

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

God 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.

VOLUME I.

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TO THE READERS AND FRIENDS OF DISCLOSURES FROM THE INTERIOR.

BRETHREN.—The period has arrived for the publication of the various Narrations and Heavenly Principia, known under the general title of "Disclosures from the Interior," in durable form, adapted to general reading, use and preservation. The ephemeral form in which they now appear will cease with this issue, and 'THE DISCLOSIVE ENCYCLOPEDIA' be presented in its place. It affords the agents extreme pleasure to make this announcement.

The first number of the "Encyclopedia" is now in the hands of the printer, and will be published on the 15th of November. All subscribers of the "Journal and Harbinger" will receive the "Encyclopedia" for the full amount of their unexpired subscriptions. It is earnestly desired and hoped that the friends and lovers of Divine Good and Truth unfolded in the Disclosures, will make a general and persistent effort to give them the widest circulation and publicity in their new and permanent form.

The Prospectus of the "Disclosive Encyclopedia" will be found on the third page of this paper.

Disclosures from the Interior.

Book of the Outlines of the Universe.

MAJESTICA.—(THE PLANET JUPITER.)

(Resumed from page 126.)

I now behold, upon a scale of vastness commensurate with the entire spiritual paradise encompassing Majestica, the operation of the great law hitherto entirely unknown to mortals on the fallen planet, namely, the law of planetary embryonic disclosure. From this exalted position I gaze down upon the dominions of the terrestrial sun, and perceive that sun evolving from within itself the embryonic form of a new created planet.

From this exalted standpoint the solar orb presents the appearance of a revolving globe of amber-colored flame. Undulations of light unfold as the orb revolves; and these waves of light flow on and on and permeate the solar system and extend beyond the orbit of the twelfth great planet known as Rythmia in the Divine Unfolding.—This ocean of light is positive substance, more positive because more interior, than the concrete surface element of planets. Every particle is destined finally to become organized into the globular, the curvilinear or the vortical form. Potency is according to attenuation; therefore the elements of this attenuated ether operate dynamically as influx, and permeate the interiors of all created forms. But while the atomic particles of light are for the most part disconnected one from the other, each particle being surrounded by its individual aroma, there appears in various localities an extremely beautiful condensation and organization of these particles; and these appearances manifest themselves at orderly intervals and appear in various degrees of magnitude. These, to the number of nearly one hundred, are visible; and while the most diminutive appear not less than Astrea or Mercury, the more vast exceed in bulk the largest habitable planet revolving in the system. The formation of these nebulous orbs is distinctly visible.

Contrary to the opinion generally received among philosophical writers upon the fallen planet, the growth of a planet commences in conformity to the universal law of growth in the projection of a center germinal atom.—The terrestrial sun contains a seven-fold variety of atomic forms, derived successively from the seven degrees of terrestrial creation. That luminary continually diffuses essential atomic substance in the form of light.

The evolution of a planet is conduc-

ted through seven great periods to ultimatum. The first of these periods may be divided correspondentially.—First, the sun emits a germinal atom from its interiors, and this germinal atom is first liquid and vivified with solar heat, and in this condition it ascends from the heat-sphere to the form-sphere of the sun. Revolving in the luminous ether of the form-sphere, it unfolds into the likeness of a cherubim, splendor-winged and glory-circled emanation. Proceeding outward from the form-sphere of the sun and entering into the domains of the light-sphere, it becomes encircled with an orb-like halo.

Rapidly proceeding to ultimatum, it now becomes projected into the atmospheric space encompassing the sun attracting to itself molecular particles. It thence appears in the form of a nebulous orb. And now commences the fourth era of development. Rapidly assimilating to itself elementary atoms adapted to its constitution, and passing through six stages or degrees of atomic accumulation, it becomes at the close of the fourth period, a liquid orb, unstratified, revolving in the form of an elongated ellipse around the solar center. In the beginning of the fifth day the evolution of unstratified elements into coherence and granular organization begins; and in the completion of the fifth day, the mineral, aqueous and atmospheric organization is established.

The sixth great period begins in the descent from the Solar Heaven of a corresponding orb of spiritual substance, which forms a concentric circle around the new-created terrestrial planet. Molecular atoms, during this period, are unfolded, pervade the terrestrial atmosphere, accumulate upon the mineral surfaces, and in the aqueous recesses, and gradually become disintegrated from particles of the globular form.

The seventh great era is the era sabbatical, wherein, all things being prepared, the floral, faunal and aerial creations are made manifest, and finally the paradisaical man; and thus life, love, form, essence and harmony, completely enfold the orb, which becomes an orb of living worshipers, ascending through octaves of conjugal, angelic, social, scientific and industrial delights of love, wisdom and procedure unto the perfect stature of the paradisaical angelic existence.

From this exalted standpoint the pilgrim spirit perceives the multitudes of planets in every phase and period of creation. Gazing upon the glowing light-sphere of the sun and penetrating the form-sphere and the heat-sphere thereof, a bright succession of archetypal planetary forms appear to move within the orbit of its triune brightness. From the midst of the light-sphere these archetypal germs move, matured and advanced in composition, and glowing with inconceivable effulgence, majestically glide upon the golden undulations, moving in the outmoving splendor toward their appropriate positions in the solar scheme. Others, more matured, rapidly appear, assimilating to themselves their primal elements, infolding into vastness and rolling into milky whiteness upon the bosom of the expanse. Others, still more advanced, appear in process of condensation; and these are cometary formations, revolving in

elongated ellipses around the orb whence they proceeded. Another still, Odora, blooms beautiful in the beginning of her sabbatic period, while more exalted planets unfold toward consummation of the great sabbatic year. Earth alone, in all this beautiful company, is veiled in gloom; while darkly bound in chains of darkness, the burning Sheol blindly reels in associated and still more terrific night.

Again the spirit Zaphthim recalls the Pilgrim's vision to the scenes of the bright spirit paradise. A choring company of angels now draw nigh.

Thou hast stood, O Mortal, on our temple's height,
Worlds surround the portal of the Heavens delight,
Worlds unfold like lilies, blossoms of the light.

Look toward the center, see the holy sun;
Let thy spirit enter God's pavilion,
Hark! the trumpet soundeth, morning is begun.

Gazing down toward the terrestrial surface of Majestica, I perceive that morning indeed begins, and shines upon the summit of the pyramidal mansion where the mental external of the pilgrim slumbers in unconscious repose. Gradually that clear spiritual consciousness, divested of terrestrial sensation, which has been given me while viewing this exalted scenery, is taken from me. The spirit sleeps.

We awake in that secluded recess where we sank into the marvelous sleep in which our inner mind arose to view the spiritual paradise encompassing the orb. The spirit Zaphthim, as we awake, appears beside us. "Two days and two nights, O pilgrims from the fallen orb, have passed according to the movement of our diurnal time, since first ye stood encompassed by our people. Rise, refreshed by that calm slumber."

We arise, and as we arise are reconducted from our place of rest and rapidly ascend toward the fifth great temple of the pyramid—the Temple of the Victories of Peace. 'Tis early morning. We behold the pyramidal city. Every pyramidal mansion appears encompassed by its terraced gardens, which assume while we behold them varied forms of splendor hitherto unseen. On every side of us we behold a rapid transformation.—Every terrace, while we gaze, becomes adorned with palaces and temples which appear outshining through the atmosphere, blazing with corruscated gems, causing the city to appear adorned with jewels.

