

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 manifested to Affirmation.

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VOLUME I.

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NUMBER 3.

Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

The following Disclosures are now in process of transcription from the immortal World, namely: "The Book of the Unfolding of Nature;" "The Book of the Manifestation of God;" "The Book of the Outline of the Universe;" "The Book of the Harmonies of Time;" "The Book of the Melodies of Space;" "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, inwrought into the Pentateuch, and received as the Interior Word by all inspired prophets, seers, scribes and apostles, media for the transmission of subsequent Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an Exposition of the Word, from the record of Genesis to the vision of the Apocalypse, and a MANIFEST DISCLOSURE OF THE UNIVERSAL CREATION. The department of this Journal devoted to "Disclosures from the Interior," in addition to its rare and valuable offerings, will be enriched from time to time by choice selections from the foregoing Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

GOD MANIFEST IN THE DAY OF CREATION.

1. In the beginning of orb-formation, preparatory for man-formations, vehicles of the Quickening Spirit unto intellectual formations, the universal concavity and the universal convexity were co-enfolded and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the Terrestrial.

2. Now this is the order of the division of the firmament which is above the disclosure. The concavity or dome thereof was divided into twelve degrees, whose point of center is the zenith, and whose line of circumference the universal horizon. And the twelfth degree is due east, the Day from thence proceeding, and the sixth is due west, Day journeying thereunto, and thence departing.

3. Moreover the firmament is for measurement of the duration of Time, and the greater luminary moveth in the encompassing heaven which is above the Orb Creation, and the journeying thereof is through the twelve hours of the creative Day.

4. In the beginning, the Divine Pervasive Glory shone eastward from above the horizon: in the noontide of the creation the Divine Effulgence shall shine in the meridian, and, when the Illuminative Procedure resteth in the west, the day of creation shall be ended.

5. Moreover, the number of hours in the day of creation is twelve.

6. In the first hour the universe was unfolded unto the creative manifestation of the terrestrial.

7. In the second hour the universe was unfolded unto the creative manifestation of the spiritual.

8. In the third hour the universe was unfolded unto the creative manifestation of the celestial.

9. In the fourth hour the universe was unfolded unto the creative manifestation of the perfected paradisaical.

10. In the fifth hour the universe shall be unfolded unto the creative manifestation of the perfect, spiritual.

11. In the sixth hour the universe shall be unfolded unto the creative manifestation of the perfected celestial.

12. In the seventh hour the consummated paradisaical creation shall be glorified and received up into the spiritual; and, all planetariums having ascended unto their exaltation; the suns terrestrial, even unto the supreme vortical effulgence, shall have unfolded and disseminated their elements and become incorporated into the sanctuaries and heavens of the spiritual creation; and, being ascended, the

terrestrial appearance of the universe should be manifest no more.

13. In the eighth hour the consummated Spiritual Universe shall ascend and be incorporated into the Universal Celestial Heaven.

14. In the ninth hour the consummated heaven of celestial creations shall glow with transcendent manifestation of the Divine Proceeding Energy, and thence unfold and ascend into the superlative glory of the Divine Cherubim Heaven.

15. In the tenth hour the perfected paradisaical heaven of universes shall be transformed and by the Divine Proceeding Wisdom transfigured and translated, and incorporated in the universal, Divine trans-angelical creation.

16. In the eleventh hour the perfected Spiritual Heaven of Universes shall be glorified with transcending illumination of Divine Redeeming Love and trans-sublimated and exalted unto the Divine Seraphim Creation.

17. Thus, in the eleventh hour of the day of creation, the terrestrial, spiritual, and celestial universes shall have ascended into the perfect paradisaical, perfect spiritual, and perfect celestial heaven; and the perfect trine of the latter shall have ascended with all that in them is unto the Divine Cherubim, Trans-angelical and Seraphim Manifestations, and all universes of heavens shall have ascended in order of translation into the triune heaven of their exalted glory.

18. In the twelfth hour the glory of God the Life in God the Lord in God the Holy Procedure, shall crown the Triune Creation with the perfect disclosive illumination. Then shall the Creation, in effulgence above the divine-seraphim, arise into the dome of the disclosure in one comprehensive revolving galaxy of supreme created Beatitudes.

19. Then cometh the end. Then shall the Orb Heaven infold in the transcending dome of manifestation of God the Life, while the Divine Disclosive Spirit interpenetrates, inter-inspires, and inter-encompasses Creation, that God may be all in all.

20. Behold, saith the Spirit, the Lord Creator maketh disclosure of the mystery ordained from of old, even from the beginning of creation, unto the manifestation of His Love. The Heaven shall not cease to be in the consummation. Being transfigured it shall ascend in glorious translation into the dome of Disclosive effulgence which is above the Orb Creation. From thence in the fulfillment of times it shall reappear as one triune embodiment of Creative Disclosure, whose every principle shall be pervaded by harmonies of procedure unfolding from the Disclosive Illuminative Presence; the Logos, the manifest God.

21. And behold in that day shall it come to pass, saith the Lord, that every unfallen and every redeemed Intelligence shall preserve identity of glorification and consciousness of transfiguration unto consummations of beatitudes of existence unfolding without end.

Son of man, who hath understanding? Who comprehendeth the way of the Spirit and judgeth rightly? Wisdom unto perfection man hath not. Shall he then in righteousness judge of weighty matters?

OUTLINES OF THE INTERIOR.

THE Terrestrial Earth inhabited by mortals, is surrounded by and revolves within four ESSENTIAL ORBS, which are the habitations of those of the human race who have departed from the corporeal form. Like the terrestrial world which they enclose, the forms of the three first are those of oblate spheroids, the smaller diameters being from pole to pole. The fourth of these presents the form of one half of a perfect globe on its superior hemisphere; but its inferior part appears as an irregular cone. The essences of these worlds sustain relations of density to the spiritual forms of their inhabitants proportionate to the like relations existing between the substances of the terrestrial earth and the corporeal bodies of men.

Unlike the earth, the polar axis of each of these is perpendicular to the plane of the solar system. The superior pole of the outermost is in electric affinity with an essential globe, known as the CELESTIAL PARADISE, which shines as a spiritual sun, giving light perpetual, and revolves in an orbit similar to the orbit of the terrestrial earth, above the plane-level of the planetary system. The inferior pole of this outermost world is held in magnetic attraction by a dark and devastated essential sphere which is, in all its elements, the opposite of the Celestial Paradise, and which revolves at like distance in the void below. Thus the superior hemisphere is glorious with eternal day, but the inferior is in endless eclipse. The hemisphere above is a world of beautiful order, but the cone below is chaos. The superior portion of this orb is known as the Spiritual Paradise. It is called also by spirits who communicate at the present time to mortals, the highest intermediate abode; and by some the seventh sphere. It is visible as one continent subdivided into seven zones of glorious beauty and encircled by an electric ocean. Its coasts are surrounded by clusters of isles which shine therein as gems in a circlet of transparent gold. The plane which forms its center arises in a three-fold succession of terraces, and is crowned by a city which is called the Heavenly Jerusalem. This is that city which our Lord revealed in vision to his servant and beloved disciple John, and this the archetypal form of the New Jerusalem which shall be visible upon the earth, in the consummation of His reign.

In the many mansions of this Spiritual Paradise, the multitudes of the redeemed, out of all nations and all generations, find beatific rest. These are the twelve tribes of the spiritual Israel, the holy people of our God. These are clad in white raiment, and their girdles are of precious gems. Their forms are transparent as the clear crystal, and their countenances shine as the sun. Their spirits within are filled with sweetness of affection, as odor treasured in an alabaster vase. Their spirits without reflect the glory of Divine Intelligence, as the pure dew drop reflects the solar beam. In all their movements are revealed Divine forms of order, and the purpose of their activity is the increase of good. The prayer of each is, that the Lord may possess them in soul, and order their faculties for reception of good and

truth into the ineffable image of His own, and thus make them to love their neighbors better than themselves; and the desire of all is that sin and death may perish and holiness reign throughout all places of His dominion to everlasting life. They dwell in seven circles, peopling the seven zones of Paradise. Each circle is composed of twelve tribes, and each tribe of one hundred and forty-four societies; and in each circle, tribe and society, are three degrees: the first, the degree of beatific procedure of ministration; the second, the degree of beatific interprocedure of wisdom; and the highest, the degree of ineffable communion of love.

The outward movement of each society, and of Paradise as one circle, reveals the order of Divine harmony. The inward melody of movement reveals the principle of Divine Essence. The body of organization in each of the redeemed spirits and in all as one, and in each society and in all as one, reveals the harmonious order of life in the Divine Person. The varieties of pure affection, of sweetness of delight of good, which make each heart a separate Paradise, insparable from all, reveal the affections of Divine Love. The ever increasing purity and peace and love and light and beauty and harmony of each and all, reveal the infinite Divine Life, from whose Holy Procedure is born perpetual increase of good. These all reveal the Divine perfections, as one blossom in its beauty and fragrance reveals the Infinite Loveliness.

The river of water of Life proceeds from the Throne of Redemption in the heavenly city, and flowing in seven curves of one spiral course, it waters the seven Kingdoms of Paradise. On either side of the river is a street of communication, adorned with immortal trees and beautified with flowers, and at intervals made glorious by temples of worship and pavilions of repose.

This begins in magnificent gateways at the limit of the outer expanse of Paradise, and winding through all its zones, conducts the Redeemed to the City of Peace.

