

THE MOUNTAIN COVE JOURNAL AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Indisible 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 Allimation.

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

VOLUME I.

MOUNTAIN COVE, FAYETTE COUNTY, VIRGINIA, THURSDAY, AUGUST 4, 1853.

NUMBER 30.

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 God and Earth;" "The Book of the Interior Expansion, solution, and demonstration of the grand Creative Idea, wrought 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, all 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 CAUSATION. 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 foregoing works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding in the world.

The Book of the Generations of Wisdom.

CHAPTER I.

1. THE Solar-Terrestrial Universe, of which the planetary system connected with the Earth inhabited by mortals is a member, may be compared to a floral parterre of rainbow tints, floating in the ether of creation. Each floral form that bedecks the terrestrial Earth may be considered the type or image of some splendid planetary system revolving therein. God the Life in God the Lord in God the Holy Procedure, inscribes on each planet the record of the universe. The floral forms are each the hieroglyphs of some superb creation.

2. The seasons of unfallen worlds correspond to the harmonic periods of sun-heavens. Every sun-heaven is divided into four equal subdivisions.—These are longitudinal and unite in the polar centers, and unfold periodically in four degrees of ineffable brilliancy of cerebro-floral vegetation.

3. Spring upon the solar heavens may be considered in five diverse relations. First, as Life. Second, as Love. Third, as Form. Fourth, as Essence. Fifth, as Harmony.

4. My vision is now directed to the Solar Heaven.* I behold the period of life-creation in the vernal season. The inmosts of the atmospheric globules are impregnated with spiritual-solar heat and light, streaming from the Solar Heaven of heavens.

5. The Eastern Paradise or division of the Sun-Heaven, in that degree thereof which is under the equator, is first, in the atmospheric element, pervaded by this effluent radiation.

6. It tinges the atmosphere with a yellow effulgence, so palpable that, like a golden veil, it haloes the canopy and waves in very sensible undulations over the successive surfaces of the heavenly-terrestrial expanse which are illuminated by the greater luminary. Compared to this fine element the solar effulgence must be called heavy-bodied and most opaque.

7. Upon the upper surfaces of the atmospheric region of the Sun Heaven this luminous emanation descends in more rich, vivid substantiality. Successively lambent purples glisten upon its bosom. A waving forest of spicular creations gradually becomes displayed upon the upper layers of the flamy undulation, and these continually evolve nebulous nidifications, or forms that correspond to the nidiform.

8. Many of these nebulous germinal are oval in conformation. These gradually ripen and display floral kingdoms deposited in their longitudinal cabinets. Faunal germinal in similar

manner unfold in various oval and concave organisms, which when bisected or longitudinally perceived, reveal embryonic germs of faunal kingdoms.—These rich and sumptuous structures appear in the form of pendent globules upon the extremities of the empurpled shafts that project in branchy form, interspersed with lanceolated and cuneiform or arrowy flowers, and streaming, willowy undulations of empurpled foliage.

9. Bending with the approaching maturity of their fruits, the spicular shaft-formed branches incline from their erect condition, until the dependent globules are softly reposed upon the magnificent surface of undulated gold.

10. The Era of Life is thus glorious in its beginning. The Trees of Life, in this manner, impregnated from the Solar Heaven of Heavens, in orderly degrees produce their glowing wealth of bud, blossom, globule and nidiform embryos, both of the floral and animal kingdoms. This creative manifestation may be considered the generative, procreative season of the Spring of Life in the atmospheric undulation of the Sun Heaven.

11. Meanwhile, upon the heavenly Terrestrial, or superficies of the heaven, the first era of the spring is denoted by fertilizing and element operations of the Spirit of the Lord.

12. The first of these is the transformation of the yellow light into the substance of a golden dew, and its precipitation in the form of rain or dense mist from the regions of the atmosphere. This forms an exceedingly subtle element, corresponding in appearance and density to the finest quicksilver, which serves as a dissolving, and percolates in little channels like the capillaries through the soil of the terrestrium, even as the dew of influx permeates the epidermis and cuticle, and also the pia-mater and the dura-mater of the cerebral organ of the terrestrial man.

13. Moisture being in this manner conveyed to the interior receptacles of the terrestrium of the Sun Heaven, accompanied with the influx of vernal heat from the Heaven of Heavens, all of the developed and perfected atoms of the celestial mineral kingdom put forth anew their spicular shoots, and adorn the surface of the terrestrium with arborescent forms, crystalizing in metallic shapes and producing ovaries in globular and oval shape upon the extremities of their branches. In the mean while the moisture reappears upon the surfaces in slender streamlets, in appearance like the purest diamond, translucent in clearness, and these in countless meanderings wander over the diversified surfaces of the terrestrium.

14. The Trees of Life upon the expanse put forth their foliage beneath the purple galaxy of matured, perfected ovaries, both of floral and animal kingdoms, which repose upon the remaining and undulating superficies of the golden element of life.

15. This being perceived, a new era opens, and the Spring of Love descends upon the Sun Heaven. The floral germinal and also the animal germinal softly descend by means of the descent of the elastic yielding element upon whose surface they were first deposited. The

empurpled foliage is reabsorbed by the spicular branches. The branches are reabsorbed in their parent shafts, and these reimmerge into matrices or interior receptacles. Clear, luminous day transparently shines through the atmospheric region of the heaven, for the intervening ether of life is no more interdiffused in the regions of the atmosphere, but is distributed into living organs of sensitive existence, primitive creations of Divine Love.

16. From the floral ovaries, full-formed, complete and perfect, both in feature, organization and grace, the several varieties of floral creations are attracted in their embryonic state.—Wafted by the aromatic breath of the electrical atmosphere, they seek congenial allotments. In appearance these floral germinal are diaphanous, and characterized by a form-movement and lucidity indicative each of a separate variety of conjugal, angelic, social, scientific or artistic love. Their primordial forms, in which they appear emerging from their matrices, vary alike from the embryo and the unfolded forms in which they are displayed on terrestrial-planetary worlds. They float in the flamboyant air in circling societies, unshathed by celestial-metallic externals, and therefore unprepared for their descent to the surface of the Heaven.

Book of the Melodies of Space.

CHAPTER XII.—Melodial Spheres Solar-Spiritual and Planetary-Spiritual.

1. THE Sun of suns, whereof disclosure has been made, is encompassed, as previously written, by a Heaven of heavens; also, each dependent Sun is encompassed by a Solar Heaven, and the Solar Heaven of heavens encompasses in its orb the Solar Universe revolving around the Sun of suns; and each Solar Heaven in like manner encompasses the Solar System revolving around that sun which it gloriously inspheres within its orb of light.

2. Now the Heaven of heavens which encompasses the Sun of suns, is also a triunity, and its interior is the created melody of love, and from thence its intermediate is the created melody of wisdom of love, and from thence its exterior is the created melody of the procedure of love, spiritual, indestructible and immortal. And the melodies of love operate through mediation of a love-element, whose correspondence is pure element of super-solar fire; and the melodies of wisdom of love operate through mediation of a wisdom-element, whose correspondence is the organized crystallinescence of super-solar fire; and the melodies of the procedures of love operate through mediation of an element whose correspondence is the flame or emanation of the crystallinescence, iridescence, efflorescence, animalization and impersonal effluence of super-solar fire. And the heat-sphere of the Heaven of heavens is from Divine Love; and the form-sphere of the Heaven of heavens is from Divine Wisdom of Love; and the flame-sphere of the Heaven of heavens is from Divine Love in Wisdom, proceeding in the unfolding octaves of creation.

3. Now the heat-sphere of the Heaven of heavens interfloweth through-

out all the melodial spaces within the expanse that is encompassed by its effulgent circumference; and the spaces which intervene between all orb-formations, from the great orb suns to the least orb-atoms, are permeated by electro-celestial heat of love therefrom.

4. In like manner each Solar Heaven is a triunity, and its interior is the created melody of love from the Heaven of heavens; and its intermediate is the created melody of wisdom of love from the Heaven of heavens; and its exterior is the created melody of procedure of love from the Heaven of heavens, spiritual, indestructible and immortal. And the melodies of love operate through mediation of a love-element whose correspondence is the pure element of solar fire; and the melodies of wisdom of love operate through mediation of a wisdom-element whose correspondence is the organized crystallinescence of solar fire; and the melodies of the procedure of love operate through mediation of an element whose correspondence is the luminous emanation of the flame-sphere of the sun. And the heat-sphere of each Solar Heaven is from Divine Love; and the form-sphere of each Solar Heaven is from Divine Wisdom; and the flame-sphere of each Solar Heaven is from Divine Love in Wisdom, proceeding in the unfolding octaves of creation.

5. Likewise the heat-sphere of each Solar Heaven interfloweth throughout all the melodial spaces within the expanse of the solar system which it includes within its sphere, alike interflowing throughout all interstices, and pervading and encompassing all atomic formations, and thereby the melodial spaces of each solar system are pervaded by the effluence and element of creative love.

6. The form-sphere of the Heaven of heavens, like unto an orb of spiritual substance crystalline, encompasses the heat-sphere. Unlike manner the form-sphere of each Solar Heaven encompasses the heat-sphere thereof, so that all planetary worlds unfallen are interperaded by the heat-sphere, and as a revolving system surrounded by the form-sphere of the Solar Heaven.

7. Now every planetary form or orb is in like manner encompassed by a form-sphere of spiritual substance, and is interperaded and permeated by the melodial essence of the heat-sphere, which is also of spiritual substance; and the heat-sphere is liquidescence, and moves in the melodial revolution of Divine Love; and the form-sphere is crystalline, and moves in the melodial revolution of Divine Wisdom; and the heat-sphere, as a spiritual orb-ocean, pervades each planetary world; and the form-sphere, as a spiritual orb-continent, encompasses each planetary world. Thus each planet revolving in the Solar System, Earth excepted, is encompassed by a solar-spiritual conglobation, revolving in harmonious movement, and encompassing not alone the planetary-terrestrial orb, but also the planetary-spiritual orbs derived therefrom. The solar-spiritual form-spheres are connected in superior ascension with the antecedent planets which have become spiritualized and unfolded upon the plane spiritual of the system. They are connected, laterally, with each other, and dependently with the Solar Heaven. They are

connected in descent from their plane of altitude with the planetary-spiritual spheroids within their sphere. The spiritual form-spheres which encompass planetary worlds, are composed of outradiated curvilinear solar-spiritual particles. Thus each solar system unfolds an intermediate plane, in glory transcending the utmost degree of planetary paradisaical magnificence.

Book of the Outlines of the Universe.

MELODIA.—(THE TENTH PLANET.)

FAR in the distance of the outer space, revolving in orbit far beyond the most remote planet cognizable at the present hour from the planet Earth, revolves the planet MELODIA. Thitherward I am conducted. As I approximate toward the orbit of the planet, the lucid brightness which encompasses me, and which proceeds from the undulating radiations of the sun, becomes tinged and interspersed with an unknown form of vegetation, which appears to unfold itself from nebular whorls revolving in the ether. That portion of the ethereal sea in whose fluid the plants are sustained, presents the appearance of an ocean filled with plants, which undulate and wave and sparkle, as if they participated in its living and unfolding harmony.

As we draw near the planet to which we are conducted, these appearances increase until the atmosphere of the planet, which appears to encompass it with a soft, luminous projection, begins to be apparent. These nebulous flower-forms are vast in extent and appear like flowering islands, diffusing a sensible fragrance throughout the ethereal expanse. Being formed of the solar effluence, they approximate to the most refined elements of the orb in whose vicinity they are revealed. The planet itself is thus absolutely overmantled and encompassed by a floral vesture, in the midst of which it is enthroned; or rather, it appears encompassed by a paradise of solar efflorescences, in the midst of which it is revealed.

Rapidly pursuing our way through this floral sea, we enter the atmosphere of the planet; though indeed the idea of a planet blends with the conception of the sun; and it were difficult, did not Wisdom thus instruct, for the Pilgrim to realize that he had not entered within the precincts of the sun itself, save that the accompanying radiance is far more mild and ethereal.

