

# 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 Ultimation.

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VOLUME I.

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### Disclosures from the Interior.

#### THE DISCLOSIVE ENCYCLOPEDIA.

The following disclosures are now in process of transcription from the Immortal World, namely: "The Book of the Unfolding of Nature;" "The Book of the Manifestation of God;" "The Book of the Outlines of the Universe;" "The Book of the Harmonies of Time;" "The Book of the Melodies of Space;" "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, brought 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 works, together with those hereafter to be dictated, will therefore embody an *Exposition of the Word, from the word of Genesis to the vision of the Apocalypse, and a manifest Disclosure of the Universal Creation.* The department of this Journal devoted to "Disclosures from the Interior," in addition to its rare and valuable offerings, will be enriched from time to time by choice selections from the following Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

#### THE ISLANDS IN THE SUN.

The Sun whereof the planet Earth is a fallen planetary satellite, presents to the distant vision of the Pilgrim the image of a revolving continent, whose polar axes are encircled each by a revolving sea.

In the equatorial region we discern a series of mountainous terraces. These dip toward either pole. They are intersected by multitudinous valleys.

The northern solar sea is fringed upon its coasts with islets of brilliant verdure, clothed with the blossoms of perpetual spring.

These islets are peopled by solar angels, who once inhabited that planet which occupied the position in the solar system now occupied by the fallen Earth.

The floral, faunal and aerial forms which appear thereon are in appearance like unto those forms which tenanted the unfallen Eden of Earth, but far more glorious, occupying a position of solar exaltation superior thereto.

The vegetable kingdom upon these islets is of three degrees—*Fibrous, Crystalescent and Transfloral.*

Fibrous vegetation is the positive natural, and corresponds in its likeness to the floral kingdom of the Earth's original Paradise. It clothes each islet with verdure, foliage, groves and gardens, in hue of golden emerald, odorously beautiful and perennial.

Crystalescent vegetation is the blooming forth of the solar-terrestrial mineral kingdom into floral, arborescent form. As the fibrous, so also the crystalline elements arise into correspondential formations, unfolding forms of unimagined stateliness, in superior manifestation of the law of unfolding and of bloom. The crystalescent forms arise in composite perfection. They display on every side their wonderful magnificence. They form bowers of delight, pavilions of refection, domes of instruction, palaces of administration, thrones for government, shrines for inspiration, cities of abode, and cathedral-sanctuaries of splendor most exalted, rising in the centers of cities of Angelic Nations, where the immortal worshipers gather to behold the manifestation of the Lord Supreme.

Transfloral vegetation is the perfection of beauty of the floral world. The pores and glands of the crystalescent forms are the bases wherein its germs are deposited, and from whence they unfold. Its forms ascend from these magnificent bases, as from a columnated earth of marble, diamond and crysolite. These lovely forms adorn with superior brilliancy the crystalescent

creations, and decorate each altar and grotto and chapter and frieze and pediment and aisle with garlands that exhale the spirit of the solar aromas, and unfold from beauty unto beauty, in perpetual transformations.

In these Islets of the Sun forms of animated, impersonal existences, both faunal and aerial, subsist and move in harmonious relations, dependent upon the unfolding octaves of Solar-Angelic Life.

The blossoms yield ambrosial food, that is the substantial element of joy. The immortal trees are enriched with semi-fluent and semi-transparent fruitage. The fountains pour forth exhilarating and enlivening waters. The faunal races yield from their lacteal glands delicious refreshments, and the atmosphere is pervaded by the essences of perpetuating and immortally unfolding life.

The garments which adorn the shining inhabitants appear woven of the transfloral garlands which wave and gladden from the crystalescent habitations. The crystalescent forms of vegetation, by a law of growth analogous to that which envelops terrestrial fruit and flowers in a shining epidermis, also produce adornments of glorious beauty, adapted to the uses of raiment for the solar-angelic form. These splendid tissues, like light for brilliancy and like the undulations of light for elasticity, wave in the transcendent ether.

They unfold from the trees of the crystalescent and the flowers of the transfloral gardens, and perpetual successions are produced for the uses of the Solar Angelic Race. Thus from the fertile bosom of the insular habitations Divine Love causeth perpetually to unfold all tissues for adornment and attire, all aromas for exhilaration, all fluids for refreshment, all substances for nourishment and delight.

As upon the terrestrial world, the producing law of nature operateth in secret caverns, forming stalactites, stalagmites, and diverse forms of crystallization to enrich and beautify the barren walls; so here, in mode superior and in movement spontaneous, the Divine Procedure directeth the spiral of formative energy, causing the solar mineral empire to yield glorious tribute of forms, shapely and symmetrical, to the uses of the solar angelic man.

Moreover, the splendid garment of vegetation which covers the expanded plains, spontaneously unfoldeth, free from unsightly deformities or malformations, from excessive or uselessly abundant leaves, branchlets or florifications, or from decayed particles incoherently combined.

The soil also from which it springs is free from crepicular forms, reptilia or offensive animalecula. The atmosphere which floats above it gently moves in the captivating music and undulating incense-breath of harmony and love. Minute forms of winged life, like unto blossoms and radiations of gems inorganized, disport and pour forth sweetest melody within the aromatic zephyrs that form the fragrant atmosphere and that flow in rivers of odor above the surface of the undulating bloom.

The paths and avenues whereby the groves, meads and fields are intersected, arise crystalescent from the soil. These living and blooming pavements,

being formed of a variety of crystalline vegetation which unfolds a perpetually interjoined pathway at a convenient distance above the surface,

form natural avenues that, being crystalescent, vibrate in music to the tread, and undulate with floral life, giving forth music, odor, light and beauty to the faintest footstep. The overcanopying branches of the more magnificent tree-forms are as the miniature resemblances of starry firmaments, and

Hieroglyphs of wisdom are inscribed in each unfolding flower, and instruction is uttered by moving harmonies of song, and floating incense-clouds from every blossom on these wide-extended plains.

All is light of purest ray. All is joy and blessedness untouched by sin.—There evil hath no name. There sin hath no worshiper. There Love and Wisdom hand in hand appear and after speech divine.

There morning dawns in waking love. There noon shines down on minds employed in exercise of vast extended thought. There evening smiles upon the love-lit hills, and soft and sweet repose ends the day.

#### BOOK OF THE MELODIES OF SPACE.

CHAP. IX.—Cerebral Melodies Unfolded in the Planetary Spiritual Space.

1. Even as the radiations of the terrestrial sun are used as media for transmission of Divine proceeding influences operative in the solar-terrestrial degree, whereby each planetary orb is covered with blossoms, adorned with pavilions of groves and glorified with jeweled imagery, in the midst of which winged and animated creatures pour forth melody and love, while all created forms in harmony unite, enriching and beautifying the unfolded space; so the

radiations of spiritual light, shining through the medium of the cerebral dome of the Image Resplendence which crowns each paradisical orb, are media for the transmission of Divine proceeding influences operative in the super-solar or angelical degree, whereby super-solar forms unfold and beautify the vast expanses of the transmundane and solar-spiritual orbs. Thus, beneath the white and unrefracted light of each cerebral dome, and upon the surface of each revolving orb unfallen, I discern a new creation, distinct from that which is unfolded through instrumentality of solar orb-formations, or their divergent radiations of light and heat.

2. Thus each cerebral planetary dome is a medium for creative descent unto creative operation of the Divine Procedure, instrumentally causing a new arrangement and chemical combination of all aromatic elements, ultimately in the genesis of a new ascended order, both of the floral, aerial and faunal world; and these exalted forms symbolize degrees of love and wisdom adapted unto the instruction of immortal men, advanced in periods of unfolding subsequent unto their transformation from the paradisical to the spiritual estate.

3. Thus is it made known, that a new creation of trans-colored light is unfolded through mediation of the Image-Forms or Principalities of each

and every unfallen world. But the performances, harmonies and influences of this creation shall in fit time more fully be made known.

