

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

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

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Disclosures from the Interior.

The Book of the Generations of Wisdom.

CHAPTER I.

(Continued from page 117.)

17. The jeweled foliage of the Trees of Life of the Terrestrial in this period of the vernal era exhales ravishing odors, manifold as are the descending varieties of floral germinal creations. The superb aerial germs by affinity are thus attracted; and, since each variety of the Trees of Life is encompassed by a floral aromatic emanation, so this emanation, as with a zone of golden virtue, attracts and sustains a corresponding multitude of floral creations.

18. In process of time the zone of fragrance around each of the Trees of Life is gradually reabsorbed, and as it infolds, the floral germs are infolded. Finally, the dividing veins of fragrance inflow into the expanded pores of the splendid globules or ovarian receptacles which ripen at the extremities of the branches, and, inflowing they finally deposit the infolded forms of floral germs, each in a corresponding terrestrial-heavenly globule.

19. Being thereby made perfect and having become impregnated with interior life, the splendid ovaries assume manifold luster of color and emit a still more delicious fragrance of creative love, and finally burst forth upon the branches into superlative magnificence of blossom. The branches rise from an inclining to an ascending position, as the globules become expanded. In the consummation of this era, the Trees of Life, each covered with flowers various and luminous as the systems of suns in the celestial firmament, cause the terrestrium of the Sun Heaven to exhibit a floral spectacle admired by descending angels and celebrated in lyric warblings by poetic spirits of lovely and majestic paradisaical men, or angels of the ultimate degree.

20. At vast extent above the surface of the Heavenly Terrestrial the branches of the Trees of Life unite and form the ceiling of floral temples, worthy of description from laureled sages who inhabit the courts of the terrestrial heaven.

21. Beneath this floral vault, as beneath a firmament whose constellations are celestial flowers and blossoms of the spiritual Sun, another season, even the Form Era of Spring, unfolds its luster and advances to maturity in the richness of inconceivable perfections. The distinguishing peculiarity of this season is the descent of the Faunal Germinal and of the winged creations.

22. The ripened ovaries which contain the embryonic forms of the animal creations, descend in gradual inclination from the purple spicula on which they are first made manifest, and finally repose beneath the metallic Trees of Life upon the surface of the Sun Heaven. In process of evolution corresponding formations, in globular, ovate shape, are projected from the lower branchlets of the Life Trees of Heaven. The branchlets from whose pendent twigs they are suspended, gradually incline with the increasing weight of the ovaries to the surface below. These ovaries, during the process of gestative evolution, present a

change of appearance, and as they approach the period of full maturity, are transformed from the globular and ovate to the animal shape. But the animal shape which they assume is not the shape of the saurian or of the mammalian races; neither is it like unto any serpentine or winged creations. It may rather be compared to the crystal which, as it gradually emerges from its aurelian to its papilionaceous condition by gradual transitions, absorbs its nymphoid shell into a membranous covering, whose fine and gauzy epidermis but partially conceals the brightening hues and fair proportions of the true aerial form. Prior to the consummation of this period, the ovate forms are invested with an exceeding richness of coloring, and through the delicate membranous surface of the ovaries the newly developed forms are transparent, each being enveloped in that golden aura or fluid of life which first was diffused throughout the ether of the Heaven.

23. These forms appear dormant, and are nourished from the fluid essence of the Tree of Life. This vital essence permeates their growing organisms by means of an umbilical marrow which enters each ovary at its point of conjunction with the branchlet by which it is upborne.

24. Corresponding ovaries, which are to these as the interior is to the exterior, await their descent, reposing beneath the wide-spread branchlets. These last are more fine in structure, ethereal in substance, delicate and shining in hue and beautiful in conformation. They gradually transform from the ovate to the aurelian appearance, keeping pace with the evolutions of the corresponding ovaries which depend from the superb branchlets that overhang their couches of repose. Finally the cuticle or membrane which envelops them assumes a golden transparency of color and discloses to sight the splendid animal internal creations which have approached maturity within. Unlike the corresponding external organizations which appear in the midst of the ovaries which depend from the over-inclined branchlets, they move in the midst of the empurpled ether which encompasses them, and which distends their limited abode. Finally, as their motion becomes more rapid, the pores of their ovarian tabernacle are enlarged to give egress to the gyrating superabundance of aura, and the aura ascends toward the ovaries which are pendent above and encompasses each with sweetness and virtue as with an empurpled atmosphere.

25. This encircling emanation permeates the dependent ovaries, and completes the period of their gestation, for corresponding motion is imparted first to the golden aura which is above the germs and finally to the germs also. The result of this motion is first to sever the slender ligature or umbilical thread by which the dependent formations were united to the vital system of the branchlet, and this being severed the ovary is separated at its lower extremity and the minute organisms within, still surrounded by the membrane or vesicle, are gently deposited in proximity to the former ovaries upon the surface of the Terrestrial.

RECORDS OF THE GOLDEN AGE.

INTRODUCTION.

1. The Inhabitants of Earth during the Golden Age were so dissimilar in genius and character from those existing on Earth at the present day, that I find it difficult to discover phraseology by which to indicate the leading elements and peculiarities by which they were characterized. The sanguine temperament appears to have been largely developed, tinging their features with a ruddy hue. Their features were large, and the cerebral system quantitatively as well as qualitatively superior in most instances to that of any of the present inhabitants of the Earth. The ganglionic system was characterized by fullness, whence the whole form exhibited breadth.—The epigastric region was ample, and the gastric organization correspondingly developed. Great strength of muscle was combined with an extreme fineness of nerve. The tendons and cartilages of the system were exceedingly compact; the articulations perfect; in fine, the entire structure well calculated to impress the mind with the sense of intellectual and moral power, fitly organized in a corresponding habilitment.

2. The degeneracy of mankind at the present day is a subject fertile of controversy, but were it possible that the existing inhabitants of the Earth should behold the men and women of the most ancient times, the point would be conceded immediately; and notwithstanding the architectural adornments, the scientific discoveries, the chemical and electrical arts, and the grand industrial inventions of the present age, it would be willingly admitted that we are as pigmies compared to giants, measured with them in the scale of integral harmony, whether of objective or subjective character.

3. Their wants were simple and few, like the Roman Cincinnatus—no noble type of antique character—and in a far superior degree they estimated life not by the abundance of possessions, but by the solid sense of probity.

4. The Earth at that period, fresh and virgin from the plastic hand of her Creator, brought forth a more enlarged and generous fruitage. Trees were more columnar and vast, their foliage more ample, their blossoms more pungent and stimulating, their fruits more generous and abundant.—At that time a virgin bloom rested upon the face of nature, which was far more beautiful than the artificial adornments of succeeding eras.

5. Among the men of the most ancient times science existed, and, although the statement be discredited, nature itself no less than man was better understood than at the present time. The science of embryology, which now baffles the learned, was then intuitively comprehended, not only in its human and planetary, but also in its cosmical and universal departments. The sciences of osteology, comparative anatomy, botany, insect physiology, zoology, cranioscopy, and the general range of physics, received far more attention generally than they now do, and were better understood.

6. The equitable distribution of labor, which is the basis of social science, was fully comprehended.—

Labor was esteemed sacred, virtuous, and of Divine enactment. At the same time institutions existed corresponding to universities, wherein the learned were congregated together, for the purpose of instruction. Art, in those primeval ages, unfolded the virgin flower of an elaborate and composite perfection. It was, however, characterized by an extreme simplicity, in which variety was made subordinate to unity, and ornament was found in the exquisite adaptation of proportions and also of form to use.

