

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

Before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to Ultimatum.

PUBLISHED BY JAMES L. SCOTT AND THOMAS L. HARRIS, AT ONE DOLLAR AND FIFTY CENTS A VOLUME, IN ADVANCE. E. WINCHESTER, PUBLISHING AGENT.

VOLUME I.

MOUNTAIN COVE, FAYETTE COUNTY, VIRGINIA, THURSDAY, SEPTEMBER 1, 1853.

NUMBER 32.

Disclosures from the Interior.

BOOK OF THE GENERATIONS OF WISDOM.

CHAPTER I.

(Continued from page 121.)

26. The Era of Form now advances toward perfection. Having reached the surface of the Terrestrial, the membranous ovaries exude the golden aura with which they previously were distended. The fluid aura percolates the distended pores of the corresponding and more interior ovaries previously deposited. Desire of association being by this means produced in the sensitive organs of the forms within, accelerated motion is induced, and gradual enlargement and partial separation of the sutures of the ovary. Liberated from confinement, new-formed species are attracted toward the corresponding ovaries of sequent formation. Motion in accelerated degree being produced in the ovary by a reflex desire in the organic cells of sensation, similar sutures are opened in the ovary, and the corresponding external forms of animal life emerge in the same manner. The generic relation between the male and female subsists between the sexes unfolded from the first and last deposited ovaries, the male being the external, formed upon the branchlets of the Trees of Life of the Terrestrial, and the female being the internal formed in the Trees of Life in the expanse of the ether. These being heavenly, unfallen, undepraved and unperverted, subject to conjugal impersonal affection, and scortatory insanities have no life or movement in their undefiled existence. From the first to the last and from the greatest to the least, their affections unfold into corresponding impersonal forms of instinctive harmony.

28. The Third Era of Spring now ascends to perfect fullness of manifestation. The magnificent expanse of the Terrestrial is adorned with empires of animal existence. The plumage of innumerable birds shines in the floral gardens and their warblings mingle with the exhilarating essence that distills from the Trees of Life, and from clusters that rival the splendor of the constellations of the sun.

29. The fourth period of the vernal season in the Sun-Heaven is the Era of Essence: concerning which the following disclosure, by an other Teacher, is directed to be made.

30. The Essences of True Love, the Essential Organizations of True Wisdom are Male and Female, cohering in unity. Marriage is the conjugation of the Essence of True Love with its congenial Essence of True Wisdom.

31. Marriage exists from the Lord, being the mode of harmonic unity by which creation is established in image of Himself. For all preceding harmonies of Love from His Divine Love ultimate in the formation of finite Essences of Love, and all preceding harmonies of Wisdom from His Divine Wisdom ultimate in the formation of finite Essences of Wisdom; and marriage is the accord of each Love with its own Wisdom, and also of each Wisdom with its own Love.

32. Whosoever dwelleth in God dwelleth in Love; for God is Love.— Again, whosoever lacketh Wisdom, let him ask of God. And again, consider the lilies, they toil not; and consider the fowls, they sow not, neither gather, yet God clotheth them; and yet again, God giveth to every seed its own body. Scripture thus establisheth the truth that God is Divine Love; that whoso dwelleth in God, dwelleth in love; and that God according to the pre-established harmony of His Procedure of Creation, giveth unto love wisdom, and giveth also unto every love its corresponding wisdom, for which, according to the pre-established constitution of its own love, it asketh.

33. Again: it is written they twain shall be one flesh; and again Adam said unto Eve, She is bone of my bone, namely, strength of my strength; and flesh of my flesh, namely, substance of my substance. And again it is written, in His own image male and female Jehovah created them. Thus also it appeareth that duality in unity is the universal law of the love relation of the human creature; and also that the woman is strength of strength or life of love, and substance of substance or spirit of true life. Moreover, it is apparent that since Jehovah God is one esse, being Love Infinite, and thence one existere, being Wisdom Infinite, and since the man is love feminine from Infinite Love and wisdom masculine from Infinite Wisdom, and since one God the Life in one God the Lord in one God the Holy Procedure unfolds creation; so one finite perfection of love feminine in one finite perfection of wisdom masculine subsist in one finite procedure generatively unfolding. Therefore Marriage is the type of the unity of Divine Love in Divine Wisdom, and subsists from God the Life in God the Lord in God the Holy Procedure, to whom be given praises everlasting, amen.

34. Creation beginneth in the creative disclosure of harmonies of Love, thence unfold harmonies of Wisdom, and thence unfold harmonies of procreation. The celestial is, in its element, of love; and thence the spiritual is, in its element, of wisdom, and thence the natural paradisaical is, in its element, their ultimatum.

35. Therefore there is no creation but by love in wisdom; and, from the marriages of these, the forms of creation are made visible in the period of their manifestation. And inasmuch as principles of love are unproductive by themselves, and principles of wisdom also unproductive of themselves, it follows that the World of Causes includes not alone the Spiritual, but also extends unto the supreme realms of Celestial Heavens.

36. Again, there is no creation but by the Procedure of God, for in Him was Life, and without Him was not any thing made that was made. Therefore creation begins in the operation of the Lord, and is conducted through octaves of degrees from the celestial through the spiritual unto its consummate disclosure in the paradisaical.

37. Again, there is no ultimate personalization of finites but through their terrestrial evolution; but the first prop-

into the ultimatum natural. Therefore all floral and all animal races are first unfolded in the celestial degree, and thence they are continued into the spiritual degree, and thence ultimatum in the terrestrial.

[To be continued.]

Book of the Outlines of the Universe.

THE ASTEROID PALLAS.

The Asteroidal bodies of the Solar System form collectively a group or cluster of planets, inhabited by a race of beings comparatively minute, spherically encompassed and protected by adornments which correspond to the externals of the nervous constitution of man. They are human beings, and having attained to the fullness of their terrestrial exaltation, they are translated and finally ascend to fulfill important offices in the spiritual empires which revolve in the ethereal expanse, whereof disclosure at a fitting period will be made.

The number of these asteroidal orbs inhabited by this race of intelligences is three score and six, occupying various localities, and revolving in corresponding orbits in the expanse of the system. The various bodies in the solar system which are known as satellites or moons are of this class, and are inhabited to a certain extent by the same variety of personal and human intelligences. There appears to be a connection existing between the orbs of the entire asteroidal system. An influx from these various planets affects me in various portions of the sensory organization, but chiefly in the center of the right lobe of the breast, and thence descending to the umbilicus, and the upper portion of the abdomen.

The dryads, the oreads, the water-nymphs, and the various ethereal and sylph-like forms which anciently were supposed to linger in secluded glens, and to disport in sylvan groves, to dwell in the depths and grottoes of the sea, to make their home in the midst of fountains, to wreath themselves with floral beauty, and to hold their court in mystery, when night prevailed and mortals had retired to rest, may be compared to the lovely beings inhabiting the asteroids, as the faded flower may be compared to the living rose blooming in its prime; for all those delicate creations projected into consciousness under the influence of the semi-clairvoyant faculties of ancient idealists, are but the dim and shadowy reflections, the broken and dissonant visions of real and immortal spirits, inhabiting the minor worlds of the expanse; and all that was ever said or sung of fairy land, its beauty and its grace, whether by classic, medieval or modern genius, compared with the substantive realities of this department of creation, is idle babble, harsh and tuneless to the ear; for the imagination of the human mind is not creative, but simply a medium for the reflection of the glories of the universe, and is, provided it be unperverted, in rapport from time to time with the various systems and spheres that revolve in the ethereal firmament and receives impressions from the great stars.

following proposition, whose influence is vast, and whose demonstration in the course of these disclosures shall be found absolute, namely: Whatever a man perceives with objective vision, circumstances being favorable and Providence permitting, he is able also to perceive from the interior; whatever object he is able to perceive with the sensory organ called the eye, he is also able, under conditions previously specified, to perceive with the entire system of sensories which appertain to the understanding; whatever he is able to perceive, according to the laws of external perspective, with external sight, he is also able to perceive, according to the perspective laws of intellect, with his superior faculties. Unlike the laws of the external, which apparently diminish the object according to distance, the internal faculties, which operate independently of the distances of space, neither diminish nor vary the proportions of the objects which they perceive. The demonstration of this, to a certain extent, may be found in the well-known fact that mortals whose subjective vision is unfolded, are able thoroughly to perceive veritable objects upon the earth, not reduced as it were to a mere point or molecule, but in that form and size which is absolutely their own. Therefore it is proved that sight internal does not lessen the object in a scale of distances, but operates independently of space. This proposition is adduced at this point as a relief to the mind from the startling disclosure which has preceded, and as affording a scientific basis for that which is to follow.

With perfumed locks wantoning in the evening breeze, emitting odors like that of the rivers of Eden; with countenance lovely as Hesperus when she rises apparently from the bed of ocean, and smiles in more than mortal beauty, casting the splendors of her appearance in rays of light upon the tranquil undulations of the sea; with raiment that is like the woven substance of the moonbeam spangled with the condensed effulgence of a star, that gently undulates, yielding to every motion as the bosom yields to the respiratory motion of the inner life; I perceive a group of lovely beings, who are inhabitants of that asteroidal world which in mortal dialect is called PALLAS.— It were worth the pilgrimage of years to behold a statue perfect as that which, according to ancient fable, was warmed to life by Pygmalion,—to behold the spectacle of Parian marble flushing into life and resting in the warm light of human loveliness, shrinking from the dazzling vision of its own beauty, and retiring as it were from external sensation into the pure whiteness of interior thought. A vision fairer than that I now behold.