4. Moreover, as the radiations of solar light illuminate the expanse of worlds terrestrial, and with directing beam illuminate all living creatures, both personal and impersonal; so the radiations of spiritual light, operative through cerebral domes of Image Resplendences, illuminate the expanse of worlds spiritual, and with directing beams illuminate all ascended and spiritual existences.

Hence the spotless trans-colored blossoms unfold in the light of the celestial dome. The trees of heaven arise and display their majestic forms, and lift their glorious branches, like instruments of harmony, to the inspiring breath that descends therefrom.

5. Moreover, as the winds of heaven, upon paradisical orbs terrestrial, being directed by the electric and elliptical revolutions, are melodies in the articulate degree; so also the winds of heaven upon paradisical orbs spiritual, being the utterances internal of the planetary Principalities, and moving in the impersonal or mediatorial love-movement and wisdom-movement unto procedure thereof, are melodies inspired, and harmonic unto melodious articulation, according to the harmonious law of superior abodes.

6. Moreover, as the winged aerial and faunal creations upon harmonic or unfallen worlds terrestrial, being born under the law of inarticulate orb melody, utter voices of praise inarticulate or inferior to paradisical language; so the new creation which glorifies the spiritual abodes, albeit impersonal, being born under the law of the articulate melody of planetary Principalities, utters the voice of praise articulate, being equivalent to language parabolic in its infantile degree.

7. Moreover, as paradisical, unfallen men on planetary orbs proceed according to the law of melody to outwork into objective space the sublime architectural ideas which are impressed upon their sensorial organs from solar and solar-planetary worlds, superior in exaltation to their own, receiving ideas projected in the telegraphic movement of the solar ray; so also spiritual men unfallen and ascended proceed, according to the law of melody, to outwork into objective space on spiritual worlds, the sublime architectural ideas which are impressed upon their spiritual sensorial organs from solar heavens and planetary heavens superior to their own, and these ideas are transmitted in the inspired cerebral movement of the Throne Image or Principality of their separate orb.

Thus this new creation is not only floral, faunal and aerial, but also architectural. And while impersonal melodies on earths paradisical are inferior to paradisical speech, they are exalted to articulation in spiritual abodes and thus, immortal and glorious, the winged, ethereal, impersonal creations become the melodists of love and the wisdom of love, and unite in the full orchestral utterances of praise and adoration that resound through the aerial palaces of the superior abodes.

8. And as, on planets terrestrial, unfallen man proceedeth in melodies of holy art to unfold beauties composed

ite, from beauty gerinal, and perfection manifold, from perfection elemental, rearing the stately palaces, cathedrals, and thrones of religious art, worship and instruction; so beneath the light of manifest Divine Intelligence shining through the mental sky, angelic hosts proceed, out-forming in objective space the inward melodies that God inspires.

9. As I transfer my vision to the planet Earth, and with angelic sight penetrate the humid vapors that encompass it, and from thence gaze up again, even as might gaze an angel standing thereon, I perceive the Principalities enthroned above their powers in the heavenly places, and wheresoever the vision of mortal man beholds a star, I behold the colossal vision of a super-terrestrial being, beneath whose form the star revolves like a triumphal throne. Embattled armies thus encompass the planet. Far as an angel's eye might scan, the majestic Principalities, more numerous than water-drops or grains of sand, more glorious than constellated globes of fire, more vast than are the planets, appear with living glances, awful in their profound, perpetual calamity. Millions upon millions, all clothed in resplendence white as snow, encircle the canopy of heaven; yet fallen man in his heart says, God doth not design to manifest Himself, or redeem the fallen race.

10. Rightly to comprehend the mystery of Divine Providence, requires calm and serious discernment of God's unfolding Word. The object sought to be obtained in this disclosure is the enlightenment of human intellect by presentation of the mighty system of God manifest in the melodies of space. Therefore, since man is utterly unable to comprehend the advanced creations, Divine Wisdom dictates the simple statement of those things which are nearest unto the plane of human thought. By every degree of transition, the immortal mind has been led to the knowledge of the angelic melodies of sense, and the planetary Principalities, whose melody unfoldeth throughout the dominions of space. The reader is now prepared by faithful consideration of that which has been heretofore presented, to receive another lesson of Divine Disclosure.

CHAP. X.—Melodial Spaces of the Sun of Suns.

1. The present chapter will contain disclosure concerning the melodial spaces of the Sun of suns which is the center of the solar-planetary universe whose magnificent appearance has previously been made known.

2. I perceive with vision adapted unto discernment of this holy orb, that it is unfolded into a triunity of effulgent orb-formations, successively outradiating in concentric form; and the innermost is the Heat Sphere, and the intermediate is the Form Sphere, and the outermost is the Flame Sphere of the splendid luminary. And the Heat Sphere is perfect in itself, and revolves in axial motion upon its poles, and is encompassed by the Form Sphere as by a firmament whose outer surface, like the cornea of the human eye, out-radiates the burning inspiration of interior intelligence.

3. The Form Sphere of the Sun of suns in like manner revolves in axial motion upon its poles. It is enveloped in the Flame Sphere as in a luminous

orb-atmosphere. The Flame Sphere also revolves in axial motion, and is like unto an oceanic fount of light, whose axial motion is the cause of tidal undulations upon the periphery of its revolving orb. The Heat Sphere is permeated by directive melodies of love, and from thence the Form Sphere is permeated by directive melodies of wisdom of love, and from thence the Flame Sphere is permeated by directive melodies of procedure of love; and melodies of love are the causes of solar heat in the Heat Sphere, and melodies of wisdom of love are the causes of form in the Form Sphere, and melodies of procedure of love are the causes of flame in the Flame Sphere; now beholds Zaphathim, Cerele and the melodial procedures of the Alacen the son of Zed, three ministering angels, respectively inhabitants of ascending zephyrs, joy, happiness, de-

ences of wisdom, so the artistic creations within the Form Sphere of the Sun of suns in correspondence are majestic. \* \* \* \* \*  
*To be continued.*

#### BOOK OF THE OUTLINES OF THE UNIVERSE,

##### ASTREA: THE PLANET MERCURY.

PART ONE

HITHERTO the Pilgrim Spirit, in his journeys from orb to orb, hath moved upborne in the encircling sphere of lovely, un fallen Angels, companions of his pilgrimage. Rising renewed in strength from form terrestrial, he awoke. I drink in rapture from the firmament, music from the atmosphere, fragrance from the planets of whose transcendent harmony of life description hath in part been given.

These luminous beings are untaught save in a five-fold radiation or encompassing garment of semi-transparent luminescence. They bid the Pilgrim welcome. The gorgeous scenery of the skies is mirrored upon his trans-

Form Sphere, and these also are the reassembled hearts of the Heat Sphere. Moreover, as affections of love are manifold in number and variety far beyond human comprehension, so the effluvia of heat are manifold; and as the intelligences of love are manifold, so the effluvia of forms are manifold; and as the procedures of intelligence of love are manifold, so the effluvia of flames are manifold, both in variety and de-

gree.

5. Moreover, as efflux of aroma is according to heat of love, and as organization of form is according to harmony of wisdom; therefore all forms that glorify the concave orb of the magnificent Form Sphere of the Sun of suns are primal fountains of odor and chalettes of beauty and perfection.— Hence the expanded world of the Form Sphere is adorned with sublime creations, whose essence is the heat of love, and whose structure is the form of love, outwarding according to the perfections of its wisdom.

6. Moreover, as all impersonal creations subserve the uses of corresponding personal creations and as all aromas yield tribute of delight to wise intelligences, and as all forms are scriptures or hieroglyphs wherefrom spirits of men derive wisdom according to degree, therefore the Form Sphere of the Sun of suns is a Temple of Instruction to solar Angels ascended unto those magnificent abodes, in accordance to the law of unfolding and ascension, whose initial degrees are previously made known.