7. Little remains, either in tradition or in history, which is written tradition; by which the external mind can form a just estimate of the ancient world. The best and indeed the only just record may be found in the Book of Genesis, and this not in its letter but in its correspondences. Indeed, the arcana concerning the most ancient times which are contained in that Most Ancient Book, when rightly interpreted, will more than justify the most exalted eulogium which ever has been pronounced concerning it.

8. Men at this period, possessed more clear and just conceptions of Religion than now; and also, since the knowledge of the Divine is the beginning of religious information, a far more accurate understanding of the Divine Being; and many doctrines, which at the present day are called mystical and incomprehensible, were by them comprehended with extreme ease and spoken of in great simplicity.

9. The doctrine of influx, the doctrine of faith, the doctrine of regeneration, the doctrine of degrees and series, the doctrine of correspondences, and also the doctrine of justification, together with recondite and highly spiritual knowledges at present lost to the world, were received in their midst and comprehended in a sense far above the modern application of the term. They were not only scholarly but biblical and Christian men.—Their knowledge was as it were a morning knowledge, while the learning of the present time is but a twilight or evening knowledge; and this distinction, when rightly understood, will be found pregnant with truth.

10. It is designed to unfold in the present disclosure, which is from the Interior, a series of important statements concerning the Golden Age.—The candid reader is requested to consider the topics presented, not from the stand-point of popular ignorance, prejudice or incredulity; but to weigh each statement in the balance of judgment, to compare each assertion with whatever remains of Oriental tradition, to estimate each position according to his most interior idea, and according to the correspondences of the Sacred Word, and to decide according to the weight of evidence.

(To be continued.)

Book of the Outlines of the Universe.

MAJESTICA.—(THE PLANET JUPITER.)

ANOTHER scene passes rapidly before the Pilgrim's vision. The wonders previously made known merge into the greater wonder, as fountains merge into the deep of waters. The

restrial surface compose in their collective capacity the organic forms of trees, beasts and birds, of whatever possesses floral beauty or instinctive life, as they ascend to the spiritual degree and infold from the metaline to the nervous constitution, become transformed and reorganized in composite forms, transcending all description.

Each and every curvilinear atom puts forth from its interior recesses the likeness of a moving form. Whatever be the organic shape in which they ascend, that shape remains unimpaired and puts on superior glory; but the atoms associated therein become individualized, inhale the influx or breath of the spiritual paradisaical existence, and thence each assumes a transcendent form, which, were it visible in enlarged proportions to terrestrial vision upon the fallen orb, would produce overwhelming sensations both of astonishment, grandeur sublimity and pleasure. Each floral atom or molecule appears enlarged and surrounded by a seven-fold glory in which it moves, and these emanations cohere and unitedly assume the enlarged likeness of that floral form which the combined atoms unitedly compose while in their terrestrial condition.

Each floral form thus becomes a floral tabernacle, and the capacious chambers of the tabernacle are composed of the separated emanations of the living molecules, which in glorious forms of use, harmony and perfection, associatively congregate therein. And what is wonderful to utter is the fact, that millions of independent molecular creations, each possessed of an organic form more beautiful than the mythic creations of human imagination known as sylphs, inhabit each separate floral form, and collectively unite, composing a floral family, abiding therein encompassed by splendid visions, depicted in the opalescent structure; and what is still more wonderful, these floral temples resound perpetually with music, and every minute gland or passage in each is of the spiral form, and collectively each expanded floral temple, like the instrument known as the organ, vibrates with song perpetual, and this song glides from a minor to a major key, and passes from delicate and dreamy cadence to a full flood of lofty music, according to the times and seasons of the spirit paradise. And, still more wonderful, the floral molecules warble in harmony, and utter voice from organs of articulation; and although impersonal, their speech glides forth so sweetly and so pervaded by the liquid element of love, that whosoever listens thereunto is filled in the vital sensorium with sensations of exquisite delight.

Thus every floral creation is a miniature kingdom, peopled with living entities, and every curvilinear atom connected with the terrestrial floral world becomes in its ascension an impersonal floral spirit. Every floral form is peopled with these, even as trees with warbling voices; or rather as a plant with myriad forms of fragrance, individual and perpetual; and thus the spiritual floral-kingdom is a vast unfolded empire of sublime floral temples, each

individualized and made impersonal floral spirits.

But while such unimagined transformations occur thro'out the ascended floral creations, transformations still more magnificent are wrought throughout the ascended animal kingdom. Every curvilinear atom which on the terrestrial paradisaical plane is incorporated into the animal form, is made immortal as it infolds from the metaline to the nervous element.—Correspondentially unfolded, endowed with majestic attributes of swiftness and energy, both of interior and exterior motion, it manifests in its own individualized embodiment a degree of instinctive life, animal consciousness and impersonal sensation far transcending the most gifted terrestrial animal form. Each of these unfolds a seven-fold emanation, and the emanations cohere harmonically and preserve the individuality of the composite and ascended animal existence. The term animal, however, does not convey to the fallen mind any adequate conception of the various characteristics, the liquid emanations of pleasure, the sensitive harmonies of conscious love, or the capacious faculties of impersonal instinctive knowledge which distinguish these exalted creatures.

Upon the fallen Earth, the animal creation of paradisaical forms groans under the bondage of corruption; and from the period of the fall of Adam, the entire creation of animal forms upon the fallen planet groaneth together in bondage until now. In the Regeneration, not alone shall man regain his original, unfallen state, but the entire impersonal creation, floral and animal, shall with him be reinstated in the paradisaical condition; for the creation itself shall be delivered from the bondage of corruption.—Then shall man redeemed behold the paradisaical instinctive races exalted to harmony. Then shall man behold the instinctive races exalted in transformation to the spirit paradise; and then shall this statement, which now appears incredible to fallen mind, be considered as but the most elementary and inferior epitome and abstract of unfolding reality.

As each ascended floral atom becomes an impersonal floral spirit; so each ascended curvilinear atom on surfaces terrestrial incorporated in the animal form, becomes an impersonal animal spirit. And the floral forms are moving emblems of Divine affections of love, and the impersonal animal spirits are emblematic forms of Divine principles of wisdom pertaining to the soul and spirit of the paradisaical man exalted to the spiritual degree. Moreover, every impersonal animal spirit remains associated with the vast collected form of the impersonal creature into whose system it was terrestrially immersed. Hence the vast terrestrial forms are each like unto moving pavilions inhabited by harmonic families of animal spirits, and are literally in number as the dust or as the sands upon the shore of immensity. Disclosure is thus given in extreme brevity concerning the impersonal empires unfolded upon the first spiritual paradise encompassing the orb Majestica.

(To be continued.)

MELODIA.—(THE TENTH PLANET.)

(Continued from page 118.)

In these floral solitudes, beneath these umbrageous pavilions, the Children of the Shadow assemble together. It is impossible in human speech to imitate the liquid melody in which they communicate one to the other.—This may be called emphatically love's dialect, the language of the soul. Their speech appears to be without articu-

lation, and I am aware that they speak by means of peculiar penetrative light which falls upon me from the speaker; but chiefly by the sensation of language in the sensory region of my being, of which mention is previously made. The effect of speech upon their part appears to be to cause a tender illumination in the internals of the mind, and the opening of the internal consciousness; but this illumination and opening is accompanied with internal melody so sweet that it entrances the enamored mind and literally bathes the being in the flowing element of love.