Gradually as we behold, the spaces of the atmosphere around the city assume an appearance as if some mighty hand were shaping all their atoms in the form of an imperial city whose bright domes and minarets and spires were formed of crystalized ethereal dews. There are fountains in the atmosphere, and rivers of aerial light, and atmospheric trees that bloom and from their blossoms radiate an incense of delight; and there are floating gardens that unfold from the ethereal sea like isles of love, blossoming with unimagined forms of floral beauty.—Every where I see a new-born splendor. Wondering I gaze, and as I gaze my wonder deepens, my thought becomes oppressed. Again the spirit Zaphthim unfolds the meaning of the sight.

"Pilgrims," he saith, "that which ye now behold is a pure outbirth from angelic thought. The guardian angels of our paradise, the sempiternal spirits who abide in the interior life

and there grow wise for ever in the knowledges of use, reveal their presence to us, not alone in secret influences that are felt in the interior being, nor alone by starry visitations in the night when the unfolding spirit gathers up its energies of life and soars away and gathers glory from the love-liness of worlds of angel wisdom, nor alone from melody of sweetest sound, filling the inner fluid of the atmosphere and making the sky a golden bowl of love whose sweetness fills the earth: not thus alone do these reveal their presence. Thou hast seen the sunset splendors tint the western sky, mantling the firmament with images of battlemented crag and flowing stream and rippling sea of amethyst and burning spires of crystal and of gold; and thou hast looked until it seemed to thee that Heaven itself was pictured on thy sight.

'Tis thus angelic wisdom pictures forth the realms of understanding; for the light of spiritual thought descending from the immortal universe where angels dwell, outpictures on the atmosphere the forms of their superior knowledge. The thoughts of angels are substantial forms of love and wisdom, wisdom born of love; and where their glorious armies dwell the very air around them grows more sweet and full of beauty everlasting, and their thoughts embodied in the atmosphere outflame on our terrestrial sight, and we grow wise from that unfolding page of heavenly art. And, Pilgrims, wheresoe'er the angels go, the scenery of heaven is manifest, and time and space grow beautiful from their interior wisdom. The scenery of the spiritual world in its own separate and discrete degree over-spreads each orb terrestrial, and the thoughts of angels, which are actual forms, unfold in stately imagery. Wheresoe'er the natural terminates begins the spiritual, and the twain gaze on each other, one with upward look, the other pouring down its brighter glance, as Heaven looks down upon some tropic sea that in its turn grows beautiful and glad with gazing on perfection. Mark how fair yon starry canopy expands and like a dome of amethyst, flames with seven-fold harmonies of light around that neighboring pyramid and its domain of templed terraces."

The narration concerning the planet Majestica will be published entire in a future number of the "Disclosive Encyclopedia."

MELODIA.—(THE TENTH PLANET.)

(Continued from page 124.)

MAN unfallen or regenerate, as I now discover, exists externally in time and space, but internally in love and wisdom. Hence time and space are external to his organization, and love and wisdom are objective, and form as it were a firmament encompassing the consciousness. Hence man is externally insphered in time and space, but interiorly in love and wisdom; and while man as to his exteriors inhabits a fixed position in the externals or ultimates of creation, in his interiors he inhabits a fixed position according to his interior state.

Hence upon the planet Earth the degenerate man in his externals is connected with the localities of his terrestrial habitation; but in his interiors with the Lord. For the Lord being Love in Himself and also Wisdom in Himself, in orderly influx of love descends into the interiors of the will, and thence through wisdom into the

understanding; and thus the will and understanding, being connected, form a celestial and a spiritual continent or basis within the man.

Moreover, I discover that all and singular concerning objects in the natural plane, is perceived by the spiritual man as from a light upon which he is elevated; and whence he gazes down upon time and space, extended in rolling empires, capacious and populated, beneath his feet: for he that is spiritual, judgeth all things. Let it be distinctly understood, therefore, that the things concerning man as a natural organization, are distinctly perceived by the spirit which is in man, at first obscurely, but by degrees with clearness, which extends into all the ramifications, and finally penetrates to the subtle parts and increments of the organization.

I perceive, moreover, not only that man, through interior perception, is enabled to behold from the sovereign altitude of consciousness the external framework or habitation; but also, that man is able, through exaltation of interiors, to behold the general condition, structure, fabric and mode of movement, not alone of separate objects in time and space, but of space itself as one form, whose movement is divided into cycles of time, whence come periods, days, ages.

I perceive, moreover, that the universe of universes, namely, creation, corresponds, all and singular, to the external organization of man; and also, that according to qualities it is in the form of man. Hence every world, according to quality, sustains, position in the universal embodiment or creative revelation of a man. Let it be distinctly understood, that as the being man is a microcosm, so also in parts and properties the creation is a macrocosm. Therefore the science of man is the science of the universe, and cosmogony in its ultimates, and anthropology in its descending science, unite as one science, which is the science of anthropological cosmogony.

I also perceive that the externals of terrestrial worlds are the ultimate particles of the universal man; and because these ultimates are in time and space, therefore the universal man is in time and space; in external aggregation, but because the internals of the universe are not in time and space therefore the universal man as to internals exists in Love and Wisdom.—The spiritual heavens compose the organs of the understanding of the universal man; but the celestial heavens compose the form of will. Therefore, in the last analysis, the universe is a trine and in the form of man, whose form of will is the celestial heaven, whose form of understanding is the spiritual heaven, and whose form of ultimatum consists of the terrestrial universe; and God by His Divine Love pervades, invigorates, nourishes, amplifies and perpetually renews the will of the universal man, which is the celestial heaven; thence by His Divine Wisdom He perpetually enriches and glorifies the understanding of the universal man, which is the spiritual heaven; and thence through conjunction of Divine Love and Wisdom He operates by His Divine Proceeding Existence throughout the terrestrial expanse, which is the external of the universal man, and which exists in time and space and is

manifest in forms of worlds, and also in times and seasons.

I also perceive that the angels of the celestial heaven are all in their united capacity as one will; and thence the angels of the spiritual heaven as one understanding; and the understanding of spiritual angels and the will of celestial angels appear related, the latter being superior to the former and exalted in degree above, according to the degree of altitude in which love is superior to its own wisdom. I perceive, moreover, that there exists all and singular correspondence between the regenerated, and also between the uncorrupted terrestrial man, and the trine of degrees in the universal man, so that the one is a microcosmic representation of the other; and the terrestrial man, uncorrupted or sanctified, exists in three degrees, of which the highest is the will, which corresponds to the celestial heaven, and the intermediate is the understanding, which corresponds to the spiritual heaven, and the external is that which is in time and space, which corresponds to the terrestrial universe.

I perceive, moreover, that the infernal man is the inversion of the other, and when considered as to movement appears in opposites; and the evils which have been introduced, by reason of the abuse of the freedom of man, into the universe,—which evils are as to externals corporeal and sensual, as to intermediates perversions and deceptions, which pertain to the region of the understanding, and which as to inmosts are of hatred and also self-love, which are diabolical,—are of the will. Hence there are three degrees in the infernal man; and the first, which is the least inferior, is the external, which is also corporeal and sensual; but the evils of the understanding, which are the perversions of Divine Wisdom, are more inferior, and the hatreds which are of the will are most inferior, and form the nethermost abyss.