The outward forms of life in the lowest zone of this heavenly resting place, are beautiful as was Eden before the fall, and the loveliness and glory arises in seven octaves to its perfection in the midst of the city and before the Throne of God and of the Lamb. All forms external, in their varieties of beauty, of fragrance and of usefulness, are adapted to the condition of the societies in whose abode they shine, and breathe, and bloom; and are received as special works of Divine Grace, beheld as disclosures of His intelligence, and possessed as gifts of His love. The greatest societies of Paradise are established upon the three-fold plain that extends around about the City of the Lord. The first is the Patriarchal Circle, the second the Prophetic, and the third the Apostolic. These all agree in one. Here dwell those who have esteemed the reproach of Christ as better than the riches of the world. In their beatitudes of heavenly love, and in their illumination of heavenly wisdom, is fulfilled that which is written, "They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars for

ever and ever." These go up to minister in the holy temple and behold the vision of the Lord upon His throne. Thus is fulfilled His promise, "Where I am, there shall ye be also." These go down to minister in the name of the Lord in all tribes and circles of the holy people, being kings and priests of God, Most High, and therein is that fulfilled which saith, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The isles of peace which rest in the sea of Paradise, and the lands which are upon the coast, are peopled by those who have entered upon the earlier degrees of their heavenly life. Here also is the Paradise of Innocence, the abode of children maturing in purity of heart and excellence of stature. The members of the least of these societies are innocent as is the undefiled infant. No spirit can enter Paradise unless his nature be found spotless in innocence. No spirit can be made white, save through the dying sacrifice and living influence of Christ our Lord.

He is the Lamb of God who taketh away the sin of the world. He is the Author of eternal salvation to those who believe. Bright is His Paradise, but its earliest beam is the glory of innocence, as its perfect noon is the holiness of love. He saith to all men, "Except ye be converted, and become as little children, ye can in no case enter into the Kingdom of Heaven."

EXPOSITION AND APPLICATION OF HEBREWS.

CHAPTER XII.

(Resumed from page 5.)

SINCE, therefore, this is the opening of the great period, foretold by prophet-seers, and to which saints in every age have been looking with holy expectation, and for the consummation of which all who have believed, and in hope have suffered; moreover, for which the descending saints labor by Divine command: see that ye do not now refuse obedience to Him who speaketh. For if they escaped not, who refused that which hath been before spoken and which enforceth by correspondence what is now given; how much more shall ye not escape, if ye neglect Him who now speaketh from heaven, through his angelic messengers, and the descending glory, which, though in its fullness is invisible, overshadows thee, and whose voice then shook the heavens, whose utterance was gloriously majestic, and before whom Moses and the people could not stand? But who now, as He hath promised, speaketh, and whose goings forth shake not only earth, but heaven.

Lo! He cometh, as has been declared of Him, not to be reviled and cast out, but to cause to be shaken and removed all in earth and the interior, that is not in harmony with heaven and of eternal duration. Hence is to be brought to judgment and tested, justified and saved, or condemned, all that hath not its foundation in the eternal Spirit, the God of Heaven. Therefore whether of man in the external world or of spirits in the invisible, all that oppose God must come to nought. This then is the testimony which is borne to our brethren in the flesh. The time is at hand. Those who

are found obedient shall receive, at the hands of their Redeemer, an everlasting Kingdom: They shall inherit the City of our God below.

To this end the waste places shall be built up: the earth and the obedient inhabitants thereof shall be redeemed.

In Adam was lost Paradise, and paradisaical innocence; and thence the progenitors of the race wandered into the wilderness. In the redemption shall be restored the sanctified Eden, and, from the wilderness, by Divine direction, shall go up to possess it again, in the fullness of time, those who, through sanctification, are its first, blissful inheritors.

And these, while thus pursuing in heart and life, emerging from the wilderness of sin, discordance, corruption and death; after having faithfully endured the Cross, despised the shame, and wrought the works of righteousness unto peace, shall rest in full redemption. And thus in Christ Jesus, our great High Priest, through the Divine unfolding, shall the fallen, through redemption, enter again into communion with angels, the spirits of just men made perfect; and into fellowship with the Father, whose law, being violated, brought condemnation and death upon men; even God, whose mercy has provided a ransom; and thus be restored unto the Eden of conscious and eternal rest, and celestial associations.

For this cause it is written, In like manner as Christ ascended to the Father, crowned with glory, shall your Redeemer descend and reappear with his angels, in form celestial, to bless and to save with a perfect salvation.

Wherefore, seeing the consummation hath been foretold by the Prophetic Spirit of Inspiration descending through ages past, as fully expressed in the Holy Scriptures, by which ye are confirmed, and also by the victory won by saints, who, having engaged in successful conflict with the armies of evil are an example; and who compass you about, a cloud of witnesses, an innumerable company, in demonstration of the power of grace to save, and of the fulfillment of the promise given unto the faithful; ye ought to have faith unchangeable, whose power should lead to unfeigned consecration in all things, even of thy being to God without reservation unto ability of indecision and apostasy, which have marked professions unreal in the designing and self-deceived. On this wise only is God acceptably served and by those who, having due respect unto the teachings of His Word, do not blend human wisdom with the Divine, but in all things, joyfully yield obedience to the will and wisdom of His Word, now reaffirmed and in practicable application unfolded and enforced by the messengers thereunto, whom He hath commissioned as harbingers of His disclosive glory unto the fullness of purpose thereof. As all who have attained unto the resurrection from the power of evil have thus found favor through grace in well-doing, so in like manner ought ye to follow in all good conscience after holiness, knowing that God, who called you, and who causeth the end of the power of darkness to draw nigh, is to the ways of sin and to the works of iniquity a consuming fire, and that therefore from His omniscience and proceeding energy of good unto purification and redemption, nothing shall be concealed or escape. Yea, blessed are the obedient to the voice of God which calleth thee, O man, in trespasses and sins, from the multitudes moving in the ways of moral and spiritual blindness unto death, to an inversion of the inclinations of thy being, even from the pursuit of that which perisheth, to an eternal ascension through unfolding glories unto everlasting life and beatitudes without end.

Lo, to earth again descendeth, as by prophets foretold, the spiral of eternal life and soul-redeeming love, which establisheth the infolding and exalting concentric of redeeming principle. And this spiral of disclosive truth unto eternal life, in its return revolution and attractive force, shall cause to ascend in true spirituality the obedient unto unmolested sympathy with the sanctified spirits, who, through the descending glory which approacheth earth, resting thereon, even as shone the cloud of manifestation upon Mount Sinai when God revealed His holy law, now approach the awakened soul. In the place appointed for the consecration, whither the faithful are directed, shall angels ascend and descend.—There, in the consummation, the people of God shall see eye to eye:—being made one through sanctification unto life, and mortality shall be swallowed up of immortality, and the kingdom of truth be established upon earth, even the kingdom of peace, whose builder is a High Priest for ever after the order of Melchisedec

As it is written, Eye hath not seen nor ear heard, the joys that are in store for the righteous, for God alone revealeth them through His Spirit: lo, through the immeasurable goodness of God, as provided in the redemption, shall be effected the union of soul and body unto paradisaical attainments: thus admitting and establishing them eternal inheritors with the members of the spiritual universe, who in harmonious anthems adore the Lord Most High. To this the word of life bears imperishable testimony, the purpose of the Incarnation being the salvation of the fallen race, unto their enjoyment and possession of life and peace divine.

To this end the spirit of inspiration and of prophecy hath been given, and unnumbered means of grace been bestowed upon man. For this hath the Son been revealed, whose soul was, as in former disclosures expressed, made an offering for sin.

For this they who have suffered, died and entered the spiritual world, have been prepared, and by Divine command return. And for this purpose does the Spirit dictate disclosures, breathing holy counsel from the appointed place where the glory descendeth,—that which is set apart from of old and preserved from the power and destruction of man—to the end that the faithful may congregate and in due time the Holy One of Israel meet His chosen, and in them establish full redemption, according to the covenant made with Abraham, saying, In thee and thy seed shall all the nations of the earth be blessed. With blessing I will bless thee, and with multiplying I will multiply thee. Lo shall thy seed be as the sands upon the sea, shore for numbers.

And, saith the Scriptures, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

And again saith the Spirit, It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Israel; and He will teach us of His ways, and we will walk in His paths; For out of Zion shall go forth the law and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people, who, in the consummation, shall beat their swords into plowshares, and their spears into pruning-hooks: Then nation shall not lift up sword against nation, neither shall they learn war any more. For out of Jerusalem shall go forth a remnant, and

the remnant that has escaped of the house of Judea shall again take root downward, and bear fruit upward; and this shall be a sign unto thee which shall confirm and establish that which calleth in that day. Ye shall eat this year such as growth of itself,—that ye did not cultivate. And the second year that which springeth up of the same: that which growth without your aid. And in the third ye sow abundantly, and reap, and plant vineyards, and eat the fruit thereof. For thy ways are before the Lord, who appointeth, prepareth means and ultimateth.

(To be continued.)

THE HARP OF HEAVEN.

UPON an instrument of seven strings, whose chords are galaxies! upon an instrument whose band encompasseth the Universe, let praise be offered to Thee, O thou Creator!

Bring ye, O bring ye the Book of the Proceeding Harmonies; the harmonies of God immelodized throughout the Harp; yea, immelodized throughout the octaves of the Universe.

Sweep thou the Harp with thy right hand, thou Chief Musician! With the fingers of thy skill sweep thou the burning Seven.

Thus sang again the Choral Messenger, while the Glory of the Spirit shone above the celestial pavilion whose revolving galaxy encompassed him with inwoven loveliness, the handiwork of the creative light. Then shone descending peace upon his face uplifted, and thus he sang, while mortals heard his voice:

I.
Tell me, tell me, O thou Pavilion!
O thou Pavilion whose zenith is unknown!
Tell me, O thou Immensity whose plains are measureless,
Tell me: O utter His habitation,
Who hath created thee!

