

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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Book of the Outlines of the Universe.

DIADEMA.—(THE PLANET VENUS.)

PART I.

(Continued from page 114.)

THE uses and the ends of matter, upon the planet Diadema, are taught by means of sensible demonstrations, in a manner entirely dissimilar from any known mode of teaching upon the Earth. So great, subtle, comprehensive, penetrating and discriminative are the faculties, that all substance is porous to their thought. For this reason, and because they are able to perceive not alone the outline, but the internal organism of natural objects, and also because substance appears to them infinitely gross, but spiritual potential, they are accustomed to say of matter, that it belongs to the province of the soles of the feet, and forms and is as it were but the scarf-skin which is below the soles.

It is given me to perceive the doctrine of the uses and ends of matter, as it was taught in the school of instruction to which reference is previously made. In a manner in which great dignity was combined with maternal tenderness, the principal governess arose, and taking in her hand a golden rose, she said: "Why is this a rose? Because," she continued after a pause, "there is a floral spirit in the midst of it, and these external particles being united together through its operation, display its beautiful proportions."

She then paused again, and a little child became illuminated and was lifted up from the midst of a group of the smallest children, and the ultimate breath of Divine Wisdom conducted the little one and placed it upon its feet upon a pedestal to the right of the chief teacher. The chief instructress then said, "Our Divine Lord will instruct you through this little one.—Out of the mouth of babes and sucklings, as is written in the Word, hath He ordained praise."

In a moment the lips of the infant were opened, and angelic utterance proceeded from his mouth, and he spoke and said, "Living is loving. To be innocent is the beginning of truth. Celestial angels, because their living is loving, are innocent of guile. Every love possesses a companion, because this companion is conjugally united to him. Loveliness adorns her from her love. Little children begin to be created in the love-sphere of celestial angels. The liquid love aura in which celestial angels move, becomes elaborated into a celestial infantile embryo, which is born in the celestial Heaven as a child. This infantile embryo is wafted as a zephyr and received into the spiritual Heaven, where it becomes connected with a spiritual embryo, which is exceedingly beautiful, and thus it becomes a celestial-spiritual infantile appearance. Thence it descends and inhabits an ultimate repository, infolded as a flower within a seed, and this ultimate repository is in the

internals of the matrix of her who shall become its mother. Through her kindness and tender care, it unfolds from the celestial principle conjoined with the spiritual principle, a microscopic external embodiment, which by the varied processes of embryonic development, assumes a foetal form, and becomes elaborated by the assimilation of homogeneous terrestrial particles, vortical in structure, whence are evolved the terrestrial and visible organs of the child. The triune form, celestial-spiritual and thence spiritual-natural, receives breath of quickening from Jehovah God; lives, moves and unfolds as an infant who is born unto terrestrial parents who inhabit some Earth gloriously moving in the midst of the natural system of the universe.

"Man subsists in three discrete degrees—the celestial, the spiritual and the natural—and begins to live at that period when the three discrete degrees are completed and connected together, when breath of quickening from Jehovah descends, and he becomes a living soul; and the uses and ends of matter, through Divine mercy and Providence, are, first, to form a medium into which man, the celestial and spiritual embryo, may descend, receive corresponding externals which shall be receptacles of consciousness, and finally become man the infant, existing in corporeal form. All the residuary ends of matter are subsidiary to the first."

The little infant, in a charming manner, retired, being crowned with haloes which were like roses, to the state of thought which was natural to it, and was reconducted to its former place, after which the instructress arose and said: "Nature is exalted as God in that state of darkness which all must abide in who are disjoined from Heaven. What think you of nature?"

In a short time another infant in like manner became illuminated, and uplifted and conducted to the pedestal and spoke saying: "Nature in its internals is a repository in which the Lord has placed atomic forms to subserve the uses of infants, by means of which they may receive consummate harmony of form. But in itself nature is inert, without life or power to unfold. The little grains of dust beneath our feet are not God. How then can all the little grains of dust put together become the Lord? Nature is dust beneath God's feet, and the feet of God are the ultimate continuations, through which Divine operation impresses form upon created nature."

Melody followed this statement proceeding from the east, and there came a voice which said, "Peace be unto you." Whereat the domes that were above the children became brilliant, and there was pictured upon them various stages of the procreation of infantile angelic embryos, from their beginning in the love of the Heaven of the celestial, and their manifestation in the wisdom of the Heaven of the spiritual, to their final reception of breath of quickening in the midst of nature, according to Divine order, in which nothing was present corresponding to impurity, but the reverse, so that evolution from first beginnings unto ultimates of the infantile form and recep-

tion of life from Jehovah, was perceived to be virtually more glorious than the creation of the sun itself; and the descent of Divine Love and Wisdom into the interiors of the child, superior to the descent of the ultimates of love and wisdom, as light and warmth, into the magnificent interiors of the sun.

While I beheld this spectacle and listened to these words of wisdom, my guide stood with me at the right hand; and after I had listened and beheld the glorious appearances which presented the truth according to the order of its descent from Heaven to Heaven, he said to me, "Beloved, what think ye of such teaching?"—And I answered, "Would that I might be made altogether as one of these little infants and learn of them." At this he smiled and said, "You speak wisdom. Unless a man can receive Heaven as a little child, he cannot enter into so much as its ante-court."—After a pause he continued: "What think you of the doctrine?" I answered, "There is a correspondence upon a high plane between the wisdom uttered by these children and the speculative ideas of very wise and noble spirits who once inhabited the planet Earth. And while the child was speaking I could not help thinking of the golden saying of Plato, and also of an ode written by a lyrical spirit who has recently gone from the cloudy precincts of terrestrial mortality to the golden shinnings of Heaven. Many similar thoughts were in my mind."

To this the angelic spirit made this remarkable answer: "I saw the spirit of Plato and communed with him, and he informed me that the inflowings of pure reason taught him great and sublime knowledges, while an Athenian audience clamorously uttered criticisms against the wisdom which he uttered; but," he added, "the ancients with less light were wiser than the moderns with more light, and an Athenian audience would have listened with intense earnestness and fixedness of attention to the same statement when presented, as it is given to infants in our school." After a pause he resumed his speech by saying, that "the interiors of men upon the planet Earth were kept closed, not because of a deadness in the organism so much as because it was in violation of Divine order for men of impure affections to penetrate celestial mysteries. So, he added, because God sees their hearts to be hardened, petrified, fossilized and immersed in earthly desires, He permits their minds to be opened correspondentially into the region of fossils, minerals, metals, animal remains and diluvial deposits, and the general repository of nature, where matter exists in hard accretions, destitute of life. And when your sight is opened to perceive the internals of the affections of your fellow-men, a great majority of those immersed in scientific pursuits, when viewed from the internal, will appear as if they themselves were but deposits of fossilized, bituminous and earthy matter. But the internals of all regenerate and heavenly minded spirits appear indeed to possess the ultimate essence of corporeal thought; but this is unfolded and vivified from within until its internals are heavenly; and this very corporeal

thought which they possess, when viewed from a still higher stand-point and when considered in its relation to that which is immediately from the Divine within them, appears cast beneath their feet."

After these words I saw a road which appeared to go forth, unwinding toward the fourth great division or circle of this terrestrial paradise. In pursuing it I emerged into champaign country, the entrance to which was through a grove of oaks; and I saw men habited in garments like the Roman toga, with sandals on their feet. These men appeared in the bloom of youth; here and there, however, I perceived those who were advanced in life. For beauty and majesty these beings corresponded to those ideal forms of perfect grace and absolute symmetry which the ancient artists of Greece were wont to imagine as the appropriate embodiments of the divine inhabitants of Olympus. Here were young men more faultless in symmetry than the ideal Apollo, and men of middle age more august than the fabled monarch of Olympus. Here also appeared matrons moving with the serene grace of the wise Minerva, attended by maidens fairer than the fabled deity who arose from the foam and sunlight of the sea.