Suddenly we descend toward the surface of the planet. A scene of wonder utterly unlike to any vision of consciousness or picture mirrored from the hitherto unexplored terrestrial or spiritual paradises, floods the sight.—Truly hath this planet been named MELODIA. Gently wafted through the atmosphere, we approach the terrestrial surface; and in order to accustom the mind to the novel and ravishing sensations, invisible forms surround us, veiled in a white light, white and soft as the plumage of the swan. Surrounded by these, we approach the surface. A momentary sleep overcomes us. We are lost to the consciousness of exterior existence. The whole being enters into rest. Sure there are melodies in sleep no less than wakeful thought, and the whole nature as it

* See Melodies of Space, Chap. xii. paragraph 1.

sinks to rest feels the inflowing of immortal life. Each pore, each avenue within the form, pervaded by the effluence, grows calm. If this were death, then death were ecstasy, divine and calm.

All thought is merged in blessedness. The springs of thought and feeling, that in wakeful moods are rippled o'er by every passing breath, grow calm. In such a calm as this, so fancy dreams, the mighty Spirit, God, rejoiced before He spake creation into birth. This calm, so deep, so perfect, cannot be described. It is a state of passive harmony. In it the motion of the universe, which evermore vibrates in lofty music, ebbs away, and a divine repose, a moveless calm, a vast but quiet consciousness, complete and full, awakes.

The state becomes more deep. A seven-fold atmosphere, a seven-fold glory appears surrounding me. Sensation wakes within the nervous form. A glorious world surrounds me. I repose in twilight shadow. From afar I hear sweet whispering voices. I am in a park or grove of forest trees.—Overhead spreads the green leafy canopy. Diaphanous forms, as delicate as thought and lovely as angelic dreams, but in shape animals, glance, move and gather at a little distance. A mist arises from the ground. The mist unfolds a glorious world of delicate creations, pale as moonlight, fringed with amethyst and gold, whose stamens and whose anthers are like stars, whose calyxes emit an emerald light, whose slender stalks like spires of lambent flame rise from the ground on every side. The flowers ripen into fruits. These form the food of the pale, sylph-like creatures, who appear like emanations of the dawn, in glancing motion, beautiful as are the arrows of the morning star.

These creatures feed among the floral forms, and, strange as it may seem, their delicate feet leave not an indentation in the soil. These lovely creatures correspond to forms of antelopes, and yet like zephyrs move. In their organic structure they are far from forms terrestrial, for they breathe through porous avenues on either side, and all their breath is music soft and low. They have no orifice between the lips. The labial organs gently meet, and while they serve as instruments of speech or melody and modulate the sound and the expression, they do not separate except in porous evolution.

The organs of the throat are instruments of melody; and yet they feed, and yet their food is not received through parted lips, but by assimilation through the pores of the unfolded lips. These pores expand, and by attraction they absorb the ripened atoms of their food. The shining fruit on which they feed dissolves into a crystal dew. These dewy globules they absorb into the system. I perceive upon this favored orb trans animate existences that correspond in their peculiar sphere to the trans-floral blossoms of the sun: concerning which disclosure has been made.

The human inhabitants of this planet, were I not otherwise instructed, would be mistaken for the angelic inhabitants of the Sun. As their planet revolves half in shadow and half in light, these lovely beings also appear to revolve upon its surface as if they did not inhabit fixedly a definite locality, but alternately occupied opposite hemispheres, appearing with the morning light and departing with the last and setting glory of the evening sun.

I now perceive that one portion only concerning the inhabitants of this planet has been discerned. Two great associated families inhabit the magnificent expanse, and while one portion, exceedingly splendid in appearance,

always inhabit the hemisphere toward the sun, the other dominion inhabit the hemisphere which lies in shadow. The beings who received me, and whom I did not perceive, were CHILDREN OF THE SHADOW; and those whom I now discern approaching, whose forms are clothed in brilliancy of the light, are the CHILDREN OF THE RAY. The Children of the Shadow are also called *Celestials*, and the Children of the Ray are called *Spirituals*; and the Children of the Shadow are diaphanous and comparatively invisible, and abide in the degree approximating to the internals of the atmosphere; but the Children of the Ray outflame in splendor upon the sight, and are visible, through the externals of the atmosphere, which is of substance far more corporeal than are its internals.

The Children of the Shadow operate by influx, which influx penetrates the sensorium under the armpits; but the Children of the Ray operate by influx which operates upon that portion of the sensory organization which is a little to the front, but the influx from the two meets and forms a zone of light in the region of the diaphragm.

I am able to perceive both of these separate races, for as day gradually appears, and the solar light irradiates the tips of the trees, the Children of the Ray approach in melody from the east, and the Children of the Shadow retire in melody toward the west; and in the midst of the serene radiance, which is the blending of the shadow and the light, they meet and mingle with each other. The park-like expanse around me resounds with the warbling utterance of human speech. Multitudes of luminous forms, more luminous than the silver eventide or the rosy dawn, are visible; and the Children of the Ray are far more beautiful than the morning, and the Children of the Shadow more beautiful than is the star-lit even.

The Children of the Shadow appear marked by one grand distinguishing peculiarity, namely, that the eyelids appear formed of substance sparkling with miniature stars, while the countenance is enveiled in a tender azure dimness, through which, pale and white, the lovely countenance outshines, even as the evening star shines through the encircling azure. This azure dimness, which also is in itself a luster, appears to form a halo around each; and this halo increases when they mingle together, and forms an azure expanse around each circle or society; and when a company of these meet together, auroral tints and haloes rise above it and form in the center an image or diadem of light. The veins and arteries of these diaphanous and pearly forms are distinctly visible, and the pulsing blood-globules, like little suns, in mazy dances and in liquid melody, circulate throughout their pure eternal embodiments. Their forms are slender and willowy and graceful in motion. As they move their movement is rather aerial than terrestrial. They seem to glide through the ether, and their feet, with swiftness like the zephyr, gently press the gently yielding flowers. They do not touch the surface of the earth, but appear to move upon the floral forms that spread their trumpet-shaped blossoms above the ground.

Their habitations I do not discern; yet toward the west, and elevated above the surface of the earth, I perceive the appearance of a moving temple which floats upon the electrical bosom of the atmosphere, as a floral palace might float upon the bosom of a flowing stream.

These Children of the Shadow are also marked by another peculiarity, namely, the pupil of the eye appears dilated; and it is impossible to gaze

upon the mild, immortal light, which fills each liquid orb, without the inmost elements of the spirit being passively influenced and affected to silence, adoration and a state of conscious harmony, in which serene and glorious ideas descend and illuminate the consciousness and sparkle in the dome of intellect as the constellations in the firmament. A mild and tender beauty, the beauty of interior quietude, yea, the beauty of ineffable bliss, shines out upon each lovely face, and through each gentle and yielding form.

From the midst of a circle of these a spirit somewhat more ample in organization, approaches me, gradually descending from the likeness of a floral pavement in the atmosphere. As he draws nigh, he envelops my being in a star-inwoven garment; which buoys up my mental being, and lifts me from the surface of the ground.

My face inclines toward the west. With great rapidity, encircled by the Children of the Shadow, and traversing the orb more rapidly than it revolves upon its axis, I am conducted to another park-like and sylvan abode, and rest at last beside a still and shining lakelet, around which gigantic and lofty trees appear at intervals.

From the midst of the encompassing groves tuneful voices fall upon my ear. Delicate blossoms completely envail the surface, and form a transfloral pavement, which is like a vast and gently undulating floor whose polished surface, like objects formed of Bohemian glass, appears inlaid with blooming flowers. At regular intervals, according to an exquisite, harmonic plan, flame-like and waving palms, or fern-like conifera, arise and form natural arbors.

I also perceive myriads of reed-like plants, slender and cylindrical, which rise like columns, and unfold at the summit into flame-like capitals; and these appear at regular intervals, like the pillars of a sylvan temple. On every side of me I see temples, alcoves and gardens, reared upon the surface of this crystalized foundation, and far above the dark gigantic monarchs of the forest extend their arching boughs, from the midst of which blossoms unfold of every conceivable form, color and reflection.

These blossoms, like the stars of a floral heaven, outline from an internal luster, and sparkle with unremitting light, while the aromal exhalations gather upon the leaves and cause each pendent bough to appear illuminated, amid its emerald shadows, with dew-drops that emit a living fire.

(To be continued.)

MAJESTICA.—(THE PLANET JUPITER.)

(Resumed from page 114.)

As I inspect the statue more minutely, I perceive that every one of these starry particles revolves. I perceive, moreover, a movement which resembles life in the colossal form; and upon inspecting it still more minutely, I perceive that every portion of the human-angelic organization is accurately modeled, not alone in external, but in internal embodiment. I perceive, moreover, as the statue approaches completion, that multitudes of spiritual angels hover in the air, appearing to oversee the sublime erection. As I gaze, the work appears completed.

In the right hand of this colossal form, which is uplifted above its head, I perceive a silver chalice. This chalice appears formed of a flower, in hue like the white lily, but exceedingly composite, or rather this floral form appears to unfold itself as if the silver chalice contained the flower-stalk from whence it radiated.

I now ascend still higher, and, sustained in the serene ether, I perceive a fountain of silver clearness, springing

in the center of the expanded blossom, and so vast is the flower that it sustains within its bosom a lovely miniature garden, fashioned like unto, though varying from and in beauty excelling, the lovely center and inmost degree of that paradise existing in the planet Diadema, whereof brief description is given in another portion of *Disclosive Truth*.

The organs of the cerebral department of the image emit a mild and steady luster. Each cerebral organ radiates a luster corresponding to the quality of thought in the corresponding organ of the angelic man. Aerial mantles, composed of interwoven or interflowing hues and prismatic radiances of light in shape of kingly raiment, encompasses this royal form.—The aromal particles of which it is composed, diffuse a soft and semitransparent light, from which a golden halo rises and floats in the form of a nimbus or halo around the sublime countenance thereof.

So wonderfully is the magnificent image organized, that millions of porous apertures upon its surface, while I gaze upon it, appear to expand. As they expand, a rushing sound, as of innumerable wings, is heard, and millions of globular creations, each unfolded into sylph-like, impersonal loveliness, upborne by wing-like and flame-like ardors, countless in variety, draw near, and diminishing or infolding in form, pass through the opened avenues and take position in the interiors of the image.

It is thus directed that disclosure should be made concerning the method whereby orbs spiritual, unfolded from orbs paradisaical, are continually made fitting temples for the immortal children of God the Life; and as the magnificent image which crowns this city of pyramids was formed, so also the entire city was prepared from its foundations; and even as the coral insect builds from the surface of the floor of ocean, through all the watery elements even to the surface of the sea, upon the planet Earth; so the spiritual entities, each created from a terrestrial globular atom, unfolded into that degree of movement for which they are adapted in His design who created them, in obedience to the thought-movement of directive and creative Wisdom, uprear from the foundations of spiritual orbs temples and palaces that glorify the heavenly places.

And why, O man! dost thou in mental darkness deny the truth of this unfolding? And which is greater, to create one atom into simple form, or to unfold many atoms in complex unity? Wherefore turn thee from destructive thought; pursue the lofty march of Heaven's eternal harmony. And consider again: God is infinite, and all His works receive a finite imprint of infinitude; and since the finite is from the infinite, and subsisteth in the infinite, and unfoldeth by influx from the infinite, therefore such being Divine decree and thence Divine harmonic law, the primordial atom, the least of all created forms, no less than the revolving planet, is fitted to unfold, ascending the vortical procedure, that outwinds from the least toward the greatest for ever and for ever.

(To be continued.)

BOOK OF THE FIVE AFFECTIONS.

CHAPTER I.—THE CONJUGAL.

1. THERE are five great uses which the true disciple of the Lord, during his terrestrial existence, is called upon to fulfill. There are five great spheres of movement in which he is required to revolve. The first of these is the Conjugal, the second is the Parental, the third is the Civil, the fourth is the Scientific, and the fifth is the Physical or Industrial. It is designed to pre-

sent, in this brief volume, a series of essays upon Man, Christian Man, considered in these several capacities; and this essay will be devoted to the consideration of the disciple in the conjugal sphere.