"The Children of the Shadow," saith a voice now heard in my interior being, "originate the splendid oratories or star temples, which are the chief abodes of all nations who people the planet which thou now beholdest; and the star temples are their handywork, and in them, in periods alternate with periods of outgoing, they abide; but the Children of the Ray also inhabit corresponding mansions, called galaxies or temples of the sun. Lift up thine eyes and thou shalt behold our habitation."

The terrestrial paradise upon the most superb of planets yet visited, is far inferior to that scene of magnificence which my eyes behold. I see a city in the atmosphere, floating as if upon an island of amber and amethyst. Again language enters my interiors. I hear a voice which says:

"Pilgrim, we see thy thought. Thou thinkest it incredible that men should live in palaces above the cloud. There is a law, which operates partially upon thy fallen planetary home, by which in correspondence instruction concerning this may be communicated. Thou hast seen the meteor arise, pursue its way and shine amidst the ether, and float in mystic motion far along the firmament ere it expired and vanished.—Thou hast seen the rains accumulate in middle space, and the piled hail storms bank above the clouds. Day by day the dew-drops rise, expand and undulate above the atmosphere. Electric forces also, that contain the elements of strength and motion, fly with outspread wings above the loftiest towers. Thus there exists a law which can suspend material forms in atmospheric space. That law is here adapted to ends of human habitation. We who love the mild, seraphic effluence that shines upon our orb in absence of the sun, are unadapted to the solid beams of that bright-beaming orb; hence God, the giver of this fair abode, has graciously vouchsafed a form of law by which our stately mansions are upreared in the electral regions of the air. Thus when our planet in its daily course brings us toward the solar beam, the atmospheric harmonies that go before his coming, like the trade-winds, move our floating paradise over the stream of atmospheric motion.—Thus we keep within the shadow world."

Star castles, inhabited by the lovely beings I now behold, obedient to the law of mental movement, regularly traverse the undulating expanse of atmosphere, and hence are never exposed to the radiance of the sun. Strange as it may appear, these habitations shine from interior light, and every minute architectural form constantly emits a golden radiation. It is impossible to convey a suitable conception of these aerial palaces: That which I now behold appears based upon condensed and granulated electrical substance, so porous that it appears reticulated, and yet so dense that it appears solid as a field of interwoven stars floating in the ether. This electrical foundation, is visible in the form of a parallelogram. Crystalline forms of vegetation are visible upon it, from the midst of which outshine buildings of a form of architecture somewhat corresponding

to the later gothic style, in which the pointed arch and highly ornamented spire appear conspicuous. A lambent radiance corresponding to the aurora borealis appears to rest above the shining city.

The city itself appears divided into rectangular compartments, and one broad avenue, extending through the center, separates the city into equal divisions. This avenue, which is of immense extent, is formed of a succession of terraces, or terraced gardens, sloping downward toward the center, where they are divided by a limpid stream.

The terraces gradually ascend on either side of this until they reach the summit of the plane, and each of these summits is crowned with a blazing mass of architecture, in whose composition the utmost lightness combines with durability. The entire island is embowered in foliage of seven species: fibrous, electrical, crystalline, melodial, circulatory, metempsychical and ethereal. The effort to describe the peculiarities of these in forms of speech adapted to mortals, is painful; nevertheless brief abstract of their diverse perfections shall now be given.

(To be continued.)

DISCLOSURE CONCERNING THE SPIRIT WORLD ACCORDING TO DIVINE LOVE AND WISDOM, AND ALSO ACCORDING TO ANGELIC SCIENCE IN THE GOLDEN AGE.

1. THE World of Spirits connected with the planet Earth, in previous disclosures, has been defined as composed of four revolving spheroids, the superior hemispheres of which are inclined toward the Celestial Heavens, while the four inferior hemispheres are inclined toward the opposite.—For purposes of use it is ordered that the nomenclature of these different departments of the Interior, in the disclosures which are to follow, in general terms shall consist of words strictly defining the internal conditions of the inhabitants of the respective localities.

2. Thus the middle space into which spirits immerse on leaving the body, and which forms a nerve-sphere encompassing the Earth, shall be called by the name of the Spirit Vestibule, or entrance, and also the world inhabited by the partially disembodied; but the three lower spheres shall be known as Tartarus, Hades, the Abyss, and Gehenna, because these epithets, which are of ancient origin, symbolically denote hell fire. In general terms these regions will be styled the world of evil spirits.

3. In opposition to this, those departments of the Interior which extend over the surfaces known in previous disclosures as the Fourth, Fifth and Sixth Spheres, or hemispheres, will be entitled Novitiate Societies, inhabited by spirits in process of mental exaltation. That which heretofore in general terms has been denominated the Spiritual Paradise, for purposes hereafter to be fully made known, will be denominated Eden, and also the Heavenly Habitation. These titles are ordered to be used for three specific ends: first, because they indicate states; second, because they indicate societies; and third, because they indicate the precise nature of their diversities.

4. The nerve-sphere or ethereal expanse which immediately surrounds the Earth, is entitled the Vestibule, and also the initiatory habitation, because through it there is access on the one hand downward, to the left and also to the north, to the various regions of the abyss, and to all societies inhabited by infernal men.

5. The phrase downward, as to locality, signifies the lower spheres, in contradistinction to the higher, as to

states, it signifies conditions of antagonism to Divine Good. For more full explanations of the internal signification and correspondences of the words north, northward, downward, and leftward, the reader is referred, first of all, to the Word, wherein the phrase northward signifies evil, according to that Scripture which declareth that the adversary inhabiteth the sides of the north. That downward signifies the abyss is evident in that Scripture wherein it is written concerning the impersonation of evil, that he was cast down. That the left also signifies the abodes of infernal men who are enemies of Divine Good, is evident from that passage in the Word wherein the Lord adjudges all those destitute of charity to the left hand, and thence to that punishment which is reserved for the adversaries.

6. The correspondential significance and also the origin of these descriptive phrases and definitions will be found treated of in statements concerning the interiors of the Word, incorporated into disclosures concerning the wisdom of angels upon the planet Melodia: to which the reader will be referred at the time of their publication, which is now at hand.

7. It is thus evident, from considerations previously adduced, that the vestibule or entrance into the world of spirits leads upon its northward side into the abodes of the lovers of evil. It is also evident, that these are upon the left hand, and that also inclining downward there is thence an entrance into the regions of the morally dead.

8. Eastward, in the world of spirits, signifies the highest exaltation, the throne of God, the Divine presence. Westward signifies the most remote shinings and visitations of the Divine influence, proceeding from the east; and the south signifies the Lord's Church, the garden of happiness, the land of beatitudes, which becomes more exalted in degree as it is toward the east, and less exalted as it is toward the west. The habitations of all spirits from the Earth in whom the understanding and the will are absolutely pervaded by Divine Good and its accompanying Truth, are therefore represented as toward the south; and those in whom the conjunction of Divine Good and Truth is most glorious and continued, inhabit societies which are to the east of south, and therefore in nearest proximity to the Lord; while those in lesser degree than the perfect are represented as gradually extended in the ultimate regions toward the west.

9. That which is known to the readers of these disclosures as the Seventh Sphere, in its medium degree is called the South; in its superlative degree it is called Eastward, or more east; and in its least degrees, the Southwest.