II.
Like unto a globe
That floateth in the atmosphere,
The Orb that encompasseth creation
Revolveth in the glory
Of His throne.

III.
Glory, glory, glory!
Be unto Thee, O God!
Thou art above the Universe:
Divine above the human:
God over all!

IV.
In Thee we live,
From Thee we breathe,
To Thee our souls aspire,
'Tis thine to give,
While we receive
Immortalizing fire:
Thou art the Builder of Creation's lyre.

V.
Tell me, O Harp, whose bands unfold,
Who wrought thine imagery of gold;
Who tuned thy great celestial strings;
Who o'er thee bent yon cherub-wings;
Who set thee on thine ivory throne;
Who bound thy star-encircling zone;
Tell me, thou Instrument whose lays
Resound through God's eternal days;
Who first bade music from thee roll,
And filled thy chords with life, with soul?

VI.
Then the Harp made reply,
And the chords uttered forth:
Ere the dawn of the sky
Was the time of my birth.

VII.
God set me beneath
His creative pavilion,
And pictured His Wisdom within my bright strings;
I shone from on high
While ten million of million
Of music-thoughts plumed in my heart their swift wings.
God spake, and I trembled,
In rapture adoring,
And Music was born, and the millions outflow.
God breathed on my strings,
And they worshiped before Him,
And millions of angels arose to the view!
Given at Mountain Cove, 8th month, 1852.

MAJESTICA: THE PLANET JUPITER.

PART ONE

(Continued from page 6.)

WHEN Earth was in its youth, a Grecian boy, fallen, idolatrous, and yet with spirit drinking in the glorious fire of Nature's outlined majesty, beheld a vision: 'Twas a phantom form, the shadow of a youth of this vast orb, flung, pictured, on the image-dome of thought. Thence he conceived, and thence wrought a statue-form. That form, the wide world's wonder named, was worshiped as a god. 'Twas but the shadow of a shade, yet Greece bowed down before it.

Fairer in form, in splendor more august than the invisible image Phidias sought to recreate in ivory and gold; fairer than royal shapes that Plato saw in his interior dreams, are those we now behold. Yet they are children come to gather fruit-food for the morning banquet.

Each child bears forth an alabaster vase, an urn of ivory or golden salver; taking up the rich and royal food, and then in ordered state ascending.

As they ascend, a green and golden dew,—fire-sparkles, flakes transparent, floating gems,—falls from the sky, and as it falls, touches the living magnets set within the terrace floor.

From every magnet-point a spiral rises, attracting and absorbing to itself these living fire-flakes, emerald and gold.

Now every spiral stands a stately tree, and stately avenues on either side of these fair children rise. On either hand appears a lordly hall, whose columns are these wondrous trees.

Hark! music sounds again. That stream of sound harmonious gathers to itself the floating atom-gems

that yet remain; forming around each tree a couch, or tablet of blue diamond, inlaid with amethyst. The children now advance, and on these tablets place their precious burdens.

Hark! music, but more faint, ethereal more. And suddenly a multitude of birds, with shining plumage, issuing from the pyramid, through the high tree-tops, with harmonious voice lifting their song of jubilee.

Hark! music yet again! Music that hath a soul. Music that melts upon the heart, like dew from the immortal paradise. And now the mighty gates are opened wide. And now comes forth a bright, august procession.

First come young men and maidens. Then in a glorious chariot, whose wheels revolve from life magnetic, come forth a kingly pair. And then a shining company advance with instruments of music. Then appear majestic and venerable men, all clad in golden purple, crowned with wreaths that glow like silver, holding in their hands scepters electric. As they lift the scepters, they arise and float in air. Their feet touch not the earth, but glide supreme above it.—Now, last of all, comes forth a glorious car, formed like a sun. Above the orb an eagle stands, with burnished wings outspread. That car moves on from inner force. Within it sit a venerable pair. Upon his breast glows a resplendent vesture, on his hand a signet-ring, and on his head a crown, surmounted by a cross, and hovering o'er the cross a moving eagle, carved of some pure gem that shines like blossomed fire. A woman sits beside. The light of heaven is in her dark, bright eye. The peace of God shines on her placid brow. Enrobed in moving light is that pure form; and on her brow a diadem that bears a cross, and on the cross a floating dove. Ineffable she smiles. And now the stately train makes pause.—They wait the morning ray.

Lo, suddenly the flaming column of the pyramid streams up, transparent to the dome above; and glories, like a deluge from the sky, pour through the circling spiral. Earth never heard such music,—never saw magnificence like this.

The Patriarch now descendeth from his car, his sun-like throne, and his companion with him. The patriarchal sages form a circle around him. The younger pair, descending from their chariot, form a center for another circle of youths and maidens, and the children form the outer disc, and all resplendent stand.

Hark! down that mighty shaft, that like a pillar stands, and like a column spreads afar its floral arch of radiance from the height of the great pyramid, comes a voice, more deep, more spirit-toned, an organ voice. It utters: "O ye children; O young men and maidens; O ye bright, harmonious company of song; and O ye priestly prophets, ruling well in pure and penetrative life; and O ye blest ancestral pair, let all your hearts, your minds, your voices, pour far-streaming flames of love, adoring love, to your Divine Creator!"

As he speaks, a purple mist arises, and shuts out the vision of the city. Nought is seen but the bright universe above; and looking up, above the arching dome, above the ruddy sky with gold outspread, a vast, encompassing expanse, a SPIRIT ORB, illumines the ght. Thus morning in Majestica is born.

The sounds of spirit adoration now descend, and holy dews inspiring fall and bless the pyramidal worshippers. The saints on high with all below unite.—The world above with that beneath conjoins in choral utterance. Through the sea of purple mist that veils the mighty land, bright flames arise from every altared height, like golden wreaths of spirit incense. But adoration merges in the stream of flowing love.

Now comes the morning banquet. As it ends, myriads of singing birds, that all the while made music in the branches, come and feed. These all descend harmonious in their turn. No waste is visible, nor rude excess. The atoms that remain—the branching trees—now disappears.

Swift as a ray from some arising sun upsprings a silver temple. It surrounds the pyramid on the highest plane. As we gaze, a temple rises on each terraced height. Each temple forms a triune aisle, forming a square around the pyramid.

Mark ye the wonders of creative art! The lowest temple may be styled the HALL OF TRANSMUTATION. Here the virgin ores, by art magnetic decomposed, and in electric crucibles made white with solar-vital heat; thence by the blow-pipe modeled, reappear as cups of agate veined with gold; as urns of jasper, silver-streaked; as flagons, richer far than Grecian urns, waiting the graver's wisdom.

Thence we pass; and here a youth from his right eye directs a flame magnetic through a magnetic spiral, and where'er this living ray is turned the vase he grasps assumes some grand device, the outlined form of his artistic thought.

A little farther on is one who with magnetic blade, like streaming fire, divides a cube of crystal into prisms. Then with an instrument shaped like a tapering cylinder, transpierces them; then forms them into an octagon, and builds the segment of a water magnet.

Thence we proceed; and lo, a youth who has before him set a potter's table and a potter's wheel.—The wheel is horizontal; from its center rises a pointed cylinder, and from its point flows out a stream of fluid like to clay, transparent as clear crystal. This appears composed of molten marble. He turns the wheel, and as he turns projects a ray of light from his formative thought. That ray impermeates the glowing form he molds, and lo, a vase of solid light substantialized, a gem, perfect, without a flaw, without a stain!

A little farther on, a group of youths fashion cylindrical wheels, magnetical, revolving from magnetic force within. These wheels are chariot wheels, and here they build chariots that move from an interior force. These wheels are set invisible, and move upon the bo-

som of the milky wave and on the surface of the crystal sphere.

Here barks are formed so light that like the air-blown bubble they traverse the space ethereal, with cylindric wheels revolving mid the swift ethereal streams, or borne upon the zephyr's breath.

Yet here we may not pause, but upward move, entering the Second Temple.

(To be continued.)

THE ORGANIZATION OF THE FIRST MAN.

Now it came to pass, as the earth, in its revolutions (as made manifest in the Book of the Unfolding of Nature), approached the period of fitness for the introduction of man thereupon, that God the Life in God the Lord in God the Holy Procedure, having unfolded and organized the orb, giving it productive energy, in condescension infinite, and in glorious manifestation, through the energy of purpose, caused the ultimate, organizing, chemicalizing, affinizing, and conglomerating law of nature to concenter; and co-operatively caused to appear the varied products of its perfected movement, preparing thereby the body substance of the man-formation.

Then descended, through a law of spiritualization, the wisdom of God, the soul-vehicle-organizing determination. And this determination, through wisdom infinite, moved these laws, causing them to ultimate and perfect, of material element, the external manifestation, namely, the body of Adam.

Now, this law of movement and conglomeration, was on this wise: The law, through a chemicalizing process, caused the spiral of attractive energy to infold from the ethereal and terrestrial expanse, ascended vortical atoms, adapted to the organic structure; and these, by process of electro-vital combination, were distributed to their appropriate component parts, and condensed into osseous, muscular, cartilaginous, fibrine, nervous, arterial and globular vesicles.

And thus by a special, creative energy, as was projected the first vortical procedure, the Divine energy caused the adapted atoms to conjoin, and through analytical, affinizing, conglomerating chemicalization, these are formed in one body, each attracted to each, controlled by the same law, unto creative and constructive formations; and thus appeared the anatomical, functional and fibrous-material man-structure.

The existence of this collective and formative law is demonstrated by the counter-movement opposite, which, through chemical analysis, disorganizes, decomposes and distributes the coherent particles of the human system.