I see a form fairer than that which rose, according to ancient legend, from the foam and sunlight of the waters, and in wondrous beauty stood upon the Cyprian shore. No fabled Venus resting upon a couch of sunbeam, in a chariot drawn by doves, were half so beautiful. The antique grace, the flowing beauty of the mythic creations of the genius of departed years, are surpassed by the lovely being, whom my vision

traction of purity, the consecration of a Divine approval, the intimacy and glory of Divine Good, the clear-eyed luster born of cherubic contemplation, the surpassing and perfect revelation of natures that inhabit the ante-courts of immortality, whose hearts for ever vibrate with the music of the sky.

I am led toward them, and as my sight becomes more perfect, their forms, which in the distance seem cold and statue-like, and which do thus appear to the beholder from a peculiarity in their constitution, which will hereafter be made known, exhibit an appearance which might be manifested in the marble statue, waking and brightening with the sensations of immortality. These beings appear to form a link of connection between nature and spirit, and their organic forms are so completely subject to their thought, that they are enabled at will to unfold their elements into a substance like the condensation of the most brilliant electricity, which causes them to appear nearly as corporeal as the semi-transparent substance of a new-born babe. This transformation was the first spectacle that attracted my attention, for I beheld a group of these beings at first in a state of statue-like repose, in which they appeared white as the driven snow, and then becoming translated into the appearance of organic forms brilliant as the lightning, yet calm and lovely as the summer eve.

[To be continued.]

MELODIA.—(THE TENTH PLANET.)

(Continued from page 122.)

The fibrous forms of vegetation are exceedingly luxuriant, and are overspread upon the extent of the lower terraces in the center of the island. These are still more refined than the forms of vegetation upon the orb Odora. There appears, however, a striking similarity, with the exception that the tree-form which serves for a habitation upon Odora, is here not visible. These fibrous or woody forms do not appear solid within. The cortical substance or bark, which arises in great symmetry, presents the appearance of stability, and interwoven through it the woody fibers are distinctly visible, and resemble hollow ribs of steel. These diminish toward the summits, and form a network interwoven throughout the cylindrical branches; and these also are hollow cylinders. Thus the extreme of lightness and strength appears united in one form.

Moreover, I discover that these fibrous plants subservise seven purposes. Their blossoms emit light, and shine like the clustered galaxies of heaven. This is the first use which I perceive. I discover gigantic trees resembling baywood, and their blossoms are like the flowering myrtle, the oleander and the rose. They also bear a blossom like the trumpet flower, which is a gigantic species of the convolvulus, and their trunks sustain a parasitical plant with blossoms of pink and white; and the parasitical plants are entwined about the columns and cause the columns to shine as if festooned with floral ornaments, fashioned of the pink shell and white pearl, and illumina-

pear like a universe blossoming with radiant constellations.

I discover, moreover, that every avenue throughout this great city is planted with these glorious, gigantic trees, whose blossoms emit immortal light, clear as the sunlight and far more beautiful. The melody of light is a phrase unknown to mortals. Yet light upon this lovely orb moves forth in strains of unimagined sweetness. Every floral form as it pours forth brightness from its fragrant chalice, yields a corresponding melody, and every flame streaming from its center is like the chord of a stringed instrument, and every undulation causes a corresponding and vibrating sound; and what is still more singular, an intimate connection exists between these melodies of light and the transcendent forms of the lovely inhabitants; and the radiant blossoms appear to incline toward them as if in homage and recognition, while the aural sphere which emanates from each human yet angelic form, causes each contiguous flower to pour forth a more transcendent luster, encircled by a more melodious utterance.

I also discover that an intimate connection exists between the forms of these blossoms and the thoughts of the beings who dwell beneath their branching shade of light. Circles of paradisaical angels who appear seated beneath the living verdure, appear encircled by a luminous halo, which extends in wing-like form from either temple; and as they sit in a circle, the wing-like terminations of the haloes meet. A second halo appears in like manner to proceed from either side. These haloes meet; and while each holy intelligence reclines apart from all others in the circle save his conjugal associate, the haloes encircle all and bring the entire circle into rapport one with the other; and the emanations of these haloes as they ascend toward the star-like flowers that illuminate the group, are like fragrant oils poured upon a burning taper, causing the blossoms to outline in beautiful and wondrous forms and hues of light, and to pour forth a stream of harmony, like the flowing of a stream of living thought from the bosom of some archangelic intelligence.

A second use of the fibrous forms of vegetation manifested in these aerial palaces and gardens of delight, is to yield a variety of incense, whose aroma infills the consciousness of the recipient and connects the internals of the mind with the aural effluence that unfolds in the gardens of the first spiritual world encompassing the orb. This aroma being yielded at harmonic intervals, and being inhaled by the pure, ethereal inhabitants, is of such potency as to produce a state of passive harmony, in which the interior being unfolds its exalted capacities, and enters into communication with the more exalted conditions of angelic life.

A third use of these fibrous forms of vegetation is to yield a food, which, assimilated to the organization, excludes all atomic forms save those highly potentialized and quickened by interior influx, producing thereby a state of weariless activity.

A fourth use of these forms is to stimulate, by assimilation of their fruit, all those organs of the form connected with the respiratory system, thereby producing an aerial sense of lightness, which buoys up the form upon the undulations of the atmosphere, and produces a state in which the form is enabled to traverse the electrical currents with extreme velocity.

A fifth use can with difficulty be made known. This only can be said concerning it, that the fruitage of

tem, adapts the organization to architectural ends and uses, and produces an extreme positiveness, the effect of which is to endue the system with ability to attract and combine electrical particles into visible forms of beauty, grace and usefulness. By means of the faculty here adverted to, the palaces of this holy people are unfolded into majestic forms, sublime according to the uses they are purposed to fulfill.

A sixth use of these fibrous forms may best be described by referring the reader to the statement contained in the Ancient Word concerning the rod of Aaron. I perceive that the branches when separated from the trees do not decay and wither, but the leaves and blossoms infold and retire into the interior of the stem. The use which they accomplish consists in the ability of the spirit, by separating a branch from a stem, after an interview in which thoughts of wisdom have been unfolded from the circle, to cause the blossoms and leaves to retire into the interior of the rod, which rod thus becomes a book of memory. Whenever the spirit desires to recall, not alone the memory, but the light, the joy and the extatic sensation of past communion of friendship and intercourse of truth, it is only needful to bring forth the rod, which being unfolded by the application of vital electricity, reappears in correspondential splendor, and being united to the living tree, ingrows into its substance and remains therein as a perpetual memorial.

A seventh use cannot now be uttered.

(To be continued.)

MAJESTICA.—(THE PLANET JUPITER.)

(Resumed from page 122.)

The spirit Zaphthalim, who during the unfolding of these capacious truths has remained externally silent, draws nigh. "Brother," he says, "another wonder awaits thee." I am led toward the mighty statue crowning the city of the pyramids, whose royal splendor heretofore has been made known. Rising rapidly I am at length placed upon the splendid globe which surmounts the apex of the loftiest pyramid. The upper hemisphere of this globe is that which first appeared in the distance prior to the erection of the statue, and was described by the Pilgrim as a conical mound. The surface, which at the distance appears smooth as glass and brilliant as a sun, presents the appearance of terraced walks, outwinding in a spiral form as we approach it.

Conducted toward the center or summit of this globe, I gradually approach the feet of the colossal image which rises above it. Standing upon the summit of the globe, the vast expanse of the Spirit Paradise unfolds in distance far below; and now for the first time my vision attains to that degree of clearness which enables me to discern the still more vast and still more glorious habitation which encompasses the Spirit Paradise whereon I am now placed, and forms a second orb of spiritual exaltation, which also is specified in the Disclosive Word as the second spirit paradise around the orb Majestica. Heaven is above me, and below me the thought of terrestrial-paradisaical scenery disappears from consciousness; and every visible form, whether it correspond to the mineral, the floral, or the animal kingdom, passes before my vision, as an unfolding impersonal spirit or society of spirits, reveling alike in melody, and revealing the associated, combined, yet individualized and immortal harmonies of creative wisdom and creative love.

As I perceive a grand distinction

restrials are aggregations of atoms designed finally to become forms of life, but as yet for the most part dormant, unorganized, and unpurged by the Divine procedure of descending and individualizing life; but spiritual orbs are composed of globular and curvilinear atoms unfolded into symmetrical and stately forms, and each molecule individualized by the principle of invitalizing consciousness. Hence while terrestrial worlds may be defined as forms awaiting their evolution into consciousness; spiritual worlds, from the least to the greatest, commencing with the first spirit paradise encompassing the terrestrial, and thence continuing through all ascending degrees, may be defined as worlds that live, whose mineral degree is formed of impersonal mineral spirits, whose floral degree is formed of impersonal floral spirits, and whose animal degree is formed of impersonal animal spirits; and the mineral spirits perform architectural functions, and the floral spirits perform orchestral functions, and the animal spirits perform intellectual functions, repeating in their impersonal organs the superior communications of personal existences, and performing sublime uses in fulfillment of inspiring wisdom.