Had my lot been cast in ancient Greece, so that my mind should have received no knowledge of the Lord or His Word through external revelation, and had my vision under those circumstances been opened to so august and glorious a spectacle, I should instinctively have imagined that I had been caught up into the habitations of the immortal gods, while my feet impressed in rapid flight the flowers of asphodel, and my ears were saluted with the music of Apollo's lyre. But ah, this is no heathen heaven, where lust and hate have couched themselves in divine imagery, and where the golden hours minister to lascivious and wanton sports; for holiness so infinitely pure that evil has no influence to cloud its apprehension or to mar its faultless symmetry, proportioned well in image of the Lord, here hath its home. Yet heaven is realized, and all I see bears the sweet impress of the human heart.

These are no monkish celibates, nor grave divines of scowling visage, sanctimonious air and special dullness.—Strange as it may seem, there is a perfect freedom from restraint, an open-souled enjoyment, and a warm and glowing sense of human love; and laughter, which delights the open brow of honesty; and merriment, the overflowing of the cheerful bowl of social pleasantness, of pure delight; and frankly and manly utterance, without a thought of critical rebuke. All these appear. Here are no pale abstractions;—warm, substantial, animated forms of men and women drinking the delights of earth in earthly forms, free from disease or from the wasting powers of fantasy or melancholy fear. Health, happiness, enjoyment of the passing hour, mirth, pleasantry, serene contentment every where are seen.

Such men, had they abodes on Earth, would be at once the firmest of moral heroes in the cause of suffering man, regardless of all peril or rebuke; bold active laborers in the field of thought;

constructors of great schemes for social good; as husbands, faithful; as companions, true; wisely benevolent and wisely kind; free from religious bigotry, with hearts as much too wide for a sectarian creed as is the atmosphere for some low vault where moldering bones are gathered. Such would go cheerfully to the stake as to the marriage feast, and stand unmoved as mountains when the waves of party strife roll around them like the sea. Mercy, and temperance, and generous cheer, and open-handed giving, and a calm of mind unruffled and a peace of heart unmoved from its serenity by any peril, and a tear and smile and generous act and a prayer for every suffering brother. These would be their universal acts, their states and operations. They are wise with Heaven's own wisdom, and they are kind with Earth's own kindness. They possess celestial natures ultimated in external forms adapted to their love. O that the pinched fanatics of the Earth, who narrow Heaven into a churchyard close, and crowd all saints into some pent-up crypt, could see the cheerful spectacle and learn that true religion clothes itself with smiles and walks adorned with gladness; that there is no correspondence or essential tie between salvation and a form of dress, a sanctimonious visage, or a form of language without beauty in itself. How beautiful Religion shows herself in these high places of humanity, how grand in all her movements, and how free! Such thoughts in orderly succession fill my mind's interior faculties while I behold from afar this eminent domain.

I now perceive the uses of the place. In unadorned simplicity it lies midway between the third and fourth departments of the paradisaical abode. It encompasses the vine-embowered city, which is consecrated to the angelical affections, and which is the habitation of all such as fulfill the uses of the family, and thence of the instruction of the young, and intervenes between it and the far more extended region which is devoted to scientific culture and philosophical education and the higher modes and forms of spiritual illumination. Here meet, as in an intermediate place, from time to time, myriads of spirits, passing forth to scientific and artistic ends of wisdom or of labor, or homeward from these outward scenes to more interior loves and more domestic joys. The cheerfulness which I behold, and which assumes the form of outward mirth and genial relaxation, emanates from the spontaneous happiness of all.

As they proceed from love to wisdom, from the joys that flow from heavenly angels, and go forth to serve the ends of wisdom or of use in the great shrines of science or of art, the gladness of their inner being overflows in genial mirth and pleasantry. There is a time for all things in their faith. Full well they know that cheerfulness and health and immortality cannot be cut asunder. They delight to make each other cheerful and to crown each other's temples with the light of joy, and thus they pass in genial throngs to their appointed work and greet each other lovingly, as if to meet were pleasure every morning new. There are no

strangers here. Varied in gifts and uses, in degrees of wisdom, station, majesty and skill, Love unitizes all.—All are one family, and hence appear free from restraints, sharing the common feast of free and innocent delight.

(To be continued.)

MELODIA.—(THE TENTH PLANET.)

(Continued from page 130.)

SUDDENLY I find myself in the midst of a locality which I can only describe by saying that all above me, beneath me and around me appears the likeness of a forest of crystalizations, unfolded into leaf, bud, blossom, fruitage, melody and odor. I am impressed as I enter this region, which is the crystalescent floral degree, with one idea, which stands alone and separate in the mind, and that idea is HEAVEN.

As I enter within the sphere of the aromal radiations of the crystalescent trees, I find myself encompassed by a tender light, in radiance of violet hue. This soft, cerulean light makes dimly visible statues of kneeling figures, motionless and still. Silence unbroken reigns in this mysterious habitation. All consciousness of physical nature, even the memory of objects terrestrial, is lost for a season. The dim azure light, endued with penetrative power, flows in gentle undulations throughout the sensory organs of the form. A new diapasm or series of organic faculties gradually unfolds, causing peculiar sensations, for which I find no name. I am as one suddenly born into an organization dissimilar to my former structure of intelligence. Helpless as a new-born infant my languid form reclines beneath the friendly shade:

Mortal, thou hast died and risen
To a palace from a prison.
Welcome, never more to die,
Welcome to thy home on high.
Wake, behold!
Child of shadow, wake behold!
Glories manifold,
Glories of a new existence,
Where thy soul shall find no distance;
Time and space be lost to thee,
Heaven thy spirit all unfolding,
Heaven thy spirit all beholding,
Heaven thy mental nature molding
Into immortality.
Wake, thy friends and kindreds say,
Wake, thy friends and kindreds say!

For the first time since I first received the breath of life in organs of consciousness, and became a living soul upon the planet Earth, my mind expands, enabling me to understand the interior and absolute nature of existence; and I now realize that time and space are nothing, but Love and Wisdom alone permanently exist. I also discover that time and space are relative, but that love and wisdom are positive, that exteriors are phenomenal, that interiors are actual and alone in their element substantial, and that all beings are alone immortal as they are conjoined to God, in whom alone is life, and this conjunction is a conjunction of degrees; and the objective scenery of spirit is the outgrowth of subjective life.

I also discover that man receives love and wisdom into his interiors, fashioning, through voluntary operation of the proprium or self-hood, those qualities which are received, and eliminating, from their derivatives, those properties which are finite and relative, and these are called affections and ideas. I also perceive that the interiors of a man sustain the same relation to the interiors of an angel which the germ sustains to the expanded flower. I also perceive that there is one God, the holy trinity of Love, Wisdom and Procedure, subsisting in Himself; and furthermore, that Jehovah, the God made known through the most ancient Word upon the planet Earth, who also in the fullness of time

descended and took upon Himself terrestrial ultimates, through miraculous descent and incarnation, is the only true and living God. I perceive, further, all truths pertaining to Himself to be contained in the celestial, spiritual and natural degrees of creation, which subsist from Him, (sin excepted.) I also perceive that these truths were known in former ages, in their more terrestrial degrees to former nations of men inhabiting the planet Earth.

I perceive also that language existed in former days upon the Earth adapted to revelation. I perceive further that this language was in correspondences, in such wise that that which was written in correspondences remained, and in subsequent ages gave occasion to idolatry, the external of symbols alone being retained.

I perceive, moreover, that God revealed Himself more perfectly in the beginning of the world than at any period subsequent until the personal revelation of JEHOVAH JESUS. I perceive that He conjoined Himself approximately through revelation, in the most ancient times, to the inhabitants of Earth. This revelation was in the language of correspondences. So perfect was this revelation, that those unto whom it was given were of one language and one speech concerning principles. Those most ancient men survive and retain, in that department of the spiritual world which they inhabit, the letter and form of this most ancient terrestrial revelation.

Moreover, I perceive that the universe exists in degrees, continuous, ascending, descending, parallel and discrete. The continuous degrees are the degrees of time and space.—The ascending degrees are the degrees of progress from the paradisaical to the spiritual and celestial. The descending degrees are degrees of evolution, whereby interiors descend into visibility and unfold the terrestrial objects of creation. Parallel degrees are degrees of correspondences, which also unfold in spiritual form and subsist between externals and intermediates, and through these with internals. But discrete degrees are the degrees which exist primordially in the Divine Procedure; and concerning these disclosure hereafter will be given.