2. There is an essential distinction between the Christian who is inducted into that new Church which the Lord is now forming in the Earth and the adherent of the ancient systems of theology. This distinction grows out of the recognition of the Lord in His Divine Humanity. The science of correspondences clearly establishes, first, that Marriage is of Divine origin; second, that it originates in the conjunction of Divine Good and Divine Truth; third, that from it the Heavens are perpetuated; fourth, that without it Divine Order cannot exist; fifth, that God has expressly established it on the Earth; sixth, that by means of it Divine Order is introduced into the family; seventh, that from it spring all manner of charities and virtues; eighth, that in conjunction with it society exists; ninth, that in it is a peculiar Divine presence, which is the basis, continent and beginning of eternal life; tenth and finally, that assaults upon marriage are from the hells, and that all who on any pretense endeavor to destroy the conjugal relation are the enemies of Divine Order and allied to the satans of the abyss.

3. That marriage is of Divine origin is evident from several considerations, three of which it is sufficient to enumerate: first, man in his interiors receives from the Lord a spirit conjugally desirous of associating with its counterpart or conjugal associate.—So powerful are the interior promptings of this exalted and beautiful affection, that it inconceivably ennobles and glorifies the nature. The love which seeks mutual happiness in the marriage tie, and which at an early period of life infills the sensories of the heart, however it may be debased through the introduction of evils, has a celestial origin, and is from the Divine. Its fervors are not of the natural, but of the spiritual sun. Its illuminations glorify all nature to the thought. They fill the world with poetry. They invest existence with a new and sacred significance. They prompt to all manly and generous actions. They quicken the moral will. They are a safeguard against adulteries. They serve as an incentive to excellence, both of ideal and actual attainment. They beautify language. They engender in the Spirit the germinal principles of order, whence at future periods stately virtues unfold and bear their fruit. The writings of genius, the works of art, the symmetrical forms of intellect, evolved from the mind when this influence glows within it, by their intrinsic excellence bear witness to the nature and element of this affection. 'Tis impossible in fit speech to utter praise concerning it. The affection of love, unfolding from the desire for conjugal association with a chosen spirit, bears witness by its fruit to its intrinsic excellence. Those among the young who are led by the promptings of this affection, are saved from many of the contaminations and impurities which infest society. Led by angels who themselves are in the vernal period of an immortal love, they tread with safety the fearful pathways of temptation. The Lord is with them, though they know it not; for those who seek pure conjugal ties, and abstain from violations of Divine Order, receive a special influx, which enables them to combat with temptation. Thrice blessed are they who in early life conjugally, from interior affection, are united to those who also are led and guarded in this manner from the Lord. They are truly

sinks to rest feels the inflowing of immortal life. Each pore, each avenue within the form, pervaded by the effluence, grows calm. If this were death, then death were ecstasy, divine and calm.

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The state becomes more deep. A seven-fold atmosphere, a seven-fold glory appears surrounding me. Sensation wakes within the nervous form. A glorious world surrounds me. I repose in twilight shadow. From afar I hear sweet whispering voices. I am in a park or grove of forest trees.—Overhead spreads the green leafy canopy. Diaphanous forms, as delicate as thought and lovely as angelic dreams, but in shape animals, glance, move and gather at a little distance. A mist arises from the ground. The mist unfolds a glorious world of delicate creations, pale as moonlight, fringed with amethyst and gold, whose stamens and whose anthers are like stars, whose calyxes emit an emerald light, whose slender stalks like spires of lambent flame rise from the ground on every side. The flowers ripen into fruits. These form the food of the pale, sylph-like creatures, who appear like emanations of the dawn, in glancing motion, beautiful as are the arrows of the morning star.

These creatures feed among the floral forms, and, strange as it may seem, their delicate feet leave not an indentation in the soil. These lovely creatures correspond to forms of antelopes, and yet like zephyrs move. In their organic structure they are far from forms terrestrial, for they breathe through porous avenues on either side, and all their breath is music soft and low. They have no orifice between the lips. The labial organs gently meet, and while they serve as instruments of speech or melody and modulate the sound and the expression, they do not separate except in porous evolution.

The organs of the throat are instruments of melody; and yet they feed, and yet their food is not received through parted lips, but by assimilation through the pores of the unfolded lips. These pores expand, and by attraction they absorb the ripened atoms of their food. The shining fruit on which they feed dissolves into a crystal dew. These dewy globules they absorb into the system. I perceive upon this favored orb trans animate existences that correspond in their peculiar sphere to the trans-floral blossoms of the sun: concerning which disclosure has been made.

The human inhabitants of this planet, were I not otherwise instructed, would be mistaken for the angelic inhabitants of the Sun. As their planet revolves half in shadow and half in light, these lovely beings also appear to revolve upon its surface as if they did not inhabit fixedly a definite locality, but alternately occupied opposite hemispheres, appearing with the morning light and departing with the last and setting glory of the evening sun.

I now perceive that one portion only concerning the inhabitants of this planet has been discerned. Two great associated families inhabit the magnificent expanse, and while one portion, exceedingly splendid in appearance,

always inhabit the hemisphere toward the sun, the other dominion inhabit the hemisphere which lies in shadow. The beings who received me, and whom I did not perceive, were CHILDREN OF THE SHADOW; and those whom I now discern approaching, whose forms are clothed in brilliancy of the light, are the CHILDREN OF THE RAY. The Children of the Shadow are also called *Celestials*, and the Children of the Ray are called *Spirituals*; and the Children of the Shadow are diaphanous and comparatively invisible, and abide in the degree approximating to the internals of the atmosphere; but the Children of the Ray outflame in splendor upon the sight, and are visible, through the externals of the atmosphere, which is of substance far more corporeal than are its internals.

The Children of the Shadow operate by influx, which influx penetrates the sensorium under the armpits; but the Children of the Ray operate by influx which operates upon that portion of the sensory organization which is a little to the front, but the influx from the two meets and forms a zone of light in the region of the diaphragm.

I am able to perceive both of these separate races, for as day gradually appears, and the solar light irradiates the tips of the trees, the Children of the Ray approach in melody from the east, and the Children of the Shadow retire in melody toward the west; and in the midst of the serene radiance, which is the blending of the shadow and the light, they meet and mingle with each other. The park-like expanse around me resounds with the warbling utterance of human speech. Multitudes of luminous forms, more luminous than the silver eventide or the rosy dawn, are visible; and the Children of the Ray are far more beautiful than the morning, and the Children of the Shadow more beautiful than is the star-lit even.

The Children of the Shadow appear marked by one grand distinguishing peculiarity, namely, that the eyelids appear formed of substance sparkling with miniature stars, while the countenance is enveiled in a tender azure dimness, through which, pale and white, the lovely countenance outshines, even as the evening star shines through the encircling azure. This azure dimness, which also is in itself a luster, appears to form a halo around each; and this halo increases when they mingle together, and forms an azure expanse around each circle or society; and when a company of these meet together, auroral tints and haloes rise above it and form in the center an image or diadem of light. The veins and arteries of these diaphanous and pearly forms are distinctly visible, and the pulsing blood-globules, like little suns, in mazy dances and in liquid melody, circulate throughout their pure eternal embodiments. Their forms are slender and willowy and graceful in motion. As they move their movement is rather aerial than terrestrial. They seem to glide through the ether, and their feet, with swiftness like the zephyr, gently press the gently yielding flowers. They do not touch the surface of the earth, but appear to move upon the floral forms that spread their trumpet-shaped blossoms above the ground.

Their habitations I do not discern; yet toward the west, and elevated above the surface of the earth, I perceive the appearance of a moving temple which floats upon the electrical bosom of the atmosphere, as a floral palace might float upon the bosom of a flowing stream.

These Children of the Shadow are also marked by another peculiarity, namely, the pupil of the eye appears dilated; and it is impossible to gaze

upon the mild, immortal light, which fills each liquid orb, without the inmost elements of the spirit being passively influenced and affected to silence, adoration and a state of conscious harmony, in which serene and glorious ideas descend and illuminate the consciousness and sparkle in the dome of intellect as the constellations in the firmament. A mild and tender beauty, the beauty of interior quietude, yea, the beauty of ineffable bliss, shines out upon each lovely face, and through each gentle and yielding form.

From the midst of a circle of these a spirit somewhat more ample in organization, approaches me, gradually descending from the likeness of a floral pavement in the atmosphere. As he draws nigh, he envelops my being in a star-inwoven garment; which buoys up my mental being, and lifts me from the surface of the ground.

My face inclines toward the west. With great rapidity, encircled by the Children of the Shadow, and traversing the orb more rapidly than it revolves upon its axis, I am conducted to another park-like and sylvan abode, and rest at last beside a still and shining lakelet, around which gigantic and lofty trees appear at intervals.

From the midst of the encompassing groves tuneful voices fall upon my ear. Delicate blossoms completely envail the surface, and form a transfloral pavement, which is like a vast and gently undulating floor whose polished surface, like objects formed of Bohemian glass, appears inlaid with blooming flowers. At regular intervals, according to an exquisite, harmonic plan, flame-like and waving palms, or fern-like conifera, arise and form natural arbors.

I also perceive myriads of reed-like plants, slender and cylindrical, which rise like columns, and unfold at the summit into flame-like capitals; and these appear at regular intervals, like the pillars of a sylvan temple. On every side of me I see temples, alcoves and gardens, reared upon the surface of this crystalized foundation, and far above the dark gigantic monarchs of the forest extend their arching boughs, from the midst of which blossoms unfold of every conceivable form, color and reflection.

These blossoms, like the stars of a floral heaven, outline from an internal luster, and sparkle with unremitting light, while the aromal exhalations gather upon the leaves and cause each pendent bough to appear illuminated, amid its emerald shadows, with dew-drops that emit a living fire.

(To be continued.)

MAJESTICA.—(THE PLANET JUPITER.)

(Resumed from page 114.)

As I inspect the statue more minutely, I perceive that every one of these starry particles revolves. I perceive, moreover, a movement which resembles life in the colossal form; and upon inspecting it still more minutely, I perceive that every portion of the human-angelic organization is accurately modeled, not alone in external, but in internal embodiment. I perceive, moreover, as the statue approaches completion, that multitudes of spiritual angels hover in the air, appearing to oversee the sublime erection. As I gaze, the work appears completed.

In the right hand of this colossal form, which is uplifted above its head, I perceive a silver chalice. This chalice appears formed of a flower, in hue like the white lily, but exceedingly composite, or rather this floral form appears to unfold itself as if the silver chalice contained the flower-stalk from whence it radiated.

I now ascend still higher, and, sustained in the serene ether, I perceive a fountain of silver clearness, springing

in the center of the expanded blossom, and so vast is the flower that it sustains within its bosom a lovely miniature garden, fashioned like unto, though varying from and in beauty excelling, the lovely center and inmost degree of that paradise existing in the planet Diadema, whereof brief description is given in another portion of *Disclosive Truth*.

The organs of the cerebral department of the image emit a mild and steady luster. Each cerebral organ radiates a luster corresponding to the quality of thought in the corresponding organ of the angelic man. Aerial mantles, composed of interwoven or interflowing hues and prismatic radiances of light in shape of kingly raiment, encompasses this royal form.—The aromal particles of which it is composed, diffuse a soft and semitransparent light, from which a golden halo rises and floats in the form of a nimbus or halo around the sublime countenance thereof.

So wonderfully is the magnificent image organized, that millions of porous apertures upon its surface, while I gaze upon it, appear to expand. As they expand, a rushing sound, as of innumerable wings, is heard, and millions of globular creations, each unfolded into sylph-like, impersonal loveliness, upborne by wing-like and flame-like ardors, countless in variety, draw near, and diminishing or infolding in form, pass through the opened avenues and take position in the interiors of the image.