10. Abstract from the mind as far as possible all ideas of terrestrial space; figure to the mind the Heavenly Paradise as an undulating expanse, appearing not according to sphere-boundaries, but according to internals; remember that its sun is the Lord, and that every regenerate spirit beholds the Lord in the east, shining upon his countenance: place the mind in this position. Having done this you will perceive that the ultimate north is cold and to the left; you will also perceive that the south is pleasant and to the right. Let the mind remain fixed in this position, attentively consider: by so doing whosoever interiorly receives the Lord will become conscious, after a season, that the side to the left is a subterranean region, inhabited by evil spirits; the left and the north being synonymous, because the face is turned toward the east, the spiritual east, namely, the Lord. You will also

perceive that there is no direct shining from the east to the north, no direct connection or continuity between the east and the north; but on the other hand, absolute separation.

11. Whenever Disclosures from the Interior unfold themselves in order, and hence in general accuracy, the instrument at present made use of is placed, according to his interior man, in the position herein described. His interior countenance is turned toward the east; at the right hand he perceives, passing by degrees from the first point south of east to the extreme west, the various departments of the spirit world, inhabited by the redeemed, and by all in various stages of ascension toward perfect regeneration in heavenly blessedness. The societies inhabited by the conjugal associates of the Golden Age appear in the first degree south of east. The ultimate societies of those in whom conjugal love exists interiorly, containing the ultimate procedure of Divine Love, and who are just admitted from the vestibule or the initiatory department of the world of spirits, into the beginnings of eternal life, is situated the first particle of a degree to the south of west, and consequently to the extremest and most inferior declining point of the right hand.

12. Fluctuating upon the absolute line of demarcation between the south of west and the north of west, appears a region inhabited by spirits who were of the Shaker community, and who are still in a corresponding society, which however is but as a speck or point of cloud from its diminutiveness. At the northern side of this fluctuating point begins, imperceptibly as it were and with the likeness of a desert, the habitation of unregenerate men; and this is figured as an inclined plane, advancing and sinking as it advances for a little space. Beyond this, evermore proceeding northward to the opposite of right and to the opposite of south, the three successive hells, or habitations of infernal men, former inhabitants of Earth, are in succession apparent.

13. The instrument for these disclosures, by the Divine mercy of the Lord, whenever placed in the Interior for the purpose of serving ends for the transmission of intelligence, occupies a position in the center of a sphere, whence as from a fixed point his vision is directed to the various departments of nature, of spirit habitations and of heavenly abodes, which it is permitted for him to behold. The reader is earnestly requested to conform his mind as far as possible to a like position.

14. In order that this statement may be more perfectly understood, the reader is advised to form a diagram according to its propositions, and to have this diagram before his mind in reading all statements hereafter to be made.—The men of the most ancient times made use of this diagram, and represented the internals of a man according to it. They said that man began to live by life from the Lord shining from the east, which symbolized the Infinite, and descending through the south to the west, which signified the beginning of man as a primal organism, receptive of Divine Good in the will and Divine Truth in the understanding; and they prefigured the successive progression of the human will in the ascending scale of the affections, unfolding Divine Good, together with the corresponding ascension of man in degrees of righteousness springing from Divine Truth, as beginning with the marriage of good and truth, and as ultimating, first of all, the ability of advancement in eternal things, which is the beginning of procreation: and all the successive periods of human existence, unfolded ac-

ording to Divine order, were symbolized by them as pilgrimage upon the disk of the zodiac, continuously proceeding to the southward, and thence approaching the east.

15. They also prefigured the declension of man through corresponding zodiacal lines, commencing at the first inclination from the west northward, and so declining continually into gloom; and because this was a continuous descent, they represented it as terminating at the extreme north, and ending there in the utter extinction of light, and also in the utter extinction of life in its ultimations, and also in its abilities. This disk, sphere or diagram, was known among them by a phrase whose interpretation is, "good and evil, according to their ascension or declension in the circle of the zodiac."

16. The Spiritual Zodiac will be the phrase by which this circle will be hereafter known. In this zodiac every man occupies position according to his interior state. Every society of spirits also occupies a corresponding place according to its ascending motion toward, or its declining motion from, God the Redeemer.

HEAVENLY PRINCIPIA

CONCERNING THE ENTRANCE OF MAN INTO THE VESTIBULE OF THE WORLD OF SPIRITS

1. WHEN the Spirit World which encompasses the Earth, and is inhabited by disembodied spirits, its former inhabitants, is perceived according to the directions given in the preceding statement, the region to the north becomes visible in the form of a subterranean world. Three enormous continents or habitations are successively visible, extending from north to remote north, and thence to most remote.

2. The scene presented depends entirely upon the condition of the seer, who, if his vision be toward the Lord, perceives that this region is the abode of devils, adulterers, cruel, deceptive, treacherous, and addicted to all manner of enormities, and thus, in all respects the opposite of that summer land whose unimagined loveliness is visible, to the right hand, which is also to the south.

3. If the condition of the man be inverted as to his affections, and thus turned from the Lord, he perceives all things in a deceptive light; and turning himself toward that which is, according to his inverted position, the right, which is the real left, he thence perceives that to be south which is not south, but north, and that to be elevated which is not elevated, but depressed; hence he calls heaven hell and hell heaven. Being in all things perverted as to his interiors, he receives the rigors of the north, which are occasioned by the absence of Divine warmth of good, as a frozen man receives the torpidity occasioned by the benumbing and congealing element of winter; and as the frozen man feels the sensation of benumbing coldness as a soothing and quieting warmth which lulls him into death, so the man whose interiors are inverted at first perceives the intense cold of the abyss creeping from pore to pore throughout the moral sensories as a delightful sensation, congenial to his internal feelings and creating a sensation of pleasant warmth within his bosom. He is also like a man whose intestines are in process of mortification, who mistakes the soothing quiet produced by the death process for freedom from disease.

4. Being thus inverted, he mistakes that which is fantastic and unreal for firm reality; and of these it was written of old, that they were given over to believe a delusion, because they took pleasure in unrighteousness.—It is given me, by the Divine mercy of

the Lord, to perceive multitudes of this class, who believe that they are being caught up straightway into heaven, while, alas, in reality they are being cast down into hell. He that soweth to the flesh, shall of the flesh reap corruption. Opposites are repelled from opposites, but likes are attracted unto likes. With inconceivable swiftness the man whose sensory organs delightedly absorb the influx of evil, descends into the fullness, and thence into the generals, and thence into the particulars of that society in Gehenna, or its adjacent regions, to which he is interiorly attracted. What shall it profit a man if he gain the whole world and lose his own soul?

5. The reader is thus instructed in the moral law which determines spiritual vision, and also the pathway pursued by the spirit subsequent to decease. And I am instructed in three several principia concerning the entrance of men into the world of spirits, whether by intromission while in the body or by absolute departure from the physical form, which are here directed to be given in their order. Subsequently three several illustrations will be appended in the narrative form.

6. When a man dies, he awakes to consciousness in that portion of the spirit world which is called the vestibule, and perceives, as a general thing, a spirit seated at his head, attired as in the luster of an angel, whose robes are white as snow; and sitting at his feet he also perceives another angel, or angelic spirit, bright and beautiful with heavenly effulgence and the beauty which is born of Divine Good. If during his life in the body his thoughts have been gross and sensual, he disbelieves at first that he is dead and yet alive again. Not having associated the idea of spirit with the idea of that which is real and in the human form, he denies often times that he is departed from the terrestrial and corporeal habitation.

7. During this interval, which is a state of dawning consciousness, the angels, who are of the Lord, and who have been his guardians while he sojourned upon the natural Earth, endeavor, by all manner of endearing epithets and tender and hospitable offices, and by the manifestation of that kindness, sincerity and charity which is their delight, to instruct him in that which is truth from heaven.

