

THE MOUNTAIN COVE JOURNAL

AND SPIRITUAL HARBINGER.

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

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VOLUME I.

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

THE following Disclosures are now in process of transcription from the Immortal World, namely: "The Book of the Unfolding of Nature," "The Book of the Manifestation of God," "The Book of the Outlines of the Universe," "The Book of the Harmonies of Time," "The Book of the Melodies of Space," "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, 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 CREATION OF PARADISICAL ORBS.

1. This is the Genesis of the Universes of Planetary Orbs in the day that the Lord Creator established the paradisaical octave of globular organizations of forms terrestrial upon the plane of the seventh distributive degree of the universal creation.

2. Now behold the inmost orb-atom of each planet is derived from the Orb Creation, and is one perfect evolution form receptive by influx from the Orb Creation, which is the first distributive degree.

3. Moreover, the system of atomic vortical forms which encompasses the inmost orb-atom of each planetary world is derived from that sun of vortices, from whence, through distributive intermediates, the planet is unfolded; and these revolve around the primordial orb atom, which is the planetary center; and are receptive of influx from the solar vortical universe, which is the second degree of the distributive series of creation.

4. Moreover, vortical orb-atoms of the degree of primary vortical suns; and derived from that primary vortical sun from whence through subsequent intermediates the planet was unfolded, constitute the third system of atomic forms in the Orb's interior; and revolve around the atoms derived from the sun of vortices; and are receptive of influx from the universe of primary vortical suns; which is the third degree of the distributive series of creation.

5. Moreover, vortical orb-atoms of the degree of secondary vortical suns; and derived from that secondary vortical sun from whence, through subsequent intermediates, the planet was unfolded, constitute the fourth series of atomic forms in the Orb's interior; and revolve around the atomic forms derived from the primary vortical sun; and are receptive of influx from the universe of secondary vortical suns; which is the fourth degree of the distributive series of creation.

6. Moreover, vortical orb-atoms of the degree of ultimate vortical suns; and derived from that ultimate vortical sun from whence through subsequent intermediates the planet was unfolded, constitute the fifth series of atomic forms in the Orb's interior; and revolve around the atomic forms derived from the intermediate vortical sun; and are receptive of influx from the universe of ultimate vortical suns; which is the fifth degree of the distributive series of creation.

7. Moreover, solar orb-atoms of the degree of suns of planetariums primitive, intermediate and final distribu-

tive, and derived from the primitive sun of planetariums from whence its own derivative sun was unfolded, thro' the intermediate sun of planetariums from whence its own parent distributive proceeded, and by the radiative movement of its own center sun, constitute the sixth series of atomic forms in the Orb's interior; and the distributive sun-atoms revolve around the intermediate sun-atoms, and these around the primitive sun-atoms of planetariums, and these around the ultimate atomic forms of the degree of final vortical suns; and are receptive of influx from the universes of suns of planetariums; which form the sixth degree of the distributive series of creation.

8. Moreover, the seventh and final series of orb-atoms which constitutes the planet are of the degree of solar planetary conglobation. These are derived from the vortical nebula, which, through the distributive series, is projected throughout the planetary space. These receive influx from the solar systems of the planetary constellations and revolve in harmonious epicycles round the atomic forms of the suns of planetariums of the ultimate degree.

9. Thus each planetary orb is a microcosm of the universe of orbs of distribution unto the ultimate manifestation. Each is a seven-fold atomic organization, whose inmost orb atom is the microcosm of the Orb Creation, whose intermediate systems of atomic forms are microcosms of all intermediate systems of suns of vortices, suns vortical and suns of planetariums; and whose external system of atomic particles is a microcosm of the universes of planetary constellations.

10. Moreover, as the planet is a microcosm in form, so also it is a microcosm in movement within itself, for each atom of the seventh degree, thro' all the system of revolving intermediates, revolves around the center orb-atom, even as the universe of planetary worlds, through the system of revolving intermediates, revolves around the Orb Creation.

THE PARADISICAL HARMONIES IN CREATION.

(Continued from page 25.)

THESE also He caused to behold each other and to love with a procedure of affection whose issue was ineffable delight. Thus He created paradise in all its harmonies, personal and impersonal; and the evening and the morning was the sixth day.