7. Moreover, as all forms external which adorn the abodes of un fallen personal intelligences are correspondences of their condition in the melodial octaves of unfolding, and as the Sun of suns in the Temple where con-

gregate Intelligences more exalted than those who assemble in the Pavilions of its dependent solar satellites; therefore the palatial, arborescent, floral, musical and scientifical adornments of the orb are in perfection equally more composite in structure more exquisite, in uses more delightful, and in vision more sublime.

8. Moreover, as Wisdom directeth that all holy Intelligences beautify and adorn their places of assemblage according to the law of evolution previously shadowed forth, and as super-solar Angels congregate within the palatial sanctuaries of the Sun of suns, therefore the Form Sphere of this exalted world is glorified with the handiwork of angelic wisdom of love; and as the artistic procedures of angelic man are splendid in proportions according to their advancement in sci-

of the atmosphere, forming there a liquid orb of melody and love.

"This mystery," saith a voice, in accents friendly but unknown, "shall be made known to thee, O Pilgrim from the fallen world! I read thy wonder in thy countenance. Welcome to Astrea. I am sent to greet thee. Thou art by permission here. All hail! My name is called Che-ma-ka-no. Its meaning is 'the Son of Peace.'"

The spirit rises while he speaks.— His countenance is transfigured and burning, like the noonday sun. I can not hear the sight. I sink into a deep, unbreathing sleep. This lasts but for a moment. I awake. I drink in rapture from the firmament, music from the atmosphere, fragrance from the

light from all.

The meaning of this sudden change flashes at once upon my mind. The spirit smiles. He says: "Rightly, O Brother, thou dost apprehend. Mysterious was that momentary sleep.— Thou, during that brief process, wert infilled with aromatic breath of life and love from our capacious planet. Thou wert freed from infiltrations of thy baser world. The harmonies of blissful minds who walk, in glory clad, upon the sovereign heights that crown our mansion, interflowed through all the spaces of thy mental form, and kindly sympathies, welled forth from holy hearts, insphered thee in the festal zone of pleasures like their own,— set toward the sun."

In silver luster, compassed by rivers and oceans of atmospheric light, the thought shall be thy thought, our love planet Bimelia pursues her path thy love. Thus we will talk to thee, through the interstellar space. The

Pilgrim beholds this orb of inspiration concerning our abode which Sovereign sweeping on its course, but pauses not,

Good directs,

"We have seen deceptive spirits, fallen, lost, combine to lead the habitants of Earth astray, and not alone concerning thine own orb, its history,

Hark! Songs of jubilee in forms of its nature, its mankind; but also of

music hitherto unheard, unknown, thrall our home, our peoples, our condition,

the enraptured sense, and flood the

our pursuits, our floral gardens, our

mind with melody, that, like the song

of guardian angels, heard by saints ris-

ing in ecstasy to Paradise, inspires the

mind with thoughts that never shone

before within the mental dome.

This is the planet Astrea—thus its beheld. So, after many days, when

bath its correspondent in dependent named in the Disclosive Word, but both thy sorrows and thy labors are

Mercury 'tis called by fallen man—the

first of planets, nearest to the sun.

Upon a moving throne, whose wheels,

upborne by lightnings, rapid move o'er

the bright summits of the atmosphere,

a spirit comes to greet us. In his hand

he bears a scepter. On his brow a

crown of myrtle shines, and all the leaves are luminous with light of burn-

ing emerald, and all the sculptured

gems that form the flowers are irides-

cent ruby, diamond and pearl. A robe

of amber-colored light, formed like a

Roman toga, drapes his form. His

feet are shod with sandals, white as

alabaster, silvered o'er with dew of dia-

monds. O'er his head a floral canopy

expands.

This is a wonder. As upon Odora

we behold a world within the ocean, so

we behold upon this shining orb a

world above the atmosphere. A fluent

world, unstratified, whose flowers are

forms of blooming flames of light,

whose mountains are vast odorous

lights of liquid fragrance, melody and

bloom.

The upper surface of this liquid orb

surpasses all description. Now I see

that worlds unfold, aerial spheres no

less than spheres terrene. The orb

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liquidly cohere and form in space a

glorious world, insphered within the

orb of the superior spiritual world, and

based upon the lovely earth below.—

The separated emanations of the min-

eral, floral and fauna, and also of the

paradisical-angelic kingdoms of the

planet condense in the superior spaces

insomuch that their very active tempers are sometimes destroyed, the loss of which results in the destruction of their lives. Generally they are of an amphibious and diptigade nature.

The HUMAN INHABITANTS of this planet are not so numerous as exist upon others; and they are very imperfect in their material organization. Still they manifest the same incessant activity as do the animals. And they have a peculiar mental constitution, the general traits of which are strong attachments, great concentration, great high-mindedness and self-respect, with a most powerfully retentive memory. This latter is the strongest faculty belonging to them.

They have no well-organized societies or communities; but rather are governed by an ignorant arbitrariness that has been instituted among them. But this planet has not been inhabited longer than about eight thousand years: while the other habitable planets have been peopled for immemorial ages.

War and persecution have prevailed among them to an extreme extent; and strife, and malice, and all things that result from ignorance and folly, have obstructed their progress for many ages. And at this moment, one of those destructive battles is about being consummated. They manifest all the characteristics belonging to the most ferocious animals. Their implements for the destruction of one another, are curiously hewn stones, which are thrown from a sling at each other, and which when they strike cause horrible mictions.

Their body is covered with a kind of hair, and their countenances are very full and dark; and the whole appearance of the body would be to us no more pleasing than that of the orang-outang.

And as they are now existing, they show forth all the results naturally arising from a degraded situation and a depressed intellect. They are in a more unfavorable condition than the inhabitants of any other planet; but still, in the greatest contemplation, they are used for the accomplishment of more perfect ends. They are rudimental materials that are gradually ascending to higher stages of refinement; but as elements deviate, the highest from the lowest, and ascend to enter into new and more perfect forms."

*[Nature's Divine Revelations," p. 295-8.]*

#### EXPOSITION AND APPLICATION OF HEBREWS.—CHAP. XI.

*[Resumed from page 1-6.]*

CREATED INTELLIGENCE is an epitome, but in infinite disparity, of the Creator; and in this created finite mind, though remote in condition and capacity from its Author, are also

conceptive powers. These do not originate, purpose and proceed; but receiving the germ of higher life, the quickening grace of God, which operateth conjunctively with the human mind, plan and proceed. Mind, in man, doth not devise originally, thence project; but receiving, pursueth the life giving principle to its Source.

That which conceiveth, bringeth forth in likeness: hence God devised and made man in His own image though varying in capacity, as He is. We rejoice, O Pilgrim, to behold thee. Self-existent and man is dependent.— In God, then, who is Self-existent, the Lord and thy Redeemer. Therefore attribute which designeth, originateth before that which thou art permitted to write that which thou art permitted to and projecteth unto consummation.

This is the planet Astrea—thus its beheld. So, after many days, when bath its correspondent in dependent named in the Disclosive Word, but both thy sorrows and thy labors are

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upon man. It is that principle which existeth in the heart and pervadeth and illuminateth the intermediate between the soul and its desired inheritance, cultivating conscious dependence, and presenting, as an incentive to duty, the mercy of God who professes adequate good: thence securing obedience, encompasseth both the being and the object sought, connecting and embodying them as one, aiding in the removal of opposing intermediates, and begetting confidence, which is the evidence and agent of the power to redeem, securing the faithful unto salvation and eternal life.

Operating between the soul and the Author of its salvation, faith, as a means of grace, likeneth it to the nature and attracteth it to the relative condition of the Cause, and bringeth it into the possession of the inheritance and ultimate bliss of intellectuality. Thus faith becometh the substance of things hoped for, the immutable evidence of things not seen.

Though the principle and means of faith are from God, its existence in the heart and culture into organic form, thence the life thereof, is implanted, perpetuated, and perfected through the receptivity and obedience of those who, by this imparted, understanding goodness, the grace of God, are thus saved through faith; and that not of themselves, nor by inherited ability to originate it in or of themselves; but it is the gift of God.