I also perceive a science of verbal correspondences, by which names are significant of qualities. Hence it is written, He calleth them all by their names, and hence this science of verbal correspondences appears manifested in that book which is called among mortals the Bible, in such wise that the series of family names, commencing with Adam, is invested with interior significance, as will hereafter be set forth.

I perceive also that fishes correspond to sciences pertaining to the natural understanding. Birds of prey correspond to affections of evil; but birds of use to affections of good and truth, which sing together. I also perceive that waters correspond to truths in their diffusion, but in a more exalted sense to Divine Wisdom.

I also perceive that heat is the universal correspondence of love, but light to truth from love; and these correspondences exist also in the volume of biblical revelation. Moreover, I perceive that leaves correspond to doctrines and fruits to their ultimatum in works of use. Hence it is written in the Word, that the leaves of the tree were for the healing of the nations, which signifies that the doctrines of the Word are for universal edification; and that fruits signify ultimations or works, is apparent by that which is written concerning the barren fig-tree, which is the correspondence of men and also of churches existing in doctrinals

without practical fulfillment thereof. Floods also correspond to deceits, which destroy the knowledge of good and truth. Hence it is written concerning the dragon that he cast forth a flood. Floods also correspond to the ravages of evil, and also to the assaults of temptations and the inundations of false doctrine. Hence it is written, that the floods came and beat against the house, which fell not because it was builded upon a rock. The mineral kingdom, together with the kingdoms which are based upon it, also exist in correspondences; but concerning these mention will hereafter be made.

The chiefest of all correspondence exists between Divine Truth and Divine Good and between Divine Truth and ideas of faith, and also between Divine Good and deeds of charity; and no man can be conjoined, save through these, unto the Lord, without which conjunction it is impossible for man to attain to the heavenly condition; and all doctrinals of the Word have for their object the conjunction of man with the Lord through the good of truth. Hence it is written, Except ye eat my flesh and drink my blood, ye have no life in you. And this conjunction with Divine Good and Truth is through the person of our Lord, who is Divine Good in Himself and Divine Truth in Himself; and of whom it is written, In Him dwelleth the fullness of the Godhead bodily. And Heaven is composed of all spirits conjoined to Him through the good of truth; but the hells of those disjoined from Him through indulgence in lusts, whence are falsifications and hence confirmations of the falses of evil.

It is with great delight that I perceive these truths, and they appear to me inscribed in the glorious electro-crystalline forms that unfold their stately branches on every side, and now also I perceive forms of Divine Good and Truth as apples of gold in pictures of silver.

The science of correspondences will be hereafter alphabetically arranged, codified and grammatically inducted into the form of terrestrial speech. And it is given me to perceive, that through the language of correspondences all the redeemed among the nations of the fallen Earth, in the day of deliverance, will be of one language and one speech. But it is also given me to perceive, that no biblical revelation other than the Holy Scriptures will ever be given to mankind, and that all things true and good in the universal Heaven, lie infolded within the letter of the Word in such a wonderful manner that the Word, when viewed in correspondences, presents the likeness of the Lord, and also of the universal Heaven. And this hereafter shall be fully established and received through the entire terrestrial Earth.

I perceive moreover, that the Word is of such inestimable value that in time to come, being unfolded like unto a tree of immortality, all terrestrial literature now extant, or to be published, will be deemed of trivial moment in comparison thereto. And that the Word is one, as God is one, and cannot be added unto or diminished. Yea, also, that earths and heavens of government and opinions shall pass away; but not one jot or one tittle of the Word can ever be destroyed. No new revelation, therefore, will ever be made known; but falsifications of doctrine or revelations of pretense will for a time prevail.

Least it should be deemed singular that this series of statements should be found incorporated into statements concerning the floral kingdom of a planet so remote from that inhabited by mortals, it is directed to be added

first, that so minutely adapted unto use are the forms of the floral electrical degree upon the aerial habitation of the planet Melodia; that whenever influx from their aromal exhalations enters into the interiors of mind, impression is communicated corresponding to the uses which the recipient, in Divine Providence, is being prepared to fulfill. Consequently influx from this aromal effluence, being received into the interiors of the instrument of this communication, at once unfolded in his consciousness that series of ideas of wisdom for whose declaration and promulgation, through conjunction with Divine Truth and Divine Good of Truth, he is designed.

To this statement the following is appended, namely. That influx from this department is of such a nature that it causes interior perception of the elements of truth, and this influx penetrates even to the sensories and the greater intestines, and correspondentially creates sensation of a feast, whose constituents are charities, benefactions, and all pleasantnesses of Divine Good in the epigastric region of the interior and immortal man. It is also directed to be added, that when the interiors of man upon the planet Earth are fully conjoined unto the Lord through the Word, in the abundance and plenitude of good, those interiors shall be finally opened, and man shall sit in heavenly places, which are correspondences of states; and this is heaven. And also, that all who in faithfulness practice the requirements of the Word, shall realize all the blessings promised therein. Unto them shall be given to eat angels' food.—They shall sit down in states of love and wisdom with Abraham, Isaac and Jacob, and with all the patriarchs, prophets and revelators, in the kingdom of God. Specially and finally it is directed to be added, first, that there is no heaven without conjunction with the Lord; and secondly, that according to the nature of that conjunction is the diversity of the heaven.

(To be continued.)

THE WISDOM OF ANGELS CONCERNING CHARITY.

1. THAT the Lord is Divine Man is the first and greatest of all truths which are contained in arcana of the Word; and that all regenerate beings, together with all uncorrupted and progressive spirits or angels, subsist through Charity, which is exercised by Him, is a second truth, in magnitude only inferior to the former: for the Lord who creates and continually renews all beings, does so through alms-giving, so that all are recipients and dependent upon Divine Beneficence.

2. Whenever celestial angels speak the word Charity, the interiors of the word contain the image of the Lord, who thereby is present in their very speech, and they have no other thought concerning Him than that He is love and thence charity. But when spiritual angels who inhabit the heavens of the understanding speak the word, the image of the neighbor is perceived in the interiors of their speech, and they conceive that charity consists in a life of Divine uses, and the doing of good deeds, and in the enrichment, with Divine Good and Truth, not alone of those who inhabit their own society, but of all receptive beings whom the Lord their God has made.

3. It is thus apparent that Divine Good and Divine Truth are enshrined as it were within charity, which is the very mode in which the Lord reveals Himself according to Divine Order in the interiors of the man; for without charity there is no reception of Divine Good, or Divine Truth, which is the

intelligence of Good; and neither is there any putting off of evil, unfolding of regenerate internals of love and wisdom, harmonic relations with angelic spirits, conjunction with the heavens, or eternal life.

4. Wherefore it is written in the Word, Blessed are the merciful, for they shall obtain mercy. And again, If any man will be my disciple, let him take up his cross and follow me. And again, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye fed me, naked and ye clothed me, sick and in prison, and ye ministered unto me. And again, Let your conversation be without covetousness. And again, He that receiveth you, receiveth me, and he that receiveth me, receiveth Him that sent me. And again, He that saveth his life shall lose it, and he that loseth his life for my sake, shall find it unto life eternal. And again, Give to him that asketh, and from him that would borrow turn not thou away.

5. When a man becomes regenerate the Lord is with him by means of a Divine operation in the internals of the will, which becomes as it were a treasury which is filled with all manner of precious things, whose correspondences are silver and gold, and jewels of every variety of splendor, and garments of every description adapted to all ages and conditions of mankind, together with flocks and herds, and every variety of fruit which is delightful for use, precious balms and unguents, together with all manner of spices, in such a manner that man becomes gifted with incredible wealth, and in such wise that his internals are the very repository and ultimations of the heavens, whose inexhaustible abundance continually descends according to Divine order, and is treasured up within him. The whole world would be insufficient to contain such inexhaustible riches, could they be ultimated into corporeal, vegetable, and mineral structures and organizations. This is evident to whosoever considers the nature of charity, which from its very nature is boundless in good, seeking to enrich every man with that which eminently is calculated to promote, not alone temporal interests, but to enlarge the very soul, and to fill it with the richness of Divine blessings, which contain within themselves the elements of eternal felicity.