It is thus directed that disclosure should be made concerning the method whereby orbs spiritual, unfolded from orbs paradisaical, are continually made fitting temples for the immortal children of God the Life; and as the magnificent image which crowns this city of pyramids was formed, so also the entire city was prepared from its foundations; and even as the coral insect builds from the surface of the floor of ocean, through all the watery elements even to the surface of the sea, upon the planet Earth; so the spiritual entities, each created from a terrestrial globular atom, unfolded into that degree of movement for which they are adapted in His design who created them, in obedience to the thought-movement of directive and creative Wisdom, uprear from the foundations of spiritual orbs temples and palaces that glorify the heavenly places.

And why, O man! dost thou in mental darkness deny the truth of this unfolding? And which is greater, to create one atom into simple form, or to unfold many atoms in complex unity? Wherefore turn thee from destructive thought; pursue the lofty march of Heaven's eternal harmony. And consider again: God is infinite, and all His works receive a finite imprint of infinitude; and since the finite is from the infinite, and subsisteth in the infinite, and unfoldeth by influx from the infinite, therefore such being Divine decree and thence Divine harmonic law, the primordial atom, the least of all created forms, no less than the revolving planet, is fitted to unfold, ascending the vortical procedure, that outwinds from the least toward the greatest for ever and for ever.

(To be continued.)

BOOK OF THE FIVE AFFECTIONS.

CHAPTER I.—THE CONJUGAL.

1. THERE are five great uses which the true disciple of the Lord, during his terrestrial existence, is called upon to fulfill. There are five great spheres of movement in which he is required to revolve. The first of these is the Conjugal, the second is the Parental, the third is the Civil, the fourth is the Scientific, and the fifth is the Physical or Industrial. It is designed to pre-

sent, in this brief volume, a series of essays upon Man, Christian Man, considered in these several capacities; and this essay will be devoted to the consideration of the disciple in the conjugal sphere.

2. There is an essential distinction between the Christian who is inducted into that new Church which the Lord is now forming in the Earth and the adherent of the ancient systems of theology. This distinction grows out of the recognition of the Lord in His Divine Humanity. The science of correspondences clearly establishes, first, that Marriage is of Divine origin; second, that it originates in the conjunction of Divine Good and Divine Truth; third, that from it the Heavens are perpetuated; fourth, that without it Divine Order cannot exist; fifth, that God has expressly established it on the Earth; sixth, that by means of it Divine Order is introduced into the family; seventh, that from it spring all manner of charities and virtues; eighth, that in conjunction with it society exists; ninth, that in it is a peculiar Divine presence, which is the basis, continent and beginning of eternal life; tenth and finally, that assaults upon marriage are from the hells, and that all who on any pretense endeavor to destroy the conjugal relation are the enemies of Divine Order and allied to the satans of the abyss.

3. That marriage is of Divine origin is evident from several considerations, three of which it is sufficient to enumerate: first, man in his interiors receives from the Lord a spirit conjugally desirous of associating with its counterpart or conjugal associate.—So powerful are the interior promptings of this exalted and beautiful affection, that it inconceivably ennobles and glorifies the nature. The love which seeks mutual happiness in the marriage tie, and which at an early period of life infills the sensories of the heart, however it may be debased through the introduction of evils, has a celestial origin, and is from the Divine. Its fervors are not of the natural, but of the spiritual sun. Its illuminations glorify all nature to the thought. They fill the world with poetry. They invest existence with a new and sacred significance. They prompt to all manly and generous actions. They quicken the moral will. They are a safeguard against adulteries. They serve as an incentive to excellence, both of ideal and actual attainment. They beautify language. They engender in the Spirit the germinal principles of order, whence at future periods stately virtues unfold and bear their fruit. The writings of genius, the works of art, the symmetrical forms of intellect, evolved from the mind when this influence glows within it, by their intrinsic excellence bear witness to the nature and element of this affection. 'Tis impossible in fit speech to utter praise concerning it. The affection of love, unfolding from the desire for conjugal association with a chosen spirit, bears witness by its fruit to its intrinsic excellence. Those among the young who are led by the promptings of this affection, are saved from many of the contaminations and impurities which infest society. Led by angels who themselves are in the vernal period of an immortal love, they tread with safety the fearful pathways of temptation. The Lord is with them, though they know it not; for those who seek pure conjugal ties, and abstain from violations of Divine Order, receive a special influx, which enables them to combat with temptation. Thrice blessed are they who in early life conjugally, from interior affection, are united to those who also are led and guarded in this manner from the Lord. They are truly

blest. They are cased as in armor of triple steel. Celestial flowers blossom from the dust that strews their pathways, and auroral splendors glorify the blended atmospheres that bend above them.

4. A second reason which should satisfy the mind that this affection is from the Lord, may be found in the fact that it coexists with religion in the soul. The most virtuous from principles of faith among the young, are those who seek conjugal associations. It is the unprincipled in religion and those who make a mock of Divine Truth and Righteousness who make a jest of marriage and who profane its rites. The young of both sexes reverence the conjugal sentiment, and are sensible that it is interior and sacred, and originates in that which is Divine, provided that they are lovers of Divine Truth and Good. Since the sentiment coexists with religion in its purity, it is therefore pure.

5. The third reason for thus considering it, may be found in the fact that it predisposes the nature to reverence the principle of order, without which Heaven cannot exist. Disorder, anarchy and chaos characterize all infernal abodes and infernal states, alike of the life, the morals and the affections. But conjugal love in its incipient stages predisposes to industry, thrift, sobriety, temperance and fidelity. It restrains the appetites and exalts the virtues, and therefore subjects the infernal to the spiritual nature. Thus it lays the foundation of the splendid edifice of personal and private worth.

6. These reasons, either separately or collectively, should suffice to satisfy the mind that this affection is not sensual in origin, but springs from the operation of the Spirit of the Lord within man. To this argument it is permitted to add the following narration.

7. Being as to internals of the understanding in conjunction with the heavens, I was also at the same time as to externals of the spirit in conjunction with the world of spirits (or intermediate spheres,) and while in most interior perception and also sensation I was conscious of the presence of angels who were in the sphere of conjugal delight, I was also as to externals of the sensories brought in conjunction with certain spirits from the hells, whose states were opposite; and when I attempted to speak concerning the excellence of conjugal love, violent opposition was manifested from those infernal spirits, who said jeeringly many things which it would be degrading to repeat—Among them I perceived certain monkish spirits, whose delight while in the body had been to pour contempt upon marriage and to exalt their own condition of celibacy and mortification as being alone in its element pure. But these had inwardly been possessed, while in the body, with an inconceivable madness against conjugal love, the particulars of which I may not describe. These could perceive no distinction between marriage and adultery, and they said that one was equal to the other.

8. These spirits gathered around, and their odor was noisome in the extreme. There was also in their speech a certain harshness, and their modulation was imperfect. Afterward I saw female spirits, also haters of conjugal order; and these were represented to me as virgins, with bony and attenuated forms, whose voices were like the notes of owls, and also like hyenas. These latter also were haters of childhood, and the sight of infants affected them with rage, and they denied that innocence existed in the interiors of children, and called the sphere of childhood the sphere of disorder, and also hell.

9. But these retired, and I saw them no more; and after a little sea on there came from the east a vernal breeze, which was full of dew, and pervaded by a pleasant softness as of the south, and this was laden with the breath of groves of citron and of many spices; and I saw a white mist which passed rapidly before me, as if cleansing the noxious vapors from the air; and after the mist passed by I saw a golden shining, and afterward a garden, in the midst of which a multitude of angels appeared, and these were male and female; and each female appeared as an Eve, and each male an Adam, and they were innocent, and auroral vestments of light, like haloes, encompassed them, and a voice came from their society, which said,—“This is Paradise, and these are those who dwell upon Earth in the most ancient times.”

10. I saw myrtle trees in the midst of the grove, and in the midst of the myrtle trees a winding pathway, which led upward and turned to the east; and this conducted as it were through the regions of the ether, and terminated as it were in the likeness of the vestibule of a sumptuous temple, which itself was the entrance to a more magnificent abode. And the steps of this terrace appeared transparent gold, which yet was without grossness, and rested in the atmosphere, as in its own place. I then saw a company of

these angelic spirits advancing up the terrace, and I perceived that each Adam was with his Eve, and that the same sphere encompassed them, and they walked supporting one another, and the female was upon the left side, and there was a pulsation through their systems from the regions of the heart, one to the other, and the pulsation was from the heart of the woman into the mind of the man, and again from both mind and heart of the man into the heart of the woman, and thence into her mind.

11. As they ascended their raiment shone like the sun, and a voice of inexpressible sweetness was heard from the midst of the temple at the summit of the terrace, and looking thither I perceived that the temple was filled with the light of a sun, and in the midst of the glory was the manifestation of the glory of the Lord; and as the conjugal associates advanced, thousands of voices were heard saying, “Welcome!” And I heard in the atmosphere which was above innumerable tongues singing in unison, and they sang a new song, and as they sang the atmosphere became irradiated from its utterance.

12. As I looked and gazed, there stood by me an angel, who was a man, and his raiment was white as snow but the internal shining was like gold, and the angel said: “These are those who dwell upon the Earth in the morning of the world; and because they dwelt in conjugal love one toward the other, they inhabit a paradise toward the east, and their habitations are adorned with beauty corresponding to their state, and the Lord Himself is with them and is their God, and they endlessly celebrate the marriages of Divine Good and Divine Truth, whence the heavens are perpetuated.” [To be continued.]

The Spiritual Harbinger.

SPIRITUALISM IN THE FUTURE.

THE cause of Spiritual Manifestations rapidly becomes popular, and wins credence among all classes of men. No discovery of science has ever advanced with equal rapidity. But five years ago, and the fact that spirits communicated was treated with derision. Now millions believe. But while the cause expands over a great surface of territory, it does not ascend into the heights of inspiration. Its literature is inferior to the physical, scholastic, scientific and metaphysical productions of the literati of the age. Spiritual influx enables no man to rival the accomplished students of nature, whose wisdom is the result of actual observation.

Mediums produce nothing of permanent value, considered either from the stand-point of absolute philosophy or of natural science. The spiritual press groans under the burden of spiritual communications; but of these it may be said, as was said of the prodigal son, that a great famine is in that land, and they begin to be in want. The huck of deistical speculation, the appropriate food of the tenants of the epicurean sty, compose the staple article that is offered to the thronging guests who sit down at the banqueting table.

The truths of the Divines Unfolding meanwhile receive little attention, for a reason diametrically opposite; namely, the splendor, magnitude, intrinsic wealth, profound insight and absolute righteousness which they manifest and utter. Meanwhile, those engaged in the Divine Unfolding labor on with a deep conviction of the truth of those Disclosures which it is their duty to publish to the world. Whatever is above the plane of human thought, is first denied admittance into the credence of mankind. Never until men hunger and thirst for higher truth, and have felt the pangs of famine, do they turn to the true springs and sources of information.

It is not difficult to foretell the end of the form of Spiritualism which is now becoming prevalent. Already its glory culminates. It never can command the intellectual respect of the enlightened thinkers of the world. Its familiar and its oracles being unable to solve the great questions of Eternity and Creation will sink into contempt and disrepute. A few years will rapidly pass by, and the meteoric coruscations of the so-called Harmonical Philosophy will have flickered out and become extinct. The conviction that the Spirit World, as revealed through Spiritual Manifestation, is a world empty, incoherent, fantastical and delusive, will seize the human mind and affect it with inconceivable terror. It is impossible to prevent this consummation. True, the anti-biblical spirit believer for a time may succeed with gaudy rhetoric to captivate the common mind, palming off as spiritual revelations and as the novelties of to-day, the dreams and fallacies of many by-gone ages. But all in vain. Men will communicate with spirits, and spirits will deceive. The deceit and terror that reign in those departments of the spirit world whence emanate the spiritual communications of the age for the most part, like a darkness that may be felt, will overspread the mental canopy. The doctrine of Progression, independent of the Divine economy of grace, will be overthrown and trampled beneath the feet of the multitude whom it now deceives.

Then Christianity, unfolding in sublimity from that Heaven whence the Word descended, and whence the Lord was manifest in form of man, shall rise triumphant. Then men shall cling to the Cross as the shipwrecked sailor clings to the life-buoy let down upon the waters. Then the truths of Salvation through the Divine Redeemer shall be welcomed and sought after with eagerness never before exhibited.