On the seventh day of the week the Lord Creator reposed from the work of creative manifestation, having finished that which from the beginning was infolded in His creative design. This day He blessed and hallowed and set apart as the Holy Sabbath, the type of the sabbatic harmony of heavenly immensities. In this day, adoration filled the groves and gardens of the paradisaical abode, and five octaves of societies of angels descended and sang praises therein. On this day the Lord caused the spiritual, celestial and ineffable affections of the paradisaical man to be opened for influx of peace. On this day also the Lord in form of appearing of Divine Paradisaical Man revealed Himself to His paradisaical children, and blessed them and bade them multiply in the affections of life, of love,

of wisdom, of order and obedience, that thereby they might ascend through degrees of innocence into degrees of sanctification, and thus, in fulfillment of times be made the parents of a holy, incorruptible and immortal race. Thus was the seventh day of diurnal time set apart and hallowed, even to the consummation of days, as the Holy Sabbath, the crown of time, the day of adoration, being the day of the perfection of all things in the perfect manifestation of the Harmony of God.

In six great days of universal time, measured by the revolution of the solar system in the ecliptic of the solar planetary universe, was the earth created and all things therein: and in the close of the sixth great day the paradisaical creation was unfolded, in weeks of lesser days, as is written, in its place. Thereby was preparation made for the seventh day of universal time, which is the period of the proliferation of un-fallen paradisaical man into a holy and incorruptible race, and the period of the peopling of a spiritual paradise by translation from the terrestrial, and which is called the Great Sabbath of holiness terrestrial. This period, by reason of man's transgression and fall, has been dishallowed, even until now. But the Lord Creator descendeth in the movement of His Redeeming Procedure to make an end of transgression and to re-establish the paradisaical state. This is the deliverance for which the whole creation groaneth. This is the restitution of all things which God hath promised through all his prophetic messengers since the world began. This is the New Jerusalem; the abode of righteousness unto immortal life. This is the Millennial Sabbath, and it shall unfold into the fullness of harmony that thereby the earth may attain its original place in the spiral of paradises. Then, in its consummation, shall all principles of evil be abolished, and from the surface terrestrial the redeemed race ascend to the surface spiritual. Then, in the end of all loss, shall the *redeeming flow into the creative procedure*; and the throne of redemption be given to the sanctified and the Lord ascend therefrom, to sit on the Throne of Creation, being there visible most high in the glory of the Father. Then the redeemed paradise, in six successive degrees shall unfold into six spiritual paradises; and on the seventh day these shall ascend as one Great Spiritual Paradise and shine amidst the constellations of the spiritual firmament in the morning of a greater Sabbath of Spiritual Holiness. And thus, through successions of sabbaths spiritual and sabbaths celestial, shall all worlds paradisaical arise into heavenly perfection, and in one harmonious movement unfold into the abodes, kingdoms and habitations of one divine, celestial heaven, glorified by the presence and the grace of God the Life, visible in God the Lord and through God the Holy Procedure unfolding the ages of a divine-celestial sabbath into consummations of beatitudes unrevealable and without end.

How shall souls of men make war upon God? With what weapons shall spirits of men resist their Maker?—How shall the mind of man prosper in rebellion against God, the King?

THE SUBSTANCE AND ORDER OF CREATION.

1. ALL worlds, paradises and heavens are substantial, being composed of atomic particles subsisting by constant operation of the Lord. Each atom was separately created by Him, each is impersonal, each by Divine command may perish in the least moment of time, or may subsist and unfold for ever. Atoms are of three varieties; *globular*, which compose worlds; *curvilinear*, which compose impersonal forms of living and moving creatures; and *vortical*, which compose the organized forms of appearance inhabited by angelic men. Each atom is a three-fold unit, its inner substance being vital, and thence its inner form of appearance being celestial; its intermediate substance being nervous, and thence its intermediate form of appearance spiritual; and its outer substance metaline, and thence its outer mode of appearance terrestrial.

2. God descends into creative operation through the Infinite archetypal form of soul, spirit and person of Our Lord, the Eternal Word; as is written in the beginning of the fourth Gospel. Each globular atom is created by operation of God the Holy Procedure; each curvilinear atom is created by understanding of God the Lord, and each vortical atom is created by volition of God the Life operative through the three-fold unity of the person of His Son. Directed by Energy of Divine Procedure, these all assume positions of space; directed by Wisdom of Divine Understanding these are organized in manifold varieties of forms; and directed by Supreme Will of Divine Love these unfold through orderly successions of races and of universes without end.

3. Atoms in their first degree of manifestation are potential in their outer or metallic substance, and are visible in their aggregation as suns and their proceeding systems in which the external surfaces of their substance alone appear. Globular atoms in their first degree form worlds primitive and derivative; curvilinear atoms the manifold races of floral, aerial and faunal kingdoms of impersonal existence, and vortical atoms the corporeal body of appearance of paradisaical man.