Moreover, the enjoyment, the harmony, the conscious rest and useful employment of these kingdoms of impersonal spirits cannot be estimated, since it far transcends the fallen thought. And these associated empires unfold their forms of sublimity and beauty without cessation, save the periods of diurnal repose; and they brighten continually in the manifestation of their splendor, and they increase continually in their organic endowments, and they subserve continually a more exalted purpose. But concerning this, utterance is not now permitted to be made.

(To be continued.)

RECORDS OF THE GOLDEN AGE.

(Continued from page 121.)

CHAPTER I.

11. The word *Adam*, which occurs in the introduction to the book of Genesis, beside its individual has also a generic and thence a correspondential significance.

12. That *Adam* signifies the beginning of the race, the first and the foundation of human societies, the principle of generation, the abstract humanity, and also a race inhabiting Earth, together with a Biblical character representative of the race in its original estate and in its progressive declensions, will be the subject of a treatise to be hereafter given.

13. The term *Adam*, beside these significations, also is the symbol of the grand, or cosmical man; beside this it also signifies the Lord in His humanity; and these two constructions are evident, as it is written in the epistolary Record: The first man Adam was made a living soul, but the last Adam a quickening spirit; and also, The first man is of the Earth and earthy, but the second man is the Lord from Heaven.

14. In the present statements, the race of Adams who inhabited the Earth in the most ancient times will be delineated, and the remaining arcana connected with the word Adam left for future description.

15. The terrestrial locality inhabited by this most ancient people, extended over a tract or region of the Earth now known as the east; geographical statements concerning which are reserved to a future occasion.—And this territory was called the east and the phrase *east* as applied to terrestrial localities, originates in the

west, and by consequence no north or south, because as the orb revolves upon its axis, all localities assume in turn the same position.

16. The ancient word which signifies "the east" originated with the beginning of language, or rather with the beginning of thought. The primitive inhabitants of Earth called their habitation "the east," and also Eden for two reasons. First, because Eden signifies beauty, and in its interior, the Lord; and the inhabitants of Earth, because externally they perceived the presence of the beautiful, and because internally they perceived the Divine presence, denoted their habitation by a dual phrase, whose external corresponded to the one and whose internal to the other.

17. The internals of man, provided he be uncorrupt, or becoming regenerate, are illuminated by the shining of the Divine presence; and this is perceived in the internal as a sun shining in the east, and whatever be the external position of the man, provided he be desirous after and also seeking for the Lord in all his works, his internals are turned toward the Lord, and hence he is illuminated in his countenance by the Divine light, which is independent of time or space. The inhabitants, therefore, of the region of Earth which was called Eden, in their interiors beholding the Lord as the shining of a spiritual sun, denoted that shining by a phrase which corresponded to the morning, and by a transfer of ideas, the same phrase is used concerning their habitation, and they called their terrestrial abode the east and also the land of morning, because their internal state was as a morning land.

18. Externally, their habitation was elevated and watered by the sources of great rivers, but internally their state was considered by them as an elevated state, because the Lord their God revealed Himself to them, descending into the interiors of the regenerated will, and thence appearing in the midst of the understanding; because the regenerated will, in its altitude being above the understanding, corresponds to mountains; and because the understanding corresponds to a series of descending terraces glorified and adorned with wisdom.

19. The inhabitants denoted the understanding by the word Paradise, which has a corresponding significance, and therefore the word Eden became a complex word which signified, first, the Lord; secondly, the celestial expanse of the regenerate will; thirdly, the spiritual expanse of the regenerate understanding; fourthly, Divine order in the unfolding forms of paradisaical affections, and fifthly, the external habitation located upon the surface of the Earth. And beside this, by analogy and in a universal sense, Eden corresponds to God in His Divine affections of Love, in His Divine intelligence of Wisdom, and in His Divine Procedure of Creation; or, in other words, the objective manifestation of the Creative Spirit in Himself. It also corresponds to the universal celestial, to the universal spiritual, and the universal ultimate of creation.

Hence, though dimly and obscurely, all these meanings have at various times and in successive ages been discovered to lie within the word Eden. Many other meanings also, which are as the branchlets, tendrils and foliage of the great natural idea of the Divine in creation, are concealed within the word, which of themselves would form a treatise more voluminous than the present is designed to be.

20. The record concerning their state, and also concerning their habitation, is expressed in these words: "And the Lord God said, 'Behold, I have given the land of Eden'

man whom he had made." But Adam, in one of its significations, denotes a race, as has previously been stated, and also that Eden signifies their abode. By the trees of the garden was signified good; by the serpent the sensuous understanding. By the tree of the knowledge of good and evil, of which man was forbidden to partake, was signified external thoughts, which in themselves are evil, being good in their interior and evil when separated from their interior. By the tree of life which grew in the midst of the garden, was signified spiritual confirmations. Thus these epithets when applied to the race called Adam, are symbolical and have interior significance, whereof the following statement and argument will be full confirmation.

21. That the trees of the garden correspond to natural good, is proved by the fact that the tree as a natural production is prolific, bearing food adapted to the physical constitution, which food therefore is the correspondence of natural delights, in which natural uses are found; and that the varieties of fruit-bearing trees correspond also to the varieties of natural good, is evident from the law of the series, by means of which all varieties of a given type correspond to the varieties of the affections, or the use, or the knowledge, which the central type prefigures. And that delights which have a spiritual internal in the midst of a natural external correspond also to fruit, may also be deduced from the contemplation of natural forms, which are the product of fruit-bearing trees, which give forth a pleasant smell, which are palatable to the taste, which adapt themselves to the viscera, which enter into blood, which nourish the nervous system, and consequently impart delight to the sensories of the frame, and thence are sensed as delight by the internal man; which is in all respects symbolical of the process by which external forms of knowledge adapt themselves to the external understanding, invigorate the reasoning faculties, enlarge the receptacles of comprehension, enter into the circulations of the memory, infill the mental sensories of the corporeal mind, and, provided their interiors correspond, thence afford delights of wisdom, wherein is good, to the internal man.

22. Therefore it is proved, that fruit is the correspondence of natural good, which commends itself to the understanding, and by the process of mental assimilation is inseminated throughout the corporeal, and thence, if its internals correspond, received up into the spiritual man. Wherefore it is proved that the trees of the garden correspond, by reason of their fruit, to forms of natural good containing internal uses, which by reason of internals of use, are adapted both to the internal and external man; and that the tree of the knowledge of good and evil corresponds to rights which commend themselves as good to the natural understanding, but which have in themselves no internal content of use, and being destitute of good, are therefore by that destination evil.

23. It is also evident by analogy and by deduction from the previous argument, that the tree of life which was in the midst of the garden corresponds to spiritual confirmations, which may also be proved in the following manner. First, because, according to the external of the Word, whosoever partook of the fruitage of the tree of life was confirmed and perpetuated in that state into which the being had been initiated. Second: because it was forbidden to those who had partaken of the fruit of the tree of good and evil; and this prohibition being subsequent to the transgression of Eden, it is evident that those who had partaken of the fruit of Eden were confirmed in that state.

pear like a universe blossoming with radiant constellations.

I discover, moreover, that every avenue throughout this great city is planted with these glorious, gigantic trees, whose blossoms emit immortal light, clear as the sunlight and far more beautiful. The melody of light is a phrase unknown to mortals. Yet light upon this lovely orb moves forth in strains of unimagined sweetness. Every floral form as it pours forth brightness from its fragrant chalice, yields a corresponding melody, and every flame streaming from its center is like the chord of a stringed instrument, and every undulation causes a corresponding and vibrating sound; and what is still more singular, an intimate connection exists between these melodies of light and the transcendent forms of the lovely inhabitants; and the radiant blossoms appear to incline toward them as if in homage and recognition, while the aromal sphere which emanates from each human yet angelic form, causes each contiguous flower to pour forth a more transcendent luster, encircled by a more melodious utterance.

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A second use of the fibrous forms of vegetation manifested in these aerial palaces and gardens of delight, is to yield a variety of incense, whose aroma infills the consciousness of the recipient and connects the internals of the mind with the aromal effluence that unfolds in the gardens of the first spiritual world encompassing the orb. This aroma being yielded at harmonic intervals, and being inhaled by the pure, ethereal inhabitants, is of such potency as to produce a state of passive harmony, in which the interior being unfolds its exalted capacities, and enters into communication with the more exalted conditions of angelic life.

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A seventh use cannot now be uttered.

MAJESTICA.—(THE PLANET JUPITER.)

The spirit Zaphtham, who during the unfolding of these capacious truths has remained externally silent, draws nigh. "Brother," he says, "another wonder awaits thee." I am led toward the mighty statue crowning the city of the pyramids, whose royal splendor heretofore has been made known. Rising rapidly I am at length placed upon the splendid globe which surmounts the apex of the loftiest pyramid. The upper hemisphere of this globe is that which first appeared in the distance prior to the erection of the statue, and was described by the Pilgrim as a conical mound. The surface, which at the distance appears smooth as glass and brilliant as a sun, presents the appearance of terraced walks, outwinding in a spiral form as we approach it.