And as this decomposing law is effectual to the work of disintegration only when made positive in relation and operative in movement upon the form subjected to its destructive force, so the organizing law was made specially operative by Divine Wisdom upon the particles subjected to its harmonious operation; and thus the human organism was constructed in harmonious complexity, symmetry and beauty; and thus out of the dust of the ground did God form man.

Moreover man, the living being, is so organized that his form is pervaded by the law of the positive controlling intellectual nature; therefore it is demonstrated that the body-structure was organized for spiritual, intellectual and transcendent harmonic use, movement and advancing ultimatum.

The confirmation of the cerebral dome of the structure and the harmonic relation of each subordinate part to the perfect embodiment, proves that mere animal life was incapable of conceiving, informing or outlining, chief of all of inhabiting, such temple of abode. Hence, neither organized nor tenanted by animal life, it is manifest as a separate creation in character distinct from all animal existences, occupying its own plane of movement and obviously prepared for special end.

Moreover as an Immortal Testimony the Spirit Intellect, whose existence is demonstrated, by the super-sensitive movement of thought, to be super animal and independent of form terrestrial appears, in support of this position:—and the existence of the mental-spiritual or psychical organism as an *imperium in imperio* or temple within temple, from whose palatial recesses the thought descends approaching the inferior domain of nature, proves by demonstration absolute that the majestic edifice could not be the subject dwelling of animal sensation and actuated from its unspiritual law.

Moreover, as God the Life in God the Lord in God the Holy Procedure, through energy infinite and manifestation majestic by a special determination unfolded the spiritual in the terrestrial universes, so also in this triune manifestation descended the divine energy, and from the throne of intellectuality eternal and divine breathed throughout this form the breath of life, and by this quickening spirit created Adam a living soul.

The law of descending life from God the Life in God the Lord or controlling power by God the Divine Procedure or operative energy inter-distributed throughout the cerebral, vital and ganglionic organization, that moving spirit which bore thereunto from the electric universe the nervo-vital circulating element: which as an especial mind-agent proceeded throughout the nervous system, pervading thereby the more highly purposed human vehicle. And thus movement was given to the nerve structure.

This movement excited the encompassing and associated departments through which was conveyed sensation and movement unto the circulating functionaries.

And thus action, animation and life was imparted to the terrestrial man. And since from the mind of God in spirit-quickening energy proceeded that purpose which controlled the formation of the man, and that breath of life which quickened him into a living soul, it follows that the man proper does not exist, save in intellectuality, by which also the life-circulation is pervaded and controlled.

The law of man's existence as thus indicated, when

fully made known, reveals the philosophy of physical or animal life which appears in the external projection of the mental form; but this is declared in the Book of the Unfolding of Nature, as is also the law of harmonic nature and progressive evolution of the spiritual, moral and paradisaical elements of the unfallen man. In the same volume also is more fully recorded the law by which the Divine Creative Life descended, entered and pervaded the man-formation; and therein is made known the philosophy of that transformation in man's embodied structure which occurred through the introduction of harmonic spiritual movement, which operative through electric circulation and pervasion wrought that superior effect in the nervous structure which resulted in the ascension of the external to a higher plane of evolution, and ascensively established union with the interior descending spirit-organism, which thereby outwrought the more ethereal element into the most external portions of the terrestrial frame, and possessed the external as an integral part of its triune image of manifestation.

Therein is also unfolded the manner whereby through the nervous system the associated element is approached, and in like manner the various portions of the system of the fluids of circulation. And thus is demonstrated that the blood, the bony and muscular properties, being changed under a law of life, were exalted above the animal creation. And thus Adam was formed superior to all impersonal existences; and therefore by mental capacity and controlling energy, the ruler of this subordinate creation.

Moreover it is thus proved from the nature of man's creation and exaltation unto spiritual and intellectual being, that he is the image-reflection of his Infinite Author: and is therefore created in the image of God, and sustaining that relation, he is blended in his higher life with the spiritual universe, being a member thereof.

Hence that spiritual existence, the germ of intellectual life, from its correspondent nature and relation therunto, hath not ability to be rendered extinct.

Moreover, as God is good, whose being exists in love, it became that, from the breath of life imparted, Adam partaking, though in infinitely descending octaves of relation with the nature of his Author, was formed a moral being, which, from the nature of that existence, rendered him morally accountable to the law and life above him for the conduct of his will.

Truth.

Truth, thou omnipervading attribute of heaven! Thou encompassing glory and life of the eternal law! 'Tis thee the humble seek! And yet how few pursue the pathway leading upward to thy dwelling-place.

If, through the storms of life, the spirit seeks the haven of thy blest repose, the tempests bear adown; the sea of life upheaves the billows of opposing thought; and monarchs of thy "imitation," smite, with glittering steel, the lone and weary pilgrim, whose eyes are fixed upon the star of Hope, that cheers him as he wends his course along the Night of Time.

The false, meteoric lights, beset him too, by which the hosts, decoyed, are led through endless labyrinthine shades; and who, once beguiled, array for conflict; and the seeker after higher life, with heavy tread, pursue.

Truth is Holiness! The light of Truth is mental life divine. Where'er this light enkindles in the heart the burning lamp illumines the being, and sheds its rays around. The flame, ascending, seeks the source, a habitation, the home of mansions, adorning the city of magnificence, sustained and illumined from the unfolding glory of Truth's Eternal Day.

Truth! when thou dost speak, thy utterance harmonious mingles with the melody of well-tuned and immortal lyres. Thy notes have swept the chords of human hearts. The moving energy of thy inspiring law has quickened spirits, pent in shadows of our mortal night.

And shall those spirits gather fruitage that overhangs the barren, burning sands, through which Earth's wanderers move? Shall human tongues prolong the anthem that in angelic harmony to Earth descends?

Truth! when thou art spoken, and from thy glory dost descend, weak is our vehicle of human thought. Our language half obscures thy glory. Words of human utterance but pain whoever enters within thy dome of light, and seeks, through vehicles of speech, the transmission of thy passing splendor, the fragrant sentiment moving in the universe of thought, to feeble man.

Man, with vision so obscure, and with knowledge of the ways of Truth so far from just, benumbs the finer qualities of his being; and hence thy glory, when couched in form most perfect, in language most perspicuous, is not discovered by those who choose the phantom meteor, and, from stalk unreal, gather artificial flowers.

Truth, thou biddest the seeker of thy wealth to hope, and struggle on. Then, from the MOUNTAIN still we'll strive to tell thy soul-exalting story—the story of celestial life. Perchance some lover of diviner joys than earth imparts, some seeker after treasures unfolding gems of truth immortal, may take thee as thou art, and from the germ, the foliage of thy lofty tree shall spread with branches far and wide, until the Earth, Redeemed, shall feel, and know, and treasure unto higher life, the nature and the glory of Eternal Truth.

How beautiful is Paradise,
I heard a Spirit say;
Tranced in the gladness of the skies,
Its Earth-life passed away.
How beautiful is Paradise,
It whispered, while it rose,
As floats a star in summer skies,
To Love's divine repose.
How beautiful is Paradise,
Through Morning's glorious door:
I hear the Hymn of Beauty rise
To God for evermore.

Mountain Cove Journal
And Spiritual Harbinger.

ROBERT T. SHANNON, 98 Coughtry-street, Brooklyn, General Agent for the City of New-York and its vicinity. News Dealers and others will please give their orders to him.

The notice in the 1st number of the JOURNAL, in relation to the "Disclosures from the Interior," appears in some cases to have been misapprehended. We therefore desire to reiterate, that the publishers of the "Journal and Harbinger" never had any thing whatever to do with the publishing of the "Disclosures," and consequently are under no obligations to send the Journal in its place. By direction, however, we offered to send the "Journal" to all subscribers to the "Disclosures," for one year, on receipt of one dollar from each. Is not this a liberal offer?

Editors who desire to exchange with this paper, are requested to give one insertion to our Prospectus, or make an editorial announcement of the existence of the Journal, its terms, place of publication, together with the principles, facts and interests of which it is the medium. Otherwise, from the character of the Journal, exchange papers are of no value to us. Editors will perceive, that the present number, like its predecessors, is entirely original.

The Journal and Harbinger, having but one object, and that the advocacy of a cause which has blessed the world with supreme good, and yet which has ever been rejected and denounced by the wisdom of the world, will be the vehicle of argument and sentiment according with its profession.

The encouragement which it has received, and the welcome it has met, thus far, greatly encourage those interested in its publication.

Assuming, as it does, a position alone in the world, and in opposition to the theories, professions, prejudices and pursuits of most men, no hope has been entertained of its receiving the approbation of those against whose sinister pursuits or prejudiced literary or religious routine it is compelled to operate, while pursuing the object and the cause to which it is devoted.

That the artificial reader, or those who will not understand, should not comprehend and appreciate its sublime truths, is a manifestation in keeping with the doctrines it advances.

Its defense of the Bible, the holy and soul-redeeming truths thereof, against the infidel world and the fictitious believer, should well insure their denunciation.

Strictly complying with the law and the testimony; boldly and determinately advocating the manifestation of God and His holy law; and salvation through Jesus Christ, as revealed in the Holy Scriptures; will not obtain for it universal approbation.

Its doctrines connected with Spirit Manifestations, being in harmony with the universal teachings of the Bible, must, of necessity, be perplexingly unmeaning to those who are not admirers of the Gospel taught by the Lord Jesus Christ.