WORDS FOR THE BELIEVER.

Religion is the term used on Earth to signify the intercourse of man with his Creator. It embraces the entire circle of human duty. It enters into the all of life, the all of love, the all of action. The

Christian Religion is embraced in two great commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength; and thou shalt love thy neighbor as thyself. Christianity, divinely stated in this proposition, is, first, a theory or system embracing rules for the government, direction, culture and employment of the heart; from this, of the intellect, and from this of the active powers of the frame.

More fully to understand the requirements of the Gospel, requires knowledge concerning man in his primeval and unperverted state. To this end the Exposition of Unfallen Man was dictated, and herein will be discovered the first use of that disclosure.—The Divine Spirit seeks the organic, intellectual, social, spiritual, conjugal, intellectual, and industrial renovation of mankind.

There are five great systems of love inorganized in man's primeval nature, the first of these relating to the most internal and the last to the most external affections and employments.

Am I a Christian? is the internal inquiry propounded by the anxious seeker. False answers of ten are given, sometimes by deceptive spirits, often by self-deceptive habits of reflection. Peruse the Exposition of Man as he was created; let the exalted thought of that symmetrical, harmonious life, flowing from God and outflowing in orderly procedures, be kept before you. See if the germinal principles that ultimate in this immortal love, begin to grow within the garden of the spirit. If they appear in tender shoots rising from the being, mark their condition. See if they thrive. Take heed that thou art not deceived, mistaking poisonous, unhealthy indications for evidences of progress. Watch and keep thy heart with all diligence: out of the heart unfold the affections, the principles of life. Consider well the conversation, for the conversation is an index of the heart. Our feelings blossom into speech. Speech is hieroglyphical, and reveals the direction of the life. Dost thou love to talk concerning vices? Beware!—Cherish it not. To indulge in the contemplation of vicious deeds is to gaze upon a serpent, and to yield to his magnetic enchantment.

The mind unfallen may be compared in its sensory organization for a chapel of May flowers. The mind utterly perverted may be compared to a cirelet of intertwinning asps and scorpions. The one yields nectar—the other poison. The one attracts the birds of paradise and feeds them from its living virtues. But the other, if it attracts, also pierces and smites those forms exposed to its destroying arrows. The tongue of the just drops sweetness. The words thereof are as excellent oil. But the tongue of the unjust, like a sword, pierces; yea, the poison of the pit proceeds therefrom. Ponder therefore on that which now is spoken. So shall the heart become as paradise, and the tree of life within become laden with that fruitage of which if a man eat he shall never die.

LOVE'S ADVENT.

CREATION is the going forth of Thought: The orb of time in Sovereign Love began; The harmonies of Truth the Heavens overspan; The Universe God's Wisdom hath outwrought.

Love is the cause and Love the end of all. Love, Love, the infinite, the unbounded sea. Rolls from God's Heart. Love shall for ever be Creation's center and encircling wall.

O Love! thou picturest on the walls of time The glorious landscapes that surround the Throne. O Love! thy starry splendors fill the dome, And man bows down and owns thy work divine.

In the great center of the Universe, In the great heart of space thy kingly form Is throned; thy diadem the light of morn: Thou chanest there the grand harmonic verse.

Whose flowing melody all space inspires With tuneful gladness, making every heart Dilate with ecstasy, Thy sacred art Kindles the suns and feeds their sacred fires.

Love! how shall mortal man thy praises thrill! He knows thee not, save as the wintry snow In arctic regions doth the summer know: His frozen breast expires, his feeble will

Struggles in vain against the cold bleak night. Then thou alone, O Love, canst rend the chain, Raise from decay the inner man again, And end the gloomy empire of the night.

Thy sacred banners in the sun are flying, Thy pennon waves in every shining star; But these beyond our reach revolve afar, And man, while burns their distant flame, is dying.

Upon the iron couch of Life's despair The broken-hearted world convulsing dies. O Love! the sunlight in thy smile that lies, Alone can save. Love, hearken to our prayer!

'Tis answered: from the Infinite above A form Divine, in likeness of the Lord, Descends; the Heavens in jubilate accord. Resound His name: 'Tis CHRIST THE INCARNATE LOVE. MOUNTAIN COVE, 7th mo. 12, 1883.

THE DOCTRINE OF CORRESPONDENCES.

THE Book of Nature is written in correspondences. The created Universe, in each and every one of its unfolding forms, (with the exception of those perverted by or through the perversion of the voluntary creature man,) is a revelation. God, who, in His Divine Love, and through His Divine Wisdom, and by His Divine Procedure, has outwrought Nature, inscribes throughout the labyrinthine pathways of Creation the record and revelation of Eternal Truth.

This thought comes home to every bosom. Dwelling as we do in the midst of eternal and all-embracing beauty; perceiving on every side of us inscriptions in every leaf, flower and moving form, which no finite hand hath wrought; our first thought is that God everywhere has left the imprint of creative skill.

The little child, almost spontaneously, in his heart is conscious of this truth. His wonder is akin to adoration. The forms of the universe, opening so freshly on his earnest and inquiring glance, are all to his fresh and healthful sense, the many-voiced exponents, or rather the hieroglyphs, of a natural and universal tongue, the language of creation, the rhythmical speech in which the morning stars sang together.

Childhood is unable intelligently to interpret its own emotions. The apocalypse of the child's heart is therefore as yet unuttered and unrevealed.

“Heaven lies about us in our infancy. Shades of the growing night begin to close Around the growing boy.”

In order to arrive at an interpretation of the great Book of Correspondences which the universe affords to us, an insight is needed which, in the intellectual plane, shall correspond to the instinct of the unperverted senses on the natural plane. Were man the simple, artless, affectionate and holy being which his original nature prefigures, this insight would be the basis of a universal language. Men would converse by symbols. From the storehouse of divinely created forms and hues and harmonies, which fill alike the earth, the atmosphere and the heavens, images would be adduced which separately should represent individual ideas, and which collectively should include the circle of the knowledges.

The rudiments of this natural language lie nearer to us than do the rudiments of any artificial speech, and are more easily and intuitively comprehended. In every nation at some period the sun has been considered a symbol of God. In correspondences the sun, which is the first of the objects of nature, whence are derived the form and movement of terrestrial existences, is the first of all symbols. It symbolizes the Divine. From the sun proceed both light and heat. Light is the medium for the revelation of nature. In its mild and omnipresent beams, all natural objects arise, unfold and appear, each invested with its own outshining halo. Light, therefore, as it proceeds from the sun, is the natural correspondence of Divine Wisdom, the true light that lighteth every man that cometh into the world. But heat is felt as the primal element, as it were the spirit of light and its interior essence. Without it nature is dead. Its penetrative beams, interdiffused throughout the forms of earth, cause that perpetual miracle of birth which leads forth the endless processions of generations. It multiplies all living families. It adorns barrenness with fertility. From silence it brings forth music. It peoples the temple of nature with warbling forms, giving to the great cathedral a many-voiced, rejoicing choir, whose utterances unite in one perpetual melody.

Hence heat is the correspondence of love, and the heat of the sun the natural correspondence of that Divine Love which quickens and renews by constant efflux from itself this peopled universe.

By a natural transition the mind is led from the contemplation of the symbol to the consideration of that which the symbol endeavors to suggest. Hence through the golden gate of correspondences, the mind is led from the finite to the Infinite, and from the consideration of God as symbolized in the creative heat and the revealing light, the mind ascends to the contemplation of the same Being manifested through creative love and its preceding truth. And as the symbol is one, manifested in a sublime trinity of light, heat and movement of operation; so from the trine symbol the mind arises to the thought of the Trine Reality of Love, Wisdom and Operation proceeding from the One Eternal Spirit, God over all.

The Lord revealed Himself through this language of correspondences to His most ancient Church; not that they were worshippers of the solar luminary; far from it. It is impossible for those who understand the language of correspondences, to idolize any created object in the sense known as Divine worship. On the contrary, the symbol conveyed a definite conception of the Being symbolized. Their descendants after many generations became idolaters, and worshipped the external form or symbol which anciently represented Jehovah God.

(Here we may add in parenthesis, that the conversion of all sun-worshipping and fire-worshipping people at present existing on the earth, is not a difficult process, but the Bible will never be received by them until they understand that it is written in correspondences. Whoever shall go forth to the heathen and be able through correspondences to prove to them that idolatry began in the closing the interiors of the understanding, and hence in the forgetfulness of the interior meaning of ancient hieroglyphical Scriptures, will meet with more success than if engaged in the attempt to illuminate the inhabitants of those countries which nominally and in externals receive the Word of God. In generations to come, multitudes, yea, millions of the Asiatic, more especially of the African people, will turn to the worship of the one true and living God, by the approach of teachers who shall instruct them in the interior sense of nature and the Word; but this can only be effected by means of correspondences.)

The science of correspondences is the science of realities, and being written not alone in nature, but in the sublimer worlds of love and wisdom, is in all respects triune. Knowledge of this truth will be found of saving efficacy. Let it be known that every natural form is the correspondence of a more exalted spiritual form, discernible as truth in the understanding; let it also be known that every truth is the correspondence of a still more exalted celestial reality, known as love, in the affections and there is established a continuity between the universe of natural forms, the universe of intellectual verities, and the universe of eternal principles of love. This knowledge will revolutionize literature. It will rewrite all books, recreate all sciences, and reestablish Christianity as the crown and complement of knowledge. It will inspire the race by the contemplation of an ideal

no longer increasingly unapproachable, but inviting access through the golden stairway of degrees.

But the science of correspondences without a knowledge of degrees can never be understood. For lack of a knowledge of degrees men anciently became idolaters; and the same lack under a new name is now developing a new idolatry, the pantheism of to-day being the revival of most ancient error.

It is not difficult for the knowledge of degrees to be apprehended by the most illiterate. This knowledge is to be attained by means of correspondences which shall suggest the truth to be understood. The sun itself will afford us the illustration which we require. There are three degrees in the sun, namely, heat, light and its preceding operation. The heat is interior to the light and was before it, and the light existed in it as in first principles. Here we find a degree, namely, the degree of heat. The first principles of light, existed in the heat as in receptacles, and when evolved from its unfolding matrices, became established in a separate, distinct position, distinct from the former and unfolding from it as from cause to effect. The effect when established became a second degree, which, when considered according to the idea of altitude, is a descent from the former. From these, acting in unison, a third principle proceeded, which was the result of their combined operation; and this when unfolded from them formed a third degree below them, and separated from the former as a new effect is separated from its cause. Here, then, in the light, heat and operation of the sun, we find three degrees, of which the first is the highest, second intermediate, and the third inferior to the former and last in position.

This illustration applies also to the universe.—There are three degrees in the universe, namely, the celestial, the spiritual, and the natural. The celestial universe corresponds to the Divine Love, the spiritual universe to the Divine Wisdom, and the natural universe to the Divine operation; and inasmuch as the sun is a correspondence of the Lord, (who in the Word is called a Sun,) it follows that the sun is also a correspondence in its degrees of the three departments of creation. Its heat corresponds to the Celestial Heaven, its light to the Spiritual Heaven, and its operation to Nature. As there are discrete degrees, as from cause to effect, in the sun itself; so there are discrete degrees in the universe, the celestial being discreted from and in altitude above the spiritual, and the spiritual being discreted from and in altitude above the natural. The sun, however, but symbolizes the celestial and the spiritual, without being in degree parallel. These are not in Nature, but above it, as the will and understanding are above the corporeal form.

When we have mastered the science of degrees, we have grappled with and prostrated before us the deadliest intellectual enemy of man, the spectral form that rises dark, sepulchral and diabolical, to scare us from the portal of the sanctuary of the Infinite. But the science of degrees can only remain as a living element in the regenerate heart, for so great is the hatred of all infernal spirits to it, especially to that portion of it which treats of degrees of altitude or discreteness, that they burn with inconceivable animosity whenever it is uttered, and seek by magic and possession to exclude this knowledge from the minds of all men.—The reason of this is obvious. The knowledge of correspondences without the knowledge of discrete degrees, engenders that species of idolatry which is the worship of Nature, and which at the present time it is their endeavor to establish in the earth. But knowledge of correspondences, understood by means of the knowledge of discrete degrees, will utterly abolish the worship of Nature, and establish the worship of one God, even Jehovah, which is also Christ the Lord.