Conducted toward the center or summit of this globe, I gradually approach the feet of the colossal image which rises above it. Standing upon the summit of the globe, the vast expanse of the Spirit Paradise unfolds in distance far below; and now for the first time my vision attains to that degree of clearness which enables me to discern the still more vast and still more glorious habitation which encompasses the Spirit Paradise whereon I am now placed, and forms a second orb of spiritual exaltation, which also is specified in the Disclosive Word as the second spirit paradise around the orb Majestica. Heaven is above me, and below me the thought of terrestrial-paradisaical scenery disappears from consciousness; and every visible form, whether it correspond to the mineral, the floral, or the animal kingdom, passes before my vision, as an unfolding impersonal spirit or society of spirits, reveling alike in melody, and revealing the associated, combined, yet individualized and immortal harmonies of creative wisdom and creative love.

It is now necessary to perceive a grand distinction

restrials are aggregations of atoms designed finally to become forms of life, but as yet for the most part dormant, unorganized, and unpervaded by the Divine procedure of descending and individualizing life; but spiritual orbs are composed of globular and curvilinear atoms unfolded into symmetrical and stately forms, and each molecule individualized by the principle of invitalizing consciousness. Hence while terrestrial worlds may be defined as forms awaiting their evolution into consciousness; spiritual worlds, from the least to the greatest, commencing with the first spirit paradise encompassing the terrestrial, and thence continuing through all ascending degrees, may be defined as worlds that live, whose mineral degree is formed of impersonal mineral spirits, whose floral degree is formed of impersonal floral spirits, and whose animal degree is formed of impersonal animal spirits; and the mineral spirits perform architectural functions, and the floral spirits perform orchestral functions, and the animal spirits perform intellectual functions, repeating in their impersonal organs the superior communications of personal existences, and performing sublime uses in fulfillment of inspiring wisdom.

Moreover, the enjoyment, the harmony, the conscious rest and useful employment of these kingdoms of impersonal spirits cannot be estimated, since it far transcends the fallen thought. And these associated empires unfold their forms of sublimity and beauty without cessation, save the periods of diurnal repose; and they brighten continually in the manifestation of their splendor, and they increase continually in their organic endowments, and they subserve continually a more exalted purpose. But concerning this, utterance is not now permitted to be made.

RECORDS OF THE GOLDEN AGE.

Continued from page 121.

CHAPTER I.

11. The word *Adam*, which occurs in the introduction to the book of Genesis, beside its individual has also a generic and thence a correspondential significance.

12. That *Adam* signifies the beginning of the race, the first and the foundation of human societies, the principle of generation, the abstract humanity, and also a race inhabiting Earth, together with a Biblical character representative of the race in its original estate and in its progressive declensions, will be the subject of a treatise to be hereafter given.

13. The term *Adam*, beside these significations, also is the symbol of the grand, or cosmical man; beside this it also signifies the Lord in His humanity; and these two constructions are evident, as it is written in the epistolary Record: The first man Adam was made a living soul, but the last Adam a quickening spirit; and also, The first man is of the Earth and earthy, but the second man is the Lord from Heaven.

14. In the present statements, the race of Adams who inhabited the Earth in the most ancient times will be delineated, and the remaining arcana connected with the word Adam left for future description.

15. The terrestrial locality inhabited by this most ancient people, extended over a tract or region of the Earth now known as the east; geographical statements concerning which are reserved to a future occasion.—And this territory was called the east and the phrase *east* as applied to terrestrial localities, has its origin in the

west, and by consequence no north or south, because as the orb revolves upon its axis, all localities assume in turn the same position.

16. The ancient word which signifies "the east" originated with the beginning of language, or rather with the beginning of thought. The primitive inhabitants of Earth called their habitation "the east," and also Eden for two reasons. First, because Eden signifies beauty, and in its interior, the Lord; and the inhabitants of Earth, because externally they perceived the presence of the beautiful, and because internally they perceived the Divine presence, denoted their habitation by a dual phrase, whose external corresponded to the one and whose internal to the other.

17. The internals of man, provided he be uncorrupt, or becoming regenerate, are illuminated by the shining of the Divine presence; and this is perceived in the internal as a sun shining in the east, and whatever be the external position of the man, provided he be desirous after and also seeking for the Lord in all his works, his internals are turned toward the Lord, and hence he is illuminated in his countenance by the Divine light, which is independent of time or space. The inhabitants, therefore, of the region of Earth which was called Eden, in their interiors beholding the Lord as the shining of a spiritual sun, denoted that shining by a phrase which corresponded to the morning, and by a transfer of ideas, the same phrase is used concerning their habitation, and they called their terrestrial abode the east and also the land of morning, because their internal state was as a morning land.

18. Externally, their habitation was elevated and watered by the sources of great rivers, but internally their state was considered by them as an elevated state, because the Lord their God revealed Himself to them, descending into the interiors of the regenerate will, and thence appearing in the midst of the understanding; because the regenerated will, in its altitude being above the understanding, corresponds to mountains; and because the understanding corresponds to a series of descending terraces glorified and adorned with wisdom.

19. The inhabitants denoted the understanding by the word Paradise, which has a corresponding significance, and therefore the word Eden became a complex word which signified, first, the Lord; secondly, the celestial expanse of the regenerate will; thirdly, the spiritual expanse of the regenerate understanding; fourthly, Divine order in the unfolding forms of paradisaical affections, and fifthly, the external habitation located upon the surface of the Earth. And beside this, by analogy and in a universal sense, Eden corresponds to God in His Divine affections of Love, in His Divine intelligence of Wisdom, and in His Divine Procedure of Creation; or, in other words, the objective manifestation of the Creative Spirit in Himself. It also corresponds to the universal celestial, to the universal spiritual, and the universal ultimate of creation.

Hence, though dimly and obscurely, all these meanings have at various times and in successive ages been discovered to lie within the word Eden. Many other meanings also, which are as the branchlets, tendrils and foliage of the great natural idea of the Divine in creation, are concealed within the word, which of themselves would form a treatise more voluminous than the present is designed to be.

20. The record concerning their state, and also concerning their habitation, is expressed in these words: "And the Lord God said, 'Behold, I have

man whom I had made.'" But Adam, in one of its significations, denotes a race, as has previously been stated, and also that Eden signifies their abode. By the trees of the garden was signified good; by the serpent the sensuous understanding. By the tree of the knowledge of good and evil, of which man was forbidden to partake, was signified external thoughts, which in themselves are evil, being good in their interior and evil when separated from their interior. By the tree of life which grew in the midst of the garden, was signified spiritual confirmations. Thus these epithets when applied to the race called Adam, are symbolical and have interior significance, whereof the following statement and argument will be full confirmation.

21. That the trees of the garden correspond to natural good, is proved by the fact that the tree as a natural production is prolific, bearing food adapted to the physical constitution, which food therefore is the correspondence of natural delights, in which natural uses are found; and that the varieties of fruit-bearing trees correspond also to the varieties of natural good, is evident from the law of the series, by means of which all varieties of a given type correspond to the varieties of the affections, or the use, or the knowledge, which the central type prefigures. And that delights which have a spiritual internal in the midst of a natural external correspond also to fruit, may also be deduced from the contemplation of natural forms, which are the product of fruit-bearing trees, which give forth a pleasant smell, which are palatable to the taste, which adapt themselves to the viscera, which enter into blood, which nourish the nervous system, and consequently impart delight to the sensories of the frame, and thence are sensed as delight by the internal man; which is in all respects symbolical of the process by which external forms of knowledge adapt themselves to the external understanding, invigorate the reasoning faculties, enlarge the receptacles of comprehension, enter into the circulations of the memory, infill the mental sensories of the corporeal mind, and, provided their interiors correspond, thence afford delights of wisdom, wherein is good, to the internal man.

22. Therefore it is proved, that fruit is the correspondence of natural good, which commends itself to the understanding, and by the process of mental assimilation is inseminated throughout the corporeal, and thence, if its internals correspond, received up into the spiritual man. Wherefore it is proved that the trees of the garden correspond, by reason of their fruit, to forms of natural good containing internal uses, which by reason of internals of use, are adapted both to the internal and external man; and that the tree of the knowledge of good and evil corresponds to delights which commend themselves as good to the natural understanding, but which have in themselves no internal content of use, and being destitute of good, are therefore by that destitution evil.

23. It is also evident by analogy and by deduction from the previous argument, that the tree of life which was in the midst of the garden corresponds to spiritual confirmations, which may also be proved in the following manner. First, because, according to the external of the Word, whosoever partook of the fruitage of the tree of life was confirmed and perpetuated in that state into which the being had been initiated. Second: because it was forbidden to those who had partaken of the fruit of the tree of good and evil; but this prohibition being subsequent to the trans-

gression of Eden, those who had

been initiated into evil, and was therefore designed to prevent their confirmation in those evils into which they had declined; and the prohibition itself is thereby shown to be of Divine origin, because the Lord desires not that any should be confirmed in false, but on the other hand, that they should be delivered from the confirmation of evil, and confirmed in knowledges of good alone.

24. That Eve corresponds in this connection to the affections which desire natural delights, and that Adam corresponds to the voluntary mind which is capable of reasoning justly from principles, and which yet suffers itself to be seduced by yielding to the seductions of the natural, may also be inferred from three considerations, the first of which is as follows. It is the province of the affections to desire, and upon the natural plane they desire that which is natural; and because their desire is toward the objects of delight they desire them without the intervention of the reason, which the sensuous understanding perceiving, it interposes and originates temptation. A second reason may be found in the process by which the affections become deceived, which process corresponds to the substitution of the reasoning principle of the sensuous understanding for the reasoning principle of the voluntary, or internal mind, which corresponds to the statement in the external of the Word. A third reason is concluded from the fact that the reasoning principle, which is interior in man, is above the plane of the sensuous understanding, and therefore is not tempted by direct attack, but through the intervention of the beguiled affections.