Nevertheless, sustained by the Bible; instructed and encouraged by the spirits of the Redeemed, conscious of the justness of the cause; lovers of the doctrines taught; disciples of the holy religion of the Word of God; and hoping through the mercy of our Heavenly Father for redemption from the power of sin, and resurrection unto eternal life; those interested rejoice to be accounted worthy to occupy their present position before the world; and, if need be, endure privations and bear the reproach consequent upon this faith, and the declaration thereof, through the medium of the Journal and Harbinger.

The Law of Inspiration.

From God descends the Eternal Spirit, operative as Inspiration.

Mortals especially chosen and obedient, are channels of inspiration: media of Disclosure.

From Inspiration of God, through the chosen media of disclosure, Religious Truth descends and unfolds into terrestrial manifestation.

Inspiration is proximately produced by contact of moral, mental or nervo-vital essence with the moral, mental or mechanical organization of the media.

That spiritual aroma which is the ether wherein spirits pure inhabit, composes a glorious atmosphere interpenetrating the atmospheric region of earth. This aro-mal fluid is of three degrees of refinement.

The first interpenetrates the soul or innermost; the second the understanding, and the third the sensitive organism of the media.

The first is a nexus, uniting the soul with the most interior elements and principles operative in the moral creation. It is the channel of moral influx, the stimulative agent of moral sensation, the distributive means or instrument of moral dissemination.

The second unites the understanding with the mental essence in which all forms of wisdom exist and procreate.

The third connects the nervo-vital fluids with the most external substance, composing the manifestation form of departed souls.

Inspiration is of three distinct varieties, moral, mental and mechanical.

Moral Inspiration is operative through the innermost of man, whereby Truth is discerned by sensation of its elements.

Mental Inspiration is operative through the mind or thought-structure of the spirit. It quickens a faculty whereby Truth is known by its organic fitness, order and relation. As the perfect anatomist determines by the shape, density and element of the bone whether it belong to the frame of man, and to what portion thereof; so Inspiration determines; by the configuration and property of every principle, whether it belongs to the infinitely perfect structure of Heavenly Wisdom; and what place and function pertain to it as a member of the harmonious form of Truth.

Mechanical Inspiration is operative through an involuntary movement controlling the external organs

of man. Inspiration operates through the hand when Spiritual Intelligence controls the nerves thereof, and guides the pen; through the voice when Superior Intelligence dictates verbal communications while the cerebral organs are sealed and inoperative; through the nerve of the ear which aulic-vital aroma is poured through the tympanum as a channel for utterance of spiritual melodies; through the eyes when spirit aroma, unfolding spirit light, is radiated as media for the discernment of disembodied spirits, and through the motive-nervous form when spiritual, aro-mal electricity, projected through its agency, is heard by the external ear in mechanical undulations. But these latter forms are inferior to the former, even as terrestrial substance is inferior to the moral-intellectual life which descends from God through the celestial heaven.

Correspondence.

The Journal and Harbinger is now before the public. That its reception is universally favorable we do not claim. Still, as of old, Truth appearing is the subject of popular hostility.

But the Truth unfolded finds in many portions of the land minds who are desirous to receive spiritual unfolding, and who discriminate wisely between the two diverse currents of antagonistical doctrine, which flow from opposite sources in the Invisible World.

That the reader may be advised of the progress of the Divine Truth, to whose disclosure, defense and dissemination the Harbinger is devoted, we shall from time to time present brief extracts from the letters of our correspondents, both in this and foreign countries. In this number we publish two extracts, one of which clearly indicates the power of Truth to assert its presence to the hidden man of the heart; while the other, from an evangelical clergyman, evinces a mind fixed in the Truth of the Word, and ardently desirous that the Heavenly Armies, led by HIM who is FAITHFUL AND TRUE, may go on from conquering to conquer.

"I have been now for some months an inquirer in Spiritualism, and have just met with the 'Disclosures from the Interior,' and read the first number of the 'Mountain Cove Journal.' They seem to me not only beautiful and sublime, but to speak to the soul with an interior authority, such as I have found in no other book, except the Bible. In common with many others, I was being somewhat misled by the Spiritual communications received as I believe, from the lower spheres. But the 'Disclosures' answer the inmost want of my soul."

"At the hand of a friend I have received a number of your paper. It is evidently of a much higher order, and consequently may be said to be of a higher origin than any thing else that has come to my notice, among the number of alleged spiritual communications.

I have given much attention to the subject, and have had a great deal of personal experience, and I feel bound to say, that these developments coincide more with what I have personally seen, than anything that I have heard from other quarters.

The advocates of a merely natural and external religion, which looks to the fixed laws of nature for ultimate hope, have taken fresh courage from those spiritual advocates who have imbibed the same doctrines. It is quite evident that spirits as well as men are divided on the great questions of theology. The great battle between natural and revealed religion is still to be fought, and both armies can number among their hosts, countless legions of active and determined spirits.

If some spirits say the Bible is a book of fables, others affirm that it is a book of inspiration.

If some say it was written only by man, others say it came from God.

If some spirits say there is no sin, and that all men act as well as they know how; others say, that the power and the effect of sin is appalling beyond ordinary conception. All sides of all questions can find their advocates among the departed. It is not true that those who are ignorant in this world are necessarily enlightened in the next, or that those who are vicious in this world are virtuous in the next. What we sow we shall necessarily reap. It is not true that we can spend our whole lives here in violating the laws of God, and in doing wrong to our fellows, and then pass at once into a state of holiness and happiness; and any who take advantage of spiritual teachings to confirm those views ought to know that they have resorted to a kind of proof that determines nothing; till we can arrive at some test which shall settle the questions whether the spirits that communicate are honest, and whether they know that their teachings are correct.

I am pleased with the position you occupy. You have a battle to fight; but the issue is not doubtful. Stand to your position on the side of those high principles of moral rectitude, and those exalted doctrines of Divine economy, and you will be safe.

I have been deeply pained at the great advantage which has been taken of inferior communications, which seek to unsettle the public mind in relation to the truthfulness of the doctrines of Christ; and the glorious redemption which he died to secure to a rebellious world. When the subject of spiritual manifestations becomes better understood, it will be known that any hope offered to the world through any other medium than the name of Christ, will be false and delusive. All high authority will testify that Christ is the only hope of a lost world. Strive and trust God for the victory; and give him the glory."

How beautiful is Immortality! how blest!
Eternity beholds her living face
Reflected in the crystal universe;
Looks up, adores, and breathes, "How beautiful!"

THE EARTH-SOUL.

The morning is bright, but Truth's Day Dawn is brighter;
In sunshine and stars the glad Earth doth delight her;
But shadows of terror, cold, fearful and deep,
Encompass the SPIRIT of Earth in her sleep.

Thus she dreams while the sky waves her banner of stars;
Thus she dreams while her brother, the golden-plumed Mars,
The knight of the Cross, for the battle arrayed,
Uplifts to the zenith of strength his bright blade!

Still she dreams, and her dream wears a fever-hued glow,
While the SERPENT is rising, entangled, from below,
And she fancies the hiss that half-startles her cars
Is the anthem of Angels, the Music of Spheres.

And she lies in her sleep, in the trance of disease,
While blood is outpoured on her garment of seas—
The knight of her heart, dripping red from her breast,
And staining with crimson the couch of her rest.

Wake, thou Spirit of Earth! Wilt thou dream and dream on
Till Eternity dawns and probation is gone?
Nay, awake! Look above! See the glorious Throne
Of the PRESENCE of God from the heavens outshone!

But the Earth-Soul says, "Nay, for my dreams are of pleasure,
The skies of my thought are celestial azure,
The zone of my beauty is emerald and gold,
And sleep is delicious, and waking is cold."

Yet the Earth-Soul half-rises; the summer's last rose,
With frost in its heart, might its leaf thus unclose.
The dream and the day-dawn contend in her eyes;—
She sees the bright Serpent—but sees not the skies.

"O Serpent! O angel! O God!" the Earth says,
"Transfuse all my senses with joy-bringing rays."
For serpent and angel and God, in her dream,
Are blended, as cloud-pictures borne through a stream.

The Earth-Soul is coiled in the folds of the Snake;
He feeds on her beauty; she strives to awake;
With arrows of fire he bewilders her brain,
And seeks the sweet vase of her being to drain.

Hark! star shouts to star: "Shall the Earth-Soul expire?"
See! Evil is wrapped in unquenchable fire;
God smites the fell Serpent; he crumbles away;
The Earth-Soul revives in celestial Day.
MOUNTAIN COVE, 6th mo. 1852.

DEW-DROPS.

When Nature rose, a harp of fire,
No music swept that burning lyre;
Till God the soul of music poured
Harmonious down each octave chord.

Thus, Mortal, is thy mind. The strings
Are timeless till the Spirit sings;
But when Eternal Life descends
The pure, melodious, breath ascends.

God spake the Word! Then Nature's verse
Outrolled, an octave Universal,
And still the circling spirit runs,
Through cycles of concentric suns.

When God shall speak within thy soul,
Thy thought in form from this shall roll;
And Wisdom's Heaven around thee shine,
Fragrant and pure in Love Divine.

Incidents of Spiritual Manifestation.

On the morning of first-day, August 22, the following manifestation transpired in the family of one of the publishers of this Journal. When the family were seated at the table, and about dispersing to their avocations, several of our departed friends and relatives, whose end was peace, and who, through the Divine Redeemer, found abundant entrance into the heavenly places, manifested their presence. About twelve years since a young married lady, the sister of one there present, departed the visible world; and, with the lamp of faith held in her hand, journeyed, a pilgrim, toward the Heavenly Jerusalem. She was lovely in her life, and in her death the band of love that bound her to the younger sister remained unbroken. That sister emerged from childhood and passed into the cares and labors of external life; but still the sacred memory of the sister in paradise shone within the living consciousness as the morning and the evening star.

