her mantle drear,
Round this lone heart of mine—
They bid me be of happy cheer,
And think of the bright clime:

Where soon I'll join the happy throng,
Mid peace and love to dwell;
Where kindred, friends, and loved ones dear,
Their joyous anthems swell.

Lone, did I say? Ah, no—
Not while these loving friends so dear,
While they still linger here below,
I feel their presence near.

In their nature's laws are all obeyed,
In truth and strict propriety,
And no usurping monarch sways
The scepter of tyranny.

Each is a law unto himself—
Each seek the good of all;
And therefore one united band,
Make up the happy whole.

That all we joined in circles bright,
Are one united soul,
Each situate in his own sphere,
Adaption in the whole.

Equity, justice, truth, and love,
Enrich heaven's home;
And God's own will to finite man,
Is there more clearly shown.

Therefore they seek their friends of earth,
And point to us the way;
And who can turn a deafened ear;
When they in kindness say:

"If thou wilt be directed there,
By us thy guardians true,
Thou shalt be blessed, and blessings still,
Shall in thy path pursue.

"Though unbelief and doubtful mind,
Oft weigh thy spirit down—
Yet keep a single eye of faith,
Fear not the sceptic's frown.

"No power can change the eternal laws
Of God, and nature pure;
Turn not aside for this or that,
Let naught thy course allure.

"And wilt thou not pursue thy course
Under our sure control,
We'll guide the safely to that land,
Where streams of pleasures roll.

"Where songs of love and praise resound,
For the redeemed of earth,
And joyous anthems echo round,
Behold, a heavenly birth."

IS ALL WELL WITH US TO DAY?

If God is the author of all things, and He is perfect and supreme, then all things are well with us, although made to appear wrong to us for our good. It is by apparent wrongs that we learn good and feel to adore and give praise to God who worketh all things to His good pleasure and our eternal good. God is a father indeed, and He being of Love lovely, and His love extending to every child. He of course worketh all things well for us, although we have many seeming ills.

Were it not for the good that may arise from the seeming ills that come upon us, then all would not

be well. But it must be well, reasoning from the attribute of Him who creates all things, and keeps them as it were under His control, with His all powerful arm, which is the Law by which He governs all things. How few are willing to own that God controls all things, and at the same time,—Give Him the appellation that He is all, and in all.

How few are ready to admit that He is the maker of all things, after they have made such an assertion. How few there are that are willing to call Him their father, after they have admitted Him to be father of all flesh. How few are ready to admit Him to be the redeemer of the world, after they ascribe to Him the power and claim Him to be good enough to do it. Oh, children of God and the rudimental life, why will ye run after popularity and the false teachings of man, that have been handed down from father to son, and by priesthood and the churches, claiming to teach God's laws and his dealings with men? Because they have been blinded, will you allow yourselves to be any longer? God forbid! and help spirits to open the eyes of children of earth, and cause them to see aright, and to know the truth that will make them free and happy. O! indulgent parent, thou who art mighty and ever willing to take away all evil, or the means used for man's development and to make him happy and wise of his own will and dictation seemingly, when shall spirits be permitted to help them satisfied of their true position, and know that all will be well, as their capacity of mind will allow, both in the flesh and spirits. All will cease to be a seeming evil, when mankind shall have learned the cause and effect of all things.

Remember that God is a great teacher, and that He will learn every child of His universal world, all things, before all seeming evil will disappear; for He is no respecter of persons, and all must be served alike in regard to happiness or misery. If He has one to learn or teach one thing, He has another to teach something else; and all are doing what He designed they should do, or else He is not all-wise, neither did He create all things with a good design. If one man's misery is greater at any time than another, then there must be a time that his joy must be, or else God is partial and a respecter of persons, and none will allow that he is. Reconcile this any other way if you can, ye men of science and professed teachers of the children of earth, and keep in accordance with all of God's attributes and laws by which He governs His children. I say, show reasonably this theory to be false, not by saying it cannot be, and then give no reason why.

The subject is of much importance to us, all and is a good one when rightly appreciated. I have touched slightly upon it, and will now speak of it in the light that Mr. Chambers did, Is it well to be sick? we might ask; In the light or way in which I have treated this subject it is; but to mankind it is an evil; not looking at the result, it is the final result of all things that tells whether it is an evil or not. Were a man to have a limb that was smashed to pieces, all would agree it would be right to cut that limb off, that the rest of the individual might be saved, although it might produce a great deal of pain to do it. So it is with sickness: it has its good results attending it. I can not in this short epistle, tell the particulars wherein. This much, all sickness that proves fatal, brings an immortal life upon every one, which is in all cases better than the earthly existence; for there it is, that the individual is free from pain of body in any way and nothing but a wicked mind can be unhappy. It depends upon the life of the individual, whether he or she is happy in the fleshly body, or in the spiritual.