25. These considerations therefore should suffice. All temptations as to their origin are through the corruption of the affections, which is effected by the innovations of the sensuous understanding, and finished in the voluntary transgression of the reasoning and interior principle, and indeed temptation, as to its nature, is integral and the process synchronous throughout all diversities and periods of human generation.

(To be continued.)

WORDS FROM PARADISE.

- 1. Blessed are those who forget not charity; unto them shall be appointed a just recompense in the kingdom of God.
2. Blessed are they who put not confidence in the spirits of the dead, because their trust is in the Lord; unto them is appointed recompense from the treasury of Paradise.
3. Blessed are the men who stand fast in the acknowledgment of one God, who is the Savior; unto them shall be given thrones and crowns of immortality.
4. Blessed are those unto whom it is given to speak concerning the kingdom of God with man; unto them shall the King appoint durable habitations.
5. Blessed is the son of peace; in the day of wrath he shall be unmoved.
6. Blessed is he that comforteth; unto him shall be given consolation.
7. Blessed is he that repineth not because of the prosperity of the wicked; unto him shall be given to possess the rich inheritance.
8. Blessed is he that clotheth himself with stainless garments; pearls of great price shall be as jewels around his neck, and his feet shall stand secure.
9. Blessed is the prosperous one who bestoweth liberally and doeth all things as to his Lord; seven-fold and seventy times seven-fold shall be the multiplication of his abundance.
10. Blessed

evil doer; he shall enter into a celestial habitation, and his cup shall be filled with the new wine of the eternal Kingdom.

11. Blessed are they who keep the covenant of conjugal love; unto them the Lord cometh in peace, according to the manner of angelic visitation in the celestial paradise.

12. Blessed is the man who freeth the captive; his burden shall fall from him when he standeth in judgment, and his good deed shall be with him when he appeareth before the Lord.

13. Blessed is the man who reclaimeth unto love his own enemy; a double portion shall he eat, and his soul shall be satisfied.

14. Blessed is the man who for truth's sake standeth up against the mighty; he shall sit as a judge in the city of God. For I say unto you, many, because they keep those sayings, shall rise from strength to strength and dwell for ever in the presence of Him who created them, who never made declaration concerning opinion neither participated in the ceremonies of your churches, because they clave unto the Lord in charity, and obeyed according to the increase of their light.

15. Yea, and many also shall inherit the Kingdom whose names appeared not in public places beside the records of charity; for they counted it a shame to boast of love, and to become preeminent through ostentatious endowment. These shall have their habitation in the secret pavillion of Jehovah; and because they gave from the fullness of mercy, from the fullness of His mercy shall they find blessedness.

16. And whosoever murders, shall he accounted a man-slayer, notwithstanding he smite not with the sword, but with the tongue; for behold he is the son of cruelty, and enters before judgment into hell-fire.

17. For which is greater, to poison the mind, whose agonies yield not to the grave, and which take hold upon the pillars that support the Earth, and shake violently the spirit, as a tempest shakes the branch? or to kill the body, which dieth as a worm?

18. Therefore he that killeth the body, murdereth one; but he that tortureth with murderous intent the mind, is included with him who killeth not one but many.

19. Verily, verily I say unto you, God regardeth the cry of the hungry; whosoever therefore feedeth him, is regarded as the almoner of God. And again, the cry of the oppressed ever utters speech in the Eternal Presence; therefore whosoever answereth him in mercy and with deliverance, answereth in the place of God. If ye then are God's messengers, ye are God's anointed ones, and into your own bosoms shall mercy and deliverance return.

20. And think not that charity faileth; for even now the spirit of charity is abroad wherever sorrow dwelleth. Her garments wax not old, and her cup never faileth. Her hands cease not to be replenished. Her smile is as the sun.

THE WISDOM OF ANGELS CONCERNING CORRESPONDENCES.

1. The Science of Correspondences must be considered as underlying all spiritual knowledge, and its attainment or comprehension must be realized as being vitally important to every man. The first lesson in Correspondences will now be given, in the same manner in which spirits are instructed after their admission into schools of instruction in that portion of the spiritual world which is immediately to the south of west, and inhabited by those who are in the rudiments of eternal life, and the knowledges pertaining to it.

2. There was brought a book of magnitude so immense that the full length figures, which extended from the top to the bottom of each illuminated page, were

ner upon a pedestal that the circle of spirits who were gathered to receive instruction and who were seated in a temple formed like an amphitheater, beheld the open pages with entire fullness of view.

3. In due time the teacher entered who was appointed to interpret, and stood at the right hand, beside the book, holding an ivory wand tipped with gold.—After salutations, he announced his subject to be

MAN CORRESPONDENTIALLY EXAMINED, ACCORDING TO DIVINE LOVE AND WISDOM, AND ACCORDING TO ANGELIC SCIENCE IN THE GOLDEN AGE.

4. Truth is a unit; the teacher began. The various departments of Truth, all and singular, cohere together. There is no separation, excision or exerescence whatever throughout the entire body. God, even the Lord, who is Divine Man, is Truth; therefore because God is one and is Truth, Truth itself is a unit.

5. Since therefore God is Truth, all truths sustain unitary relations to Him; and since God is Divine Man, each and every truth is connected, first, with the essence, second, with the existence, and third, with the procedure of the Divine. And because Truth specifically is connected in this manner, there is to each and every truth a life, and thence a form, and thence an appearance. In other words, every truth has a body, and through its body a visible and representative or correspondential manifestation. Since, therefore, each and every truth has a body and a manifestation, it follows that there is a Science of Correspondences, and that there are external forms which correspond to intellectual verities or truths.

6. Order universally exists, sin and its results excepted, and even there exists the inversion of order and its refraction. Order exists throughout all creation, and according to its specific ends there is a universal cohesion, organization and appearance.

7. All things which are unperturbed have a perpetual inclination toward the assumption of the human form, and have a perpetual tendency toward the likeness of God. From the least of embryos to the greatest of universes there is one concomitant evolution of spiral ascension, by which there is assimilation into the receptive likeness and manifestation of God.—Thus creation, from its least molecule to its complete unitary form, sin excepted, perpetually aspires after a divine appearance, and the universe itself tends evermore in one direction, sin excepted, and there is no exception to that eternal movement by which it continually extends its capacity for the reception of that which is Divine.—And this law governs throughout. Hence all thought, finally corresponds, and all created beings, save those willfully perverted, are initiated into one and the same universal truth.

8. Time and space subserve natural uses. The scale of ages, the periods of generations, the epicycles of duration, may be considered as sub-serving ends of truth. Time is a book whose leaves are ages, and this book is prepared for the registry of events which flow continuously in serial order, from the beginning to the end. But space cannot be compared to a volume which records the past, so much as to a mirror whose polished concavity receives every impression of creative thought, and fixes it into enduring form.

9. This being true, it follows that every thing we see is the image of a thought, and being an image is ipso facto correspondential. If we take up a handful of shells upon the shore of the sea, each and every one of them is the correspondence of a separate creative perception, the picture of a thought, the reflex image of a primal intellect of the mind of Jehovah. Ascending the scale of degrees, numbering the planets, taking measure of suns, discerning galaxies multiplied throughout immensity, passing from gross substance to the thought element of spirit habitations, and thence ascending to the life-element of celestial empires, we discover that every form is the correspondence of an idea. To this conclusion we are brought by irresistible logic, manservable deductions, and proofs that are founded in the nature and origin of the system of immensity. Therefore, beloved, think it not strange if we assert Correspondences to be in their origin Divine, in their harmony absolute, in their uses human, celestial, eternal.

10. What is, then, correspondence? It is the likeness which subsists between a form, which is visible, and a thought, principle or affection, which is invisible, by which the absolute nature of the one is deduced from the finite revelation of itself in the image of the other. This definition being accepted, we are prepared to annex to it a corollary, to wit, Creation corresponds to Divine Wisdom, its lesser forms to the lesser and its greater forms to the greater periods or images of that wisdom, its entire form to the entire body of that wisdom, its inmost forms to the inmosts of that wisdom, its intermediate forms to the intermediates of that wisdom, and its external forms to the externals of that wisdom; and thus that is true which was written of old, namely, that the invisible things of Deity are clearly seen and clearly made known through the things which are seen and made, and thus the glorious created work bears witness concerning the actuating principles and the intellectual cognitions of the Creator, even God.

11. The end of Nature is man; her cause, God.—There is no connection between God and Nature in the sense of the eternity of Nature, neither is there any absolute isolation of Nature in the sense of its independent existence. Nature is finite, God is Infinite. Nature is created, God is Creator. Nature is a form, but God is the Former; Nature a finite receptacle, but God the Infinite Giver. In Nature there is neither life nor potency, but God is Life Omnipotent. Nature is a huge aggregation of vessels, but God in each of those vessels inorganizes a special creation. Nature lives from God, through heaven and for man. It lives from God, for God is Life. It lives through heaven, for the celestial is above the spiritual, and

man, because whatever is absolute in the finite was originally created for the purpose of being incorporated into the human form; and whatever is relative in the finite was designed to be incorporated into representative scenery corresponding to the delights of love and wisdom.*

12. Nature is three-fold: the terrestrial, which is the outermost; the spiritual, which is intermediate; and the celestial, which is interior. The celestial heavens correspond, and, in all and singular, are in the form of the will of a regenerate man. The spiritual heavens correspond, and, in all and singular, are in the form of the understanding of a regenerate man; and the terrestrial universe, as an organic form, all and singular, corresponds to that portion of the human embodiment which thinks from time and space, which wills according to sensation, and loves according to the delights of its own organization, considered as separate from those of charity, which is of the celestial, and those of faith, which is of the regenerate spiritual, in man. These distinctions will serve as a basis for the great edifice of wisdom to be deduced therefrom.