Since man, by reason of sin, is lost to affinity with God, and desireth not His ways: through atoning sacrifice and immaculate mediation, the Spirit of God descendeth to him in his abode of sin, the wages of which are death, and thereunto bestowed Divine grace, the life-giving quality. This quickeneth the submissive soul into desire of deliverance from bondage, freedom from sin, and peace and holiness at God's right hand.

Faith working obedience, unfoldeth the new-born principle, through the transformation of the being into the manifestation of the sons of God; and this immortal principle, in whosoever manifest, evinceth the nature of holiness; also its attainability through faith, by the hitherto helpless and lost. This is the mercy of God, who giveth to all liberally and upbraidth none; but the reception and improvement of the means of grace, belongeth to the sinner, by which is organized in him the desire for the prize at the end of the race, which being presented in prospect, begetteth faith in the means of attainment, and hope in its security. Thus is inverted human inclination, directing the affections in the way of righteousness, thence the powers of the soul, corrected and renewed, press forward to the mark of the prize of the high calling of God in Christ Jesus, pursuing the object of the new begotten expectation, now a hope like an anchor to the soul, sure and steadfast, which, reaching beyond the power of death, entereth to that within the veil, whither the Forerunner, even Jesus, is entered.

Thus Divine grace quickeneth into life, and faith doth exhibit a holy nation, and all service. A God exhibiting and trippingly making mistakes, and

**The Spiritual Harbinger.****NATURE AND HUMANITY.**

HUMANITY is the primal fact upon this planet. To this all phenomena are ancillary and on this dependent. Nature, Art, Poetry, Religion, Politics, Ethics, being adapted to or outgrowths from his being, take their color and expression from man.

Nature is harmonic or dissonant, according to the condition of the Human Race. Human misdirection affects all vegetable forms, from the alder to the maple, from the cedar of Lebanon to the hysop on the wall. The problem of Man's relation to Nature is complex and hitherto without solution. The most absolute induction of science lead us, however, to the conclusion, that the impersonal harmonies of creation are dependent upon the personal—that this planet has literally been cursed through the fall of man.

If this philosophy be true, we must look upon Nature as subject to organic malformations and perver-sions, and consider every vegetable form as affected in various degrees by the gigantic shade of evil. The body must be considered as groaning under the bondage of corruption. Nature fallen, Nature impri-mised, sympathises with the fallen sons of Adam—the whole planetary creation groaneth in bondage together until now.

And glories that transcend the fallen imagination, glories that captivate and charm each sense, and thought and faculty of being, draw on us through this affliction, repulsive though it may at first appear.

As man, sabbath and his ruins, in the dwarfed, distorted proportions of his fallen nature, yet suggests his original being—is the fallen column of intellect and will yet indicates the vast and glorious temple of the unfallen mind; so Nature fallen suggests Nature unfallen; and the perverted movements of waste and dissident elements indicate inversely the splendid hues and the avowing harmonies of the unperverted world.

The Aurora Borealis, according to the Philosophy we receive, in all its splendid evolutions lighting up the night, is but the lingering and scattered image of the glory that lighted up the skies of the Unfallen Sons of Man. The electrical currents that now flash up with perturbed and fitful splendors, then revolved harmonious, and rose from the horizon to the zenith, crowning the Eden sky with a diadem of beauty and of joy; and so the fitful evolutions of the Aurora indicate the triumphal crown that rested on the brow of Night, ere sin had entered to darken the planet and dash the soul.

The hoarse and jarring thunders, according to the Philosophy, is the discordant vibration of the inelastic instruments of atmospheric space. The electrical currents that will addle the tempests and threaten in the gloomies, move in the unfallen orb of the universe in harmonies of unimagined song, as written in a divine score concerning a sister planet. Thus was it in the lovely Paradise that crowned our orb in its golden age. The electrical voices of the day uttered wisdom, and the voice was spoken in the harmonies of the sky.

Therein is it of the robe. There went up a dew from Eden and watered the ground. The soft and dove globules, like exhalations from the brow of an angel child, ascended in the season of repose, and again precipitated by the harmonic influence of the solar rays, they condensed in sparkling jewels to beautify the foliage and to feed the fields of man. They ascended like the prayers of saints. They descended like the prayers of angels, in silent blessings evermore. For they mingled with the mists of the upper life, and thereby took the freshness and virtue of the spiritual world.

Thus in the light of a sublime Philosophy, born not of aologic intuitions, but of holy illumination and the Word of God, Nature appears related to Man, made dependent upon him, and associated with him alike in the glory of creation, and in the desolation of the fall.

The stormy passions of the fallen man, the throes of malice, the convulsions of agony, the tempests of degradation, the fierce heats of depraved sensation, the ardent torments of self-love, the monstrosities, coiling forms of instinctive and mental error—all find their correspondence in the fallen forms and discarnates of Earth.

If this be true, then Earth, fallen with Man, shall rise with him to a redeemed estate. In place of the then shall come up the mystic. The lamb and the lion shall lie down together. The Earth shall be full of the knowledge and glory of God, as the waters cover the sea.

**THE DEFORMITY OF CITIES.**

A CITY in the Spiritual Paradise, and in the terrestrial Eden of creation, is one transcendent harmony of living love. A city upon the Earth is an unmeaning, dead, insipid, sordid, squalid, sullen—The one is an exhibition of Divine Art, glorifying the sanctuaries of a holy and obedient people. The other is an exhibition of human policy, debasing the rich with luxury and dilatation, and degrading the poor with mental service and servile vice.

A city in the most civilized portions of Earth is an exhibition of human vice and suffering, grown colossal and triumphant over all opposing powers. The various inventive faculties are taxed to the uttermost to make vice fascinating, and to veil with flowers the pitiful and the grave. It is to adorn the hall of the gambler, the wine saloon, the harlot's den, the theater and the club-room, that the most costly efforts of the artisan are put forth. It is to furnish the means for luxurious excesses that the man of taste, eloquence and learning piles his trade of commerce or of law. It is here that Religion is openly abjured, or held but as a form of social conventionality. It is here that Selfishness holds her court, and Sensuality leads on her devotees through gilded halls to abysses that are full of gloom and darkness after night.

Science does more—it discovers the fact of universal sympathy between man and nature. It traces the fine nerves of unity as the flow from the sensory organs of man, and brings him into chord with the sensitivities of the universe. It creates the love of nature, or rather it affords for the love of nature a solid basis in the facts of her philosophy.

More still: Science in its highest deductions unites man with nature mental and nature moral, with the

universe of eternal truths, the realms of reason; with the universe of eternal affection, the realms of love.

It not only runs out the curves of a universal unity through the universe of sans, it unites these with the universe of law, and this with a universe of love where all nature exists in the ideal, the archetypal state. It marries mind and nature, mind and the spiritual form of nature, mind and the celestial form of nature through the trine understanding, the understanding of substance, the mind of wisdom and the mind of love. It reveals the universe as a vast gallery of assembling Forms, where each unfallen entity is related to its own kind in the series, and to all other forms in octaves of degrees. Last of all, it penetrates the law of universal relation between instinct and matter, between wisdom and creation, between the affections of universal love and the harmony of universal movement, the symmetry of universal structure, the loveliness of universal form.

**Science, Past and Future.**

Science in the Past has been like the Psalmist monarch of Judea: a constant moving to battle, yet framed to sweep the harp of all the harmonies. Her conquests have been won in fragments. Her gloria optima consists of facts, previous facts; for fact—reality—is precious in any form. Science in the dawning Future shall be like the wiser Solomon: building the shrine of universal information, and uprearing the gathered facts of all the past in one universal temple, fashioned after the archetype of creation, as it unfolded from the Mind of God.

Science is thus the interpreter of Truth. It feeds the understanding. It introduces us to the material of creation, the material of nature, of mind, of whatever has form. It unlocks the mineral reservoirs of mind. It fills the mind with the treasures of the universe.