All seeming evil, works universal good, all will admit; and that it is by evil we know good; and remember that God will not inflict, after all shall have learned the effects of evil, and are willing to flee from it, unless it is for the good of others that it be so. He worketh all things for the good of all and remember, that all will be dealt with impartiality, having eternity to do it in. If God is no respecter, then all will ride triumphant through and be rewarded according to what he is called to perform, agreeable to the laws of God, which govern all things.

Should I attempt to explain every particular as I go along, it would take several sheets of paper, and more time than this medium can give at this time, I wish to explain a few of the moral evils that attend children of earth. Look at the evil that follows the idea that God is wrathful and will inflict to all eternity? Does it not create a distrust of Him, and give man an idea that He can do the same; if God was taught to be a God of love, and that all evil was to carry out that idea or principle, and by it all things would result in good. Then would mankind stop teaching such an idea that He will inflict forever, and never restore the individual, for to do so, must be an evil to the individual, if no one else. That never would result in good. Do you not see a determination with some to make out God a revenger, and not a Savior? If He does not save all finally, then He is not a savior of the world; neither is He a God of Love, for love would cause all to be saved, if God has power to save; and all admit He has, and then try to make out, he will not, because there are passages in the Bible that teach such a doctrine. But why try to believe any thing

that makes God a respecter of persons, a slaveholding God and a God of war and murder and bloodshed? Is it not better to look at nature, where God is ever true to his attributes, and where He teaches lessons that never vary? God is a good teacher, and teaches all as they need for their eternal good and well being; always looking for the greatest good to the greatest number. May this serve as a foundation for more, and be productive of good.

H. H. SMITH, Medium.

T. PAINE.

SPIRITUAL AID VS. MATERIAL AID.—It is told us of an old man, a resident of Freedom, in this county, that being directed by the spirits to purchase a telescope—for what purpose we have not learned—with the faith of Abraham, he scraped together some two hundred and twenty dollars, and sent his son-in-law to New York to make the purchase. When told by the young man that the amount was not sufficient by half, the veteran replied that he had done in the material way all that he could, and that the spirits would take care of the rest. Thus answered, the young man proceeded without hesitation. By the utmost providence, \$20 would suffice for the expenses of the trip, leaving \$200 to pay for the instrument. When the other side of Buffalo, and starting from some way station, a gentleman, attempting to get on the cars, missed his footing, and fell between them. Our spiritual envoy being near, caught him by the hair and rescued him from his perilous situation.—The stranger offered to reward him, but he refused. Being pressed to accept some token of his gratitude, the young man at length related the object of his visit to the city, and the pecuniary embarrassment which he labored under. The gentleman being a resident banker of the city, generously offered to give him an order on a celebrated house for the telescope, but the young man refused that, and accepted only so much as with what he had would suffice to purchase it, which was \$300 additional. To be brief, the instrument was purchased, and will soon be put up in Freedom, a monument to the faith of the modern Abraham, and the marvelous efficacy of spiritual influence in raising the wind. We withhold the names of the parties at present. O marvel upon marvel! prodigy upon prodigy! What must we believe? what can we deny?—HOME COMPANION AND WHIG.

The Little Pilgrim.

A Monthly Journal for Boys and Girls.

EDITED BY GRACE GREENWOOD.

A paper under the above title will be published at Philadelphia on the first day of October, 1853. In size and general character this Publication will resemble Mrs. M. L. Bailey's lately discontinued "Friend of Youth," the place of which it is designed to take.

TERMS.—Fifty Cents a year for single copies, or ten copies for four dollars—payment invariably in advance.

All subscriptions and communications to be addressed to L. K. Lippincott, Philadelphia.

PROSPECTUS OF THE SPIRITUAL UNIVERSE.

The SPIRITUAL UNIVERSE is designed to be a medium for the dissemination of the spirit of DIVINE HUMANITY, which amidst the changes and revolutions of society, inspires the hope of a better day, when the ideal of Christianity may become actual, and MANKIND become united in a Universal Brotherhood.

This paper will be published weekly, and will rest on the SPIRITUAL PHILOSOPHY as its basis.—Well written articles on this PHILOSOPHY, and communications from the SPIRIT WORLD, will be given in each number.

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