13. The natural man corresponds to whatever is natural; the spiritual man to whatever is spiritual, and the celestial man to whatever is celestial. As is the natural, such are they that are natural, in knowledge, in ability and in desire. As is the spiritual, such are they that are spiritual, in potency, in understanding, and in affection. As is the celestial, such are they that are celestial, in love, wisdom and operation. The natural man continues to be natural, whether in or out of the corporeal body, so long as he is in the sphere of bodily perception, ratiocination, memory, consciousness, intellection, or desire. The spiritual man is altogether spiritual, with the attainment of Divine Truth in a fully regenerated organization of understanding, from which time, whether in the body or out of the body, he associates with angels and is one with them, according to first principles of thought, which are altogether just, altogether holy, and which agree together in one. But the wisdom of the man who is immersed in nature as to his thought, by no process of communication with spirits, whether by intromission or by decess, can ever become divinely spiritual, or of the regenerate understanding; and such, though they appear elevated into heaven, are upon the verge of the abyss, being conjoined to that which ascends from below, which is in all respects the opposite of Divine Good, and is the perversion of Divine Truth.

14. Having said this, the teacher continued: I will show you a man whose interiors have been opened, and who associates with spirits, notwithstanding that he still exists in the natural world. Having thus spoken, the angel opened the book, and there appeared the likeness of a man. Upon his head was a nimbus or halo. The perceptive region of the cerebrum, which is the frontal region, and which extends on either side the temples to the organ of Marvelousness in the phrenology of Spurzheim, and to the organs of Spectral Illusion and Spirituality in the phrenology of Buchanan, appeared thickly studded with eyes. Another circle of eyes extended from the pit of the stomach to the center of the breast bone, including the breast, and taking in the whole of the solar-plexus.—Then said the spirit: The sight of the understanding is cerebral, and the sight of the will is vital. The eyes which you behold in the cerebrum are the correspondences of the understanding. The eyes which you behold in the form of a constellation in the bosom of the man correspond to the perceptions of the will.

15. Having said this, a novice spirit who sat to the extreme right arose, permission being given to speak, and, with an air of great candor and modesty, thus addressed the teacher: Are we to understand, O Teacher, that the eye corresponds to the perceptive quality of intellect and affection? If so, why not represent the entire body of man as a net-work of eyes or visual orbs?

16. To this the teacher answered: There are three reasons for representing a man whose perceptions are opened alike from the celestial and the spiritual, according to the manner which you beheld. These are, First, because the man sees according to the good which is insinuated from the Lord into his moral nature. He sees not from corporeal qualities, but from moral perceptions; therefore that part of his organization which corresponds to the celestial principle is represented as endowed with a visual organization. Second: Cerebrally he perceives not with the organs which are basilar, neither with those which are located posterior to the coronal summit, inasmuch as these are in deep shade whenever the man's countenance is turned toward the Lord, and are rendered negative to the superior portions of the brain; and these organs of the cerebrum which behold with immortal perception and sparkle in the reflection of that glory which is from the Divine Spiritual of the Lord, are alone properly represented as endowed with visual correspondences. You shall see hereafter the opposites of these. Thirdly: The man is not represented as endowed with sight in the spinal vertebra, or in the ultimations of the nerves, because he is not yet entirely delivered from the dominion of the natural. Hereafter you shall behold the likeness of a celestial angel, and also of a spiritual angel. That which you desire to know will then be more fully set before you.

17. Having said this he continued: A man sees according to his love, and according to his love reasons, comprehends, assents or denies. Experiment if you will in natural things, and thence in spiritual things, and you will discover the truth of the proposition. The young man perceives, when he is introduced into the company of virgins, one among them whom he loves. She appears to him invested with an

aura, and the sweetness as of blossoms of the vernal season sensibly radiates from her speech; and the more his love increases, the more beauty does he perceive. This beauty is perceived by him because his love is toward her; but the others between whom and himself such love does not subsist, are insignificant and altogether unworthy to be compared in his perception with the elected one. Not that they are inferior, for indeed their charms may surpass the one who claims his preference; but, because his sight is in his love, he perceives the beauty of the one as in clear light, but the others are covered up as it were in darkness, or only visible through a haze of obscurity.

19. A young virgin clothed in white, and having upon her head a garland of red roses, which signified that she was betrothed according to Divine order, but not yet conjugally united, next arose, and with great dignity and yet with maidenly beauty and sweetness of speech, spoke as follows: Are we instructed, O Teacher, that beauties of the soul appear beauties of the person? If so, then will not the beautiful soul walk abroad in correspondences, not alone lovely to the sight of one, but to the sight of all? Or will she as to her beauty be secluded and invisible, save to the elected one, to whom she is given from the Lord?

20. At this there was a sweet yet innocent appearance of delight at the question, upon the part of the young who were present, and they waited eagerly for the answer from the teacher, who replied: There are degrees of perception as there are degrees of love; varieties of perception as there are varieties of love, and delights of perception as there are delights of love; and the beauty of the soul is a morning beauty, ascending perpetually from degree to degree; and each increase of beauty is visible first to the Lord, who attentively considers the celestial charms of those who are His children, and according to the infidelity of His Divine Good takes pleasure therein, because the perception of the Lord, who is Infinite Good, is thence perfect and the beginning of all perception. Thence the conjugal associate, because he is conjoined to the Lord, perceives each added beauty of his elected one, and this is new every morning and fresh every evening, with perpetual increase; and the loveliness which he perceives each day is full and perfect, even to the uttermost of his vision, and increase of sight day by day is added as an effect from increase of conjugal love; and increase of loveliness in his conjugal associate unfolds and is superadded from her increase of ability to love, which also is increase of delight, and she becomes more beautiful in his eyes day by day, because her beauty is from the Lord, and his perception also from Him. And she becomes beautiful to all others according to the grace which the Lord bestows upon her, and according to the gift of grace by which they perceive. Therefore the loveliness of the soul is visible according to the degrees of the soul itself; or, in other words, the woman, which I perceive was the internal of your thought—(whereat the virgin blushed and cast down her eyes)—who is the daughter of the Lord, becomes more beautiful to all eternity, because she is the correspondence of Divine Good, which inflows from the Lord, and through a life of Divine uses becomes her own.

21. Having said this, the teacher paused and announced that the lesson was concluded for the day; after which he pronounced a blessing, and they sang a hymn and formed a procession, and in that order retired to their several places of abode. And after they were gone, the angel turned to me and said, Let this be made manifest. And I said, In what form shall it be made manifest? And at this moment a glorious light shone from the east, and commandment was given that it should be printed immediately in its present form. An angel then appeared from a region far to the right and in the distant south. In his hand he held a scroll, upon which I read: THE WISDOM OF ANGELS CONCERNING CORRESPONDENCES. This inscription appeared in letters of silver upon a ground of blue, and after I read, the angel said, This will serve as a title. Saying this, I was conducted again to the external condition.

THE DEATH OF SOCRATES.

He died, that Hero of the Soul,
As sink to sleep the brave,—
A victor to the Olympian goal
That shines beyond the grave.
Death came, with trembling hand, to pour
The draught they bade him bring,
And turned and knelt his face before,—
A slave before his king.
He sat and watched the dawn sublime
Of Heaven's eternal day;
He saw the fading mists of time
In light exhale away.
His soul renewed its glorious youth,
And they who saw him die
No more might doubt the blessed truth
Of immortality.
If thus the Sage of Athens died,
How calm should we depart
Whose souls are quickened by the tide
Of Life from God's own Heart!
If o'er the Athenian's dying bed
Such heavenly glory shone,
How should our hearts be comforted
When JESUS calls us home!
MOUNTAIN COVE, 8 MO. 16, 1853.

In proportion as a man is conjoined to the Lord, there exists a disinclination on his part to seek wisdom from spirits, and a corresponding desire to receive Wisdom from Him who is Divine Truth in Himself. And when a man utterly repudiates Divine Good in his interiors, he then becomes conjoined to a society of spirits, who are all necessarily deceived; and the de-

*This distinction between the natural and the spiritual, and

Disclosures from the Interior.

BOOK OF THE FIVE AFFECTIONS.

CHAPTER I.—THE CONJUGAL.

(Resumed from page 124.)

NARRATION CONCERNING CERTAIN ROMISH SPIRITS.

40. THERE stands the appearance of a cathedral, encompassed by a ruinous village, in the upper portion of the first of the inclined abysses of the bells, and this occupies a position almost in contact, but separated by a narrow space or frontier from the habitation of the African spirits. The inhabitants of the village are such as are found in Fayal and in towns and villages of the Azores; and these are of a ruffianly sort, and are dressed in fantastic colors, and the men are braves and such as delight in robbery; but the women are such as in the body violated the laws of chastity, and were of the Romish religion. With them also abide certain bishops, monks and jesuitical neophytes.