6. Since the Lord through charity is present with man, all works of man which have for their object, irrespective of self-love, the welfare of the neighbor, are prompted by Jehovah Himself, who is their author and who is called the Beginning and the End, the Alpha and the Omega, the First and the Last, because He is the beginning and the end of every good work which is conceived in the affections, matured in the understanding, and brought forth into the actions of men. It is therefore evident that the slightest acts of charity derived from love to the neighbor, contain within them life descending from the One, the Living and Everlasting God, in whom love, wisdom and operation are one, and whose sublimest appellation is LOVE.

7. That man cannot be saved otherwise than through charity, or the divine-celestial principle, is evident from three considerations. First: Man cannot be saved without the regeneration of the will,—hence the understanding alone through reception of Divine Good, whence the understanding becomes regenerate in the truth of good, whose ultimates are charities. Second: Man becomes regenerate and enters into eternal life through conjunction with the Lord in His Divine

Humanity. But, since the Lord is Charity in Himself, there can be no conjunction with Him but by means of charity, whose products in the visible world are truths and virtues, which clothe the man as with a halo of benefactions and adorn him with luster in such a manner that his humanity becomes transparent, and as it were a shrine into which the Lord descends, indwelling through charity within the holy of holies or sanctuary of the will. The third reason why a man can only be saved through charity is derived from the former, because a man's life is in his love, and if his loves are evil or of the self-hood, there is no life in him; but if his loves are good, they are of the nature of charity, the ultimations of which are life eternal, because the Lord through them takes up His abode with the man, who lives by constant receptions and assimilations of Divine Good and Truth, the free gift of the Divine Man. That a man is saved otherwise than through uses becomes therefore a self-evident delusion, too monstrous to be conceived in any other manner than as infernal and the very outbirth, spawn and feculence of the lowest hell.

8. That heaven subsists through charity has previously been stated.—It remains to be added that heaven is heaven because of charity, that angels are angels because of charity, and that the delights of heaven are delights because of charity, which is their increment of life. To this it may also be appended, that truth is truth because of charity, by which it subsists, and is made procreative, and that there is no knowledge or wisdom or device known in heaven unless charity be in it as a beginning and elaborated from it as an end.

9. There are five great aspects or appearances under which charity is manifested, which are by means of the five great primal affections, and the endless unfoldings and proliferations thence derived; and the Lord is in each and every one of these by His Divine operation. The principle of procreation is known as charity or life-giving by all minds principled in the wisdom of angels, and the fruitfulness of the marriage bed affords delights; and whenever a child is born upon any earth throughout the universe, it is said by angels that there is a continuation of heaven there, and a new province added to the Lord's Divine operation. There is more joy among angels concerning a little child at its birth than can be described in human speech, as I, by Divine mercy, have been permitted to behold, the narration of which will be given hereafter. The reason of this joy is not alone because of the child itself, but because with every increase of the human family heaven is enlarged and Divine influx descends into the breast of every angel, according to the increase of heaven. And it is given me to relate this truth, that every separate birth of an infant in the natural sphere is preceded and followed by corresponding births or ultimations, first, in the celestial and thence in the spiritual heavens; because there are proliferations among angels of charities and truths, which descend into the internals of the infantile form as a celestial and spiritual increment within the internal organization.

10. It may be said therefore that the delights of heaven have respect to the procreation of the human race, because through procreation heaven is extended and new forms provided for reception and assimilation of Divine Good and Truth; and there is an endless succession of earths unfolding in serial order, which are provided for the purpose of serving as receptacles in which may be ultimated

the love and wisdom which from the Lord is universally seeking proliferation and ultimation through perpetual generations and families of men.

11. It is also given me to perceive, that nature must be perpetuated to all eternity, and must increase to all eternity, though with alternate periods corresponding to birth and resurrection, which serve the purpose of the ever-enlarging form of Divine charity, which is Heaven. It is also given me to perceive that the formation of every new heaven is effected by means of the prior formation of a new earth, through the ultimations of a previous heaven, which is effected by means of charity, in order that there may be perpetual repositories into which heavenly charities may descend and become ultimated in corresponding races of paradisaical men, who by reception of Divine charity and ultimations of heaven in terrestrial uses, through Divine mercy, ascend in a spiral series of generations, and are translated from terrestrial into spiritual abodes.

12. The commandment, Be fruitful and multiply, which is contained in the Word, refers in its external sense to the multiplication of the human race, through marriage and orderly procreation, by means of the conjugal association of one man with his one wife. In the spiritual sense it refers to the procreation of the goods of the church, which is the assemblage of all who are regenerate, through the conjunction of charity and associated faith; or of love with its corresponding wisdom; which corresponds to the increase of the families of man. In the celestial sense the same commandment bears reference to the conjunction of the church, which is the Lamb's wife, with the Lord in His Divine Humanity; and in a still higher sense it refers to the conjunction of all heavens as one wife with the Divine Humanity of the Lord as one Bridegroom or one Husband, from which there is multiplication of angelic societies, angels and regenerate spirits without end.

13. It is permitted to be added to this statement, first, that every infant is considered a child of this Divine-celestial marriage, and that every infant is protected by the Lord as a Father, and by the Divine-celestial church as a mother. Second, the food which during infancy is imparted to the elementary internals of the will and understanding which pertain to the child, is distributed through the consentaneous movement of affection, which is of the nature of maternal love, and which descends from the celestial and spiritual heavens; and in this manner elementary essences inflow into the internals of the child.

14. I am also permitted to relate another fact, namely, that all little children are connected, prior to the period of the beginning of the independent or voluntary state, by means of that which corresponds to the umbilicus and the umbilical cord, to the maternal life of the heavens, and that they are gestated as it were from thence when they are initiated into free-will, and the beginning of accountability, after which period they are said to have been born, and to have been led forth from the mother, namely, from the heavens. The yearning love which descends from the heavens into the internals of all infants, on all earths, and which is maternal and Divinely celestial, and thence Divinely spiritual, cannot be described.

15. The love which the Heavens bear to infants is called maternal charity; and the love which the Divine Father bears toward them is called paternal charity. Mothers upon the earths receive these by influx into the sensories of the bosom, and

that love which is Divine-celestial, flows into the interiors of the breast, and it contains within itself, as an internal, that which is from the Lord in His Divine Humanity, and in its external, that which is from Him through the celestial, and it descends into the capillaries of the lacteal system, and it creates within the lacteal glands a maternal nerve fluid, which is the positive principle of the lacteal fluid, and this descends into the ultimations of the form, and finds its corresponding negative; and thence the bosom yields the food with which the mother feeds her infant, and the milk of the mother is the ultimate form in which the Divine and also Divine-celestial Charity through her descends and ministers to the external necessities of the new-born babe.

DISCLOSURE CONCERNING

FALSE APPEARANCES AND DECEPTIVE REVELATIONS FROM THE WORLD OF SPIRITS.

1. THAT Heaven, in those departments which serve the uses of regenerate spirits from this Earth, and that the hells inhabited by those of an opposite character, correspond to and in many respects resemble the various terrestrial countries visible upon the surface of the globe, will be the first subject of the present disclosure.

2. Whenever a society of spirits is formed in those regions of the Interior which are to the right and to the south, a resemblance appears between their habitation and that portion of the globe of Earth where they formerly resided. In this manner divisions of states and countries appear, and that which was beautiful in nature correspondentially appears, and is represented by means of the external and potential thought-substance of the world of spirits. In this manner, mountains, valleys, rivers, lakes, together with trees and shrubbery, domestic animals and birds of song, are visible in the world of spirits, and appear in all respects as they do in the natural world.

3. Thus there is a spiritual Africa situated to the south of west, a spiritual Asia, a spiritual Europe, a spiritual America, and spiritual islands which correspond to all the various insular portions of the terrestrial Earth. And these are divided into provinces and all the languages, and all the diversities of complexion are represented by correspondential images, so that it seems on entering the world of spirits that a man still travels upon an Earth and is encompassed by natural scenery.