**Art in Nature, Use and Results.**

Art is above Science. Science is but classification. Art is embodiment. Science but presents us with the text-book. Art leads us into the reality. God is not above the Divine Mathematician; He is the Divine Artist, and the grand-work of understanding is but the field for the glorious revelation of the Sublime. The Heretic, the Grand, the ever-varying but ever-perfect Artfulness.

Have we ever considered the fact that whatever is noble or heroic, is also beautiful?—that whatever is lovely in love or will, is lovely in its artistic presentation? Let us consider the fact, for even it springs a multitude of deductions. Thought, if it be Godlike, glorifies the countenance. The orator, as he grows imperceptible, becomes an impersonation of his idea.

From this fact, from the fact that mental, above all moral, sublimity artistically embodies itself in the visible external, Art becomes the medium of mental, of moral elevation; and from this fact we are introduced to Nature, physical, intellectual, moral, on a new plateau.

**Art revealing the Sublime.**

First, the universe affects them with sympathy through the universal presence of Sublimity, Beauty, Power: Sublimity being the revelation of the powerful in Art, Beauty the revelation of the perfection of Truth, Power the revelation of beatific Love in infinite enjoyment, unfolding the beautiful and moving in the sublime.

Natural sublimity is the symbol of artistic form of power. Proportion as well as form contain the principles of power, they pour into the sublime. The starry heaven is sublime. We trace the idea of its sublimity to its incomparable power, to its eternal durability. Mental forms of being and action are sublime, as they refer to the sense of mental power. The frescoes of Michael Angelo derive their excellence from the fact of this quality within them. His Last Judgment, in the Sistine Chapel, awes the beholder, not from the exhibition of human impotence under the pressure of retribution, but from the divine impassiveness, or serene power of rectitude and intelligence, above the fluctuations of hope or fear, alike unmoved from its stability by the upward movement of the faithful, and the fearful descent of the reprobate and lost.

Moral Sublimity also is identical with Virtus inexpressible. The dramatic pictures of the Bible have power to awe the soul from this prevailing excellence. Chiefest of all the Epic or the Crucifixion rises into unapproachable grandeur from this, its latent symbol. It is not alone the ineffable form-union of Divinity and Humanity; much less the fact of innocent suffering unto martyrdom, nor yet the fact of the greatest of all lives ending in the most ignominious of deaths, that creates the impression of supernatural awe; nor is it the heaven above, piled with portentous clouds, nor the earth beneath rent by the earthquake, nor the angel armies gazing down amid the white lightnings, nor the partially re-embodied dead rising and moving in their pale electric semblances.

The Central Idea, that resolves the complex representation into Divine unity of Power, is the idea of Moral Supremacy over the moral evil that degrades the universe, over the powers of all possible degradation. Not impulsive strength, the strength of the marble image, the repose of the Capitoline Jupiter, gazing down upon some Roman conflagration; but the strength of moral sympathy, the strength of the Divine Martyr; the adequacy of unuttered Love, the human consciousness made Deific in voluntary sacrifice of life for the reformation of a world, and moving through every scene of ignominy in love-inspired and wisdom-illuminated might. It is the Center Light, not the circumjacent darkness, that realizes the Ideal of all sublimity in the vision of the cross.

**SCENES BEYOND THE GRAVE.****Trance of Marietta Davis.**

FROM THE DIARY OF JAMES L. SCOTT.

*[Continued from page 122.]*

As the sentence was passed, and Jesus was being led out to be scourged, the veil that had concealed the inhabitants of the regions of death from our view was removed, and again the arch-demon and his host appeared. Then he raised his hand, from which issued a broad sheet of sulphuric flame that moved and flashed like unto a banner over the vaults below. Upon it was written, "Victory to Apollyon. This day hath evil prevailed with men, and they have condemned the innocent." Then I heard ten thousand hoarse sepulchral voices saying, "Hail, thou Prince of Darkness, all hail! Thou hast prevailed, and man shall feel the sting of death. Go up to victory! Go ye up; for lo, we arise from our nether abode, and witness the God-man as he shall writh beneath the scorpion lash and agonize upon the Roman Cross. 'Ah-ha, ah-ha!' arose in swelling column from the demoniac abodes below, and the air was rent with the loud acclam that united with the infernal chant from the mad populace that rushed to the scene of cruel laughter.

"And is it not enough?" cried a voice in manly festation of deep lamentation, "O Justice! art thou inexorable? is not the ran out made perfect? Must we endure the scene? Shall the innocent suffer at the hands of sinners longer? Spare, O spare! Lo, His back is torn with lashes! His temples bleed! His form trembles beneath the heavy burden! He groans in Spirit! Must the power of evil prevail? Lo, Satan and his legions shout in hellish jubilee over the victory—that victory which condemns Jesus the innocent to the hands of sinners, the crown of thorns, the lash, and—mourn, all ye heavens!—to the ignominious and rugged cross, the engine of the most cruel torment?"

Then Justice answered, "He entereth into suffering with the fallen race, and endureth until the time appointed. His life is not taken, but he giveth it for man; and although Satan triumph for a season, the erring man himself shall enter life abiding."

"Arise, Thou Conqueror, arise, and set the captives free! Make bare Thine arm and save!" "Spare the erring—scourge!" cried another voice, and again all the malignant bands and the infants and their guardians in the Paradise vailed their faces, and silence prevailed.

I looked and Earth was moved. It trembled and reeled beneath the influence, while her philosophers cried out, "Duty suffers!" The heathen offered sacrifices to their gods, and the sun and moon worshippers fell down in mournful adoration. Again Jesus stood before me; His form was disfigured by the cruel treatment, and He was weak and faint. Still they placed upon His mangled back the huge engine upon which to execute Him, and forced Him along amid the shouts and jeers and blasphemies of the people, toward the place of crucifixion.

"Until this time I had been dumb, made so by the awfulness of the varied and mingled scenes that were rapidly passing before me. But as Jesus trembled and groaned beneath His load, and while His body was bleeding from the effects of the scourging, and His temples were gored and swollen from the effects of the crown of thorns, and the maddening cry, "Away with Him, crucify Him, crucify Him!" rolled over the city, I could endure no longer, and exclaimed to my guide, "Why will not Justice spare the innocent and let the guilty suffer? Let the world abide the consequence of violated law, nor let innocence endure the pain and woes necessary to that union with the sinner adequate to his salvation. O why shall this scene continue? Why shall Jesus bear the cross? Why shall the infatuated race be permitted to inflict pain upon the pure, yes, Him who seeketh their good?"

Still Jesus moved slowly along, ready to fall, faint, weary and in agony. He spake no word, but looked with love and pity upon His tormentors. While I was reasoning and wondering, I discovered that He moved more unsteadily, less firm even than before, until He sank down beneath His burden. His humanity had failed, and as He yielded, from His Spirit within Him He groaned, and all was still. For the first time His persecutors and crucifiers paused in their cruelty, and manifested care for Him; and I thought perhaps that apparent care was on account of fear that they should not enjoy His protracted suffering upon the cross, beneath which He lay bleeding. As He faintly yielded, the effect upon the saints and angels was beyond any power to describe. Truly it appeared that the very heavens would fail, and happiness so far depart as never to be restored.

Without Jesus, thought I, there can be no heaven. Tis Jesus who gladdens all hearts, and gives glory and life to every soul. Oh, if the world of sinners but knew the depth of love there is in heaven with the angels for their Lord and Redeemer, they could not despitefully treat Him. And if they knew His love for them, they could not refrain from falling before Him in humble adoration and songs of thanksgiving for His boundless and ceaseless sympathy for them.