8. As soon as he is fully recovered to a condition of organic vigor, he is like a sick man who suddenly becomes convalescent, and who returns at once into the delights of his own interior love. The drunkard, suddenly recovering while in the natural form, experiences the return of his appetite for intoxicating drinks, though during sickness he abjured them. The covetous man, on regaining health, plunges into his miserly and acquisitive employments, though while prostrated by suffering he vowed repentance and amendment. In like manner the thief, who is one from the love of that which is his neighbor's, with returning vigor plunges into robbery. The adulterer also, though during sickness he became nominally a repentant and contrite man, with the return of sensation and of vigor, girds himself and plunges into the delights and abominations of his bosom sin.

9. Precisely thus is it with man the other side the grave. He gives himself up, at first timidly, then more fully, and at last with the vigor of his entire organization, to those delights which constitute the internals of his love.—If the man be evil in his interiors, no sooner does he become invigorated under the ministrations of the angelic spirits from the Lord, who resuscitate him into spiritual life, than he wears of their sweet society. He makes but

a brief stay among them. Sometimes with one desperate plunge, at other times with more gradual withdrawal, he makes his exit. The die is cast; his name is blotted out from the records of the living. There is hope for the tree if it be cut down that it spring up again, and that its tender branch will not cease; but man dieth, he wisteth away and giveth up the ghost, and where is he! He lieth down and riseth not up again till the heavens be no more! Alas! alas! child of mortality, according to thy own deliberate, decisive purpose, according to the movement of thine own deliberate will, dost thou depart upon thy long journey. Heaven opens, angels invite, Jesus calls in vain! This is the first principle, and the second is in all respects accordant.

10. After a man has been resuscitated and initiated into the fact of his changed condition, he is carefully watched and guarded, in a manner which is altogether unknown to himself. There are many reasons why he should be watched and guarded, and yet appear to himself to be left to his own inclinations.—During this period he approximates toward the pathway which conducts from the vestibule into the permanent societies of the Spirit World; but during this process, which in some respects is perplexing for the moment and not joyous but grievous, Divine ends become more manifest, until in the issue the spirit, if he be one of those who enter into life eternal, rejoices exceedingly in the path by which he has been conducted to eternal peace.

11. If, on the other hand, the spirit be evil in his interiors, however cunningly that evil be concealed, the process to which the spirit is subjected is of such an admirable character that it calls out the latent enmity to Divine Truth and Righteousness which, like a coiled serpent, made its den within the most interior will; and the man is finally condemned, not by any forensic accusation, neither by any legal process, which is declamatory and external, but by his own deliberate evolution of his guiding principles into public manifestation. This process is brief or protracted, varied, modified, or accelerated, according to that which is just in each and every individual case.

12. To this declaration a third principle is added, namely: When a man becomes conscious while in the body that spirits are about him, he is considered in the light of one of those who have laid aside the external form and become initiated into the world inhabited by the departed. If his internals be evil, he generally remains evil, because it is as it were the end of one life and the beginning of another, and almost equivalent to a dissolution of the body. But if a man's interiors are susceptible of eternal life, he lives for a season as one blown about by tempests, agonizing by reason of perplexities, doubts, fears and horrible temptations. His condition, being anomalous and irregular, exposes him to peculiar dangers. He is like a child prematurely born; he has emerged but partially into the world of spirits, and is in parts of his understanding dead. His resuscitation and initiation resemble in many respects the birth of a child from a dead mother. He is bound to the natural world as by an umbilical cord, through his connection with a physical organization, and thus occupies a position impossible at once by violent catastrophic disturbances from the confines of the natural world and the vestibule of the world of spirits. He is liable, being in a state which is neither wholly of the one nor wholly of the other, to obscure and doubtful revelations. He is like a man who walks in a state of somnambulism. His condition is abnormal, critical, dangerous and fearful, both as concerns himself and those with whom he communicates.

13. Seek ye the Lord while He may be found, and call upon Him while He is near. It is far more easy for a man to become regenerate before than after he becomes exposed to sensible rapport and illumination from departed spirits. Knowledge puffeth up, but charity edifieth. Only the moral nature principled in the self-sacrificing doctrines of the Word, which are first pure, then peaceful, easy to be entreated, without partiality, or internal bias, and without hypocrisy, endure the fiery ordeal.

14. Wherefore let no man, without due preparation, commit himself to the swelling waves of the great sea of interior communication. And let every man purify himself, and set his house in order by diligent service of his Divine Lord, not in word only, but in truth and in deed, else at any moment his internals may open, and unprepared he may be summoned forth to undergo that ordeal which is as a fiery trial, fatal to those who in the day of their prosperity and of their strength, have turned aside and yielded up their natures to the pursuits of evil.

The first two of the three narratives, of which mention is made in the preceding disclosure, will be commenced in the ensuing number of the Journal, under the title of "Experience of Pilgrims journeying from Earth to the Delights of Heaven and the Insanities of Hell." The third narrative, will embrace, when published, a full and thorough statement of the intromission of the Lord as Divine Man, prior to the recorded incidents of His teaching while incarnated on Earth, into the world of spirits. His combat with the hells, His interview with the representative of Evil, the method and manner of His victory, and the results which followed. This last narrative will follow after the publication of the former in due time.

WRITTEN ON POLISHED STONY IN LETTERS OF GOLD. BLESSED are all those whose hearts, in the midst of external contentions, remain elevated into the atmosphere of love.

THE CHURCH.

"Know ye not that ye are Temples of the Holy Ghost?"

WHAT is the Church of God? Is it the builded shrine, With pillared aisles and massive walls And fretted spire sublime? I tread the hoary Minster's aisle: What splendors fill the awful pile! Saints on the pictured walls adore With still, wrapt faces evermore. Within the chancel's holy rail Prays the stoled Priest with visage pale; The sacred wafer and the wine Change into God's own form divine, (So faith believes and bows her head) While consecrating words are said.— Prayers, chanted in an unknown tongue, Mysterious hymns melodious sung, The saints above, the dead below, The faithful living, all a-glow With rich, harmonious light that streams From where the painted oriel gleams; The Angels from the frescoed dome Smiling from out their golden day, In blended chorus seem to say, "This is His Church!—The Church of Rome."

Away, away, I cannot rest, I stifle in the gorgeous pile. A leaden weight is on my breast, The weight of priestly guile.

What is the Church of God? Is it in form outwrought Of stately CREED, the massive work Built by the Kings of Thought? Firmly they built and largely planned— The Priestly Minds of Ages past; Far o'er the sea of Life and Time The solemn shades are cast. Tents, pitched on deserts sands they were, And folded with the morning light; Tents, beautified with love and prayer, Far shining through the Night. How like the cities of a dream Those airy tents of doctrine seem. They flame and vanish like a scroll. The Pilgrim Armies of the Soul Encamp beneath each pictured arch. Renew them for the morrow's march, And rest, and rise and onward fare— Only the Sleepers linger there.

What is the Church of God? 'Tis Man! Immortal Man! Planned by Creative Will Divine. Ere Time on Space began, The heart, the mind, the life, the form, In the Creator's Image born, This, this alone is God's great Fane; Here throngs the saintly Angel train. All heaven is pictured in its vast, And shining sky—it hath no Past, No Future—'Tis Eternal Now. Within its walls: for ever bow All pure Affections, born of Him, Fairer than pictured seraphim, And Endless Worship neath its dome; There God is ever, seen and known!

CIVIL LIBERTY.