I perceive, moreover, that the terrestrial man upon the planet Earth equilibrates in position as to his body between the Divine natural sphere, which subsists in ultimates derived from the Lord through the celestial and spiritual Heaven, and the infernal natural, which is formed from the increment and deposit, and which thence is the projection of the satanic abysses, first, of the falses of the understanding, and last and chiefest, of the evils, cruelties and hatreds, and also the depravities and abominations of the will; and these last are provinces internally corresponding and antagonizing the spiritual and celestial heaven. Man upon the planet Earth becomes conjoined to the first or outermost of the hells of the infernal man as he is conjoined to adulteries and also to fornications; but besides these, and eminently, to self-love, which is the basis on Earth wherein all forms of covetous desire are engendered and whence they go forth to ravin and destroy. The depraved natural man corresponds to all manner of creeping things, which are engendered of the slime of the Earth, and also from the putrefaction of all dead carcasses; but the regenerated natural man, by correspondence, represents the natural Earth, which brings forth all companionable and social forms of life, whose food is derived from the fruits of the Earth and also from the herbage of the field. I also discover that this is clearly made known through the Divine Word to the inhabitants of Earth, and was clearly known antecedent to all existing modes of communication now existing among the inhabitants thereof, being written in the hieroglyphic or primeval language of mankind, which also was the language of correspondences. I perceive, also, that

this language of correspondences, being in things adapted thereunto, was the language wherein Jehovah God revealed Himself to the most ancient church, which existed upon the Earth in periods whereof the remembrance for the most part has ceased, even in periods antecedent to the eighteenth century.

I also perceive that terrestrial men, in proportion as they become confirmed in vices and depravities, become confirmed and established, save in exceptional cases, in the falses of the understanding, and in the degree in which they become confirmed in falses, these evils cohere to them, and the understanding by degrees degenerates and becomes a microcosmic form of the intermediate infernal degree, which exists in the understanding of the infernal man. But the regenerated man, as to his understanding, becomes an epitome of the spiritual heaven, which subsists from the wisdom of the Lord. But man, as to his interiors, even though regenerate, is for the most part but obscurely conscious that Heaven is within him.

Also, I perceive that as the infernal natural is in all respects antagonistical to the Divine natural, so also the infernal spiritual is in all respects antagonistical to the heavenly spiritual, which is from the wisdom of the Lord. Also, I perceive that the movement of the falses of the infernal understanding is in all respects the opposite of the movement of truth in the spiritual understanding, which is heavenly and of the Lord. But man upon the Earth sinks by degrees into the falses of the understanding, and that which is first concerning the evils of a man is not spiritual, but natural, and afterward the spiritual.

As man recedes from Divine order in the natural degree he recedes from the Divine natural; but as man endeavors to reduce the natural affections to order and to conform, from motives of good, to Divine order in externals, he becomes conjoined to the ultimate heavens, and also inclines toward the Divine terrestrial manifestation of the Lord. Again, in the degree in which man immerses himself in the filth of lusts, he forms in himself a basis for deposit and ingeneration of falses, which are from the hell of the infernal understanding, and he becomes conjoined to hell, and in his understanding he finally becomes a microcosmic form of the universal deceptions of the abyss, which successively ingenerate and multiply damnable idolatries; and being in this condition the man is sunken below the natural, and is midway in descent toward the lowest abyss of the infernal. This condition also, as to internals of understanding, is by degrees disjoined from the spiritual heavens and from the wisdom of the Lord, which is their light.

It is also given me to perceive, in beautiful contrast and in lovely light, the ascending progress of man upon Earth, in process of regeneration from the natural into the spiritual; and I perceive that it consists in conjunction with the spiritual heaven and with the Lord in His Divine Truth. Conjunction being established the internals of the man rapidly, but in due order and through manifold degrees, become adjusted to the order of Heaven. Truths from the Lord in His Divine Wisdom multiply therein. These truths are knowledges of the understanding, and they fly abroad in the midst of the consciousness, and these move forth beneath. But concerning all and singular the correspondences subsisting therein, perception will hereafter be given through Divine Mercy and faithfulness.

At the extremity to the right which ascends, I perceive the likeness of a

garden, and in the midst of it millions, apparently, of infantile forms, whose beauty I find it impossible to delineate. The paradisaical scenery by which they are surrounded is crimson and white, but the aura is like fluent gold, and the shinings of light therein make the entire scenery transparent, so that each being appears as an embodied innocence in its own visible outmoving form. This garden of infants appears to the east, and also elevated and to the right. A voice, which I hear in the interiors as pleasant music, informs me that I behold a correspondence of the celestial Heaven, which subsists in Divine Love, and the infantile angelic forms descending, represent celestial affections, which, because they are volitions and descend into the understanding and thence operate in externals, are represented as moving forth and descending from their paradise.

But beneath my feet and toward the north and also toward the left, and at inconceivable distance from the former, I behold the appearance of a desert waste and of serrated cliffs, whence smoke and flame ascend and showers of ashes intermingle with volcanic fire; and upon the sides of this abyss are congregated myriads of infernal forms, which appear like satyrs and like saurians and like creeping serpents, crawling in the dust, which yet present a likeness, prone and creeping, of the vestiges of the human form. Here also I see forms which represent murderers and murderesses, and the scenery about them delineates deeds of murder. Here again I perceive liars and liasses, and the scenery about them is the picture of every variety of deceptions. Here also I perceive forms which at first are like tigers and tigresses, and all varieties of the feline race; but as I gaze upon them they become visible as adulterers and adulteresses; and their habitations appear as the den of tigers, exhaling the effluvia of excrement. A momentary glance suffices and I am relieved, and the hell into which I have gazed appears closed, so that I behold it no more.

I am now informed by a voice which descends into the lower portion of the thorax and also into the subjacent viscera, that I have perceived a correspondence of the hell which is immediately below the hell of the understanding, and which is the beginning or first degree of the lowest or ultimate abyss; also, that the forms which I have perceived, are the correspondences of infernal societies which cohere in the pursuit of fantasies of evil, which fantasies they perceive at a distance as delights, and which are of varieties corresponding to adulteries, prevarications and cruelties. I am also impressed that these forms which I behold correspond to affections of evil, and the sphere of adulterous affections is antagonistical to the celestial-conjugal, wherein is conjunction with the goodness of the Lord. And the sphere of murderers and prevaricators unite or is connected therewith, so that the affections of the infernal loves are in all things the opposites of the affections of the celestial. I also perceive that as the first hell is of the natural, and as the second is of the understanding which is spiritual; so this lowest hell is of the will, and is in opposition to and in evil against the celestial heaven which subsists in the gardens of the Lord, and blossoms from it as the young vines blossom from their stem.

I perceive, moreover, that the celestial heaven corresponds and is in all things the macrocosm or most extended form of the will of man, either unpolluted by the introduction of evil or delivered through regeneration from all impurity; and because the celestial heaven is in the form of a divine cele-

tial man, therefore the will is also as a celestial human within the man. But inasmuch as the nethermost hell—which is the correspondence and greater form of the human will, perverted and demonized by the substitution of depravities which are against the Lord and His Kingdom for holinesses of affection which are of the Lord and His Kingdom—is the greater form and ultimate in degradation of that which is the inversion of Divine Order, and which therefore is a demoniacal form or ultimate extension of the infernal man; therefore the interiors of the will of demoniacal spirits assume the appearance of microcosmic hells, which in their conformation correspond to the greater image or infernal man of the abyss, so that in all respects the celestial Heaven and the lowest hell remain in opposites.

The narration concerning the planet Melodia will be published entire in a future number of the "Disclosive Encyclopedia."

THE ASTEROID PALLAS.