Knowledge of correspondences also, in conjunction with the science of degrees, will fully establish that the Word is Divine, and is in its external a continent or record of revelation; in its intermediate a spiritual revelation, and in its most a celestial revelation; corresponding to Divine Love in the Celestial Heaven, Divine Wisdom in the Spiritual Heaven, and Divine Operation in the Natural.

In future numbers of this Journal the doctrine of Correspondences will be enlarged upon. The doctrine of Degrees will also receive that consideration which it demands.

CELESTIAL ANGELS.

The Angels of Celestial Love,
How beautiful they are,
Descending from their home above
To our benighted star!
Their forms in vails of purest light
Are haled from material sight;
But to the Pure in Heart for ay
Those Angel forms outshine,
In light of heaven's immortal day,
Like Mary's Child Divine.

The Angels of Celestial Love!
In every hallowed word
There is an effluence from above,
A breathing of the Lord.
His sacred thoughts with music low
Through all their bliss affections flow,
And peace and love descend to men
When they are to us nigh,
And Mary's Love in them again
Approaches from the sky.

The Angels of Celestial Love!
They gather pure and white
Where human hearts arise above
Life's dark and somnolent night,
Where human hearts are beating low
With grief the white-robed Angels go.
As Jesus wept beside the bier
Of one He loved, they pour
Immortal pity from their eyes
Of gladness evermore.

blest. They are cased as in armor of triple steel. Celestial flowers blossom from the dust that strews their pathways, and auroral splendors glorify the blended atmospheres that bend above them.

4. A second reason which should satisfy the mind that this affection is from the Lord, may be found in the fact that it coexists with religion in the soul. The most virtuous from principles of faith among the young, are those who seek conjugal associations. It is the unprincipled in religion and those who make a mock of Divine Truth and Righteousness who make a jest of marriage and who profane its rites. The young of both sexes reverence the conjugal sentiment, and are sensible that it is interior and sacred, and originates in that which is Divine, provided that they are lovers of Divine Truth and Good. Since the sentiment coexists with religion in its purity, it is therefore pure.

5. The third reason for thus considering it, may be found in the fact that it predisposes the nature to reverence the principle of order, without which Heaven cannot exist. Disorder, anarchy and chaos characterize all infernal abodes and infernal states, alike of the life, the morals and the affections. But conjugal love in its incipient stages predisposes to industry, thrift, sobriety, temperance and fidelity. It restrains the appetites and exalts the virtues, and therefore subjects the infernal to the spiritual nature. Thus it lays the foundation of the splendid edifice of personal and private worth.

6. These reasons, either separately or collectively, should suffice to satisfy the mind that this affection is not sensual in origin, but springs from the operation of the Spirit of the Lord with man. To this argument it is permitted to add the following narration.

7. Being as to internals of the understanding in conjunction with the heavens, I was also at the same time as to externals of the spirit in conjunction with the world of spirits (or intermediate spheres), and while in most interior perception and also sensation I was conscious of the presence of angels who were in the sphere of conjugal delight, I was also as to externals of the sensories brought in conjunction with certain spirits from the bells, whose states were opposite; and when I attempted to speak concerning the excellence of conjugal love, violent opposition was manifested from those infernal spirits, who said jeeringly many things which it would be debasing to repeat. Among them I perceived certain monkish spirits, whose delight while in the body had been to pour contempt upon marriage and to exalt their own condition of celibacy and mortification as being alone in its element pure. But these had inwardly been possessed, while in the body, with an inconceivable madness against conjugal love, the particulars of which I may not describe. These could perceive no distinction between marriage and adultery, and they said that one was equal to the other.

8. These spirits gathered around, and their odor was noisome in the extreme. There was also in their speech a certain harshness, and their modulation was imperfect. Afterward I saw female spirits, also haters of conjugal order; and these were represented to me as virgones, with bony and attenuated forms, whose voices were like the notes of owls, and also like hyenas. These latter also were haters of childhood, and the sight of infants affected them with rage, and they denied that innocence existed in the interiors of children, and called the sphere of childhood the sphere of disorder, and also hell.

9. But these retired, and I saw them no more; and after a little sea on there came from the east a vernal breeze, which was full of dew, and pervaded by a pleasant softness as of the south, and this was laden with the breath of groves of citron and of many spices; and I saw a white mist which passed rapidly before me, as if cleansing the noxious vapors from the air; and after the mist passed by I saw a golden shining, and afterward a garden, in the midst of which a multitude of angels appeared, and these were male and female; and each female appeared as an Eve, and each male an Adam, and they were innocent, and auroral vestments of light, like haloes, encompassed them, and a voice came from their society, which said,—"This is Paradise, and these are those who dwell upon Earth in the most ancient times."

10. I saw myrtle trees in the midst of the grove, and in the midst of the myrtle trees a winding pathway, which led upward and turned to the east; and this conducted as it were through the regions of the ether, and terminated as it were in the likeness of the vestibule of a sumptuous temple, which itself was the entrance to a more magnificent abode. And the steps of this terrace appeared transparent gold, which yet was without greenness, and rested in the atmosphere, as in its own place. I then saw a company of

these angelic spirits advancing up the terrace, and I perceived that each Adam was with his Eve, and that the same sphere encompassed them, and they walked supporting one another, and the female was upon the left side, and there was a pulsation through their systems from the regions of the heart, one to the other, and the pulsation was from the heart of the woman into the mind of the man, and again from both mind and heart of the man into the heart of the woman, and thence into her mind.

11. As they ascended their raiment shone like the sun, and a voice of inexpressible sweetness was heard from the midst of the temple at the summit of the terrace, and looking thither I perceived that the temple was filled as with the light of a sun, and in the midst of the glory was the manifestation of the glory of the Lord; and as the conjugal associates advanced, thousands of voices were heard saying, "Welcome!" And I heard in the atmosphere which was above innumerable tongues singing in unison, and they sang a new song, and as they sang the atmosphere became irradiated from its utterance.

12. As I looked and gazed, there stood by me an angel, who was a man, and his raiment was white as snow but the internal shining was like gold, and the angel said: "These are those who dwell upon the Earth in the morning of the world; and because they dwell in conjugal love one toward the other, they inhabit a paradise toward the east, and their habitations are adorned with beauty corresponding to their state, and the Lord Himself is with them and is their God, and they endlessly celebrate the marriages of Divine Good and Divine Truth, whence the heavens are perpetuated." [To be continued.]

The Spiritual Harbinger.

SPIRITUALISM IN THE FUTURE

The cause of Spiritual Manifestations rapidly becomes popular, and wins credence among all classes of men. No discovery of science has ever advanced with equal rapidity. But five years ago, and the fact that spirits communicated was treated with derision. Now millions believe. But while the cause expands over a great surface of territory, it does not ascend into the heights of inspiration. Its literature is inferior to the physical, scholastic, scientific and metaphysical productions of the literati of the age. Spiritual influx enables no man to rival the accomplished students of nature, whose wisdom is the result of external observation.

Mediums produce nothing of permanent value, considered either from the standpoint of absolute philosophy or of natural science. The spiritual press groans under the burden of spiritual communications; but of these, it may be said, as was said of the prodigal son, that a great famine is in that land, and they begin to be in want. The husks of deistical speculation, the appropriate food of the tenants of the epicurean sty, compose the staple article that is offered to the thronging guests who sit down at the banqueting table.

The truths of the Divines Unfolding meanwhile receive little attention, for a reason diametrically opposite; namely, the splendor, magnitude, intrinsic wealth, profound insight and absolute righteousness which they manifest and utter. Meanwhile, those engaged in the Divine Unfolding labor on with a deep conviction of the truth of those Disclosures which it is their duty to publish to the world. Whatever is above the plane of human thought, is first denied admittance into the credence of mankind. Never until men hunger and thirst for higher truth, and have felt the pangs of famine, do they turn to the true springs and sources of Information.

It is not difficult to foretell the end of the form of Spiritualism which is now becoming prevalent. Already its glory culminates. It never can command the intellectual respect of the enlightened thinkers of the world. Its familiar and its oracles being unable to solve the great questions of Eternity and Creation will sink into contempt and disrepute. A few years will rapidly pass by, and the meteoric comets of the so-called Harmonial Philosophy will have flickered out and become extinct. The conviction that the Spirit World, as revealed through Spiritual Manifestation, is a world empty, incoherent, fantastical and delusive, will seize the human mind and affect it with inconceivable terror. It is impossible to prevent this consummation. True, the anti-biblical spirit believer for a time may succeed with glibly rhetoric to captivate the common mind, palming off as spiritual revelations and as the novelties of to-day, the dreams and fallacies of many by-gone ages. But all in vain.

Men will communicate with spirits, and spirits will deceive. The deceit and terror that reign in those departments of the spirit world whence emanate the spiritual communications of the age for the most part, like a darkness that may be felt, will overshadow the mental canopy. The doctrine of Progression, independent of the Divine economy of grace, will be overthrown and trampled beneath the feet of the multitude whom it now deceives. Then Christianity, unfolding in sublimity from that Heaven whence the Word descended, and whence the Lord was manifest in form of man, shall rise triumphant. Then men shall cling to the Cross as the shipwrecked sailor clings to the life-buoy let down upon the waters. Then the truths of Salvation through the Divine Redeemer shall be welcomed and sought after with eagerness never before exhibited.

WORDS FOR THE BELIEVER.

Religion is the term used on Earth to signify the intercourse of man with his Creator. It embraces the entire circle of human duty. It enters into the all of life, the all of love, the all of action. The

Christian Religion is embraced in two great commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength; and thou shalt love thy neighbor as thyself. Christianity, divinely stated in this proposition, is, first, a theory or system embracing rules for the government, direction, culture and employment of the heart; from this, of the intellect, and from this of the active powers of the frame.

More fully to understand the requirements of the Gospel, requires knowledge concerning man in his primeval and unperverted state. To this end the Exposition of Unfallen Man was dictated, and herein will be discovered the first use of that disclosure. The Divine Spirit seeks the organic, intellectual, social, spiritual, conjugal, intellectual, and industrial renovation of mankind.

There are five great systems of love inorganized in man's primeval nature, the first of these relating to the most internal and the last to the most external affections and employments.

Am I a Christian? is the internal inquiry propounded by the anxious seeker. False answers of ten are given, sometimes by deceptive spirits, oftener by self-deceptive habits of reflection. Peruse the Exposition of Man as he was created; let the exalted thought of that symmetrical, harmonious life, flowing from God and outflowing in orderly procedures, be kept before you. See if the germinal principles that ultimate in this immortal love, begin to grow within the garden of the spirit. If they appear in tender shoots rising from the being, mark their condition. See if they thrive. Take heed that thou art not deceived, mistaking poisonous, unhealthy indications for evidences of progress. Watch and keep thy heart with all diligence: out of the heart unfold the affections, the principles of life. Consider well the conversation, for the conversation is an index of the heart. Our feelings blossom into speech. Speech is hieroglyphical, and reveals the direction of the life. Dost thou love to talk concerning vices? Beware!—Cherish it not. To indulge in the contemplation of vicious deeds is to gaze upon a serpent, and to yield to his magnetic enchantment.

The mind unfallen may be compared in its sensory organization to a whetstone of May flowers. The mind utterly perverted may be compared to a circle of intertwining asp and scorpions. The one yields nectar—the other poison. The one attracts the birds of paradise and feeds them from its living virtues. But the other, if it attracts, also pierces and smites those forms exposed to its destroying arrows. The tongue of the just drops sweetness. The words thereof are as excellent oil. But the tongue of the unjust, like a sword, pierces; yea, the poison of the pit proceeds therefrom. Ponder therefore on that which now is spoken. So shall the heart become as paradise, and the tree of life therein become laden with that fruit-
age of which it is written that he shall never die.

LOVE'S ADVENT.