THE fact that a nefarious conspiracy has recently been entered into against the liberty of a citizen of the United States, and an attempt made to imprison a sane man with lunatics, and to deprive him at once of liberty and of vested interests, to exile him from his religious associates, and deprive him of that privilege of worshipping God according to the dictates of his own conscience, which the constitution guarantees to every man, is matter demanding serious thought upon the part of every lover of political and religious freedom.

A precedent is sought to be established by this nefarious enterprise. It is not IRA B. EDDY who is stricken at alone: the cause of civil and religious liberty is rudely assailed, and that eternal principle for which the Pilgrim Fathers dared the perils of the wilderness, and for which the revolutionary fathers poured out the costly offering of blood, the palladium of our liberties, the basis of all our prosperity, the platform of our rights, the very bulwark of democracy, insidiously invaded.

We know not what may be the peculiarities of faith cherished by this gentleman, neither do we care to know. Whatever be his faith, to that faith he has a right. His sublime confession, "I am a spiritualist and a follower of Jesus," ought to endear him not alone to every spiritualist, but to every disciple of the Lord. By virtue of that confession he stands not alone on the platform of intellectual freedom, but also on the high platform of Christianity itself.

Had a Roman Catholic been abducted from his family, immured with madmen, deprived of liberty and property, simply for being a Catholic, and a liberal and consistent one, freely giving of his superfluity according to the requisitions of his conscience and his faith, the streets of Chicago would have run red with blood. The tocsin would have rung and the alarm fires would have been kindled, at least from the pulpit and in the press devoted to that form of faith.—The burning of the Charlestown convent, the riots in Philadelphia, would have been slight and momentary outbreaks compared to the force and power of the consequent excitement. Not a city in our land but would have been agitated; hardly a pre- but would have spoken in thunder. Had a Presbyterian, a Methodist, a Universalist, or Protestant of any sect, been subjected from like cause to like treatment, no earthly power could have prevented a spontaneous outburst from the very heart of the American people.

Mr. Eddy is a spiritualist, a disciple of Jesus, a lover of those whom Emanuel calls His brethren, the needy and distressed. He is dragged from his home:

and where is the full-voiced and hearty reprobation of so atrocious an outrage? From what quarter does it come? The press is gagged; with rare exceptions the editorial fraternity is silent; nay, an ill-disguised exultation—the glimmer and the reflection of satanic spite, the lurid and volcanic glare of the abyss—breaks forth from the press, and shines and illuminates with welcome rays the drunkard in his kennel, the libertine in his debauchery, and the dignified ecclesiastic in his place of power. Not but there are honest theologians and honest editors to protest against against the outrage; yes, and drunkards and libertines not unskun so low as to applaud; but the general rule is the reverse, in spite of individual exceptions.

Gentlemen of the Pulpit and of the Press, of standing and of reputation! we entreat you, ere you let loose the religious flame of persecution against upright men because they are spiritualists and disciples of Jesus, to pause and consider well the consequences. Our happy country is happy because constitutionally established upon the broadest principle of civil and religious toleration. Spiritualists who are disciples of Jesus, are in the minority; what is not in the minority? No country where the rights of the minority are not considered sacred, is a safe country.—Insanity, which is the plea made to-day against the spiritualist who is a disciple of Jesus, under like circumstances may be adduced with equally well-founded reason against any theologian and church member in the land, from the humblest Methodist itinerant to the pontiffs of the Roman See. The usurpation of authority which prevents the spiritualist and disciple of Jesus from controlling his property, in accordance with the just and equitable provisions of the law, carried to its extent will bankrupt every church and almost every institution of learning in the land.

THE PERSECUTION AT CHICAGO.

"YEA, AND ALL THAT WILL TAKE COUNSEL IN CHRIST JESUS, SHALL SUFFER PERSECUTION."

IRA B. EDDY, of Chicago, was arrested in his own house, in defiance of law, and with the tacit consent and connivance of civil authority, bound and forcibly consigned to the asylum for the insane at Hartford, Connecticut. His moral character was unimpaired, his capacity for the transaction of business unquestioned. His crime was a belief in the fact that spirits communicate to mortals, and a disposition to follow in the footsteps of Jesus in deeds of benevolence. His deliverance from imprisonment is prophetic of the approach of that time when men shall no longer be assailed and outraged for the crime of loving truth better than popularity.

The lion's roar is hushed within The den where Daniel dared to pray; And Smithfield's fires long since have paled In ashes cold and gray. The midnight bells of Notre Dame Bid the assassin arm no more; The Huguenot may sleep secure Upon the Gallic shore.

New England's children meet to pray Within the sight of Peter's dome; And Channing's word and Luther's Hymn Sound forth in Papal Rome.

O'er all the Earth Truth's morning beams Pierce the dark arches of the night, And human hearts, and human souls Are thrilled with morning light.

The followers of the Nazarene Uprear their temples every where, And Sabbath bells ring round the world, And call mankind to prayer. Alas! alas! our own fair land, What madness hath thy sons befall! That they should heap the foul, black brands And fan the fires of hell!

Shame on the young vainglorious West! Boasting of Freedom and the Right! And trampling out the fires of thought With base and felon night!

Shame, double shame, that Christian men Descended from New-England sires Should raise dead lions from their dens And kindle Smithfield's fires; Pierce with the barbed darts of crime A Christian brother's bleeding heart, Dragged like a felon from his home Within their civic mart.

Shame, ten-fold shame upon the lips That kissed and said, "Behold the man!" And on the craven souls that schemed The dark satanic plan.

It comes to this: no man is safe, No living man of freedom sure, Who gives a blessing and a home To Justice and the poor.

Oh Eddy! Heaven was near to thee When closed the dark and starless gloom Around thy living form, confined As in a living tomb.

And nearer thence the morning light That beams from Heaven's eternal day, And sweeter hymns thy spirit thrilled Within the suffering clay.

And purer forms, in glory veiled, Bade peace and hope pervade thy breast, That outward nature ever gave Her fairest, loveliest guest.

And sweeter music rose and swelled When thou wert freed; the righteous cause Of mental liberty, in thee Victorious, through the laws,

Than even thrilled a martial train Triumphant on the field of death, Cheered by fraternal legions home With Fame's applauding breath.

For it was thine to bear thy cross And dwell with madmen for the sake Of that Delivering Truth that yet All mental bands shall break.

Disclosure from the Interior.

BOOK OF THE FIVE AFFECTIONS.

CHAPTER I.—THE CONJUGAL.

13. THAT conjugal love in the beginning results from the conjunction of Divine Good and Divine Truth, is for the most part disbelieved upon Earth at the present day.

14. The inhabitants of Europe nominally adhere at the present time to the Christian religion, and hence marriage externally exists; but inasmuch as the interior continent of marriage is almost destroyed, it is preserved with difficulty.

15. Concerning the existence of conjugal love among the inhabitants of the United States, I am permitted to speak but in general terms, and dismiss the subject by remarking, that good and evil are both positive and struggling for supremacy, and that two adverse elements now entering into the public mind will become every day more powerful till the struggle terminates.

16. This brief and partial statement concerning the prevalence of true conjugal relations among certain nations of the Earth, is given as a preliminary to the following narration.

through the writings of those who receive the truths of the Divine Humanity and Incarnation of the Lord, and the heavenly doctrines therewith connected, which are good, and opposite to the former, the last being of the Lord and from Heaven, but the first being against Divine order and from the hells.

16. This brief and partial statement concerning the prevalence of true conjugal relations among certain nations of the Earth, is given as a preliminary to the following narration.