(Continued from page 125.)

At this point a second proposition is permitted to be brought forward, namely, the distinction between the voluntary nerves of the organization which are controlled by the mind, and the involuntary nerves which are controlled by the animal life and mentally uncontrollable, however it be considered established as based upon primal laws by the inhabitants of Earth, is but a phenomenal distinction in point of fact. Considered from the standpoint of absolute interior science, the entire organic system, in every minutest gland or outlet, is designed to be entirely subject to the volitions of the will. Were man the pure and perfect being for which he was intended, and which he would have been but for the introduction of moral evil, every successive heart-beat of his existence would have increased the empire of the voluntary nerves, until the entire organization would have become subject in all its parts and all its particles to the harmonic law of a superior existence. Hence death would have been impossible, from the fact that the chemical bases of the osseous, cartilaginous and cardiacal systems, and thence the corresponding bases of the membranous, fibrinous and gelatinous organizations would have been so controlled by the energizing and vitalizing internal, that the dissipation of particles which were not homogeneous and the transfusion of all homogeneous particles into an electrical condition would have been rapid as the twinkling of an eye, and glorious beyond all vision of terrestrial magnificence. Modern science even now has approached the threshold of this great discovery, and carefully conducted experiments have prompted the declaration upon the part of the most advanced medical theorists, that there is no fixed line of demarkation between the voluntary and involuntary nerves; and science will advance step by step through a path indicated by this discovery, until the doctrine herein predicated will be verified, even to the ordinary and external comprehension of mankind.

The air, the earth and the sea, upon this lovely planet, appear to be alike accessible to the inhabitants, and they appear to assume three different varieties of form, according as they inhabit glorious retreats beneath the limpid wave, or as they dwell upon the surface of the terrestrial expanse, or move amid the tranquil emanations that unfold in super-planetary magnificence in the electrical regions of the atmosphere. By a peculiar modification of the respiratory organs, which in phenomenal instances has also been exhibited upon the Earth, they find it easy to respire beneath the waters.—The organ of density, which when ex-

cited produces the sensation of weight and downward pressure among the inhabitants of Earth, and whose phrenological location and existence has been recently discovered by an eminent investigator in the science of anthropology, appears prominent; and the organ of nocturnal sight, which has also been discovered by the same investigator, is also exceedingly prominent in its place. These lovely beings at intervals appear to be exceedingly capable of discerning objects through a dense and watery medium, and at these periods are attracted from their terrestrial habitations to the secluded retreats, not alone beneath the firmament of ether, but, according to their phrase, beneath a sky of waters.

I am conducted in vision to the submarine abode. It is a lovely world. Here one might live for ever, nor desire a changed existence. God is here no less than where the trees of Eden wave on the terrestrial surface, or beyond the zenith where the angels bow in their supernal empires, great and free. And ministering angels too are here, and here are courts where the five great affections are enthroned, for this is paradise; it is the house of God, it is the gate of Heaven.

Density, humidity, fluidity, shadow, darkness, cold and heat, with all their variations, are but terms commensurate in their external meaning, through nature; in spiritual thoughts they are of fixed and absolute significance.—This truth is very evident as I immerse into this heaven, whose liquid firmament is not the ether, but the crystal sea. The softly tempered light serenely falls and rests upon the flowery sward, whose blossoms every where expand in pure and shining beauty.—There are trees with polished shafts, like palms, with fan-like leaves, from whose interior circle flowers arise, like golden plumes above a golden crown. Beneath these palm-trees, as beneath the shade of tropic bowers in some bright Indian isle, I see the happy dwellers; and their state is one of calm and tranquil happiness, untroubled by sorrow or fear. It is a pleasant land, the home of love, the clime of peace.

As in the bosom of a wedded pair, concealed from observation, every form of pure affection finds a safe retreat, and multiplies and sings its halcyon song and plumes immortal wing, and day by day with circling rapture rounds its peaceful life; so in the bosom of the planet, beneath the embroidered mantle of the sea, the happy families of sylph-like man, the fairy nations, multiply their kind, from everlasting unto everlasting chanting the love-song of this paradise from out of the fullness of interior joy, pluming the pinions of their souls' desire, brightening their spirits for immortal day, and rounding all their life with perfect peace.

The amphibious animals upon this planet are unlike any known species residing within the watery depths upon the Earth. They are distinguished by forms which slightly resemble the cetaceous animals; but the respiratory system is so organized that they are enabled to remain for many hours in succession in the depths of the ocean, whose flowery pastures supply their food. There is an animal in New Holland, the duck-billed platypus, which more nearly resembles these than any other on Earth, though here the resemblance is imperfect. It is delightful to behold them as they descend to their home beneath the waters, for their movements are exceedingly graceful and harmonious.

The idea of mermaids and mermaids at present existing in the superstitious fancy of the ignorant, was psychologically impressed by means of influx

from this paradisaical orb, which falling upon the cloudy minds of recipients, like a sunbeam upon the distorted panes of a window, caused the original idea, as it became inorganicized into the consciousness, to appear grotesque and hideous in certain features.

The pomological wealth of this planet appears incalculable, and capable of supporting the wants of a hundred millions of inhabitants. The bosom of the sea is itself adorned with aquarian plants whose rootage is in the essence of the waters, and whose graceful leaves and glorious blossoms unfold above the surface and repose thereon.

Transitions upon this planet take place with great rapidity, and nature in the compass of an hour displays beauties which, were they unfolded upon Earth, would require months for their evolution. It appears that every day witnesses a perpetual and universal renewal of the floral beauties of this paradise, which undulates upon the bosom of the waters.

Who is wise? who is learned? If any such there be who read this statement, let them not despise it. If nature itself be but the created ultimatum of the general thought of Jehovah, there is nothing preposterous in the idea that the particulars and specifications of that thought are apparent to specifications and particulars incorporated into the texture of the solidity thereof.

These floral islands are inhabited not alone by forms of birds, but also by forms of sylph-like quadrupeds, almost transparent from the pure substance of which they are organized and from the quality of the aroma which they inhale. They live by aromal assimilations of food, and not by the process of mastication.

The intense brightness of the electrical emanations which radiate from the various forms of these aquarian paradises is of such a nature as almost to prevent discernment of the varied forms of beauty and perfection. I perceive, however, that all subserve the uses of man, who in the midst of these islands of life has fixed his habitation.

I find it impossible to convey an accurate idea of the modes of existence which I have discovered; of the fairy-like delights and pleasures which here abound. The arts, sciences and modes of inspired instruction which I have discovered, are of the pure ethereality of that life which is intensely human, yet immeasurably exalted above the gross and sensuous level of the earth-born nations.

I am now conducted to the paradises which are unfolded upon the terrestrial surfaces of the planet. There is no speech or language, save that primeval speech in which angels communicate, adapted to the description of the ethereal splendors which here are set before me. I never before realized the capacities of refinement, sublimation, attenuation, and receptivity which the ultimate globules of substance possess.

As on Earth the stratifications contain marine shells, coniferous plants and animal forms, preserved through petrification; so the glowing substance which forms the fossiliferous beltage which I here behold appears to present ultimate conformations whose forms are veined with the prismatic lustres, and which appear to be the very condensations and organic ultimations of inspired ideas, which have become coherent in external form.

There appears to be a striking similarity between the vegetable products of this planet and the ethereal vegetation which appears upon the orb Majestica; but all the fruit-forms are of the correspondence of the inspired affections of its paradisaical peoples, and consequently they alternate in their appearances according to the states of the inhabitants.