4. But the startling and at first incomprehensible truth concerning this remains to be told, namely, that upon the north side, and upon the left hand, there appears to be a similar Earth, also divided into continents, islands, and their divisions. Africa, America, Europe and Asia, together with the islands of the sea, appear upon the left hand as well as upon the right.

5. A still more startling truth ensues, namely, that the habitations to the left are inversions of those to the right, and there is an inverse correspondence between them, so that the trees, mountains, valleys and living forms which appear in the upper earth of the world of spirits, also appear inverted and perverted and according to opposites in the lower earth of the world of spirits, and are diametrically opposite in use and operation.

6. To a casual and uninstructed observer, who judges by appearances, which are at first presented upon the external of the spiritual eye, there is a perfect likeness between the celestial and the infernal scenery, and heaven and hell appear equally beautiful. It is only when the internal sight of the spirit, which is a sight according to absolute realities and not according to appearances, is opened that the absolute dissimilarity and essential unlikeness is made apparent. An exact science governs all things alike in the natural and in the spiritual departments of the universe. Appearances are according to states of vision. There is a law of mind in operation in the external Earth, by means of which the mind, which is negative and subject, and yet in sympathy with a corresponding mind, sees every thing as the superior and positive intellect interiorly wills him to behold it. By means of this, religious systems, which in themselves are gross, repulsive and filled with all manner of abominations, falsities and vices, are made to appear fascinating and wonderful; and the religious neophyte, by means of the law of mental impressions, is plunged into a fantasy, in which the sectarian temple into which he is introduced appears to open up into the Divine heights of Heaven; whereas, in reality, it may be only opened downward to receive the direful fantasies of the abyss.

7. The young man also who becomes negative to

an adulteress of positive will, skilled in producing delirium, imagines her to be the perfection of all sweetness and the embodiment of immortal grace; whereas, in reality, body and mind alike are sepulchers. The diseased interior understanding remains subject to this law in the world of spirits. Hence, unless a superior power break up the fantasy, or the spell is broken by some other direful operation from below, the man who enters there beholds all things according to his thought, and invests all objects with a fictitious brilliancy, according to his hope, his expectation and his interest, or that which he conceives to be his interest.

8. The belief of a man determines his vision, with the exception previously made. The Mohammedan therefore, when he enters the world of spirits, provided his interiors are impure, associates with Mohammedans, and they inhabit abodes which correspond to the abodes of the Mohammedan regions of the external earth. Various Pagan nations, in like manner, find their correspondences in the world of spirits.—The cannibal of the south seas discovers himself conjoined to a society of cannibals when he enters into the abode of the departed, and conceives himself to dwell upon an island, surrounded with others who are like himself. The Parisian or the Londoner, upon departing from the terrestrial form, is attracted toward a spiritual Paris or a spiritual London, appearing like those cities in the external when viewed according to external appearances. And the American Indian finds himself in regions which correspond to the hunting grounds of his fathers, and beholds the mountains covered with forests, and the deep rivers that flow between. There is, in short, a perfect correspondence between the scenery of the natural and the spiritual worlds, and the good and the evil alike are greeted with visions of magnificence, which are the pictures of their hope. This law obtains upon the entrance of man into the world of spirits.

9. For this reason it is almost impossible, through the operations of the external understanding, to arrive at any truth concerning revelations from beyond the grave. Every diversity of spiritual communications must of necessity be given, because there is an infinite diversity of appearances, and because what is true in point of fact is often incorrect in point of semblance.

10. It is true that man enters into a habitation which is the correspondence of his interior affection. If his affections be good, he becomes conjoined to a society of heaven; and if his affections be evil, he becomes conjoined to a society of hell. But to the uninstructed spectator, whose interiors are not regenerate and who is immersed in fantasy, it may appear that the bad man is clothed in kingly raiment and throned among the immortal gods, and dwells encompassed by the very sublimation of all possible magnificence; while the good man has entered into a far inferior society, is encompassed by spirits of a lower order, robed comparatively in mean apparel, and possessing but a limited share of the blessing of eternal life.

11. For the same reason it is almost impossible for any medium absolutely to obtain truth. None but those who are interiorly conjoined to our blessed Lord through His Divine Humanity, by any possibility can become spiritually wise; and even those are exposed to direful assaults, which, were it not for Divine Providence, would lead them through labyrinths of hallucination. Yet even this statement appears to be sheer madness to spiritual seers who are conjoined to those spirits who believe that our Lord was mere man.

12. From these illustrations it is therefore evident that every variety of opinion must be entertained in the exterior, because every variety of opinion obtains in the interior among spirits.

13. The vision of the naturalist becomes opened, and he perceives according to the will of the society of spirits to whom he is adjoined, and hence they will him to perceive according to external appearances.—He is ushered as it were into sublime scenes, and is indoctrinated into the fancied science, philosophy, theology and metaphysics of those who rule therein; and they indoctrinate him in the appearance of wisdom, and he becomes wise in the opinion of multitudes.—They personate sages, holy angels, poets, heroes, theologians and philosophers, and also near relatives; and the sparkling of their fantasy robes them as in the garments of the celestial abodes. The seer is deceived; but it is impossible for man on Earth to convince him of his error. Rhetoric, sophistry, close logical argument, sarcasm, pointed wit, brilliant metaphors, sparkling images and illustrations from time to time inflow into his interiors. The splendor of style, the grandeur of statement, the grace and charm of expression, the apparent sublimity of thought, which the instrument or medium is conscious comes from these, his spiritual governors, convinces him that they are wise, powerful and exalted.

14. Andrew Jackson Davis is perhaps the most brilliant illustration which the present age affords of the truth of the great doctrine and argument which it is the object of this disclosure to enforce. An ignorant, uneducated youth, the humble apprentice of a village shoemaker, possessed of an organization singularly adapted to interior impression, enters with apparent chance, and with entire ignorance of the destiny before him, the lecture room of the teacher of mesmeric science. He submits to the manipulations of the artist, he is thrown into a cataleptic condition, and apparently becomes the medium of revelation.—He continues to be operated upon in that manner until the very operators become awed before the superior intelligence which is uttered through him. The wise and illustrious of antiquity, clothed in shining garments and haloed with the splendor of ineffable intellect, pass apparently before his sight. Miracles in appearances, are wrought out spontaneously through the unconscious agent. He selects in that interior

condition and under that apparently superior and guiding intellect, a magnetizer and a scribe. At the appointed time his mind is opened, and the splendors of infinity appear to burst upon his sight. He beholds creation emerging from its blazing and eternal germ of power, more vast and terrible than myriads of suns condensed into one blazing vortex. He describes the mighty process whereby that sun becomes individualized in myriads of revolving orbs, each in turn a solar center, the parent of a planetary host.—Commencing in the rudiments of nature, he traces the gradual development, progression and spiral ascension of all natural objects. He shows, according to appearances, how the mineral evolves the vegetable, and that the animal, and that the human, and that the spiritual, and that the celestial kingdom.—He shows, according to appearances, how one infinite, eternal, incomprehensible substance of matter and motion, unfolds the germ of nature into revolving spheres, rolling in gigantic circles around the center sun, peopled with myriads of spiritual intelligences, ascending from wisdom to wisdom, from strength to strength, from splendor to splendor, throughout an everlasting future.

15. Having thus evolved the germ and statement of a grand and subtle philosophy, he gathers together its mighty forces, and with gigantic power hurls them as a weapon of destruction against the doctrine of the Divinity of our Messiah, the authenticity of His Gospel, the promise of His coming, the truths of His Kingdom and the Spirit of His Word. And all this is accomplished through an ignorant youth who in his external state is destitute of even ordinary information.