NARRATION CONCERNING CERTAIN AFRICAN SPIRITS.

17. Being intronitted into that portion of the world of spirits into which departed human beings immerge on leaving the external Earth, I beheld a number of spirits who recently had departed from the natural body.

18. I first of all entered into a town inhabited by Africans of the Mandingo nation. They still retained the distinguishing features of the negro race, and because they had lived simple and comparatively unaccomplished through ignorant lives, and also because the light of nature which was within them from the Lord had not been interiorly vitiated through idolatry, and because also in their interiors they had inclined toward Divine Good and Truth, and hence had socially maintained order according to their understanding, had thereby become in a certain sense conjoined though obscurely to the ultimate departments of the redeemed and harmonic universe.

19. Upon entering into their midst, my presence created at first the appearance of confusion, because of my complexion, which was different from theirs. In a short time, however, they became reconciled and approached toward me, and I perceived a sensible warmth of conjugal love, which attracted me toward their societies; and because they saw that I was a friend, they made me welcome, and conducted me first to a temple, where I beheld them worship; and because in the body they had endeavored earnestly to conform their lives to that which they perceived to be useful and benevolent, and because they had revered chastity, in their worship interior principles of Divine Truth from Divine Good visibly infused into their understanding, and they became illuminated, though in an obscure manner, and during their illumination they became conscious that the Lord was Divine Man.

20. I was conducted from the temple to a cottage, the habitation of a husband and wife, and because these were of those who in the body had become interiorly united and had observed the marriage covenant; and because they had endeavored to promote chastity and had conformed their conversation and conduct in a certain degree thereto; and because in their interiors they had welcomed influx of good and truth, and had also turned aside from evils, they had continued in conjugal association subsequent to their entrance into the world of spirits. And having become principled to a certain degree in that which was holy and hence from the Lord, while in the body, a certain basis or continent had been formed within them, which, as an Earth, received knowledge and affections, and unfolded eternal life when quickened by the more direct influence and shining of the Lord.

21. These two, male and female, made me welcome, and I found that their interiors exhaled a fragrant incense and their exteriors sparkled with a light which was full of soft and tender brilliancy; and though the surfaces of their forms were darkened, I perceived that this was but a seeming mantle about their true and absolute being.

22. When they spoke they appeared to speak together, from internal thought, in such a wonderful manner that the idea which was embraced in speech appeared at once to proceed from the affections of the woman and from the understanding of the man. Their habitation was also adorned with fresh flowers, and the rose and the myrtle grew about it. These spirits were at once dignified and humble; their dignity was from the uprightness of the understanding and from the sincerity of the heart, and their humility from the consciousness that in themselves they possessed no good, but only as given from on high.

23. While I beheld them, doves flew into their window, and looking up I perceived a woman, upon whose head was a crown of twelve stars, and whose raiment shone with a golden splendor. In her right hand she held the likeness of a golden rod that blossomed, and her left hand rested in the atmosphere, and in the atmosphere about her I perceived the likeness of a flock of sheep, each followed by twin lambs, and feeding in green pastures and beside still waters. This scene appeared unfolded toward the south, and also toward the east; and the figure of the woman appeared the actual form of a maternal spirit of the heavenly paradise, and resembled greatly one of those who inhabited Earth in the most ancient time, of whom mention is made in the preceding narration.

24. The conjugal pair with whom I was associated beheld the sight without astonishment, and when I wondered at this, they said, "This is mother." Now the woman was glorious to behold, and like a celestial spirit in the noontide of immortal youth, whose cloth-

ing was the raiment of perfections, and whose luster was the glory of beatitudes. I wondered that this lovely spirit should be addressed as mother by those with whom I was conversing; and seeing my wonder they smiled, and in their smile appeared innocence and peace. But the African spirits were unable to inform me more.

25. At this moment there stood by me a certain angel who was a man, and I saw him upon the right hand. He held in his right hand a scroll, from the midst of which appeared a silver light, and in the midst of the scroll was the likeness of a paradisaical city. The angel then said, "Read and you will understand," and extended the scroll toward me and vanished. The scroll contained the following statement within its interior, together with arcana concerning the vision which I am directed to withhold, but the following is directed to be given.

ARCANA CONCERNING CONJUGAL SOCIETIES.

26. Being exalted to the heavens by reason of interior likeness to Divine Truth and conjugal harmony or oneness with Divine Good, that association of paradisaical spirits who dwell upon Earth in the most ancient times, are thereby as the head of the conjugal societies of Earth comprehended in one Divine form of order, and known to all spirits regenerated as the Spirits of the Golden Age. Their habitations appear eastward toward the sun, because being inmosty associated in Divine Good and Truth, which is conjugal, they are nearest to the Lord, whose manifestation is like the sun shining from the heaven. In these habitations appear all manner of precious things, formed of pure gold; and the streets of their habitations are also formed of pure gold. A golden halo also is in their atmosphere, and their forms appear enveloped in a golden light; for gold is the correspondence of Divine Good, and those in whom Divine Good supremely reigns, and in whom the interiors and thence the exteriors are inspired with love unalloyed and destitute of all adulteries of the understanding, are thence glorified by correspondence with perpetual brightness. All manner of precious stones, sparkling from the various affections of Divine Truth, are also builded into their splendid habitations. Paradise, with all its ever-blooming and fruit and incense-bearing trees, overmantles their habitation, in whose midst perpetual summer appears to reign, enazoned in the midst of the beauty of an eternal spring. The spirits of the golden age, being as it were embodiments and appearances or correspondences of the conjugal affection, rejoice greatly in the increase of the conjugal affection among the inhabitants of Earth; and so wonderfully are all regenerate spirits in the paradises inter-connected with each other, and through all degrees and through all societies principled in conjugal affection, even to those who delight in the conjugal and who adore adulteries upon the external earth, that there is a perpetual influx, like the undulating tides of ocean, in successive periods, continually descending and inflowing and outflowing through them all, until it terminates in the bosoms of those on Earth who are its recipients; and whenever spirits of the golden age are manifest throughout the intermediate societies of the world of spirits, and especially where they exude the delight of their divine sphere of conjugal regard, and go forth to unfold arcana concerning its most blessed mysteries, that endeavoring to communicate happiness from wisdom.

27. Concerning their appearance, they are manifest in resplendent forms, and are surrounded by the representatives of their thought. And because a certain spirit, who also is called an Eve, was sent forth to minister to these conjugally united African spirits with whom I was present, she appeared descending from the east; and because her thought was to impart wisdom concerning conjugal love, she appeared with a golden rod as a shepherdess; because lambs are the correspondences of innocence, she appeared accompanied by them; and because conjugal association is between two who from their interiors correspond to each other, the lambs appeared as twins; and because those conjugally united are led into the understanding of Divine Truth, they appeared beside rivers of living water; and because they are led into the possession of blessedness unfolding from Divine Good, they appeared feeding in the midst of paradisaical scenery; and because the African spirits were conscious in an obscure manner that internal guardianship was exercised over them by this loving being, and that there was influx of love from her toward them; and because she appeared before them as antecedent, they knew not what to say but to call her "mother," which also in a universal sense is true, for the Eves of the most ancient time who inhabit that conjugal society which is also called EVE, are thereby made the mothers of all who live in conjugal fidelity.

ARCANA CONCERNING CONJUGAL SOCIETIES.