The scene lightened in its interest, its awful interest continually; but when Jesus yielded beneath the heavy load and the continued scourging, all the spirits moved as if they fain would have relieved Him: whereupon a voice uttered from afar, "It is written of Him, He treadeth the winepress alone." "Even so," said Justice, "and let the inhabitants of Earth and the angels of Heaven know that He endures for sinners. By His stripes they are healed. He entereth the death-gate, that thereby He may rescue those who by transgression have fallen." "Amen!" answered Mercy, who now appeared above the cross, "Amen! He offers Himself a propitiation for sin. Justice here is the offering I bring." Then last

said, "replied Justice, "He suffers, but He suffers in the hands of those He seeks to rescue from the consequences of a law they have violated. It is no vindictive wrath inflicted from the Father of life, but the consequences of His mission, and the heart made malicious by inversion and evil inspiration He seeketh to save. Let not the Heavens above or the Earth beneath, or the lost who dwell beneath the Earth, declare against the goodness of the Lord Creator; for it is the nature of sin thus to oppose and inflict, and seek to destroy good, or its manifestation, and in this is only made to appear the nature of sin in its unrestrained extortions. Sin, uncontroll'd, would blot out the universal sun, make the heavens a pandemic of evil and malicious beings, break in pieces the government of the universal Lord Creator and render void the moral principles and nature of the universal heavens of intelligent existences, demolish God's throne and blot eternal things. Sin is the opposite of good, knows no sympathy, is a fountain of malicious designs; and that, when Jesus appears a ransom for the sinner, and by reason of the law of being enters into sympathy with those who are the subjects of violated law, they, controlled by the principles of evil, seek to torture and to destroy Him, although He is the messenger of peace and goodwill unto them. Before you is made to appear—Earth being the theater of action—the nature and procedure of the two principles. Above these exiled mortals, in a cloud of smoke and blackness, are gathered together the hosts who are obedient unto the will of the arch-Demon, given Apollyon, who is the concentrated embodiment of the nature and forces of evil. And denuded beings, by reason of affinity, are enabled to inspire deluded and enthusiastic mortals, who like a tempest are driven by the interior force. Moreover, these mortals are in a degree seekers and levers of the ways of evil, and are therefore the willing subjects of the wicked device. Let it be, that on one plane of action they meet, and there with them union of evils desire prevails."

Jesus of Nazareth—God manifest in flesh, Divine Ideal, Harmonic Existence, Universal Love and Parental Care—is the manifestation of Good. In Him is the fullness of the Godhead; the attributes of Divine Existence, Divine Life, Universal Good. Hence men who are fallen, yet not immortal demons, are the occupants of the intermediate. Their souls Jesus seeks to save, and demons seek to destroy. Jesus entered their abode as their Redemer, Apollyon approaches to destroy. With these two principles there can be no union, and therefore Jesus suffers—suffers, not by Heaven's decree, but by reason of His relation to good, and mission to and entrance with the sinner into the scene of combat with death and hell."

"And shall He prevail?" inquired an angel who had listened to the address of Justice.

"Yea," uttered Mercy, "He shall prevail. He is the Lion of the tribe of Judah, the bright and morning Star. He shall prevail and shall loose the seals." "Alleluia! alleluia! He shall prevail!" arose from the myriad congregated. "Thy Kingdom come. Thy Will be done on Earth as in Heaven." "Even so, amen!" said Justice, and again silence prevailed.

**The Doctrine of Election.**

All human versions of Divine Truth are more or less perversions. Hence all systems of theology, dogmas and creeds, having much of the human element, must necessarily change, and, in the external embodiment, pass away before the full disclosure of the piercing rays of Truth.

Take, for instance, either the Calvinistic or Arminian view of the doctrine of Election, and compare it with St. Paul's, and we are at once conscious of a difference; the one is as of Heaven, with its strength and tenderness—the other is of earth, with its hardness or weakness.

If we must have a version other than that of Holy Writ, might not the *elect* be considered as those specially chosen as instruments for the fuller manifestation of God's goodness to a lost world, who nevertheless must nevertheless work out their own salvation by faithfulness unto final perseverance, even as others?

At least, is not this, from our present point of view, a partial approximation in the right direction? \*

**Thermometrical Table at Mountain Cove.**

June 1853.

Date.	Sunrise.	Sunset.	Mean Temp.	Rain.
1. Wednesday,	61	78	80	70 Fair and pleasant.
2. Thursday,	62	81	81	72 Fair—light shower.
3. Friday,	62	84	83	71 Fair and pleasant.
4. Saturday,	62	82	82	70 Fair and pleasant.
5. Sunday,	63	84	83	73 Fair and pleasant. 8 A.M. fair.
6. Monday,	63	85	85	75 Fair, light shower at 7 P.M.
7. Tuesday,	62	77	75	73 Fair—8 M. rain—P.M. fair.
8. Wednesday,	62	72	76	64 Fair—fair and pleasant.
9. Thursday,	61	78	81	71 Fair and very little.
10. Friday,	59	81	80	70 Fair—light shower.
11. Saturday,	57	83	81	72 Fair and pleasant.
12. Sunday,	58	81	73	70 Fair light shower at 1 P.M.
13. Monday,	57	81	87	72 Fair and pleasant.
14. Tuesday,	58	84	88	73 Fair and pleasant.
15. Wednesday,	61	85	86	76 Overcast, fair thunder.
16. Thursday,	58	83	83	70 Cloudy and beautiful.

## LOVE.

*"I love them freely."*

God's love! in mercy sent  
To irradiate our pilgrimage below,  
With hope and gladsome beauty, as the bow  
Athwart the firmament.

A promise of all things,  
Which we amid our frailties most desire,  
As on life's path, a pillar'd orb of fire,  
It moves with unseen wings.

Love! 'tis a mighty word,  
By which our memories move to deepest strains,  
As when the wind-clouds pour the summer rains,  
The sea's great pulse is stirred.

By each such attribute  
Of an enraptured soul is sweetly wrung  
To praise, as by divinest art is strung  
To melody the lute.

The cyclic altar stair,  
On which our hearts wind thro' the steep斯 of fear,  
Upward unto the holy atmosphere \*Of pure and choral prayer.

It has all sweetnesse  
To mingle in the golden bowl of life,—  
Annul the power of bitterness and strife,  
And help our weaknesses.

Whereas the angels chant  
Of love in linked interfuse of sound,  
Which with the morning stars is interwound,  
All heaven is jubilant.

Even as the gnomon,  
Love points to truth, the while beating a tune  
Within our hearts, sweet as the lays of June,  
Or songs of Solomon.

Greater than all above,  
Below, or through the trackless infinite,—  
Greater than all imaginings is it,  
For God himself is Love!

As light, 'tis freely given  
To permeate thought, expansion, breath,  
Triumphant win the victory from death,  
And crown the soul in heaven.

O! let this love be ours,  
That we be led by the Good Shepherd's will  
Into green pastures and by waters still,  
Amid unclouded flowers.

And where the lamb and lion,  
The child and asp, the vulture and the dove  
Shall meet to harmonize by this free love  
Within the fold of Zion.

## APPARITIONS SEEKING THE PRAYERS OF THE LIVING.

BY CATHERINE CROWE.

With regard to the appearance of ghosts, the frequency of haunted houses, preseniments, prognostics, and dreams, if we come to inquire closely, it appears to me that all parts of the world are much in an equality—only, that where people are most engaged in business or pleasure, these things are, in the first place, less thought of and less believed in, consequently less observed; and when they are observed, they are readily explained away; and in the second place—where the external life, the life of the brain, wholly prevails—either they do not happen, or they are not perceived—the rapport not existing, or the receptive faculty being obscured.