After the Divine Unfolding had begun, and the Sanctified Redeemed again were manifesting their presence, the sister in the body was privileged, both alone and through appointed media, to hold communication with inhabitants from the better world. The mother, brother and another sister thus were manifest; but still the sister most beloved, most endearingly cherished, was not made known.

At length, this morning, the curtain that veils the land of light was drawn aside. Surrounded by a group of kindred spirits, the immortal one descended, and through a chosen medium for the Divine unfolding, proceeded to give evidences of her identity, multiplied until testimony, ample and absolute, was given.

First she caused to appear the image of her maiden form, as it appeared prior to the disease which terminated her external existence. The medium saw and disclosed the conformation of her face, the color of her rich, abundant hair, the peculiarity of the eyebrows and eyelashes, the varying color of the bright and crimson cheek and the individualizing peculiarity of her joy-illuminated face. The sister pronounced the description perfect.

The medium then discovered the appearance of a golden locket, which was distinctly imaged before him, containing minute wreaths of snow white hair. This locket, of whose existence the medium had no knowledge, had been a treasured object, worn by the departed one, and remembered as containing the white hair of two brothers who departed in childhood to the spirit land.

The spirit then made to appear the house where they both were born, and in which their infant years were passed together. Peculiarities, dimly, or perfectly remembered by the earthly one, were success-

sively mirrored through the medium upon her memory. The color of the door, of the walls, and of the blue, old-fashioned earthen-ware; the antique chimney, with its massive fire-dogs, the ancient hearth, with its sunken portion; the old bellows, with brown surface blackened at intervals by the sparks of fire; a variety of fruit which the departed one, in her girlhood, delighted to gather and partake of: all these were successively presented, and in every instance with perfect accuracy, free from mis-statement. The entire scenes and circumstances were entirely unknown to the medium of communication.

The kind sister spirit, not satisfied with these manifestations, still proceeded, and produced through the medium, the image of a peculiar incident of infantile life; and then, as the medium returned to the external, and conversation ensued, proceeded at intervals, to manifest a numerous variety of simple, identifying facts, among which, the following were most prominent. While on her dying bed, she had been accustomed to sing the hymns of Zion, and now she manifested the image of the book which was her companion, describing it even unto the color of its leaves and cover, the appearance of the edges, and the printed name upon its title-page, and even made to appear the lines, that in ink, turned brown by age, were inscribed in the beginning. She then made to appear her full white, blue-veined arm, and the peculiarities of the hand, the fingers, and the finger nails, as they were before wasted by disease, together with the variety of apparel which in her blooming maidenhood, adorned her beautiful form. She then made to appear a slight but distinct birthmark upon her neck; and after picturing a number of articles which had been in her possession, described the dark lace veil which was her lying bequest to another sister; the large bright beads which she had left to her orphan child, and the dying pillow, wet with the tears of sorrow and of love.

This incident after incident and image after image, was presented to the mind, to establish the fact of personal identity, and although some of the incidents were at first but indistinctly remembered, each fact was pronounced to be correct.

This incident, of which only a portion is here stated, is but one of a multitude of daily experiences, identifying, revealing, and outlining the departed, who still, loving and beloved, delight to enter into communication with us.

On fourth day, Aug. 19, a number of the friends called for a social interview on the family of David Twist, recently from the State of New-York.

This family having had but little opportunity to investigate and determine in their own minds the true nature of spirit manifestations; although inclined to favor, were yet not fully confirmed in a belief of their spirituality, separate and distinct from the spirit of man in the body.

During the day, the company were desirous that one of the media connected with the Disclosures should be present. At four o'clock, Mrs. Cottrell, also a medium, being present, a Spirit informed the circle through the "rappings," that he would go after the medium desired.

At fifteen minutes before five, the spirit accordingly informed the medium that he was desired at Mr. Twist's, and returning, informed the circle that he had communicated with him according to his promise, and that he would ere long arrive.

The medium soon after fulfilled the appointment. Shortly after his arrival, four spirits manifested themselves, stating that Mr. and Mrs. Twist were their parents, and they wished to make such manifestations as to fully identify themselves, and clearly establish in their minds the fact of their presence.

First was made to appear the form of an infant, and an attending spirit stated that it had departed this life but a few hours after its birth.

Next was represented the appearance of a lad, in the eleventh year of his age, with bow and arrow, and other implements of childish play; together with general appearance, disposition, temperament, and tendency of mind.

Next appeared a child, led by the lad, who stated that it was his sister, and that she departed this life in the ninth month of her age. Here was also made to appear a perfect representation of the color and quality of two dresses and an apron she used to wear.

Next the spirit of a young lady drew near. Her features, form, and general appearance were so plainly manifested as to give a perfect description of their daughter, who died at the age of twenty-three years. She stated, as a test, to the family, that before she left the body, she said to her parents, that for their sakes, to relieve their cares, and sorrows in old age, and assist them in life's struggle, she would like to live. But for herself she would rejoice to die.

These four thus manifested themselves, and each representation, expression of character, appearance, figure and statement, were strictly correct, as attested to by the family, who were present.

A spirit also made a full and perfect statement of what had been, since their arrival here, the reflections and state of mind of Mr. and Mrs. Twist.

It is but just to add, that this family, being strangers, were fully aware that the medium had not been in possession of any part of their history, which could have given any previous intimations relative to their family.

Is an article published in our last number, under the title of "Death-Bed Scenes Indicates Spiritualism," the following sentences occurred as the language of a dying lady of this county: "You may talk about spirit-rappings; but I can see spirits. They are hovering around me. Talk no more about the people at the Cove, for they are right." We derived our authority for this language from several different persons. One of our informants, the husband of the deceased, has since stated to us, that the sentence in relation to the Cove people was not used by the lady on the occasion alluded to.—This portion of the statement to which objection is raised, was made to us by intimate and familiar friends of the deceased, upon whose authority we gave it publicity. The following, the husband says, is the precise language used: "You may talk about spirit-rappings; but I can see spirits. They are angels, and are hovering around me."

Mountain Cove Journal.

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 8.)

I saw that this plane of existence is affected by the influence from the dark spheres; and from it I saw those who were lovers of evil associate and disappear with beings worse than themselves.

There also I saw multitudes of bright spirits, mingling with those who had just entered from the outer world.*

Here all, except infants, were first instructed in the fact of their changed existence, and all who were inclined to good were led upwards, towards the bright orb, which reflected its light upon them.

Here I discovered with what strange sensations those who had just entered beheld the scenes around them.

Filled with wonder I watched the movements of the beings around me, and was absorbed in the deep inquiry, whether that which I beheld was reality, or imagery reflected upon my mind in a dreamy condition.

These thoughts my guide discovered, and taking me by the hand, said, "These beings moving about thee were the inhabitants of earth, whence thou comest. They have commenced a new state of existence, having left their home of mortality. But more of their condition thou mayest learn when that instruction will better benefit thy mind. And now these scenes we leave, and ascend to thy bright orb." Thus saying, she led me toward the cloud of light.

While passing the intermediate she touched me again, and I became conscious of additional and expanded vision.

"Behold, said she, the countless planetary hosts. Mark the rolling orbs, suns, and systems of suns move silently and harmoniously. The vast expanse is occupied and peopled by Universes, constructed in infinite wisdom."

These, she said, are peopled with unfallen beings happy and immortal, though varied in degree of development and refined spirituality." Again the organs of perception were touched, and lo, above and around me, and far in the distance, were passing and repassing with the quickness of thought, beings of pure light.

"These, said my guide, are ministering angels; their supreme delight is to move upon errands of mercy. Their home is with the ever blest. They are employed as guardian protectors and messengers of holy thought to those in condition below them."

While beholding these ascend and descend, one passed near me, in whose arms, and borne upon whose angelic bosom, was an infant spirit. The angel passed, and I saw that the nourished nestling rested in calm security, apparently conscious of its safety in the hands of its protector. Whence came this? I inquired; and the angel answered, and said: "I received it from a heart-broken mother at the gateway of death, as the spark of life expired in the external world, and am conveying it to the sphere of infancy in the paradise of peace."

As the infant's guardian spirit proceeded, we moved soft and silent in the same direction, until the scenes below perished from my vision, and my being was absorbed in the halo of light descending from the orb, to which we were directed. Soon we entered a plain, whereon were visible trees, bearing fruit. Their interwoven branches formed an arched canopy of evergreen above us. Passing through these shadowy groves, I was filled with surpassing delight from the melody of the birds, whose warbling notes arose in sweet song. There we paused. Supposing that I was on some terrestrial orb, I inquired its name.

My guide answered, "These trees, these flowers, these birds occupy the outer expanse of the spiritual paradise. So pure are they, and so refined, that mortals with beclouded vision may not behold them. And so soft their notes that they are not made audible to the heavy hearing of mortality."

Beings inhabiting forms more gross, do not conceive the reality of the existence of nature more refined. Absent from thy body of clay thou canst see and know, from spiritual consciousness, of immortal habitations. What thou dost now behold is but the outline and more exterior of the habitation of spiritual life.—These floral planes, this warbling melody, is but the lower order of the external habitation of the home of the sanctified.

"But dost thou discover that these delightful groves appear as if moved with adoration?—And that these melodies which charm the ear and invigorate thee with new life, are but notes offered to higher degrees of love?"