By means of this wise provision of Divine Providence, the external fluid of which they partake is the correspondence of the ultimatum of the nourishment received in the understanding and the will; and of this truth they are sensible, and they call the fruits on which they feed, not by any pomological appellation, but, in general terms, goodnesses and truths, to which they prefix specific appellations indicative of the varieties of goodness and truth to which they correspond.

They have the habit of saying that there is but one of anything; one God, one life, wisdom and operation; one Heaven, celestial, spiritual and ultimate; one life divinely human; one family, embracing the three degrees of heaven; one heart, which is the inmost, one mind which is the inner, and one psyche, which is the external and appearance of the grand man.

fore should be expelled from all consideration, and that nothing should be spoken of but that which is around them or above.

They are distinguished by great transparency of form, which is the correspondence of their entire thought, and they call themselves transparencies. Being innocent they appear unclothed to those in like states, but they are clad by means of emanations of light, in which they appear veiled to those below them. They spend their days in the pursuit of charity, which they say is every thing and which contains within itself all things that have life, and when they use the word life they mean love and wisdom, together with their ultimates; and they believe that intellect is a vase for the soul, into which it pours the sparkling currents of good, and they become truths in appearance, but in reality are always goods or charities, which is their favorite term.

Painless transition, by means of the sublimation and transubstantiation of the body and thence translation, is considered by them to be the normal mode of entrance into the higher societies of creation. They say that death yea, even one death, would produce, by means of organic dissolution, an indefinite series of dissolutions from itself, which would require the special interposition of the Divine Man, who is the Lord. Hence they carefully avoid whatever tends to cause injury to the surfaces, or externals of their organisms; and they say that no man ever died upon their planet, because Divine Providence defends each and every individual, and the very hairs of the head are numbered.

(The Disclosure concerning this planet will appear entire in a future number of the Disclosive Encyclopedia.)

RECORDS OF THE GOLDEN AGE.

RECORD II.

51. "WHEN viewed from the internal there is found order in the Word, and its correspondences are arranged in an exact and orderly system, which is perfect, and contains within itself as it were the ultimations of the Infinite. The book of Genesis is one entire edifice, containing within it an immense repository abounding in all forms of wisdom concerning the natural universe or macrocosm, concerning man the microcosm, and also concerning the rise, maturity and final end of a succession of powerful nations. Write this, for it will serve as a preface to the Disclosure which is contained within the scroll before you. We will then proceed to the principia which it contains within itself."

52. That Adam corresponds to the first nation existing upon this planet, which nation is called man, has been previously stated. This nation inhabited a locality north of the equator, extended, as previously made known, upon the mountain slopes and terraced elevations of that portion of the earth then known as east. The scroll which is now open before me contains forty-eight separate paragraphs, each paragraph containing an independent statement, and these will now be given in the order in which they appear before me.

53. The clothing of this most ancient people was composed, first of all, of the fine fibers of the inner bark of the various species of tropical trees. The art of weaving, which was carried to great perfection among them, was exceedingly rude in the beginning. Robes for the purpose of covering the person were woven

in the same manner that rushes are now woven into mats for the covering of chairs; and this appears to have been the beginning of the weaver's art. This appears to have been succeeded by a rude loom, composed of a wooden frame secured by thongs of leather, upon which the warp was tightly strained, and the wool passed through by the hand, and each strand knotted into the warp and secured at every termination. In this manner garments of all sizes were fashioned, but all of them in a square or oblong form. I now perceive the substitution of a substance somewhat resembling flax or hemp, for the wool or filling of their garments, the fibers of which were about five feet in length, and which were susceptible of a brilliant dye. It was formed by depositing the fibers in a vessel containing a solution or substance which appears like ochre, but which is indigo. A vivid green, a yellow, and red, purple, scarlet and flame-color, were produced by vegetable dyes; and these coarsely woven garments, after being woven, were pounded with smooth stones for the purpose of producing an even surface. By this process they were made exceedingly pliable and their durability increased.

54. The manner in which the attire was worn was very simple and exceedingly appropriate to their condition. In their domestic employments both sexes were attired in a square mantle, secured by thongs of leather, commencing with the throat, and confined at the waist by a belt or girdle, woven of similar materials, in which there were orifices for the arms. This robe extended midway between the knee-joint and the instep, and appears to have been universally worn. Beside this there was worn an under-garment about the loins.

55. At this period, the sugar-cane, the banana, the bread fruit, the cocconut, the avocado pear, the pineapple, the sweet potatoe, the mandrake, the guava, the Indian fig, together with rice, millet, Indian corn, and a golden grain somewhat resembling barley, together with the milk of kids and also of goats, ewes, and a species of zebra, appear to have been their chief diet. They were in the habit of preparing their food by the means of fire, and understood the process of fermentation. The grape at this time does not appear to have been used except upon sacred occasions.

56. At this time the use of iron had not been communicated or discovered. Its purpose was partially subserved by means of stone axes secured by thongs of leather to a handle of wood. After the discovery of flint, this also was used as an instrument for the separation of food, the cutting of leather and for the formation of hieroglyphical characters upon durable substances.

The "Records of the Golden Age" will hereafter appear entire in "The Disclosive Encyclopedia."

GOD IS LOVE.

WHERE'ER the pictured constellations move, Or seraph-peopled galaxies outshine, All rays of glory form one verse divine; 'Tis this, that God is Love.

All Heavenly Truth, inspired and fed by this, Through choral strains of revelation runs; Uncounted myriads of revolving suns Repeat the uttered bliss.

God shines from out the haloes of His Throne, And all that light is love! Celestial day In love begins, in love grows bright away; For God is Love alone.

His Word of Truth, from whence creation came, Is love out-spoken. Time in love began And space. The sun and paradise and man Bloomed from Love's breath of flame.

Love is the source and element of might; Love rolls the planets round their central sun; Lovereolls the heavens round the Father's throne; Love fills them all with light.

Love was before all ages. Love awoke The morning stars and taught them how to sing. Love dwelt with God and saw creation spring To being when He spoke.

Love lit the many-colored lamps of time From the white fires of one eternity. Love built the temple of immensity, And reared its dome sublime.

And Love is endless: when its own vast fane In its own luster has exhaled away, And suns are fused into immortal day, With all their stellar train;

Love shall endure; and rognant from above, Eternalize, inspire and bless its own Angelic hosts with joys before unknown; For God, our God, is Love.

THE DISCLOSIVE ENCYCLOPEDIA:

A Compend of TRUTHS, KNOWLEDGES AND HISTORICAL NARRATIONS, DERIVED FROM THE INTERNAL SENSE OF THE WORD, FROM THE ULTIMATIONS OF DIVINE LOVE AND WISDOM, AND FROM VOCAL AND VISUAL COMMUNICATION WITH THE SPIRIT WORLD AND WITH THE HEAVEN OF SPIRITS.

TO BE ISSUED IN NUMBERS OF 32 IMPERIAL OCTAVO PAGES, EACH NUMBER COMPLETE IN ITSELF.

The first number will appear on the 15th of November, 1853, and will contain, entire, an important Disclosure concerning the Resurrection, entitled, "The True Doctrine concerning the Resurrection, considered in Seven Principia," viz: 1. How are the Dead raised up? 2. By what process? 3. In what order? 4. Through what degrees and periods? 5. To what exaltation? 6. For what end? 7. In what glories of embodiment? It also includes a "Narration concerning Angels who formerly inhabited the planet Saturn, and concerning the unfolding of Divine Truth in their midst;" and also a "Narration concerning the Appearance of Jehovah God in the midst of a Society of Angels in the Spiritual Heaven."