16. Fantasy, as has been previously shown, exists in the interior, and there are worshippers of nature who hold precisely similar views concerning the universe, its origin, its progression, its harmony and its independence of the Lord. More than a century ago a servant of the Most High was raised up and permitted to behold the satans of the abyss meditating in similar trains of thought, and exalting Nature as the universal Deity. He wrote illumined by influx from Jehovah God, and was authorized in the general sphere of truth as an enunciator and scribe of heavenly arcana; and in our own time we perceive the literal verification of his statement concerning the votaries of nature in the world of spirits; for they raised up in the young man Davis an instrument through which to utter their system of speculation, and to reveal their false wisdom of hollow, fantastic appearances, in the form of a natural and divine revelation. This illustration is cogent and to the point, and proves that the interior is visible, not in all cases according to reality, but according to external fantasy, so that the very hells appear as heavens, and the satans of the abyss are manifest as angels of light.

17. A law which operates in particulars, operates in generals. It is therefore reasonable to infer, not only that the hell of naturalists, but also any other impure and deceptive society of disorderly spirits, should, according to opportunity, project each its special fantasy in like manner, as an appendage to revelation, an argument for its special interpretation, an exposition of its favorite hypothesis, a defense of its general doctrines, or confirmatory disclosures adapted to its own infernal uses. There is no evasion of this point. It must be met; and we have a reason to expect counterfeit revelations projected from the fictitious heavens of every class and order of abandoned spirits. For this reason it behooves every man, first of all, to abstain from every thing disorderly in thought, in speech, in action, in desire, motive, or even association. The sphere of the hells is the sphere of universal disorder. The heaven is, on the contrary, the sphere of universal order. Through disorders, therefore, man exposes himself to all the operations of the hells, to enchantments, obsessions, and all varieties of infernal arts. It is only through full obedience to Divine order that any man can totally escape.

LOVE IS ENDLESS.

As I mused, in fancy friendless,
While the shades of evening fell,
From the land where Angels dwell
Came the whisper, "Love is endless!
Endless! endless!
From the land where Angels dwell.

From my thought the veil was taken,
In my heart I knew that Love,
From its holy home above,
Gently came my soul to waken:
Waken! waken!
From its blessed home above.

Then from all its load of sorrow
Lifted up, my mind was free:
Full of gladness, dawned on me,
Love-inspired, a better morrow:
Morrow! morrow!
Full of gladness, dawned on me.

Heavenly dew of peace descended,
And my Lord, from His Divine,
Comforted this heart of mine:
All my grief in love was ended,
Ended! ended!
Comforted this heart of mine.

Jesus speaks the heart's evangel,
Love is endless—His behest
Fills with Love the happy breast:
Nearer He than man or angel;
Angel! angel!
Love is endless in my breast.

Nearer draws the blest Elysian;
Perfect grows the holy spell;
Love is endless!—All is well!
Brighter grows the heavenly vision—
Vision, vision!
Love is endless!—All is well!

MOUNTAIN COVE, 8th mo. 29, 1853.

Disclosures from the Interior.

THE NEW CREATION.

LIFE quickens and renews the human mind,
 Man is content no more to lie supine,
 Waiting in vain some outward moving sign,
 To God's interior Spirit cold and blind.
 He rises from his sepulcher and stands
 Erect, and tears away with bleeding hands,
 The folds and bandages of human error
 That swathed his spirit in the night of terror.
 He pants impatient for that crowning fate
 Whose spirit touch shall make him wise and great.
 And shouts in earnest utterance wide and far,
 And burns with mental fire the ponderous bar
 Welded by falsehood minds in thrall to hold,—
 His heart grows eager for the Age of Gold.

And who shall blame him, blind and dead so long,
 When, Lazarus-like, from darkness he comes forth,
 If he reel blindly o'er the rugged Earth,
 Or fail to hear the blessed angel song?
 Nay, scorn him not. He momentarily grows wise,
 And fixes on the East his ardent eyes,
 Searching beyond the sky's terrestrial span
 To find that Being who hath made him man.
 What though all vacantly he lifts his palms,
 Empty of offerings? Through the open door
 Of love God's mercies fall for evermore.
 Though like a ship embayed in tropic calms,
 He knoweth not the path wherein to go,
 The mighty trade-wind of Eternal Truth,
 From the deep ocean of his mortal wo,
 Shall waft him to the isles of endless youth.

I cannot lose my hope that all mankind
 Shall yet serenely journey side by side
 To the immortal countries of the mind,
 Where dwell the sainted spirits who have died
 For human Truth and Liberty and Peace
 And gained thereby through pain a swift release.
 Eternal Justice rules the Universe,
 Eternal Truth fills Heaven's blue dome with light,
 Eternal Pity, with delivering might,
 Shall put a period to the ancient curse.
 Though man is pitiless, thou, Lord! art kind,
 And seest clearly, though our eyes are blind.

MOUNTAIN COVE, 8 mo. 31, 1853.

NARRATION CONCERNING AVARICE, OR THE LOVE OF MONEY.

Showing the direful results of Covetousness, together with
 Self-love, in the World of Spirits.

1. BEING intronitted, by the Divine mercy and for
 ends of use, into that department of the world of spir-
 its that is called Gehenna, which lies far to the north
 of west, and at a great distance to the left, and inclin-
 ing downward into stygian darkness, I perceived a
 company of misers. The habitation in which they
 abode presented the appearance of a cave. Sulphur-
 ous vapors filled it, and the stench of dead animals.
 A blue light, like the light of the ignis-fatuus, moved
 from place to place within the cave, and shining with
 a sepulchral glare upon the countenances of these mis-
 ers, brought out each profile into full relief.

2. There were six of these, variously attired, and
 their clothing appeared to be composed of torn, be-
 smeared and decayed apparel, as if their very gar-
 ments had been taken off or stolen from the molder-
 ing bodies of the dead. One of them, who called
 himself Aaron, who had been a Jew, and whose em-
 ployment had been that of a pawnbroker, and who
 had also been a dealer in stolen property, appeared
 to be their chief. The cave which they inhabited,
 because of the correspondence of their loves, appeared
 filled with all manner of effects, in which the most
 heterogeneous articles of merchandise appeared huddled
 together. Below this cave was a subterranean
 receptacle, access to which was obtained by a trap
 door. And after a period I perceived that their coun-
 tenances were becoming inflamed and horribly con-
 tortured, and their hands, which were bony and skele-
 ton-like, appeared to writhe, as if the fingers termi-
 nated in the heads of serpents and the nails in the
 beaks of obscene birds.

3. Aghast and terrified, I sought to be relieved
 from beholding them, when a voice came descending
 from an inconceivable altitude above me, and in it I
 recognized Divine Truth, saying, "You are intro-
 mitted into a hell of misers for providential ends;
 therefore observe all things, that you may narrate
 them to men, that they may know the direful effects
 of cupidity upon those who have taken up their abode
 among the spirits of the abyss." Upon hearing this,
 with all diligence I gave myself to the work set be-
 fore me; and at this moment I perceived the presence
 of an angelic spirit at my right, who appeared for the
 purpose of directing my attention particularly to those
 things which it was most important to understand.—
 This angelic spirit presented the appearance of an
 apostle, who had been a martyr.

4. After a short time I saw two of the six demons
 go down into the subterranean apartment below their
 cave; whereupon the four who were left began to
 whisper together, and after a short time knives ap-
 peared in their hands, and they rose up and hid themselves.
 And after a short time the two spirits who had gone
 down to the subterranean apartment came back, and
 when they were assured that their four companions
 were departed, they barred the door of their cave and
 commenced talking of a buried treasure which they
 said they had discovered, and which they estimated
 to amount in value to an enormous sum.

5. At this I turned to the angelic spirit who was
 my companion, and said to him, "Why do these men,
 who are spirits and unable to accumulate silver and
 gold, and who are residents of a gloomy abode where
 there is nothing to possess, talk of finding buried treas-
 ure? And do they not know that they have ceased

inhabit a natural world, and that even if they pos-
 sessed the whole Earth it would avail them nothing,
 no, not so much as the fraction or infinitesimal part
 of substantial utility? And have they not learned in
 this gloomy haunt the vanity of riches?"

6. To this the angel answered: "Introduce your-
 self to them as a stranger, and they will recognize
 you as a spirit, and you will appear standing before
 them, and they will imagine you to be a denizen of
 the world of spirits like themselves. Ask them to
 sell you something, converse with them, talk with
 them about robbers, inquire if they buy stolen goods,
 and you will learn the condition in which they
 exist."