41. It was given me to enter this village, and I was accompanied by a conduit, who was from that region of paradise which denotes strength. At the corners of the streets, which were full of offal, together with the appearances of swine, and dogs of a degenerate race, and also goats,—appeared little shrines, in which were images representing patron saints and intercessors; and these were built in the corners of habitations tenanted by murderers. There also appeared the likeness of estaminets or drinking houses, and these were scattered throughout the village, but those most conspicuous were in proximity to the cathedral; and these were frequented by those who had been drunkards and gamblers; and ends of a curious device, like those used in the Spanish provinces, and also dice, appeared on tables, around which sat those who had been addicted to games of chance, and who were in the love that corresponds to them.

42. At this moment the bells of the cathedral rang out the angelos, and I perceived the murderers and the debauchees, and also the drunkards and the gamblers, cross themselves and suspend their various avocations. Shortly afterward I saw men and women emerging on every side from the hovels, and advancing toward the open square which was in front of the cathedral. And because my conductor was feared by them, they passed by, muttering, on the other side; and their speech signified that we were of those who were heretics, and should be burned. As we advanced in the same direction which these pursued, we beheld a certain ecclesiastic of the order of St. Francis, girt with a cord and wearing a black gown, who emerged from a cottage inhabited by vicious and abandoned women.

43. Those who inhabited this village were among those whose lives had been exceedingly and sensuously gross. The swine in their streets signified that they had been grovelers. The dogs that I saw corresponded to the contentious, for like dogs they devoured one another; and the goats to uncleanness. The ecclesiastics appeared issuing indiscriminately at intervals from the hovels, and as to their character were vulgar, cunning, licentious and abandoned, and their appearance in all things corresponded with their state. Strange as it may seem, they all appeared devoted to their religion, and exalted it as the only true faith, whose sacraments conferred salvation. All the delights of these inhabitants appeared infernal, and the effect of their religion was to confirm them in that which was diabolical.

44. I saw the likeness of an iron grating, and a bed of coals beneath it, whence a lurid flame and clouds of smoke ascended; and as we proceeded on our way toward this flame, there proceeded from every side fierce shouts and exclamations, in which expressions of zeal for religion were blended with savage jests. The inhabitants of the village appeared inflamed by the lust of murder. Gradually a way seemed opened, and there appeared a procession.—First of all, ecclesiastics advanced in solemn state, preceded by heralds. Afterward appeared men who represented the keepers of prisons, and these bore in their midst an effigy representing a young virgin of tender years, accompanied by the likeness of a youth. These were followed by a crowd bearing torches, and also by musicians who at intervals loudly chanted a funeral dirge. My guide at this moment bade me to listen, which I did, and I heard a pursuivant or herald deliver a proclamation; after which the procession halted in the great square, and I was arranged around the burning pile. A rostrum was then erected, and one of those ecclesiastics whom I had seen emerging from a cottage in the most abandoned part of the village, delivered a discourse to the people, and during his discourse, the countenances of the inhabitants shone with a lurid and copper-colored glare. After the discourse the effigies were placed in the midst of the iron grating, and the forms of the virgin and the young man consumed to ashes; after which high mass was celebrated and *te deum* chanted in the presence of the people. So savage and blood-hirsty appeared the multitude that it seemed as if the lust of religious blood-shed had possessed them all, and all their conversation was concerning the burning of heretics and the establishment of religion by the sword. But as the flames subsided and the ceremonies were concluded, other passions were horribly blended and mingled together; and edified by the spectacle, according to their idea of edification, they returned into the delights of their former insanity.

45. An angel stood at this moment above me to the right, and beholding him I desired relief; whereupon he conducted me into the appearance of a pasture where lambs appeared feeding, which was on the other side of the frontier, and the appearance of the

formed me, were of those who had exalted the monastic life while inhabitants of Earth, and had received it as a religious act to search out, torture and kill all such as from conjugal affection should escape from the monastic prison and become united in marriage with those to whom they were from the interior conjoined; and this lust, cohering to the sensories of the understanding, creates a corresponding fantasy, which, when they enter into the spirit world, causes them to delight in the representation of the torturing and burning of virgins and young men who have escaped from the cloister and become betrothed to each other.

46. This narration is given for the purpose of establishing these three principles in their order, namely: 1. That conjugal affection, whenever murdered from motives of religion, predisposes the man to cruelty, which cruelty creates hardening and as it were ossifies the heart, so that murder becomes delight, and in the murder of those who have abandoned celibacy because of conjugal affection these delight greater than in all others; and thus they become addicted to the cruelties of the infernal abyss. 2. The destruction of conjugal love in the internals of man, whether from fantasies of religion or from adulterous desires, alike in the interior produces hardening and serves as a preparation for spiritual death. 3. Conjugal love being from the Lord, all those who exalt celibacy or the monastic life as of superior innocence, chastity, honor and sacredness, are inimical to Divine order, and rendered fit subjects for the condemnation of hell.

END OF THE NARRATION CONCERNING THE ROMISH SPIRITS.

NARRATION CONCERNING CERTAIN SHAKER SPIRITS.

47. At a little distance and between the African village and the village governed by priests, and occupying a position midway, and floating as it were like a cloud, appeared a settlement laid out in the appearance of order, whose inhabitants appeared anomalous and as it were vibrating between light and darkness, and from one to the other; and this society of spirits appeared destitute of fixity, and suspended and oscillating between antagonistical states, and yet without in many respects exceedingly offensive, though in other respects offensive from conceit. The inhabitants are characterized by squareness and angularity of feature. Their costume is like that of the inhabitants of Shaker villages on the Earth. It is their conceit to imagine that they alone are in the true heaven, and that all who abide in conjugal association are not spiritual but carnal. In their habitations appear long corridors or passages, inhabited on the one side by males and by females on the other, and an extremely rigid discipline is observed among them; and when viewed as to externals they appear serene, but when viewed as to internals, perpetually in opposite states.

48. In this society there is no presence of the Lord whatever, but instead a sensation of deadness, which causes them as it were to become paralyzed, and at intervals to suspend their avocations and to drop down motionless, like blocks of wood. They are governed in a peculiar manner, and their chief appears a woman who appears to be crowned with a rainbow and sitting upon an orb, clothed in shining raiment and conferring favors. But it was given me to perceive that this was fantasy, and as to interiors she appeared broken in all her bones, with the vertebral column inverted. Her limbs also appeared shrunken and attenuated and her bosom like the breast of a skeleton. Yet notwithstanding the horrible condition of the interiors, it appeared that the externals of her mind were singularly peaceful, and that her voice, which internally was like the voice of an unsexed person, was externally melodious and soft. I was given to understand that the name of this person was Ann Lee.

49. At the extremity toward the south there appeared an entrance into the heavens, or into that portion of the world of spirits which conducts toward the celestial abodes; and I saw in a gateway two angel-standing together, and representing the conjugal state. Above the gateway appeared pomegranate trees bearing fruit like gold, whose branches met together, forming an arch. Roses also grew abundantly about the entrance, and within the entrance and toward the celestial abode appeared the likeness of golden vines, and also myrtle trees and olives. But on the opposite side appeared a winding pathway, leading downward toward the habitations of the abyss.

50. The Shaker Society is not susceptible of large increase, and very few remain permanent inhabitants, with the exception of those who govern and continue in the habit of exercising authority; but the inferior class, for the most part, after a season pass away.

51. All those whose interiors are susceptible of love which is truly conjugal and from the Lord—and there are many such, comparatively innocent and extremely modest, who present a gentle appearance—receive after a while the ultimate projections of a Divine conjugal influx, which when it is received in the sensories, opens the minute cells which are in the region of the breast; and when this is felt, a tender affection, which contains within itself the germinal principle of the conjugal, begins to unfold itself.—Such spirits are attracted toward the southern part of their habitation, and are sensible of a light which contains within itself a pleasant warmth, and which descends from the east, and is wafted thence, bearing incense upon its bosom, through the open gateway.—After a period, like tender children, the innocent, comparatively speaking, gather together in little companies, singling out each other from an internal sense of congeniality. These little companies are perceived to be out of order, or rather out of miscalled order, which they obtain, and are sought to be coerced into order, by the threat of damnation; and there is

against the conjugal condition which are then uttered by the principal governors, are terrible in the extreme, and indeed they proceed so far as to declare that all marriages are ever of the nature of the copulation of the brute, with epithets not seemly to be repeated.

52. When these trials take place, the infernal spirits who hate marriage, become exceedingly delighted from their falsity and evil; and at such times there is a cold blast from the north, and violent disturbances ensue among that portion of the society who in their hearts have denied marriage and yet delighted in adultery. At such times in the gate toward the north appear impure spirits who while in the body denied in their interiors that marriage was of the Lord, and who indulged in vices in antagonism to conjugal purity. These last as tempters and temptresses appear clothed in gaudy raiment, and entice those members recalcitantly from Earth, whose delight internally is the correspondence of their own; and these last rush eagerly into the embraces of the infernal spirits, and with delirious joy they cast aside their profession and pass out toward the north and plunge themselves into the fantasies of the abyss.