28. At a little distance to the right and also elevated appeared an Adam, corresponding to the former spirit. In his right hand he held a golden olive-branch, bearing fruit. Pomegranates also appeared, the significance of these being fertility. At a little distance to his right appeared a winding pathway, leading upward and also toward the east, whence he appeared to have descended. As he drew near he spake, saying:

29. "These African spirits being as to their interiors in conjugal affection, which indeed is paramount in their hearts and is acknowledged to be from the Lord, are permitted to hold intercourse with the spirits of the golden age, which is not permitted to any at the present time upon the Earth, save those who abide in Divine innocence; and also to those who in their interiors receive Divine peace which passeth all understanding. Learn, therefore, and narrate three principles in which Divine Wisdom hath its habitation. Blessed shall they be who profit thereby. These principles are, first; influx is always from likes

to likes, and cannot be from opposites to opposites; therefore whosoever seeks conjugal affection in the love thereof, is permitted to receive influx of a corresponding affection, which is pure, from spirits in the perfection of a corresponding state, and thence through conjugal affection the spirit of man is conjoined to Divine Good, and through Divine Good to the Divine. Second, God is Divine Love in Himself, and thence Divine Truth in Himself, and thence Divine Creative Potency in Himself; and therefore since God is one, Divine Good being inseparable from Divine Truth, and these being inseparable from Divine Ability, therefore whosoever receives Divine Good receives also Divine Truth and Divine Ability; and in especial sense whosoever receives conjugal affection from Divine Good, receives also a consciousness or conception of conjugal truth; and whosoever receives these, receives also ability to conform thereto. Therefore marriage on Earth is triune, and in it are the three degrees of heaven. Third: when a man desireth a conjugal associate from love truly conjugal, he desireth, as is written in the Word, a form of reality of good, and this desire being nourished by influx from celestial societies, engenders in the man a disposition to conform his will to Divine order, though this is at first obscure, and inasmuch as the will is the helm and rudder of the understanding, man is disposed unto wisdom thereby, which is also good, and this operates upon the externals of the life; and therefore these African spirits, by reception and operation of conjugal affection, have become qualified to receive eternal life. Question these spirits, and you will discover that conjugal love is in them as a form whose life is from the Lord."

30. Having said this, the angel withdrew into the golden shining, which proceeded apparently from himself, but in its original from the Lord, and vanished as a star into the ineffable brightness of the morning sky, and I was left alone with the two African spirits, who signified their willingness to converse with me concerning the things of which the angel spoke. The following dialogue then occurred, of which the substance or spirit is alone preserved.

31. AFRICAN MAN. When a man leaves the body, in all things he appears, to his astonishment, as if he were in the body, with this exception, that the condition appears fixed. While in the body I appeared surrounded by perplexing circumstances, and knew not whitherward my being drifted, for all things appeared embarked upon a sea of fluctuations. The sensation of permanence which I now enjoy affords great relief, and the sense that this is fixed in the providence of the Father, so that we may never sink from heaven into hell, becomes a fountain of constant satisfaction.

32. AFRICAN WOMAN. Yes, love is endless. We are together. Our happiness consists in knowing that we may never sink into hell.

33. At this I spoke and said, "Tell me, if you please, how you know that this is the beginning of eternal life?"

34. "Because," answered the man, "the Lord lives for ever, and we live sustained by Him, and His life which flows into us becomes our life. We know that this is the beginning of eternal life, because God is at once the author of our bodies, the quickener of our minds, and the constant renewer of our affections, and we see not how it is possible for the body to perish while it is nourished by the Lord, or for the understanding to be destroyed or be cast down into hell, because it is renewed by Him. Neither do we see any possibility of the affections withering, because they unfold from Him who is the Father of Immortality." To this the woman assented, and added, that they "bathed upon the stream of love, which was from the Creator, and that this, because it proceeded from the Infinite, was endless;" and as she said this her countenance was illuminated with the very element of affection, in which was to be discerned an interior spirit of blessedness which was from the Lord.

35. The conversation of these simple people afforded me great delight, and I said to the man, "Is there no reason for supposing what you state is a fantasy which will end as a dream ends?" To this he replied, "It is not a fantasy, because it is conjugal. The delights of conjugal love which are in us, are one reason for supposing that we have been inducted into life eternal, because this is in us like a fountain springing up, and with its crystal clearness continually renewing us in purity and truth. Besides we are instructed that all who dwell together in love truly conjugal, receive a Divine blessing, even life for evermore, because the principle of this love is from the Lord, and by means of it we are united to Him. Besides, it is evident that adulterers are insane, and therefore those who are in love which is truly conjugal are in the opposite condition to insanity. And again, those who delight in adulteries are in hell-fire; and because we are in an opposite state, and delight alone in the sweetness of that love which in its interior is from the Lord, we are not in hell, but in heaven."

36. This answer delighted me still more, but I continued by saying, "What is the assurance that you are in love which is conjugal, and hence in the beginning of eternal life?" and I give the answer as fully as possible, because it deserves to be written in letters of fine gold:

37. "The love we possess is discerned to be truly conjugal, because the more we delight in it, the more we delight in Divine Good and in Divine Truth, and also in Divine Order. We love God, we love goodness and wisdom, we grow in understanding and in power to bless each other, and in ability to perceive more angelic societies, and also in peace and in the power to confer benefactions; and the power to confer benefactions contains as its internal the desire to bless, and what we do is the continual forthflowing of our love; and because the Lord is in our love, and be-

cause heaven shines in its illumination, and charities and virtues and the potency to bless continually out-grow from it, we know it to be truly conjugal, and not evil." Having said this, he paused for a moment and then continued:

38. "The temple in which we worship is chastity. Virtue and honor keep the gate. The light within it shines from the east as from the rising sun. Blessed are all they who worship encompassed by that which is chaste, guarded by that which is virtuous and honorable, and illuminated by that which is as a light shining from the Spirit of Divine Good. We are blessed, notwithstanding we are mere embryos and shells as it were upon the shores of the Divine Im-mensity, because the Lord makes us love each other, and in loving each other to receive Him, and in receiving Him to receive Divine Good, Divine Truth, and Divine Benevolence."

39. At this the angel again appeared, and after salutations I was conducted from the society of these conjugal associates, and entered into another department of the spirit world.

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

Whoso readeth, let him understand.

Thermometrical Table at Mountain Cove.

Table with columns: Days, Sunrise, Noon, P.M., Sunset, Remarks. Data for July 1832, including entries for Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday.

The Spiritual Harbinger And Mountain Cove Journal.

Devoted to the publication, discussion and elucidation of Theories, Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Commercial—connected with Man, with his faculties and propensities and anticipated freedom 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 unfoldment, 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 destiny 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 Effects; of their Propensities and Dispositions; of the evidences of the Fall and Truth; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories, Creeds, Prejudices, Love and Hate—thus determining, by their elements, that which is from the Imagination, from inspiration of God, or from inspiration of Evil.

The World, being burdened with unavailing rituals and systems, religious and philosophical, requires discernment and understanding to comprehend Light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Source, Media and Modes of manifestation; its varied effects upon the human mind; the elements of religious love, and its effects, and their divergent applications; 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 or spiritual unfolding, conducted through special interposition of the Supreme Being, from the 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 hence affording full, explicit and irrefragable 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 proceed to benefit the human race; thus procuring 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 week.

Its terms of subscription are (payable invariably in advance) ONE DOLLAR AND FIFTY CENTS for 50 Numbers, Four Copies for \$5, and TEN copies for one Address for \$10. Published by JAMES L. SCOTT and THOMAS L. HARRIS.

All Business Communications should be addressed to K. WICHESTER, Publishing Agent Mountain Cove, Va. June, 1832.

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