7. Whereupon I presented myself at the mouth of
 the cave, and sounded an alarm; and they spoke out,
 crying, "Who comes there?" and I answered, "A
 traveler." At this they cautiously looked out to see
 if I was alone, and seeing no one with me they per-
 mitted me to enter. At this moment the four men
 who were concealed cried, "Kill him! kill him!"
 and on every side I perceived a bravo armed with a
 knife. At this moment there was a man standing at
 my right, who represented an officer; and seeing him
 they suddenly became passive. And the angel said,
 "Why did you desire to kill this man? Answer
 truly, else your punishment will be severe." One of
 the four robbers then said, "The man by his coming
 among us inflamed our cupidity, and we sought to
 take his life that we might possess ourselves of his
 effects." The angel then said, "Depart you four,
 and leave him here with the two men whom he came
 to see." And being smitten with fear of the angel,
 they severally departed.

8. I then turned to the angel and said to him, "I
 am altogether unprepared to believe that scenes like
 this occur among spirits, and I hardly can believe
 the reality of that which has occurred. Explain if you
 please the meaning of it." At this the angel replied,
 "The four men who sought to kill you had hid them-
 selves for the purpose of killing their two accomplices.
 It is their fantasy to believe at intervals that they can
 destroy life here as they could while upon the Earth.
 Inflamed with the lust of avarice they desired first of
 all the destruction of their associates; but their de-
 sire was suddenly diverted toward you."

9. To this I replied, "What madness is this!—
 How can a spirit kill a spirit?" To this remark of
 mine the angel answered, "It is insanity; but the
 nature of cupidity is such as to produce insanity.—
 The cupidity which causes a man in the body to
 spend life in robbing his neighbor, and starving his
 own flesh, to gratify the appetite for hoarding, is in
 itself a variety of madness; and mad men act accord-
 ing to their fantasy. These four murderers vainly
 thought to destroy your life, and to acquire property
 by robbing you after death."

10. Saying this the angel gave me permission to
 withdraw from the cave, and I rapidly ascended with
 him and stood upon the beautiful and undulating sur-
 face of a paradise where all were engaged in works of
 love. On every side of me I beheld green fields with
 fountains and streams of water, and at a distance I
 saw white tents, and those who inhabited them ap-
 peared to be shepherds who fed their flocks in the
 midst of this paradisaical abode. One of these shep-
 herds appeared in the door of the tent, and courteously
 bade us welcome, and after salutations we were
 invited to behold the various beauties of their habita-
 tion. Toward the east appeared mountains, gently
 undulating, and covered at intervals with spice-bear-
 ing forests, free from superfluous undergrowth. A
 land of fertility, the blest abode of the first descend-
 ants of the society which is called Adam, and imme-
 diately connected toward the east with the paradisaical
 habitation of the spirits of the Golden Age.

11. Overjoyed to find myself encompassed by so
 much gladness, innocence and clearness of light, I for-
 got for a moment the terrible scenes which I had re-
 cently witnessed in the infernal abode. The spirits
 whom I now beheld appeared in all things opposite
 to the thieves and murderers from whom I had been
 delivered, and the contrast heightened the effect pro-
 duced upon my mind. After a short time, however,
 the recollection of the former scene was presented
 vividly before me, and reclining on the verdant and
 flower-enameled mead of this delightful habitation of
 the blest, I was enabled at once to behold, far in the
 distance and below, the terrible desolations of the
 hell of spirits pervaded by the lust of avarice; and I
 saw the nature of their infernal delights, and the oper-
 ation of their fantasies, and the method by which
 they created among themselves the appearance of
 riches, concerning which the following four declara-
 tions are authorized:

12. (I.) Their interior delight is to imagine them-
 selves endowed with every variety of treasure. They
 throw themselves upon the ground with their faces to
 the Earth, and in this condition they resemble swine
 who wallow in kennels for offal, and they attract to
 themselves the effluvia of their sphere, and this ef-
 fluvia partakes of the nature of their madness.—
 They inhale it therefore as a sweet savor, and the in-
 halation operates like the inhalation of nitrous oxide,
 and they immediately commence under the operation
 of it to manifest outwardly a series of actions, the
 correspondence of their insanity. They rush furiously
 at such times upon spirits whom they perceive ap-
 proaching them, for their insanity causes them to
 imagine that these are travelers who carry about their
 persons hidden wealth. At such times they also
 trade and traffic with each other, as mad-men traffic
 in the asylum for lunatics; and they possess the power
 of concentrating little sparkles of nerve aura or
 sublimated ether, and having condensed these, they sit
 and gaze steadfastly upon them, as a man on Earth
 gazes in biological experiments upon a coin which he
 holds in his hand. By means of this process they be-
 come infatuated, and the little particle on which
 they gaze appears to expand and enlarge itself, until

at last it seems like a golden ingot, or a mass of silver
 ore, studded with rubies, carbuncles, onyxes, sapphires
 and other precious stones, according to the state in
 which they are; and when their fantasy culminates,
 so completely are they infatuated that the atom on
 which they gaze becomes a blazing mountain, whose
 caves are the repositories of such vast amounts of
 treasure that their value is beyond calculation. At
 other times, in like manner, they form little images
 and gaze upon these images until they imagine them
 to become multiplied a thousand fold, and to become
 immense droves of horses, of oxen and of kine, which
 they fancy themselves to possess. They also imagine
 them to be flocks of camels, which form caravans laden
 with all the wealth and treasure of the east. At
 other times they imagine them to be elephants, richly
 caparisoned with sumptuous housings, bearing embas-
 sadors who come with tribute from distant sovereigns.
 In short, there is no fantasy, however extravagant,
 which they do not produce in this manner. And this
 is the first declaration.

13. (II.) Having become rich in their own conceit,
 they commence to covet each other's goods. Each
 desires the wealth of all. Violent disturbances from
 this cause break out among them. At such times
 they attempt to rob each other; and after a period,
 their state of fantasy being dispelled, they conceive that
 their imagined wealth is stolen from them by their
 companions. At such times they endeavor to distress
 each other by means of horrible tortures, which are
 of the mind, and which correspond to impalements
 and to death by means of plunging the victim into
 vessels filled with oil, which is heated till it evapo-
 rates. They also have a punishment which corres-
 ponds to disemboweling, which is instituted among
 them for the purpose of exacting restitution. These
 punishments are inflicted by little companies who be-
 come possessed with the fantasy that one of their
 number has stolen and concealed the treasure of them
 all. After they have tortured the victim, they banish
 him from their society; and when one is gone,
 they suspect, torture and finally banish others, until
 their societies are broken up. In this manner their
 lust brings its own recompense, and having internally
 desired and sought from an evil desire each other's
 goods without having obtained them, because they
 were unreal, they suffer at each other's hands the ef-
 fect of that violation. And having thought them-
 selves, in the height of their fantasy, to be immensely
 rich, and having sought each to possess the wealth of
 all others, they are brought into an opposite state,
 where they discover themselves destitute; and they
 alternate between these two conditions.

14. (III.) The third declaration relates to the meth-
 od by which they are able to produce fantasy by in-
 jecting their own thought into the minds of others.—
 And I perceive that they do this by inflaming the
 lust of cupidity first, and thence projecting little spi-
 cula or glittering points, which resemble gold, into
 the externals of the thought, which serve as focal
 centers or nuclei, which become fixed ideas, and at length
 disease the consciousness and the entire range of the
 perceptive faculties. In this manner they delude
 each other; and one spirit of this sort will frequently
 transfer the fantasy, which is subjective and in him-
 self, and give it an objective place in the world of spir-
 its; and this fantasy, which thus is unfolded from
 his mind, causes him to imagine buried treasure in
 the localities which he frequents, and he will per-
 ceive the appearances, which are fantasies, of heaps
 of jewels and of glittering coins, and also of images
 and crystalizations of silver and gold in his own mind;
 and by means of his fantasy he imagines these to be
 buried about him. And if he have a partner, he in-
 itiates him into his fantasy, and both become inflamed
 with the delights of the same hallucination. By
 this means they are enabled to extend their fantasies
 from one to another, and these unreal treasures are
 sought after but never found in reality, and most hor-
 rid cruelties are enacted in order that they may be dis-
 covered; but all in vain.