"Here the redeemed ones are first conducted by their guardian protectors, as they leave the valley and shadow of death, and here they are taught the rudiments of immortal life. Here they receive instructive lessons relative to their abode. Here they learn the nature of pure love, unmarred by sin. Here are first tuned the lyres of ceaseless praise. Here they first learn to utter immortal accents to the Lord, their Redeemer. And here they receive the newborn thought which brings to them increasing consciousness of the reality of their change. Here friends who have advanced in spiritual attainments return from higher employment to welcome the spirit upon its entrance into the spirit world. Here kindred beings are permitted to meet and hold converse, and 'tis in these immortal groves where spirits redeemed first attempt in spirit life the song of redeeming grace, and here they repose in soft and heavenly sweetness and breathe the fresh and pure air of paradisaical love."

While listening to this strange, though welcome ad-

dress, my spirit burned to meet my kindred redeemed, long lost to me on earth. But my guide said, "Thou art not here to tarry. Thou hast sought to know the condition of the departed child of God. When thy course on earth is ended, here shalt thou mingle in the infancy of thy immortal state with thy kindred during thy instructive lessons, preparatory to thy spirit welcome in the more exalted mansions of thy God: the more glorified home of the blessed."

Then she stretched out her hand, and plucked a rose that hung over us, and bidding me receive its fragrance, with it touched my lips. Again a more interior sight was given, and I saw around me, and moving in every direction, through the varied floral scenes, happy beings without number. Eager to mingle with them, I sought permission; but my guide moved on, and upward through fields of forest, becoming more pure and fair as we ascended.

Directing my attention, far in the distance, I discovered a dome of radiating light. "That, said my guide, is the gateway leading to the City of Peace. There the manifestation of thy Redeemer is ever visible. There saints and angels abide. There, as on harps of gold, and stringed instruments, with immortal lyres, in alleluia, is chanted the song of Redemption: the song of peace: the song of love undying."

And may I enter there? I inquired. Again she touched my lips, and they moved in utterance of praise, in accents of holy delight.

Then I caught the sound of the harmony of celestial love. As we drew near, a class of attendants, more glorious, gathered around the gateway, and one foremost addressed my guide in language I could not understand.

Music, the music of love, was in their conversation, and joy rested as a halo, upon those that came to welcome us at the entrance, in the gateway of the holy sanctuary.

A gate as of jasper, set with diamonds, opened, and two angelic beings approached, and each taking me by either hand, led my tremulous spirit towards the more immediate entrance of the pavilion of light.

Then I remembered my fallen state: then thoughts of my former sins, my doubts, my rebellious nature, rushed upon my mind, and I thought myself unfit to enter there. My spirit failed me. The angelic attendants then bore me in their arms, to the feet of a Being, most glorious. Upon his head was a crown of pure light, over his shoulders hung golden locks! His form in loveliness majestic, outbreathed tenderness.

"This, Marietta, said an attending angel, is thy Redeemer. For you in incarnation he suffered. For you without the gate, treading the winneps alone, He expired." Awe with the goodness of this Being, with His expressive tenderness and love, I bowed before Him, and thought, were I worthy, gladly would I worship.

Reaching forth His hand, he raised me up, and in a voice that filled my soul with inexpressible delight, he said, "Welcome, my child. Daughter, spirit of a race forlorn, enter thou a season the portals of the redeemed." Then addressing the surrounding beings, continued: "Receive this thy companion spirit, the purchase of the sacrifice, on Calvary slain."

And lo! the worshipping congregation arose as upon the breath of holy love, and, bowing, welcomed me as an heir of grace.

Then with the tuned instruments of the immortal choir, chanted the spirit's welcome.

"Worthy is the Lamb that was slain to redeem us. Exalt His name, all ye redeemed, ye adore him, ye cherubim who worship in the celestial heavens. Adore him, for he hath redeemed us. We will praise His name, the name of our God Most High.

We will bow down and worship at His feet. We will sing of His loving kindness. Waft, O ye breezes of immortal love! waft ye His name throughout the universes of worshipping beings. For lo! from the depths of iniquity, and from death is exalted our sister who from the hands of our Prince and Savior, we receive. Utter Alleluia to him for ever, all ye worshipping hosts. Utter ye His praise for ever."

The music of the soft and full melodious utterance, moved like the voice of many waters, filling the entire dome. And when the anthem closed, the echoing departed in the distance, as though borne from wave to wave, along the holy atmosphere.

The adoration that moved within the volume of the expression of divine life, imparted the joyous influence that swelled the heart of each chorist whose harp strings were touched with the moving notes of the joyously solemn utterance and reverberated from spirit to spirit. As the soft strains echoed from these well tuned lyres, I was lost in the rapture of the holy song, and when they ceased my anxious spirit desired the holy harmony to be prolonged.

Being captivated, and filled with desire to listen to repeated song, nought else attracted me, until a spirit emerging from the midst of that innumerable company, approached me and addressed me in a familiar manner, calling me by name.

The spell of music being broken, I was much affected to find myself in the embrace of one whom on earth I had loved with the affection of an infant soul. With willingness I sank into her arms, and she with a sister tenderness pressed me to her immortal form, saying, Sister spirit, welcome, for a season to our home of peace.

"Thrice welcome," uttered the music of a thousand voices, and lo, around me gathered happy spirits, all eager to greet me, and welcome me to their kind embrace.

Around us, and in this spacious room, appeared seats in form of an amphitheater, yet glorious beyond description. Hereon we rested. Mingling with those that gathered about me were many old and familiar friends.

Their appearance was unlike that on earth, yet I knew them. Each appeared like an embodiment of intellect, unassociated, in image with the idea of the

physical form, in which I had known them before. Not having power, or any means, adapted to convey to you any just idea, I can only give feeble utterance to my conceptions of their nature by saying, they appeared all mind, all light, all glory, all adoration, all love supremely pure, all peace and calm serenity, all movement of useful employ, all expression of heavenly unfolding joy.

Freely did they converse, nor did they employ the language of human beings. They spoke, and no audible utterance attended, yet thought moved with thought, and spirit was familiar with the understanding consciousness of spirit. Ideas associated with their heavenly life, flowed from being to being, and soon I learned that there is no concealment there. Harmony of desire, harmony of thought, harmony of utterance, harmony in the swelling notes of adoring anthems, harmony in instructive movement, harmony in ascending thought, harmony was their life, their love, their manifestation, and supreme delight.

(To be continued.)

AN INDIAN CHIEF'S EXPERIENCE.

In December, 1850, George Copway, or Ka-ga-gobow, the widely known Indian Chief, was present at a circle for spiritual communications in the city of New-York.

In the course of a conversation which ensued upon the subject of the facts and modes of communication between the world of mortals and the spirit land, Mr. Copway related the following thrilling and beautiful experience. Its prominent features we alone can repeat, and these in a form abridged and greatly condensed. The nervous and forcible style of the narrator we cannot presume to supply.

When a young man, said the Chief, I was sent by my father to the Canadian seat of government, on business connected with the payment of an annuity, which the British Government was owing to our tribe. I took the steamer at Three Rivers, on the St. Lawrence, leaving a dear companion and cousin, Thomas Sunday by name, sick at home. Having transacted the business upon which I was sent, I took the steamer on my return. During the afternoon I reclined on a settee in the cabin. A thrill of strange and soothing sensation crept over me, and I slept.

Immediately I appeared to be traveling over an immense plain. I saw a beaten trail running south, and followed in that direction. Multitudes, as I saw by the footprints, had gone before. I appeared to be accompanied by my brother. With this exception I was alone.

After a long journey, we reached a lodge at the most southern extremity. The trail there ended. In the doorway stood an aged man, whose hair was white as the snows upon the mountain. He seemed old as Time. His appearance was suggestive of great power and sagacity, but his venerable countenance was benignant. He stood before the door of the lodge, as if to prevent our entrance, and said, "Go back." I addressed him as grandfather, a term used by Indians in addressing the venerable and those greatly beloved, and asked permission to pass on. He replied, "No, by and by you may pass. Now go back." Then I redoubled my solicitations, and after a while he consented that we might go on until we should reach the brow of a high hill, over which the trail led. When you arrive there, he added, you must return.

After promising to obey his directions, he opened the door and permitted us to proceed. Immediately we entered on a straight road that gently ascended. Flowers of brilliant hue and magnificent form, in numberless varieties, bloomed on either hand. Trees, like the growth of oak openings, but far more stately, were on either side. A stream of clear water also flowed beside us. Millions of birds, beautiful in plumage, made the air vocal with their music. As we ascended, the air became more pure and invigorating; the sunlight more vivid; the foliage more rich and dense; the blossoms more bright and fragrant; the waters more limpid; the trees more lofty and grand; and the music more thrilling and melodious.

Keeping straight in the path, as the old man had directed us, we ascended in succession several terraces, over which the road went on. At last we arrived at the top of the hill, and beheld the great land that lay beyond.

The road that we had traveled went on in a straight line down the sloping terraces on the remote side of the hill, and terminated on the bank of a mighty river. The color of the stream on the near side was as black as ink; but the stream that swept along the other bank was bright and shining as fluid gold. The stream was thus divided into two divisions.

Beyond the river, on the golden side, was a magnificent and glorious country. In the distance appeared temples, palaces, groves and gardens, all shining in dazzling beauty and luster.

Nearer, but on the other or golden side of the river, was a building shaped like a pyramid, built of clear diamond, and growing more and more luminous to its top. This pyramid was so vast that hundreds of thousands might rest upon it without incommencing another.

Multitudes of angels, with white robes and white wings, were seated on the sides of the pyramid; and on the summit was a splendid throne, so bright that the eye could no more endure it than the meridian sun. Over the throne was a canopy still brighter, and Christ the Redeemer was seated on the throne.

As we looked, we saw what appeared like flakes of snow falling. But these, when we saw more clearly, were millions of angels, like snow-white eagles, coming and going from the pyramid. All these angels were glorious to behold. All moved in love and harmony. All as they flew sang praises and hallelujahs to the Savior.