But, although the above phenomena seem to be equally well known in all countries, there is one peculiar class of apparitions of which I meet with in no records but in Germany. I allude to ghosts, who, like those described in the "Séances of Prevost," seek the prayers of the living. In spite of the positive assertions of Kerner, Eschenmayer, and others, that after neglecting no means to investigate the affair, they had been forced into the conviction that the specters that frequented Frederic Hauffe were not subjective illusions, but real out-standing forms, still, as she was in the somnambulistic state, many persons remain persuaded that the whole thing was delusion. It is true, that as those parties were not there, and as all those who did go to the spot came to a different conclusion, this opinion being only the result of preconceived notions or prejudices, and not of calm investigation, is of no value whatever; nevertheless, it is not to be denied that these narrations are very extraordinary; but, perplexing as they are, they lie no means stand alone. I find many similar ones noticed in various works, where there has been no somnambule in question. In all cases, these unfortunate spirits appear to have been waiting for some one with whom they could establish a rapport, so as to be able to communicate with them; and this waiting has sometimes endured a century or more. Sometimes they are seen by only one person, at other times by several, with varying degrees of distinctness, appearing to one as a light, to another as a shadowy figure and to a third as a defined human form. Other testimonies of their presence—i.e., sounds, footsteps, lights, visible removing of solid articles without a visible agent, odors, &c.—are generally perceived by many; in short, the sounds seem audible to all who come to the spot, with the exception of the voice, which in most instances is only heard by the person with whom the rapport is chiefly established. Some cassars relate, where a mark like burning is left on the articles seen to be lifted. This is an old persuasion, and has given rise to many a joke. But, upon the hypothesis I have offered, the thing is simple enough: the mark will probably be of the same nature as that left by the electrical fluid;—and it is this particular, and the lights that often accompany spirits, that have caused the notion of material flames, sulphur, brimstone, &c., to be connected with the idea of a future state. According to our views, there can be no difficulty in conceiving that a happy and blessed spirit would emit a mild radiance; while anger or malignity would necessarily alter the character of the effluvium.

I will here only relate a case of a very remarkable nature, that occurred in the prison of Weinsberg, in the year 1835.

Dr. Kerner, who has published a little volume containing a report of the circumstances, describes the place where the thing happened to be such a one as negatives at once all possibility of trick or imposture. It was in a sort of block-house or fortress—a prison within a prison—with no windows but what looked into a narrow passage, closed with several doors. It was on the second floor; the windows were high up, heavily barred with iron, and immovable without considerable mechanical force. The external prison is surrounded by a high wall, and the gates are kept closed day and night. The prisoners in the different apartments are of course never allowed to communicate with each other, and the deputy-governor of the prison and his family, consisting of a wife, niece, and one maid-servant, are described as people of unimpeachable respectability and veracity. As depositions regarding this affair were laid before the magistrates, it is on them I found my narration.

On the 12th September, 1835, the deputy-governor or keeper of the jail, named Meyer, sent in a report to the magistrates that a woman called Elizabeth Eslinger was every night visited by a ghost, which generally came about eleven o'clock, and which left her no rest, as it said she was destined to release it, and it always invited her to follow it; and as she would not, it pressed heavily on her neck and side till it gave her pain. The persons confined with her pretended also to have seen this apparition.

Signed "MAYER."

A woman named Rosina Schalz, condemned to eight days' confinement for abusive language, deplored that about eleven o'clock, Eslinger began to breathe hard as if she was suffocating; she said a ghost was with her, seeking his salvation. "I did not trouble myself about it, but told her to wake me when it came again. Last night I saw a shadowy form, between four and five feet high, standing near the bed; I did not see it move. Eslinger breathed very hard, and complained of pressure on the side. For several days she has neither ate nor drunk anything.

Signed "Schalz."

## COURT RESOLVES.

That Eslinger is to be visited by the prison physician, and a report made as to her mental and bodily health.

Signed by the magistrates,

"ECKHARDT,"

"THUNER,"

"KNORR."

## REPORT.

Having examined the prisoner, Elizabeth Eslinger, confined here since the beginning of September, I found her of sound mind, but possessed with one fixed idea, namely that she is, and has been for a considerable time troubled by an apparition, which leaves her no rest, coming elicitly by night, and requiring her prayers to release it. It visited her before she came to the prison, and was the cause of the offence that brought her here. Having now in compliance with the orders of the supreme court, observed this woman for eleven weeks, I am led to the conclusion that there is no deception in this case, and also that the persecution is not a mere meanninical idea of her own, and the testimony not only of her fellow-prisoners, but that of the deputy-governor's family, and even of persons in distant homes, confirms me in this persuasion.

Eslinger is a widow, thirty-eight years, and declares that she never had any sickness whatever, neither is she aware of any at present; but she has always been a ghost-seer though never till lately had any communication with them; that now, for eleven weeks that she has been in the prison, she is nightly disturbed by an apparition, that had previously visited her in her own house, and which had been once seen also by a girl of fourteen—a statement which this girl confirms. When at home, the apparition did not appear in a defined human form, but as a pillar of cloud, one of which proceeded a hollow voice, signifying to her that she was to release it, by her prayers, from the cellar of a woman in Wimmenthal, named Singhasin, whether it was banished, or whence it could not free itself. She (Eslinger) says that she did not repeat this to any, but perplexing as they are, they lie no means stand alone. I find many similar ones noticed in various works, where there has been no somnambule in question. In all cases, these unfortunate spirits appear to have been waiting for some one with whom they could establish a rapport, so as to be able to communicate with them; and this waiting has sometimes endured a century or more. Sometimes they are seen by only one person, at other times by several, with varying degrees of distinctness, appearing to one as a light, to another as a shadowy figure and to a third as a defined human form. Other testimonies of their presence—i.e., sounds, footsteps, lights, visible removing of solid articles without a visible agent, odors, &c.—are generally perceived by many; in short, the sounds seem audible to all who come to the spot, with the exception of the voice, which in most instances is only heard by the person with whom the rapport is chiefly established. Some cassars relate, where a mark like burning is left on the articles seen to be lifted. This is an old persuasion, and has given rise to many a joke. But, upon the hypothesis I have offered, the thing is simple enough: the mark will probably be of the same nature as that left by the electrical fluid;—and it is this particular, and the lights that often accompany spirits, that have caused the notion of material flames, sulphur, brimstone, &c., to be connected with the idea of a future state. According to our views, there can be no difficulty in conceiving that a happy and blessed spirit would emit a mild radiance; while anger or malignity would necessarily alter the character of the effluvium.

Both she and her fellow-prisoners declare that this apparition comes several times in a night, but always between the evening and morning bell. He often comes through the closed door or window, but they can then see neither door, nor window, nor iron bars; they often hear the closing of the door, and can see into the passage when he comes in or out that way, so that if a piece of wood lies there they can see it. They hear a shuffling in the passage as he comes and goes. He most frequently enters by the window, and they then hear a peculiar sound there. He comes in quite erect. Although their cell is entirely closed, they feel a cool wind when he is near them. All sorts of noises are heard, particularly a crackling. When he is angry, or in great trouble, they perceive

a strange moldering or earthy smell. He often pulls away the coverlet, and sits on the edge of the bed.

At first the touch of his hand was icy cold, since he became brighter it is warmer; she first saw the brightness of his finger-ends; it afterward spread farther. If she stretches out her hand she cannot feel him, but when he touches her she feels it. He sometimes takes her hands and lays them together, to make her pray. His sighs and groans are like a person in despair; they are heard by others as well as Eslinger. When he is making these sounds, she is often praying aloud, or talking to her companions, so they are sure, it is not she who makes them. She does not see his mouth move when he speaks. The voice is hollow and gasping. He comes to her for prayers, and he seems to her like one in mortal sickness, who seeks comfort in the prayers of others. He says he was a Catholic priest in Wimmenthal, and lived in the year 1414.

(Wimmenthal is still Catholic; the woman Eslinger herself is a Lutheran, and belongs to Backnang.)

(To be continued.)

## THE TWO WORLDS.

THERE are individuals, scattered through the country—people of innocent lives—men and women of high intellectual development,—some of whom it has been our good fortune to meet,—who are able quietly to pass into a state in which the ordinary activity of the corporeal faculties is slightly suspended for a time—and the internal instinct—the immaterial principle—the very Soul itself—displays its unfettered energies, independently of the material organs. Wordsworth, the true philosophical poet, very accurately described this mental condition. He calmly writes, concerning this state, as one

In whom the burden of the mystery,  
In whom the heavy and the weary weight  
Of all this unintelligible world  
Is lightened; that serene and blessed state  
In which affection gently leads us on.—  
Until the breath of this corporeal frame,  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body, and become a living soul;  
While with an eye made quick by the power  
Of harmony, and the deep power of joy,  
We see into the life of things.