CREATION is the going forth of Thought:
The orbs of time in Sovereign Love began:
The harmonies of Truth the Heavens o'erspan:
The Universe God's Wisdom hath outwrought.

Love is the cause and Love the end of all.
Love, Love, the infinite, the unbounded sea,
Rolls from God's Heart. Love shall for ever be
Creation's center and encircling wall.

O Love! thou picturest on the walls of time
The glorious landscapes that surround the Throne.
O Love! thy starry splendors fill the dome,
And man bows down and owns thy work divine.

In the great center of the Universe,
In the great heart of space thy kingly form
Is throned; thy diadem the light of morn:
Thou chanest there the grand harmonic verse.

Whose flowing melody all space inspires
With tuneful gladness, making every heart
Dilate with extasy. Thy sacred art
Kindles the suns and feeds their sacred fires.

Love! how shall mortal man thy praises tell!
He knows thee not, save as the wintry snow
In arctic regions doth the summer know:
His frozen breast expires, his feeble will

Struggles in vain against the cold bleak night.
Then thou alone, O Love, canst rend the chain,
Raise from decay the inner man again,
And end the gloomy empire of the night.

Thy sacred banners in the sun are flying,
Thy pennon waves in every shining star;
But these beyond our reach revolve afar,
And man, while burns their distant flame, is dying.

Upon the iron couch of Life's despair
The broken-hearted world convulsing dies.
O Love! the sunlight in thy smile that lies,
Alone can save. Love, hearken to our prayer!

'Tis answered: from the Infinite above
A form Divine, in likeness of the Lord,
Descends; the Heavens in jubilant accord.
Resound His name: 'Tis CHRIST THE INCARNATE LOVE.
MOUNTAIN COVE, 7th mo. 12, 1883.

THE DOCTRINE OF CORRESPONDENCES.

The Book of Nature is written in correspondences. The created Universe, in each and every one of its unfolding forms, (with the exception of those perverted by or through the perversion of the voluntary creature man,) is a revelation. God, who, in His Divine Love, and through His Divine Wisdom, and by His Divine Procedure, has outwrought Nature, inscribes throughout the labyrinthine pathways of Creation the record and revelation of Eternal Truth.

This thought comes home to every bosom. Dwelling as we do in the midst of eternal and all-embracing beauty; perceiving on every side of us inscriptions in every leaf, flower and moving form, which no finite hand hath wrought; our first thought is, that God everywhere has left the imprint of creative skill.

The little child, almost spontaneously, in his heart is conscious of this truth. His wonder is akin to adoration. The forms of the universe, opening so freshly on his earnest and inquiring glance, are all to his fresh and healthful sense, the many-voiced exponents, or rather the hieroglyphs, of a natural and universal tongue, the language of creation, the rhythmical speech in which the morning stars sang together.

Childhood is unable intelligently to interpret its own emotions. The apocalypse of the child's heart is therefore as yet unuttered and unrevealed.

"Heaven lies about us in our infancy.
Shades of the growing night begin to close
Around the growing boy."

In order to arrive at an interpretation of the great Book of Correspondences which the universe affords to us, an insight is needed which, in the intellectual plane, shall correspond to the instinct of the unperverted senses on the natural plane. Were man the simple, artless, affectionate and holy being which his original nature prefigures, this insight would be the basis of a universal language. Men would converse by symbols. From the storehouse of divinely created forms and hues and harmonies, which all alike the earth, the atmosphere and the heavens, images would be adduced which separately should represent individual ideas, and which collectively should include the circle of the knowledges.

The rudiments of this natural language lie nearer to us than do the rudiments of any artificial speech, and are more easily and intuitively comprehended. In every nation at some period the sun has been considered a symbol of God. In correspondences the sun, which is the first of the objects of nature, whence are derived the form and movement of terrestrial existences, is the first of all symbols. It symbolizes the Divine. From the sun proceed both light and heat. Light is the media for the revelation of nature. In its mild and omnipresent beams, all natural objects arise, unfold and appear, each invested with its own outshining halo. Light, therefore, as it proceeds from the sun, is the natural correspondence of Divine Wisdom, the true light that lighteth every man that cometh into the world. But heat is felt as the primal element, as it were the spirit of light and its interior essence. Without it nature is dead. Its penetrative beams, interdiffused throughout the forms of earth, cause that perpetual miracle of birth which leads forth the endless processions of generations. It multiplies all living families. It adorns barrenness with fertility. From silence it brings forth music. It peoples the temple of nature with warbling forms, giving to the great cathedral a many-voiced, rejoicing choir, whose utterances unite in one perpetual melody. Hence heat is the correspondence of love, and the heat of the sun the natural correspondence of that Divine Love which quickens and renews by constant efflux from itself this peopled universe.

By a natural transition the mind is led from the contemplation of the symbol to the consideration of that which the symbol endeavors to suggest. Hence through the golden gate of correspondences, the mind is led from the finite to the Infinite, and from the consideration of God as symbolized in the creative heat and the revealing light, the mind ascends to the contemplation of the same Being manifested through creative love and its proceeding truth. And as the symbol is one, manifested in a sublime triunity of light, heat and movement of operation; so from the trine symbol the mind arises to the thought of the Triune Reality of Love, Wisdom and Operation proceeding from the One Eternal Spirit, God over all.

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To our benighted star!
Their forms in vails of purest light
Are halos from material sight;
But to the Pure in Heart for aye
Those Angel forms outshine,
In light of heaven's immortal day,
Like Mary's Child Divine.

The Angels of Celestial Love!
They gather pure and white
Where human hearts arise above
Life's dark and sensuous night.
Where human hearts are beating low
With grief the white-robed Angels go
As Jesus wept beside the bier
Of one He loved, they pour
Immortal pity from their eyes
Of gladness evermore.

Harbinger and Journal.

WHOSO FINDETH ME, FINDETH LIFE.

Per multa disperitur, et hic illicque querit [cor] uli... requiescere possit, et nihil invenit quod ei sufficiat, donec ad... rediit.—ST. BERNARD.

KNOWEST thou that region fair of hill and dale, Where stately elms bend in the summer's gale? In rows the leafy maples graceful stand,

And can I'er forget the joyous throng That cheer and gladden with their artless song? The painted oriole whose melodious note

Your several voices ever more shall find Their due remembrance in my grateful mind; The elm's majestic grace, the humble rill,

But boast you not, since not in you reside The charms to bind me to your lovely side: A music sweeter than the faintest trill

This lingering long ago amid thy scenes, O loved New-England! by thy busy streams, I wandered alone; and thus, from men apart,

O Thou, All Holy, Ancient One of Days! Whom Angels worship and Archangels praise; Spirit Eterne! whose changeless, awful Word,

APPARITIONS OF THE DEAD SEEKING THE PRAYERS OF THE LIVING.

(Concluded from the last number.)

The following particulars are worth observing, in the evidence of a girl, sixteen years of age, called Margaret Laibesberg, who was confined for ten days for plucking some grapes in a vineyard. She says she knew nothing about the specter, but that she was greatly alarmed the first night at hearing the door burst open and something come shuffling in.

When on the tenth day the girl Margaret L. was released, she said that there was something so awful to her in this apparition, that she had firmly resolved and vowed to be pious and lead henceforth a virtuous life.

Some of them seem to have felt little alarm; Maria Bar, aged forty-one, said: "I was not afraid, for I have a good conscience." The offences for which these women were confined appear to have been very slight ones, such as quarreling, &c.

In a room that opened into the same passage, men were shut up for disputing with the police, neglect of regulations, and similar misdemeanors. These persons not only heard the noises as above described, such as the walking, shuffling opening and shutting the door &c., &c., but some of them saw the ghost.

It is worthy of observation, that when they heard the door of the women's room open, they also heard the voice of Eslinger praying, which seems as if the door not only appeared to open, but actually did so. We have already seen that this spirit could open doors.

One of the most remarkable proofs, either of the force of volition or of the electrical powers of the apparition that haunted Eslinger, or else of his power to imitate sounds, was the real, or apparent, violent shaking of the heavy, iron-barr'd window, which it is asserted the united efforts of six men could not shake at all when they made the experiment.

The supreme court having satisfied itself that there was no imposture in this case, it was proposed that some men of science should be invited to investigate the strange phenomenon, and endeavor if possible to explain it. Accordingly, not only Dr. Kerner himself and his son, but many others, passed nights in the prison for this purpose.

He says: "The night after I had said this, I went to bed and to sleep, little expecting such a visitor; but, toward midnight, I was awakened by something touching my left elbow. This was followed by a pain; and in the morning, when I looked at the place, I saw several blue spots. I told Eslinger that this was not a cough, and that she must tell the ghost to touch my other elbow." (It will be remembered that Eslinger had blue spots also.)

It is also mentioned that the straw on which she lay was frequently changed and examined, and every means taken to ascertain that there was nothing whatever in her possession that could enable her to perform any sort of jugglery. Her fellow-prisoners were also invited to tell all they knew or could discover; and a remission of their sentences promised to those who would make known the imposture, if there was one.

Dr. Sicherer, who was accompanied by Mr. Frass, says that, having heard of these phenomena, which he thought the more unaccountable from the circumstances of the woman's age and condition, &c.—she being a healthy, hard-working person, aged thirty-eight, who had never known sickness—he was very desirous of inquiring personally into the affair.

While they were in the court of the prison, waiting for admittance, they heard extraordinary noises, which could not be accounted for, and during the night there was a repetition of those above described—especially the apparent throwing of gravel, or peas, which seemed to fall so near him that he involuntarily covered his face. Then followed the feeling of a cool wind; and then the oppressive odor, for which, he says, he can find no comparison, and which almost took away his breath. He was perfectly satisfied that it was no smell originating in the locality or the state of the prison.

The same phenomena recurred several times during the night; Eslinger was heard, each time the ghost was there, praying and reciting hymns. They also heard her say, "Don't press my hands so hard together!"—"Don't touch me!" &c. The voice of the spirit they did not hear. Toward three or four o'clock, they heard heavy blows, footsteps opening and shutting of the door, and a concussion of the whole house, that made them think it was going to fall up-

on their heads. About six o'clock, they saw the phantom again; and altogether these phenomena recurred at least ten times in the course of the night.

Dr. Sicherer concludes by saying that he had undertaken the investigation with a mind entirely unprepossessed; and that in the report he made, at the desire of the supreme court, he had recorded his observations as conscientiously as if he had been upon a jury. He adds that he had examined everything; and that neither in the person of the woman, nor in any other of the inmates of the prison, could he find the smallest grounds for suspicion, nor any clew to the mystery, which, in a scientific point of view, appeared to him utterly inexplicable.

Mr. Frass, who accompanied him, confirms the above statement in every particular, with the addition that he several times saw a light, of a varying circumference, moving about the room; and that it was while he saw this, that the woman told him the ghost was there. He also felt an oppression of the breath and a pressure on his forehead each time before the apparition came, especially once, when, although he had carefully abstained from mentioning his sensations, she told him it was standing close at his head. He stretched out his hand but perceived nothing, except a cool wind and an overpowering smell.

Dr. Seyffer being there one night, with Dr. Kerner, in order to exclude the possibility of light entering through the window, they stopped it up.—They, however, saw the phosphorescent light of the specter, as before. It moved quietly about, and remained a quarter of an hour. The room was otherwise perfectly dark; the sounds accompanying it were like the dropping of water and the discharge of a Leyden jar. They fully ascertained that these phenomena did not proceed from the woman.

I have already given the depositions of Madame Mayer, the wife of the deputy-governor or keeper of the prison, who is spoken of as a highly respectable person. Mayer himself, however, though quite unable to account for all these extraordinary proceedings, found great difficulty in believing that there was anything supernatural in the affair; and he told Eslinger that, if she wished him to be convinced, she must send the ghost to do it!

He says: "The night after I had said this, I went to bed and to sleep, little expecting such a visitor; but, toward midnight, I was awakened by something touching my left elbow. This was followed by a pain; and in the morning, when I looked at the place, I saw several blue spots. I told Eslinger that this was not a cough, and that she must tell the ghost to touch my other elbow." (It will be remembered that Eslinger had blue spots also.)