We now saw men running past us, down the path, to the bank of the river. When the angels who sat

on the pyramid saw these, they spread their plumes like white eagles, and flew down to the river-side.

As the men we saw running reached the bank, they would kneel down, then clasp their hands and plunge into the black and rushing stream, and disappear in the water, and after a moment reappear, rising up in the clear golden waters on the farther side, white, transparent, beautiful; while their clothing was borne from them in the dark portion of the stream.

As they reached the golden brink on the other side, the angels would reach out their arms to embrace and receive them. Parents would clasp their children, brothers their sisters, husbands their wives. In language full of holy music they would greet each other. Then all in chorus would utter hallelujahs to the Savior, and arise through the transparent air, and return to their seats in the midst of the angelic multitudes upon the pyramid; while as they drew near, these all would strike their harps and shout welcome to the newly risen; and the Redeemer would rejoice with the rejoicing hosts over the ransomed soul added to the multitude of the Redeemed.

While gazing on this transporting scene, we heard the sound as of some person running toward the place where we stood. Looking round we saw my cousin, whom I had left sick at home. I spoke to him as he drew near; but he ran on, without stopping, and with his utmost speed hurried toward the river. I wished to go with him, but he ran on, and said, "You can not now. You must go back. You may come hereafter." As soon as the angels on the pyramid saw him hastening down the hillside, one said, "Thomas Sunday is coming." Immediately a multitude repeated it, and arose rapidly, hastening through the air toward the river.

We now saw Thomas kneel by the side of the river, clasp his hands together and plunge into the water, whose black and rapid current instantly swept away the external garments which he wore. Soon we saw him emerge into the transparent golden waters, pure, brilliant as the peaceful stream.

At this moment the company of angels who stood upon the golden brink, called his name. He heard it, responded, and in a moment rose from the water, with a form of white, transparent glory, and rose with them through the heavens. Swiftly they journeyed to the pyramid. There the angels rose to greet him, singing hallelujahs.

At this moment we saw millions of snow-flakes falling over the pyramid, and filling all the sky.—Music also of a grand and transporting character resounded. In the midst of the white cloud, which was a company of angels, appeared the ascending Savior. But no language can describe the splendor of his appearing. As His form became visible, the vast plain, the pyramid, the sky, was filled with acclamations of glory and adoration.

But while we beheld the sight, we heard a voice proceeding from the path we had traveled. It was the old, white-haired man, the keeper of the gate. He commanded us to return. Sadly we retraced our steps until we passed the lodge, and stood in the trail upon the outer plain. But the keeper of the lodge consoled us as he bade us adieu, saying that I should in due time return again.

I now awoke with tears streaming from my eyes, weeping bitterly. I looked at my watch and found that it was about half past three.

As the boat, toward evening, drew near Three Rivers, I saw a number of the tribe standing nigh. The first intelligence which they imparted was tidings of the death of my cousin Thomas that afternoon, a little before half past three.

While Mr. C. was relating this affecting history, a very peculiar intonation, resembling a signal used by Indians, was heard in the room. As he ceased, a spirit announced himself as the cousin of whose decease he had spoken. This spirit proceeded to state, that the interiors of the narrator at the time when his departure from the external form occurred, were actually opened: thus confirming the vision as a spiritual manifestation.

MOUNTAIN COVE, 8th mo. 1852.

3300 Acres of Land for Sale.—I propose to sell a tract of land in Fayette county, Va. lying on the Meadow river, containing near 3300 Acres. This land lies on two small creeks, branches of Meadow river, both of which run through the entire length of the survey, affording plenty of water for farming purposes. Most of this land is nearly level, and can be conveniently divided into lots of 200 acres each, so as to suit farmers and secure water upon every lot. This land lies within a distance of from two to four miles of Mountain Cove, an enterprising little village now being built by emigrants from New-York. I would prefer selling this land in a body; but if that cannot conveniently be done, it will be sold in quantities to suit purchasers. The title to this land is unquestionable. Any one wishing to look at the land, will apply to Mr. John Kesler, who lives on land adjoining this survey. The terms of sale will be liberal. For particulars, address B. W. BYRNE, Buckhaannon, Upshur co. Va.

B. W. BYRNE,
Aug. 26, 1852. 3m3 Agent for Charles E. Stewart.

New-York Type Foundry and Printers' WAREHOUSE, (established in 1823.) No. 29 Spruce street four doors below William street.—The subscribers are prepared to furnish their well-known and superior Book and Newspaper Printing Types in fonts from 50 lbs. to 2000 lbs. Also, Ornamental, Greek, Hebrew, Music, Ornaments, Brass Rule, &c., manufactured under their own supervision, of metals equal to any in this country, and finished in the most accurate manner.

They also furnish Presses, Chases, Composing Sticks, Stands, Gallies, Cases, Furniture, Ink, &c. Metal and Wood Types from other foundries, and every article required in a Printing-Office, at the lowest prices, for cash or approved paper. Old Type received at 9 cents a pound in exchange for new.

CORTELYOU & GIFFING,
P. C. Cortelyou, of the late firm of Geo. Bruce & Co., solicits the patronage of his friends. PETER C. CORTELYOU, WILLIAM H. GIFFING.

Printers and Publishers of newspapers inserting the above, including this note, three times, before Oct. 1st, 1852, and sending a copy of the same to us, will be paid for it in our materials on purchasing four times the amount of their bill.

THE MOUNTAIN COVE JOURNAL, AND SPIRITUAL HARBINGER.

A WEEKLY PERIODICAL.

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

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

It will therefore treat of the multiform Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Emptiness or Utility; of the evidences of the False and True; 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 Good, 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 loss and gain, and their divergent ultimate; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

While paying due deference to the varied schools of Opinion, this Journal will seek to discover the Landmarks of an unbroken current of Spiritual Unfolding, conducted through special 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 especial organ of the interests concentrated 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 unvalued; and the methods by which they propose to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

The Mountain Cove Journal and Spiritual Harbinger will be issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of each week, commencing on the 1st of August.

Its terms of subscription will be **ONE DOLLAR AND FIFTY CENTS** per annum, payable in advance.

*Persons intending to subscribe, should do so at once, as it is not designed to print a larger number than is required for actual subscribers. The peculiar character of the Journal will naturally induce a desire to possess all the numbers. Every friend of the cause is requested to become an active agent for this paper.

Advertisements inserted on reasonable terms. Published by JAMES L. SCOTT and THOMAS L. HARRIS, E. WINCHESTER, Publishing Agent Mountain Cove, Va. June, 1852.

JOB PRINTING.—We are prepared to execute, at the Office of The Mountain Cove Journal and Spiritual Harbinger, all descriptions of Book and Job Printing—Handbills, Cards, Pamphlets, Constitutions and By-Laws for Societies, Blanks, Circulars, &c.—at short notice, creditable style and reasonable terms. Orders from the citizens of Fayette and adjoining counties respectfully solicited.

J. B. Malone, Wholesale and Retail Grocer, Commission and Forwarding Merchant, Steamboat Agent and Inkeeper, Ten Mile House, Kanawha county, Va.

Received and for sale, 25 bbls New Orleans Sugar, 10 bbls Melasses, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also, a well-selected assortment of seasonable Dry Goods. jyl-14f

Cheap Cash Store at Mountain Cove.—The subscriber respectfully announces to the inhabitants of Fayette and the adjoining counties, that he has commenced the Mercantile and Grocery business in the store recently occupied by C. Vaughn at Mountain Cove, where he will be in the constant reception of Fresh GROCERIES and seasonable DRY GOODS. Also, an assortment of CROCKERY, BOOTS, SHOES, &c. together with all articles usually found in a country store. Buying his Goods at the lowest Cincinnati and New York cash prices, he is enabled to sell them at a LOWER RATE for Cash or Ready Pay, than they have ever before been offered in this country. Satisfaction guaranteed. N. E. Store closed on the 7th day of the week, (Saturday.)

July 7, 1852. (1st) JOSIAH DWIGHT.

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

Also, for sale, another Tract of 470 acres, situated 4 miles above the Cove, with 70 acres under good improvement, superior fences, a dwelling-house, an excellent barn and stables, and well watered.

Also, another Tract of 980 acres, joining the last mentioned, well watered, having an abundance of timber, two dwellings, a small orchard, and 70 acres improved.

Also, 400 acres uncultivated lands, adjoining the Cove farm. This tract possesses superior qualities and advantages, being situated so as to blend with the interests at the Cove! It is well watered, and abounds with good and useful timber.

Any or all of the above tracts of land will be sold at a low rate and upon reasonable terms. WM. TYRE, Mountain Cove, July 1, 1852. 14f

Type and Printing Materials.—The subscribers beg respectfully to inform their friends and the trade, that they removed on the 1st of May, to their new building, No. 29 Beekman-st. four doors east of William, and trust from the facilities there offered, by every modern improvement, to merit a continuation of their present liberal support.

Fonts of plain Scotch faces, varying from 100 to 1000 lbs. weight, will be kept on hand, as well as a varied assortment of fancy letter, and every article necessary for the furnishing of complete printing offices.

The subscribers would call the attention of the trade to their metal, which for durability has not been equaled by any foundry in the United States. By a peculiar combination of metals arrived at from an experience of thirty years, they are enabled to cast type, which they feel assured will last one-third longer than that furnished by any foundry in the country. JAMES CONNER & SON, 25 ANN-ST. NEW-YORK.

N. B. Editors publishers of newspapers giving the above three insertions prior to the first of August, 1852, and sending us a copy of the same will be paid for it in our materials by purchasing four times the amount of their bill for advertising.

*By this is represented the passage from death; the immediate entrance of the spirit into eternity.