It is not in the "tippings" and "rappings" and like developments, that the men who have given their attention to this subject, find the evidence of its spiritual origin—but it is in the character of the communications that are received through these well developed mediums, in private, quiet home circles. If you would know whether these things are from above or below, speak with the brother family about the deceased and lengthened, and as you listen to the words of love and heavenly wisdom, with which the spirit of the departed shall converse and draw upward the hearts and affections of those bereaved ones, you may be able to judge of the origin of these manifestations and of their value to purifying, slivering, troubling human hearts. Such of these developments would command the attention of men of reason and intelligence, rarely drawn to the public through the newspapers. They are kept in the bosoms of families, among household scribbles with which a stranger may not meddle. For this reason, we may not give our readers the main facts upon which we found our belief in the spiritual origin of a portion of these developments and communications. We will give two or three facts, (not the most convincing we have indeed, but such as we are at liberty to talk about with the public,) that have fallen our way, which are not to be easily explained on any other supposition, than that of their spiritual origin.

In the family of one of the most distinguished doctors of divinity in New England, is a little innocent, guileless grand-daughter, of thirteen years of age, who is a "writing medium." The clergyman had a brother-in-law, who in his lifetime, was a distinguished schoolmaster in Boston, and especially known as a very beautiful penman, as well as accomplished teacher of that branch of education. A few days ago, a son of this writing-master called at the clergyman's house to seek an interview with his father, through this little girl. The child took the pen in her hand, holding it with curled-up fingers, as is common with children, when presently her fingers were straightened out, and the pen held as by a master, her fingers being brought into that position, as she averred, by an unseen hand, grasping her own with a man's strength; and immediately she commenced writing, in a style of penmanship of perfect uniformity and rare beauty, and absolutely in the very style of the old master, whose name was signed to the same—it purporting to be a message from him to his son who sat by.

On one occasion after holding an hour's intercourse through the means of the rapping, with an intelligence that purported to be that of a very dear friend, we asked if the spirit would write its name, thinking if this should be done in the style with which the friend wrote in his lifetime, it would be absolute evidence to our mind of his presence. He consented in instantly to the test. We took a sheet of paper from a ream that no man had ever meddled with since coming from the paper-mill—laid it with a pencil, upon an open book, and then gently pressed it against the surface of a table, the hand resting upon the outside of the book—and the name of our friend was written, in the same beautiful style of his life-time.

On another occasion during an interview with this friend, still dreading if it was really our friend with whom we were conversing, we asked for some absolute demonstration of his presence, and asked that we might see it. They hear a shuffling in the passage as he comes and goes.

He most frequently enters by the window, and they then hear a peculiar sound there. He comes in quite erect. Although their cell is entirely closed, they feel a cool wind when he is near them. All sorts of noises are heard, particularly a crackling.

When he is angry, or in great trouble, they perceive

in their little home-parlor—their thoughts upon the sad bereavement—when a pencil was seen to rise from a table in the room, and without any visible agency, moved back and forth upon a sheet of paper, which, without any arrangement, chance to lay in its neighborhood. Upon examining the paper, when the pencil had ceased its movements, it was found to exhibit a very affectionate and consoling message to this widowed heart, written in the husband's bold hand, and to which his name was subscribed—followed by another message from another friend in the land of spirits, full of choice words of kindness and sympathy and faith, written also in the style of this friend's peculiar penmanship, (entirely differing in its appearance from the other writing upon the sheet) and to which also the friend's name was appended.

A few weeks since, among our acquaintance, was a friend suffering with very severe and alarming sickness. The friends who stood by the bed, fearful of the issue, were told that the spirits of a number of the friends of the sufferer were with them, to aid by their counsels and the electrical influence they could exert upon the body and spirit of the patient, in staying the ravages of disease. A relative of the sick one, who in his life-time was a distinguished physician, announced his presence, and that with him he had Priessnitz, the German founder of the Hydrostatic treatment of disease. They took the care of the patient, ordering all the details of the treatment, instructing the nurses with a care that embraced and looked after all the minutia of their duty, the treatment changing and modifying with the prognosis of the disease, until, after a few hours of this watchful treatment, disease yielded its mad sway, and "gentle sleep, nature's soft nurse," came with rest for the weary sufferer, and in a few days health bloomed upon the faded cheek.—[Eastern Journal, Biddford, Me.]

## Beautiful Vision.

It was at the close of one of those sultry summer days, when "laugh'd nature" seemed glad to retire to "balmy rest," when body and mind are alike exhausted, and alike require repose, that our family—ours six or eight in number, mostly children, with myself at their head—ascended at six, and a general cessation ensued.

I was relating a circumstance which had occurred during the day (of most uncommon character,) when a singular influence came over me; my tongue refused its office, my eyelids closed, and all power of action was suspended. I was immediately placed on a couch, in the same room, and the usual restoratives for fainting were applied, but without effect. My friends, filling after, in their kind efforts to restore me to a natural state, became alarmed, and sent for medical assistance. After an interval of an hour, two physicians arrived; meanwhile my voice was restored. In reply to the usual inquiries—"How do you feel?" I assured them that I suffered not the slightest pain, but, rather, a delightfully calm and happy sensation pervaded my whole being. It was true, that I could not move, nor could I open my eyes to look at the learned doctors, who were both strangers to me, and who were zealously administering small doses of emulsion. After many inquiries respecting my general health, my habits of life, etc., and, whilst a little puzzled at their unsuccessful treatment, one of them raised my unwilling eyelids, and put the question, "Can you see now?"

"Yes, but I can not see any familiar object, nor, indeed, any thing that belongs to earth." I saw, and most beautiful was the picture presented to my charmed vision. Before me lay a world ofazy light, like the rays from a lighted city falling on a humid atmosphere. In a direct line before my eyes, were displayed all the brilliant-colors of the rainbow, forming an arch, parted in the center sufficiently to receive a ladder of exceeding beauty, which was composed in all its parts of light, more brilliant, if possible, than the rays of the sun. Then appeared an illuminated cloud, fringed with glittering rays. It ascended, and rested near the center of the arch for a single moment, and then unfolded, and an angel—pure and beautiful as we conceive those beings to be who inhabit the celestial paradise—rested upon the upper round of the ladder. *I felt it was an angel.* One hand was lovingly extended toward me, upon the forefinger of which hung a wreath of transparent flowers, such as I had never before seen. The same finger of the other hand pointed at the foot of the ladder.

Enraptured with the magnificence before me, I failed to discover what was below. Gradually the scene changed but soon the angel reappeared, descending on a shaft of light and coming almost within my grasp—again was the wreath of flowers affectionately offered; again the finger pointed below. Still entranced by the glory that shone above me, I beheld not the significance of what was beneath. A momentary sadness cast a light shadow over those angelic features, and again the scene was changed.

The bow, the ladder, the radiant angel, the transparent flowers, with an assembly of the heavenly host, stood revealed in their unpeachable beauty. The imperishable crown of flowers was again proffered, when at the foot of the ladder, I saw a narrow stream of pure water. To obtain that crown it was necessary to cross that stream. Here the interior sight was withdrawn, and after an interval of four hours I returned, by a quick, convulsive effort, to a natural state, without having experienced the least disagreeable sensation.—[Shekinah : Mrs. E. A. Atwell.]

Not to the prejudices, the vices, the ignorance of the antagonistic parties of mankind does Truth appeal; but rather to the calm, unbiased judgment, to the moral consciousness, to the understanding made clear through goodness. All opinions ultimately must be decided before this high tribunal. In the degree in which man becomes an embodiment of purified Moral Reason, he becomes the judge of Truth.

## The Spiritual Harbinger

## And Mountain Cove Journal.

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