The 2d Number will contain a Disclosure of surpassing interest, concerning the "Electrical Sphere of Man, and also concerning the Electrical-Sphere encompassing the Natural Earth."

This will be followed by a Supplemental Number containing "Poems of the Inner Life: Vocal and Lytical Harmonies originating in the World of Spirits."

No. 3 will contain, 1. "The Wisdom of Angels concerning Paradisaical and Infernal Societies in the Abode of Spirits, and their ultimatum in the external World;" embracing Arcana concerning the descent of the New Jerusalem, with astounding facts and truths of vast importance. 2. "Twelve Signs preceding the Final Redemption of Mankind;" and 3. "Disclosure concerning the Resurrection according to Appearances which occurs in the World of Spirits, among mortals who have been resuscitated after the dissolution of the ultimates of the body," in a series of narrations, the first of which is concerning the late Rev. Hosea Ballou, of Boston.

Subsequent numbers will embrace, among other important statements concerning the present and future well-being of mankind, the following Disclosures, which are in process of transcription from the Immortal World: "Book of the Five Affections;" "Book of the Outlines of the Universe;" "Book of the Manifestation of God;" "Book of the Melodies of Space;" "Book of the Harmonies of Time;" "Book of the Outlines of Creation;" "Book of the Unfoldings of Nature;" "Book of the Generations of Wisdom;" "Book of the Interior History of God and Evil;" "Records of the Golden Age;" "Experiences of Pilgrims journeying from Earth to the Delights of Heaven and the Insanities of Hell;" a narration embracing a "full and thorough statement of the intromission of the Lord as Divine Man, prior to the recorded incidents of His teaching while on Earth, into the World of Spirits, His combat with the hells, His interview with the Representative of Evil, the method and manner of His Victory, and the results that followed;" &c. &c.

These will contain the expansion, solution and demonstration of the grand Creative Idea inwrought into the Pentateuch, and received as the Interior Word by all inspired Prophets, Seers, Scribes and Apostles, media for the transmission of subsequent Divine Revelation. These Disclosures, together with those hereafter to be given, will therefore embody an Exposition of the Word, from the Record of Genesis to the Vision of the Apocalypse, and a MANIFEST DISCLOSURE OF THE UNIVERSAL CREATION.

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Disclosure from the Interior.

BOOK OF THE FIVE AFFECTIONS.

(Resumed from page 132.)

CHAPTER II.—THE ANGELICAL.

71. THERE exists in the bosom of every wedded pair conjoined together in right relations, continual and spontaneous desire for the extension of right relations, right conditions and right principles throughout the entire habitable world. The home where love reigns is in fact a fortress where charity governs as a chatellain, commanding the soldiery of righteousness, and sending forth her armed bands continually for the purpose of winning victories over the predatory bands of evil which lay waste the Earth.

72. The golden rule first begins to be observed in its celestial degree when man is conjugally united with one who in all respects is his counterpart, and fitted in all things to minister as an angel of charity to the beloved. Man might become spiritual without the ministry of woman, because to be spiritual implies culture of the understanding in right principles; but it is impossible for man to become celestial without her influence, inasmuch as the celestial heaven ultimates itself in the sensories of the heart, and she becomes a mediatrix, imparting the very essence of the bosom loves of the angels of the celestial expanse, which flow forth from her continually into the understanding of her partner, and thence become ultimated in noble and active benevolences.

73. It is thus that marriage is the great civilizer of humanity. Man independent of conjugal love is barren, not alone in the sense of orderly procreation, but also barren in the nobler field and in the higher walks of human and general well-doing. The heart, unless it be refreshed by the wellings of the blessed fount of conjugal affection, remains a desert. It is true that there are those eminent in usefulness, of both sexes, who apparently have disregarded this affection. All such, however, have in reality cherished it in the inmosts of their life. Some have continued in a virgin state because death has translated the beloved; others because circumstances of a depressing character have prevented the accomplishment and fruition of their loves. It may be set down, however, as an axiom, that the conjugal affections largely predominate in all benevolent natures, and that those who do not form connubial ties on Earth, in their interior life contain the elements that shall be called forth in the golden nuptials of paradise. Therefore the apparent exception is in fact no exception to the proposition that conjugal love is a fountain or well-spring, whence more general forms of love to the neighbor continually flow.

74. There is a beautiful fitness in that law which prepares man through conjugal love for noble ministrations in the universal field of human elevation; a beautiful fitness in that unitizing principle which so identifies the woman and the man, that in oneness of heart they enter into the celestial life, which prompts each to love the other with entire forgetfulness of self; for this love becomes as it were a cradle in which Charity the angel reposes, and prior to this becomes the matrix into which it is inseminated and elaborated. The exercise of charity in the conjugal relation unites man with heaven, for heaven itself is charity. Each form of virtue unfolds a universal use, and that which at first is private becomes public, and the blessed and endearing kindnesses which are nurtured between the husband and the wife, become as it were a celestial progeny, which as they grow up to

adolescence become heroic and valiant principles, love-inspired and animated from the very spirit of the heavens, which is the spirit of universal unity, fraternal order, equity and peace.

75. The reader is requested to meditate upon the truth here suggested. Those affections which in Heaven and in its ultimate paradises, unite the spirit with angels of a superior degree, operate in like manner among the sons of men. The heart of the man enlarged to receive the wife; the heart of the woman enlarged to receive the husband; and by that very enlargement and power of receptivity, receive heaven also. For the reception of the beloved one into the heart in that true and vital sense which implies the loving of one with self-regardless devotion, irrespective of wealth, power, friends, home, society, position, and oftentimes to the loss of all external advantages, is not possible, except there be in the internals of the loving one an influx from Jehovah Himself; and the Lord is in the first principles of that love, and by means of its bounteous charities He enriches and enlarges the internals of the soul, which, in receiving that little one, the beloved object, receives in the degree of the genuineness of that love the Lord Himself, and in receiving the Lord receives the principle of increase of graces, virtues and heavenly delights.

76. In this manner the homes of those who are united in the Lord become the ultimate outposts both of the celestial and the spiritual heaven, where angels ever come to minister, where the ultimations of good and truth blend together and are made one, forming thus the beginning of a new series of unfolding natural-celestial and natural-spiritual procreations. Over the heads of all such there appears to be a double halo, indicative of light and peace. There is, moreover, a gradual enlargement of mind, and with that enlargement vigor, justness and benevolence in the realm of thought. Kindness to the neighbor and to the neighborhood continually becomes more perfect, and there is a continual stream of Divine Love outflowing from their blended natures, dividing itself into little channels, and flowing in minute percolations toward every man, woman and child of the community, so that their life is truly a life of spontaneous and unlimited charity; for the beginning of charity is to love the neighbor, and its residence is in the will; and the intermediate degree of charity is to think well of the neighbor, prompting the mind to overlook and to forgive, and always to view him in the most favorable light which justice will permit, and to excuse his short-comings, frailties and imperfections, even as the Lord evermore exercises charity of thought concerning him. The residence of this intermediate degree of charity is in the understanding; and the former is the goodness of charity, and the latter its truth, which as it were become united and give birth to generous and self-forgetful ministrations toward him.