15. (IV.) To this I am commanded to append a
 fourth declaration, to which the reader is earnestly
 requested to take heed. Whenever a mortal inflames
 his imagination with meditations concerning buried
 treasure, to be obtained for any end whatever, he at-
 tracts to himself and enters into rapport with spirits
 from Gehenna, who indulge in corresponding fan-
 tasies. And there are intervals during which the fan-
 tasies of these spirits are infused into his own cerebral
 organization, and into the functions of his external
 mind. Those men in the external who are so unfor-
 tunate as to be thus obsessed, become the victims of a
 wild and delirious and morbidly excited condition
 or disease of the visual orbs which are internal, and
 in their semi-wakeful and partially somnambulant state
 they imagine themselves to search out and discover
 corresponding riches, which are delusions from the
 beginning to the end, the pursuit of which is hurtful
 to the soul and ruinous to the understanding. Of
 this nature is much of the mis-called clairvoyance of
 the present day.

16. Having received these declarations, my interi-
 ors were closed, and I was conducted into my usual
 condition.

RECORDS OF THE GOLDEN AGE.

Resumed from page 129.

RECORD II.

INTRODUCTORY NARRATIVE.

44. At a little distance from me to the right, on a
 certain occasion, the date whereof is recent, I perceived
 a bird of jeweled plumage, whose wings were like the
 down of the cygnet in color, and whose shape was
 that of the bird of paradise. I followed the bird with
 my vision, and saw him light at last upon the summit
 of a tree which somewhat resembled the magnolia,
 whose leaves were dark green, and whose blossoms
 were of a purple hue. Afterward I saw another, a
 second, which was smaller and appeared the spouse

of the first. They intertwined their graceful necks
 as they sat side by side, swaying upon a branchlet in
 the summit of the tree, and sang a song, which ap-
 peared to flow as it were from the very bosom of con-
 jugal love.

45. These birds were visible in the morning hour,
 and appeared for about the space of twenty minutes;
 according to the computation of interior time; and
 after they disappeared, I fell into a meditation con-
 cerning what this apparition might mean, when lo,
 there stood by me at the right a man habited in sim-
 ple white, who appeared descending from the first de-
 gree south of east, and saluted me saying, "Peace be
 unto you, and joy rest upon you, with blessings from
 the Lord." I recognized this being as one of those
 angelic spirits who are called Adams, and who dwell
 upon the Earth in the morning of the Golden Age.
 In his right hand he held an olive branch shaped like
 Aaron's rod which budded and blossomed; but his
 left hand contained a shining roll, upon the external
 of which was written, "ADAM—THE PRIMAL NA-
 TION—BEGINNING." These three titles were di-
 vided one from the other, and written in letters of
 gold, which sparkled with an interior light. I then
 perceived that the scroll contained records concerning
 the Golden Age, and perceiving my thought the an-
 gel smiled and gently inclining his head, signified
 acquiescence and recognition.

46. He then commenced to unwind the scroll
 which he held in his hand; and as the scroll unwound
 I was conscious of an odor as of grapes when they are
 ripe. I was also sensible of the taste of new wine,
 which the angel perceiving said, "When a man is
 initiated into wisdom concerning the Golden Age, he
 is also initiated from time to time into the joys of pa-
 radise, and the joys of paradise in one of their most
 external forms appear as clusters of ripe grapes, and
 also as jeweled cups filled with wine. And the
 grapes are forms of Divine use, and also of Di-
 vine affections, as also is the wine; and when they
 are received into the interiors they signify conjugal
 union in its first principles, namely, the marriage of
 good and truth and the communion of Divine Love
 and Wisdom. They also signify regeneration, con-
 cerning which disclosure will be hereafter made."

47. An angel then appeared, or rather an ill-fav-
 ored spirit who for the moment put on the garb of an
 angel in his fantasy, and was seen at the left hand;
 and he feigned drunkenness, and appeared like a per-
 son who is mesmerized or biologized, the subject of
 sport and ridicule, and in my interiors I was moved
 with a sensation of pity for him, because he was a
 victim of delusion, and I said to him, "Friend, your
 condition is not seemly; you are unfit to be without
 your habitation." I was going to speak more, but I
 was rudely interrupted, and the ill-favored spirit re-
 plied that he was inspired, and that he had drank of
 the new wine of the kingdom. I then perceived that
 he was in an opposite state to the holy or angelic spir-
 it who first appeared. I turned thereupon to him,
 perceiving that he still stood at the right, and said to
 him, "Why are we thus interrupted? for indeed I
 was desirous to be instructed in the wisdom of the
 most ancient times." And the angel answered, "Ask
 him why he comes nigh to us." This I did, and the
 darker spirit answered, "I was wandering about in
 dry places in the desert, and I heard a multitude of
 spirits discussing together, and one said, Just go up
 and see the wonder; and another said, What wonder?
 To which reply was made, A man upon the Earth is
 revealing arcanæ, and he is like a man set in a pillory,
 for the most of those who hear concerning him,
 make it a subject of sport; his friends also have for
 the most part forsaken him, but he cares only to re-
 ceive wisdom and give it to the world. At this I
 heard many saying, There is no truth in what he says.
 Others said, He spurns and repudiates the idea that
 we are wise; and others yet made answer, He prays
 to his God that no spirit ever may be positive to his
 intellect. Another spirit still said, There is a rumor
 gone abroad among spirits to the effect that the Di-
 vine affluvia is upon him, and some are inclined to
 believe it from the fact that he discloses many things
 which we who inhabit the world of spirits endeavor
 to conceal, and persists to utter them notwithstanding
 the world refuses to give ear. Thereupon was heard a
 confused wrangling, as if many wished to speak and
 many were speaking at once; and after a while they
 determined that they would have nothing to do with
 the matter, and receded into gloom. When they
 were gone I came up to perceive the marvel, and as
 I drew near, the fumes of the wine and the odor of
 the grapes made me delirious; but I am now recover-
 ed."

48. When he had said this, I heard a voice from the
 right saying, "Blessed." When this was spoken, I
 perceived the ill-favored spirit knit his brow, and he
 said, "Who curses?" And I said, "An angelic
 spirit spake the word 'blessed';" but the ill-favored
 answered saying, "He cursed," and turned away and
 departed, and I saw him no more; but the angelic
 spirit at the right hand spake again and said, "He
 goes away raving, and he will tell his associates that
 there are devils with you who curse, and that he drew
 near and heard cursings, and that the devils with you
 are of a kind who are drunken, for that your sphere
 exhales the very odors that produce intoxication, and
 that all you speak is delirium."

49. Having said this, the angelic spirit became
 suddenly illuminated as by an internal shining from
 the understanding, and a spiritual glory as of Divine
 Truth illuminated his countenance, and he became
 inspired to speak concerning the interpretation and
 correspondence of nature, as a form pervaded by the
 ultimate principles of the Divine potency of the Lord,
 (sin excepted and that which is the effect of sin,) with
 the Word itself as to its letter; and his discourse, of
 which the substance only is retained, was in this wise:

50. The obscene forms which are in nature corre-
 spond to perversions; but the useful forms which are

in nature correspond to the accurate images of truth.
 You will find generally and also in particulars, that
 the obscene forms of nature, when mention is made
 concerning them in the Word, correspond to evils and
 perversions; but the agreeable and orderly forms of
 nature correspond to affections of the will which are
 of Divine Good, to knowledges of the mind which
 are of Divine Wisdom, and to charities of the life,
 which are of Divine Ability. But there are excep-
 tions, and these exceptions will be treated of hereaf-
 ter from the internal which causes them. All things
 useful to man which are found in nature, correspond
 to forms of use when incorporated into the Word.—
 Providence arranges nature in a form which is the
 appearance of confusion, but which in reality con-
 tains in its bosom the very principle of Divine order,
 which is according to series and degrees, and these
 also are according to sequences and continuations.—
 The symbolic meanings of the Word, when viewed
 from the external, appears as nature appears.

[To be continued.]

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