The ghost told Eslinger that he should continue his visits to the prison after she had quitted it, and he did so. The second night after her release, they felt his approach, especially from the cool wind, and Madame Mayer desired him to testify his presence to her husband. Immediately there were sounds like a wind-instrument, and these were repeated at her desire.

The prisoners also heard and felt the apparition after Eslinger's departure; and Mayer says he is perfectly assured that in this jail, where the inmates were frequently changed, everybody was locked up, and every place thoroughly examined, it was utterly impossible for any trick to be played; besides which all parties agreed that the sounds were often of a description that could not have been produced by any known means.

But it was not to the prison alone that this apparition confined his visits. To whomsoever Eslinger sent him, he went testifying his presence by the same signs as above described. He visited the chambers of several of the magistrates, of a teacher named Neuffer, of the referendary burgher, of a citizen named Rummel, and many others. Of these, some only perceived his presence by the noises, the cool air, the smell, or the touch; others saw the light also, and others perceived the figure with more or less distinctness.

A Mr. Dorr, of Heilbronn, seems to have scoffed very much at these rumors, and Dr. Kerner bade Eslinger ask the ghost to convince him, which she did. Mr. Dorr says: "When I heard these things talked of, I always laughed at them, and was thought very sensible for so doing. Now I shall be laughed at in my turn, no doubt." He then relates that, on the morning of the 30th of December, 1835, he awoke, as usual, about five o'clock, and was thinking of some business he had in hand, when he became conscious that there was something near him; and he felt as if it blew cold upon him. He started up, thinking some animal had got into his room, but could find nothing. Next he heard a noise, like sparks from an electrical machine, and then a report close to his right ear.—Had there been any thing visible, it was light enough to see it. This report was frequently heard in the prison.

Wherever the apparition once made a visit, he generally continued to go for several successive nights. He also visited Professor Kapff at Heilbronn, and Baron von Hugel at Eschenau, without being desired to do so by Eslinger; and Neuffer, whom he also went to, she knew nothing of. When he visited Dr. Kerner's chamber, his wife, who had prided herself on her incredulity, and boasted of being born on St. Thomas's day, was entirely con-

verted, she not only heard him, but saw him distinctly. He visited them for several nights, accompanied by the noises and the light.

One night, while lying awake observing the phenomena, they fancied they heard their horse come out of his stable, which was under their room. In the morning, he was found standing outside, with his halter on; it was not broken, and it was evident that the horse had not got loose by any violence. Moreover, the door of the stable was closed behind him, as it had been at night when he was shut up.

Dr. Kerner's sister, who came from a distance to visit them, had heard very little about this affair, yet she was awakened by a sound that seemed like some one trying to speak into her ear; and, looking up, she saw two stars, like those described by Margaret Laibesberg. She observed that they emitted no rays.—She also felt the cool air, and perceived the corpse-like odor. This odor accompanied the ghost even when it appeared at Heilbronn.

It is remarkable that some of these persons, both men and women, felt themselves unable to move or call out while the specter was there, and that they were relieved the moment he went away. They appeared to be magnetized; but this feeling was not universal. Many were perfectly composed and self-possessed the whole time, and made their observations to each other. All agreed that the speaking of the apparition seemed like that of a person making efforts to speak. Now, as we are to presume that he did not speak by means of organs, as we do, but he imitated the sounds of words as he imitated other sounds, by some means with which we are unacquainted—since the noises were heard by everybody within hearing, we must suppose that they existed—we, who know the extreme difficulty of imitating human speech, may conceive how this imitation should be very defective.

Duttenhofer and others remarked that there was no echo from the sounds, as well as that the phosphorescence shed no light around; and though the specter could touch them, or produce the sensation that he did, they could not feel him; but, as in all similar cases, could thrust their hands through what appeared to be his body. The sensation of his falling tears, and the marks they left, seem most unaccountable; and yet, in the records of a ghost that haunted the countess of Eberstein, in 1685, we find the same thing asserted. This account was made public by the authority of the consistorial court, and with the consent of the family.

At length, on the 11th of February, the ghost took his departure from Eslinger; at least, after that day he was no more seen or heard by her or anybody else. He had always entreated her to go to Wimmthal, where he had formerly lived, to pray for him; and, after she was released from the jail, by the advice of her friends, she did it. Some of them accompanied her, and they saw the apparition near her while she was kneeling in the open air, though not all with equal distinctness. A very respectable woman, called Werner—a stranger to Eslinger, whom she says she never saw or spoke to till that day—offered to make an oath that she had accompanied her to Wimmthal, and that, with the other friends, she had stood about thirty paces off, quite silent and still, while the woman knelt and prayed; and that she had seen the apparition of a man, accompanied by two smaller specters, hovering near her. "When the prayer was ended, he went close to her, and there was a light like a falling star; then I saw something like a white cloud, that seemed to float away; and after that, we saw no more."

Eslinger had been very unwilling to undertake this expedition: she took leave of her children before she started, and evidently expected mischief would befall her; and now, on approaching her, they found her lying cold and insensible. When they had revived her, she told them that, on bidding her farewell, before he ascended—which he did, accompanied by two bright infantine forms—the ghost had asked her to give him her hand; and that, after wrapping it in her handkerchief, she had complied. "A small flame had risen from the handkerchief when he touched it; and we found the marks of his fingers like burns, but without any smell." This, however, was not the cause of her fainting; she had been terrified by a troop of frightful animals that she saw rush past her when the spirit floated away.

From this time nobody, either in the prison or out of it, was troubled with this apparition.

This is certainly a very extraordinary story; and what is more extraordinary, such cases do not seem to be very uncommon in Germany. I meet with many recorded; and an eminent German scholar of my acquaintance tells me that he has also heard of several, and was surprised that we have no similar instances here. If these things occurred merely among the Roman Catholics, we might feel inclined to suppose that they had some connection with their notion of purgatory; but, on the contrary, it appears to be among the Lutheran population they chiefly occur—insomuch that it has even been suggested that the omission of prayers for the dead, in the Lutheran church, is the cause of the phenomenon. But, on the other hand, as in the present case, and in several others, the person that revisits the earth was of the Catholic persuasion when alive, we are bound to suppose that he had the benefit of his own church's prayers.

I am here assuming that all the above strange phenomena were really produced by the agency of an apparition. If they were not, what were they? The three physicians, who were among the visitors, must have been perfectly aware of the contagious nature of some forms of nervous disorder, and from the previous incredulity of two of them, they must have been quite prepared to regard these phenomena from that point of view; yet they appear to be unable to bring them under the category of sensuous illusions.

The apparently electrical nature of the lights, and of several of the sounds, is very remarkable, as are also the swellings produced on some of the persons by the touch of the ghost. The apparition of the dog and the lamb also, strange as they are, are by no means isolated cases. These appearances seem to be symbolical: the father had been evil, and had led his son to do evil, and he appeared in the degraded form of a dog; and the innocence of the children, who had been, probably, in some way wronged, was symbolized by their appearing as lambs. "If I had lived as a beast," said an apparition to the Seeres of Prevorst, "I should appear as a beast." These symbolical transmutations cannot appear very extravagant to those who accept the belief of many theologians, that the serpent of the garden of Eden was an evil spirit incarnated in that degraded form.

We are indebted to Hon. H. A. Edmundson, M. C. for this District, for valuable Public Documents.

The Spiritual Harbinger and Mountain Cove Journal.

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

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

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

The World being hindered with unavailing rituals and systems, religions and philosophical, requires discernment and understanding to comprehend light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Causes, Sources, Media and Modes of manifestation; its varied effects upon the human mind; the elements of religious loss and gain, and their divergent altitudes; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

While paying due deference to the varied schools of Opinion, this Journal will seek to discover the landmarks of an unbroken current of Spiritual Unfolding, conducted through special interpositions of the Supreme Being, from its earliest period to the present time; thus vindicating the Holy Scriptures as Divine Revelation, the basis of the true hope of Man's redemption, and hereafter, full, explicit and irrefutable demonstration of Truth concerning the beginning, manifestation and end of all things created.

While devoted to these topics, it will be the special organ of the interests concerned at its place of publication; stating the motives and reasons which induce removal to the locality; the history, progress and prospects of the enterprise; and also, whatever pertains to the condition, resources and advantages of Western Virginia.

It will, furthermore, be a faithful record of Spiritual Manifestations; giving publicity to their complete history; stating what they are and profess to be as now revealed; and the methods by which they propose to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

The Spiritual Harbinger and Mountain Cove Journal is issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of every other week. Its terms of subscription are [payable in advance] \$3.00 per annum. Single copies for 25 cents. Terms for one year in advance for \$10.00. Sent by JAMES L. SCOTT AND THOMAS L. HARRIS. All Business Communications should be addressed to K. WINCHESTER, Publishing Agent, Mountain Cove, Va. June, 1852.

WE PRINTING.—We are prepared to execute, at the Office of The Mountain Cove Journal, and at reasonable rates, all descriptions of Book and Job Printing—Handbills, Cards, Pamphlets, Constitutions and By-Laws for Societies, Banks, Circulars, etc.—a neat and durable style and reasonable terms. Orders from the cities of Fayette and adjoining counties respectfully solicited.

J. E. Mahone, Wholesale and Retail Grocer, Commission and Forwarding Merchant, Steamboat Agent and Inkeeper, Ten Mile House, Kanawha county, Va. Received and for sale, 25 bbls New Orleans Sugar, 10 bbls Molassee, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also a well-selected assortment of seasonable Dry Goods.

Dry Goods, Teas, Coffees, &c.—Just received from New-York an assortment of DRY GOODS, comprising Tweeds, Alpaca, Bombazines, Delaines, Prints, Gingham, Muslin, Bonnets, Ribbons, and a general assortment of articles adapted to men and women's wear. Also, men, women and children's Boots and Shoes. For sale at SAMUEL PIGGOT'S Cash Store, Mountain Cove, Fayette county, Va. N. B. Teas and Coffees of superior quality.

Clocks, Watches, Silver-Ware, Jewellery, &c.—SAMUEL PIGGOT, having recently arrived from the city of New-York, whence he has removed his business, informs the citizens of Fayette and the adjoining counties, that he has located himself at the store formerly occupied by Miles Manser, at Mountain Cove, and offers for sale an assortment of WATCHES, SPECTACLES, JEWELRY, and all articles usually found under the above branches. He is also in readiness to accommodate the wants of the public by repairing Clocks, Watches and Jewellery, in a thorough manner and on reasonable terms. N. B. Store closed on the Sabbath (Saturday).

Valuable Farms for Sale.—The subscriber offers for sale his Plantation, containing 1300 acres, situated in the county of Fayette, and lying on both sides of James River and Kanawha Turnpike, three miles west of the Vaughn farm, known as Mountain Cove. It is also but a short distance from the Hawks' Nest, a place of wide celebrity for its startling romance and picturesque grandeur. The farm has upon it about 200 acres under good cultivation, good orchard abundantly productive of the best selected fruit in the country. The meadow and plow lands are unexcelled by any in the uplands of the country. There is also a large two story house well finished, with outbuildings, and barn and stabling sufficient for the accommodation of the Plantation and stage stand for which it is now employed. It is one of the best locations for a hotel in the entire region. It possesses superior water both for quality and quantity, having an un failing well, a number of living springs, and a limpid brook running through it. It is situated near the location of the Central Railroad, which will greatly enhance the value, particularly as there will be a depot just below it. The place is also bounded with shade trees, and is abundant in conveniences too numerous to notice here.

Also, for sale, another Tract of 470 acres, situated 4 miles above the Cove, with 70 acres under good improvement, superior fences, a dwelling-house, an excellent barn and stables, and well watered. Also, another Tract of 600 acres, joining the last mentioned, well watered, having an abundance of timber, two dwellings, a small orchard, and 70 acres improved. Also, 400 acres uncultivated lands, adjoining the Cove farm. This tract possesses superior qualities and advantages being situated so as to blend with the interests at the Cove. It is well watered, and abounds with good and useful timber. Any or all of the above tracts of land will be sold at low rate and upon reasonable terms. WM. TYREE, Mountain Cove, July 1, 1852.