77. The beauty of charity is conspicuous, when it assumes the form of neighborly love, to such a degree that its ultimate fires tinge the countenance with luster and brighten the very lenses of the natural eye with the shinings of that splendor which descends from the very appearance of the Lord as the Sun of Love in the celestial heavens; and the heart-felt sympathy manifested, in times of suffering, toward the neighbor, imparts to the very modulations and articulations of the speech a gentle breathing, which is the result of influx from the very life of heaven, and from the music of that holy dialect which is love's own tongue, and which serves as the medium for the outflowing of love from angel to angel in the sweet and holy habitations of eternal day.

78. When a man begins in his speech to be censorious, to underrate that which is good, and to exaggerate that which is deficient or apparently objectionable in the neighbor, it is generally speaking a sure and certain evidence that the very principle of angelic love is prostrated within the depths of his interior being in a dying state; for out of the fullness of the heart the mouth speaketh. Charity, because it thinketh no evil, speaketh none; and therefore malignant lips, treacherous, subtle, insidious, and secretly breathing out insinuations against the good name of members in a community, receive their bitterness from a corresponding perversion of the heart.

79. No finite speech can utter the nature of that angelic love which descends into every pure spirit, and moves in heaven's harmony throughout the provinces of the feelings, dialect and life. As the husband loves his wife, so the man who receives the principle of angelic affection tenderly regards his neighbor, blessing him, sheltering him, consoling him, instructing him, forgiving him, and in all respects acting toward him as to another self. In nothing is the alienation of man from God more evident than in this, that neighborly love so easily is expelled from the bosom. It is impossible for an angelic spirit to speak evil of even those unfortunate beings who have given up themselves to work destruction to others, and who because they are destroyers are called satans and adversaries, or accusers. To be an accuser of another is considered by them equivalent to being cast into the depths of hell.

80. Charity, which clothes itself with the luster of the morning and walks in garments brilliant as the sun, originates in man from small and almost imperceptible beginnings; but in its maturity there is no power that is able to withstand the whispers of its voice or the beamings of its countenance. God is in it. It is the method of communication that God has chosen, and by means of it Omnipotence descends into the operations and events of families and communities. The excellence of neighborly love, its connection with the very Providence that rules events, with the secret springs that determine and that prevent the calamities of nations, the overruling forces by which evil is made to minister to good, that through it are accomplished in the world, might form the study of angelic intelligence, and prompt the sweetest breathings from the muse of immortality.

81. It is by the growth of angelic love in the form of neighborly charity that States become permanent and wise; and by the prevalence of neighborly charity a bond of conjunction is afforded, which serves as a universal bulwark against the incursions of invading evil. It forms as it were a net-work, in the midst of which the members of every community are constantly protected, and by means of which the wandering are led back to safety, the feeble-minded continually preserved from casualty, and the crafty immeshed and prevented from accomplishing the purposes of evil. The common law of neighborly forbearance and neighborly equity remains a perpetual monument and a perpetual boundary in the domains of right, and by it the administration of public justice is to a great extent determined.

82. Neighborly love in very deed is the bulwark of prosperity, which when it terminates and is ruptured breaks up the foundations of order. The good neighbor, consistent in the discharge of neighborly duty, becomes by virtue of the love which he possesses a perpetual high-priest and patriarchal governor, allaying the animosities, healing the bitternesses, ending the contentions and cementing the broken bonds of friendship far and wide. One such man, provided his kind offices be accepted and his moderation and equity patterned after, is sufficient to save a city, though it were like Sodom or like Gomorrah. Such men are the ministry of the new church, and their companions with them. But the stirrers up of strife in neighborhoods are accused of God, and the breeders of divisions and controversies and also of legal contentions, can only be classed under the general appellation of accusers and destroyers, or in biblical language, satans and demons.

83. The ministering functions of conjugal associates, first of all, extend to those who occupy the same domicile. As one rose by its sweetness perfumes a garden, so one husband and his wife united in the Lord fill the whole precincts of their habitation with sweetness and with peace. Their sphere extends thence to the friends of the family, and they walk in their midst, appareled in spotless raiment, woven from the seamless garment of immortality; and their office is that of reconcilers. They are carriers and reporters, not of evil, but of good; not of censure, but of approbation; not of harsh and unjust criticism, but of generous and loving appreciation. In this respect they beautifully exemplify the angelic movements of conjugal associates in superior habitations. Their words are made a circulating medium, and appear in correspondences as coins of silver and of gold; their words of truth as coins of silver, and their words of love as coins of gold; and because all their truth is spoken in love, their words of truth appear as silver when viewed from the perception of wisdom, and as gold from the perception of love.

84. To feel the hunger, to feel the naked, to visit the sick and those that are in prison, to succor the unfortunate every where, becomes a source of un-speakable delight; and when they have succeeded in so doing, they are pervaded by an inward warmth, which is from the delight of Heaven. Whoever thus goes forth upon the work of neighborly charity, is accompanied by angelic spirits, who go in little troops or bands, according to Divine order; and although they may be insensible, or sensible but obscurely, that angels are with them, they are nevertheless intimately associated together. In fact, every one such is accompanied by angels, and the more useful be his employment, the more self-sacrificing his spirit, the more numerously is he attended from above. The angels say of such, that they have become initiated into their angelic society, and there are great rejoicings; and the appropriate operations of angelic societies are carried on through them in the natural world. There is a continual operation of the nature of employment in the interior of these, and angels, speaking of such, call them store-houses, and also treasuries, because the ultimations of the love of angels become deposited as affections in their interiors, and when they give them forth angels go with them; and because of their love, which is gratified, they are delighted with every bestowment. The more perfect and unadulterate in their quality are the kindnesses which are bestowed, the more unalloyed and perfect is the corresponding delight experienced by these loving and angelic guests.

85. Whenever a good man goes forth upon the work of neighborly love, whether to reconcile the estranged, to console the bereaved, to reclaim the wandering, to succor the needy, or to endow the poor, the house into which he enters is thronged with angels, who are in the ministry of a corresponding use; and when the objects of the mission are accomplished, they often sing together, and their melody ultimates in the form of a harmonic vibratory thrill, which is felt by the good man, and is in itself an exceeding great reward. But it contains in its internals the very joy of Heaven and presence of the Divine Benefactor, and at such times the communication between the man and Heaven, and also his conjunction with the Lord, is made more perfect and intimate than at any preceding period; and for this reason there is a double joy, because the angels delight not alone in the neighborly uses performed through the man, but also esteem the man himself as their neighbor, and take the highest pleasure when he enters into the delights of their own beatitude, and is enriched with the very fullness of eternal life.

86. It is otherwise, however, with the man who is in antagonistic relations; and when one goes forth to censure, to defame, or maliciously to injure the neighbor in any way, devils and satans are his associates; and if he experience joy from the accomplishment of his purpose, it is a species of insanity or infernal delight, and satans and devils infernally rejoice together with him. And though their ends are accomplished through him, they hate him none the less, and at such times he becomes more enslaved and

subservient to them than ever before, and a thick, smoky darkness rises up from below and encompasses him altogether.

87. Distances in the spirit world and in the heavens are the result of states of affection, which when they agree cause all beings in whom this agreement subsists and is in its operation, to appear present with each other; hence that law which is angelical in its manifestation is also neighborly, because it destroys isolation, bringing the will and understanding of the recipient into the spiritual presence or conjunction, in an affectionate manner, of all whose spheres of movement revolve in contiguity to his own.