53. When this has taken place the entire society appears to vibrate, being relieved of its burden, from the north of west toward the south, and when it approaches toward the first and most minute degree southward of west, there is heard angelic singing in the sky over and beyond that region, and there are pictured correspondences of conjugal love, of shepherds and shepherdesses, with their bleating flocks, and also conjugal associates, in cool retreats, where they endlessly celebrate the marriage of Divine Good and Truth, and appear clothed with the springtime and beauty of eternal life. These ethereal manifestations are correspondences, and are pictured thus from the celestial societies, who seek to enlarge their domains by the adoption of all who desire to dwell in conjugal relations which are Divine. At this period also the passage-way which leads to the south is opened, and angels appear holding white robes and garlands of fresh flowers, with which to clothe and to decorate all who shall depart from out the society and go upward into heavenly order and eternal life. And when any such become attracted and advance to the portal, they are immediately clothed upon with white raiment, and advance into suitable associations and are led into a place where they are instructed in the rudiments of Divine Wisdom, Divine Use and Divine Beatitudes. These occurrences in the Shaker society are, however, only periodical, and are termed deliverances.

54. After these deliverances, grief reigns for a time among the rulers, but they speedily recommence their efforts to increase their habitation and the number of those who are united to them; and for this end they stir up disturbance in families on the external Earth, sow the seeds of dissension in the minds of conjugal associates, and violently endeavor to tear away the idea that Divine chastity subsists in the internals of marriage from the minds of those whom they perceive to be influenced; and when they have accomplished this, they seek to inspire the mind with the idea that heaven is for celibates alone. They also turn for relief to the societies of their own order in the external Earth. These they make drunk with flattery and delude with enchantments; but they labor assiduously to preserve truth among them, because of worth, which is the bulwark and palladium of their continuance and increase.

55. It was formerly given to the Catholics to occupy this locality which is now occupied by the Shaker society in the world of spirits, and they still have a habitation which appears below this, and also fluctuating upon the medium line. Into this society I was next conducted.

END OF NARRATION CONCERNING THE SHAKER SPIRITS. (To be continued.)

JOURNEY OF A PILGRIM SPIRIT FROM EARTH TO HEAVEN AND ITS DELIGHTS.

1. WHEN a man, through the opening of his interiors, becomes associated with spirits, the quality of his life determines the character of his association.—If he loves the Lord his God with all his heart, with all his soul, with all his mind and with all his strength, and also loves his neighbor as himself, his associations are with spirits who are entirely purified from the evils of the understanding and the will, and who by reason of that purity subsist consciously from the Lord. But when a man whose lusts are evil becomes associated with spirits, he is conjoined to societies which correspond to his dominant affection, and who are therefore in corresponding evils to his own. It is now permitted to behold the process of the introduction of two different members of the human race, through the opening of their interiors, into the world of spirits.

2. I perceive two men, one of them humble, grounded in the love of good, entertaining profound reverence for the Lord, seeking truth for the sake of instructing and educating the ignorant and promoting the best interests of mankind. A deep sleep falls upon him, and he wakes in the spirit world, his interiors being opened; and his waking appears to him as the continuation of a dream. He rises upon his feet and perceives that he stands in an unknown country, whose scenery, however, corresponds to the scenery of Earth. He is bewildered by the novelty of his position, and like all lovers of the Lord, in his perplexity his mind interiorly worships, and as he worships he falls upon his knees. While he is thus engaged in prayer, he is conscious that beings are approaching him on the

on Earth in his devotions, assures him that his prayer is answered. He rises to his feet again, and two men attired in white garments approach him, when the following dialogue occurs.

3. First, the mortal, whom we will call Pilgrim, seeing the two men draw near, courteously salutes them, as was his usual manner while upon the Earth. The strangers thereupon draw nigh, and also address him in courteous, friendly manner. The younger of the two thus speaks:

4. YOUNGER STRANGER.—Friend, whence come you and whither?

5. PILGRIM.—Indeed, friends, it is hard to answer that question. I begin to apprehend that I am in a world of spirits; but last night I inhabited a natural body, and in it retired as usual to repose. Whether in the body or out of the body I know not; but I am surrounded with singular objects, and am in great perplexity; and indeed I know not in which way to direct my steps, for I find myself amid unfamiliar objects, and indeed know not whither to turn. I see trees, rivers, pathways, and also human inhabitants, and I fain would seek a guide.

6. YOUNGER STRANGER.—Brother, this is indeed the world of spirits. Through the Lord's mercy you have passed from the natural world, and stand within the precincts of immortality. If you will closely inspect the position you occupy, you will discover that you stand at the junction of two spacious entrances, which lead to different departments in the world of spirits. For many reasons we advise you to proceed with caution. Be not over-bold, and yield not hastily your confidence to strangers. Many have suffered loss in this region by hearkening to those who in appearance are commendable. Be assured, however, that provided you safely pass through the obstacles which you must meet, a happy entrance will be afforded you into eternal joy.

7. Saying this the younger stranger retires, adding, as he departs, "Brother, the first truth which I would impress upon you is this: Appearances according to state. Should you require my presence at any time of need, I shall make my appearance at the right, approaching you."

8. At this moment I perceived the Pilgrim, as if drawn by some occult power, incline his face toward the left; but his body remained stationary. He then beheld two other strangers drawing near, the youngest of whom, running up eagerly toward him, attempted to throw his arms around his neck; but Pilgrim drew back as one unaccustomed to such familiarity. The elder stranger at the right, who had retired at a little distance and who stood watching the scene, smiled with gentle gravity, as if inwardly pleased. By this time it began to be day. The rays of the sun illuminating the landscape, tinged every object with splendid hues and harmonies of light. Dew drops appeared to glisten in the cups of the opening flowers, and from the east came voices welcoming the day. The whole air became a moving harmony of song. The trees of the field appeared to rejoice and to move their branches in thanksgiving. Ten thousand various forms of floral beauty covered the landscape, which appeared like tapestry whose crimson and golden pictures were wrought into a groundwork of emerald green.—Temples appeared upon the distant mountains to the right of the Pilgrim, and from afar he heard reverberations like the hum of densely populated cities awaking from sleep. To the left also, sparkling in mimic splendor, a gorgeous landscape was mirrored upon his gaze; and from the midst of the wide-extended territory he heard festive voices, and sounds as of the viol and the lute. Crowned as with a wreath of roses and of myrtles, whose shining leaves were intertwined together, and attired in waving robes that glistened as if embroidered with precious gems, the younger stranger to the left, notwithstanding his repulse, in accents modulated with careful art to the extreme of sweetness, again addressed the Pilgrim, saying:

9. "Friend and brother, forgive the seeming discourtesy of my approach. There are no strangers here. Fraternal love unites us all in harmony. Our customs, as I now perceive, are new to you. You are a stranger; permit me to ask, whence come you?"

10. "I am from the Earth," replied the Pilgrim. "Suddenly introduced into the world of spirits, I stand here, and have been advised by two strangers to great caution."

11. "Ah ha! that is wise," rejoined the young man crowned with the myrtles. "Indeed, brother, there is need of caution upon entering the spirit world. The lower societies of our sphere do not afford inviting and attractive scenes, being mostly inhabited by the more rude, illiterate brethren, who as yet are somewhat cumbered with the errors of the clay."

12. While Pilgrim listened to the address of the smiling stranger, I perceived a company of spirits drawing near, attired in sumptuous apparel, and apparently beautiful. Yet these also came from the region toward the left, which also appeared inclining as if it sank perpetually, and was also the opposite of the region to the right, which was an ascent. This company drew near, singing in unison a lofty and swelling strain, the burden of which was "Welcome, welcome to the Spirit Home." Flattered by the courteous address and exhilarated by the delicious music, Pilgrim at first appeared inclined to accept the proffered embraces of the stranger, who again approached him. Yet as he essayed slightly to move toward the left, an internal misgiving arose within him. Accordingly he addressed himself intently to prayer, and as he internally worshipped, a voice came from the right saying, "Blessed are they who do His commandments, that they may have right to the tree of life, and may enter through the gates into the city; for without are idolaters, and whoremongers, and sor-

The Spiritual Harbinger

And Mountain Cove Journal.

Devoted to the publication, discussion and elucidation of Theology, Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Commercial—connected with Man, with his Genesis, and prospective and anticipated Exodus from Moral, Mental and Material Darkness; and as pertaining to the Origin, Unfolding and Consummation of the Material and Spiritual Universe.

Being devoted to the temporal and spiritual well-being of the human race, this Journal will treat of all branches of human unfolding; and, while a portion of its columns will embrace Miscellaneous of an interesting and instructive character, and the general News of the day, it will aim to throw special light upon those subjects which relate to the religious nature and tendency of Man.

It will therefore treat of the multifarious Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Causes of their Emancipation; Utility; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories, Creeds, Prejudices, Love and Hate—thus determining, by their elements, that which is from the Imagination, from Inspiration of Good, or from Inspiration of Evil.

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The Spiritual Harbinger and Mountain Cove Journal is issued at Mountain Cove, Fayette county, Virginia, in folio form, whole sheet 22 by 32 inches, on Thursday of every other week. Its terms of subscription are (payable invariably in advance) ONE DOLLAR AND FIFTY CENTS for 52 Numbers. Four Copies for \$5, and TEN copies to our Address for \$10. Published by JAMES E. SCOTT and THOMAS L. HARRIS. All Business Communications should be addressed to J. WINCHESTER, Publishing Agent, Mountain Cove, Va. June, 1852.

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