88. Joined-hands, when good offerings are proffered and received, are the external symbols of the rapport of hearts, of the outflowing of love from the giver and the inflowing of love into the recipient; and the heart which becomes a medium-giver, is brought into a condition to receive, not alone the ultimations of heavenly enjoyment and heavenly utility, but also it becomes a temple for the indwelling presence of Jehovah, who abides therein according to the degree and excellence of that love which is the prevailing manifestation of the life.

89. That Jehovah God regenerates the interiors of man according to the degree in which man conscientiously fulfills the duty of charity, in its internal and absolute sense, is at the present time considered heretical, and by fanatical exclusionists damnable; and this proceeds from a total misconception of the vital nature of saving faith which justifies the man. Saving faith is that which works by love and purifies the affections. The faith of the heart is love. The faith of the understanding is the truth of love; and the faith of conduct is the fulfillment of love in practical exemplification. That a man can love God and yet censure, defame, persecute, malign, oppress, enslave, cruelly entreat, vilify or in anywise injure his brother through determination of the will, is a doctrine which contains in itself the essence of falsification and the seminal principle of crime; and it is given me to perceive that those ecclesiastical organizations which practically carry out this doctrine, according to the degree in which they are governed by it, are conjoined to the satanic and demoniacal societies of the abyss.

90. All religious societies in which the doctrine that saving faith operates by inspiration and not by love, and that salvation is forensic and legal instead of being the result of the incorporation of Divine Good and Truth into the man, through love to God and the neighbor, by means of these doctrines become from day to day more and more impure; and their impurity is manifested from their operations in neighborhoods, where they foment strife, heart-burning and jealous exclusiveness, bigoted denunciation, hypocrisy and practical unrighteousness. The doctrine of neighborly love being made subordinate to the love of the sect, produces a deception of the golden net-work of associated sympathy; for all men are brethren, and those systems which make conformity to any creed the test of brotherly love and recognition, destroy Divine order by substituting the brotherhood which is made such by the yoking together of men, as beasts of burden, that they may draw the ponderous ear of sectarian idolatry; while the great brotherhood of a common nature which God has instituted, is virtually denied.

91. The man who calls his neighbor brother because there is an external agreement between them to support certain dogmas of the creed, while at the same time he considers those who suffer through oppression; moral perversity, or destitution of the external goods of life, as not his brethren in a sense equally divine, is a heathen man and differs in no respect from the Hindoo who fraternizes with the Brahmin and drives the Pariah from his home; for the spirit of Brahminism and of that religious bigotry which usurps the holy name of Jesus, is identical; it is from below and not from above. They are brothers who sigh beneath the whip and curse of any task-master, whether of high or low degree, whatever be their caste, their complexion, or their character; and there is no exception recognized in Heaven, or admitted in the councils of Jehovah, to that law which saith, Thou shalt love thy neighbor as thyself.

92. Wherein does the black man differ from the white? The Indian from the Asian? The inhabitant of the east from him of the west, or the disciple of mammon from the man of the same character whose ruling love is identical with his own, though one worship nominally in the church and another in the pagoda? What difference is there between the little child whose mother gathers rags from the sewers of a city, and that other infant whose mother wears a diadem, though indeed the one be called a beggar and the other styled a queen? Or what unlikeness is there between the man who loves the Lord his God with all his heart, soul, mind and strength, and loves his neighbor as himself, and his brother whose loves are one and in no respect dissimilar or in antagonism to his own, though the one by the dim light of tradition feel after God as a child feels after the father when he awakens in the dark night, or the other more favored who hath the Bible for his guide?

93. He that is faithful in the few things of charity on earth, shall be made ruler over the many things of charity in Heaven; and though there be much of error blended with the externals of thought, because error and thick darkness environ him while he dwells below, yet nevertheless the Lord shall say unto him, Well done, good and faithful servant, enter thou into the joy of thy Lord; because it is written, Not every one that saith, Lord, Lord, shall enter into the kingdom, but he who knoweth the will of the Father and who also doeth it; for God is no respecter of persons, and in every land, as was spoken by the apostle, he that feareth God and worketh righteousness is accepted of Him.

94. There was in a certain city a rich man who had two sons, and the younger son was carried into bond-

age and dwelt in a far country, which was a desert, and became exceedingly impoverished, and had not so much as a garment to cover him, nor a place wherein to lay his head. And being orphaned as it were, and having no one to instruct him, he grew up ignorant that he had a father; and because he was friendless and forsaken, he became domiciled with the brutes that perish. But the elder son of the rich man inherited all the treasures of his father, houses, lands, silver, gold, men-servants, maid-servants, sheep, oxen, store-houses, estates, palaces and kingly raiment.

95. Which, think you, of these two sons most became illuminated with the wisdom of the father?—And which of these two brethren retained the most of the likeness of the parent? It was not the elder son, who beheld his father's image, and was instructed by the records of his wisdom; but the younger son, whose habitation was the desert, and whose companions the beasts of the field; for the elder knew much but loved little, but the younger knew little but loved much. And because their father's name was Love, the younger retained the more visible impress of his nature. Wouldst thou know the meaning of this parable? Listen to the interpretation.

96. The Father is Jehovah, the elder brother those nations who became the heirs of His Word, who were instructed in His commandments, and enriched with the gold of His Goodness and the silver of His Truth, and with all those riches whose correspondences are sheep and cattle, houses and lands, men-servants, maid-servants and kingly raiment, and whose understanding through the accompanying blessings became greatly enlarged, unfolding the glory and strength of modern civilization. But the younger son represents the pagan Africans, unto whom the revelation was not given, who became barbarous, ignorant, comparatively weak in intellect and physically depraved; for the oppressed and benighted who have not the Gospel, neither any knowledge of Messiah God, the Hope of all nations, more nearly resemble Him than do the nations of the nominal Christian Earth; for neighborly love more interiorly exists and operates among them, and they possess more of that religion which consists in charity.

97. In the splendid noontide of that New Jerusalem or Church of the Divine Humanity, which now descends out of Heaven from God, neighborly love shall constitute the visible external of the church, and every neighborhood, harmoniously associated in families and distributed in groups and series, according to the social and industrial loves, shall constitute in its combined operation a glorious temple of the latter day; and they shall go forth with songs to their delightful task, and return with thanksgivings to the bosom of conjugal blessedness. And there shall be no rivalry save the lawful strife of preeminence in serving the uses and ends of harmony, and the principle of angelic love shall visibly mold the countenances of the fraternal groups into the likeness of all the virtues. All sectarianism and all isolated and antagonistic organizations, political, economical and industrial, shall be done away, and every neighborhood be called a heaven; and those who journey from neighborhood to neighborhood, journey from heaven to heaven to heaven. And so truly angelical shall be the associated communities of mankind, that the very strength of the celestial and spiritual kingdom of the Lord, together with the science, art and spontaneous outbreathing joy of those divine abodes, shall embody itself with plenary fullness in the villages and cities of the sons of men below.

98. I am here instructed specially to add, that neighborly love contains within itself the seed or germinal principle of association, which will proceed in orderly neighborhoods among the recipients of the heavenly doctrines of the Divine Humanity, through orderly stages of growth and increase, until solidarity, unity, Divine natural community of goods, Divine spiritual community of truths, and Divine celestial unity of loves, become predominant; and in this manner, and in no other, is it possible for mankind to taste the blessings which are promised in the Gospel of our Lord and Savior Jesus Christ.

(The Book of the Five Affections will hereafter appear entire in the "Disclosive Encyclopedia.")

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