4. Worlds terrestrial are of two orders, distributive worlds or solar orbs and receptive worlds or planetary.—The solar orbs having distributed their contents are dissipated and lose identity, but planetary orbs, abodes of un-fallen beings, exist for ever. Each Planet is formed of a perfect number of globular atoms which are homogeneous and created for that special end, and which therefore perpetually cohere, unless the Lord Creator otherwise and specially will. Each Planet is composed of seven varieties of these, and they ascend into productive activity through seven successions of time. Each globular atom encloses within its organs a seven-fold number of curvilinear atoms, and each curvilinear atom contains a seventy times seven-fold number of vortical atoms. Hence each orb contains within itself the substance from whence to unfold all forms of living and moving races and of personal intelligences, through

operation of the Lord, and He knoweth their number before the first has visibility, and calleth them all by name when yet there is no voice.

5. Each planetary world is made capable, through Divine Operation, of being transformed into a seven-orbed world spiritual, or Spiritual Paradise, and thence of ascension to the plane of the Spiritual Universe, the lowest valleys of whose plane are ten thousand and ten thousand times ten thousand degrees of distance above the level of its prior orbit, there to unfold into unrevealed glory as a spiritual Heaven. There, shining among the host of spiritual constellations, it unfolds into a seventy times seven-fold order of revolving orbs and shines as a Celestial Paradise, and thence, in more glorious transformation and more inconceivable ascension, is set in the firmament of the Celestial Universe, to unfold through successions without end, as a Celestial Heaven. Every Celestial Heaven has ascended through all these intermediates, and was in its first state a terrestrial world; and the number of these may be conceived of, only by Him who can number the moments of creation, from its beginning until now. Thus the innumerable multitudes of worlds, marshaled upon the heights and arrayed upon all the plains of universal space, in one harmonious procession, clad in radiations of pure effulgence as in robes of shining gold, and lifting songs of peace and love and adoration without discord or cessation, ascend in one perpetual spiral from the terrestrial to the spiritual, and thence to the celestial, and shine at last in the light of His Divine-celestial appearing, who is Creator of all. One world alone is separated from this holy and immortal host, and *that world is this*, the realm of sin, and death because of sin, the earth where God was manifest in the flesh, that sin might be conquered in His sacrifice, and death abolished by the operation of His eternal life.

6. This is the order of the unfolding of worlds from their creation to their transformation. Globular atoms, impregnated by solar influx, bring forth the manifold races of the mineral kingdoms, and thus the atmosphere, the seas and the dry land, which are composed of minute masses of globular atoms in various degrees of disintegration. Curvilinear atoms thus quickened, in their turn burst the receptacles in which they have reposed since the beginning, and cover the face of the earth with a mantle of foliage, and are organized into the living and moving creations of the earth, the waters and the air. Each globular atom, when emptied of its contents, is absorbed into its nervous substance and in this state rises to the outer limit of the terrestrial atmosphere, and the myriads of these re-combine, appearing and being potential on their nervous surfaces, and form a spiritual orb enclosing the terrestrial. Each curvilinear atom, revolving through multitudes of floral, faunal and atmospheric transformations, at last is emptied of its vortical contents, and then, its metaline surface being inwrought into its nervous, it arises and takes its position in the spiritual world.

7. Paradise is created first upon the spiritual orb of the world and from

thence upon the terrestrial. The Lord Creator causes the globular atoms above to become divided into earth, water and air spiritual, and causes the curvilinear atoms to assume paradisaical forms, as of gentle and harmless impersonal creatures, and thus makes the spiritual orb of the world the abode of beauty, melody, fragrance and peace. In this He prepares abodes for those beings from earlier Paradises, whom He designs to appoint the guardian angels of the world. All things being prepared, the Lord by His Divine Procedure, creates in the midst of the terrestrial world a Terrestrial Paradise. He causes the curvilinear atoms to bring forth paradisaical forms of the floral, faunal and aerial races, harmless, beautiful, gentle and undestructive of life. Their forms are each expressive, in outline, in emanation and in hue, of Divine love and wisdom, and their movements reveal Divine harmony in its minor scale, because they move by influx of the atmosphere of the spiritual Paradise, which is in its turn pervaded by influx of pure affections, from the Angels who there as guardians appear.

8. In the midst of this He creates man, male and female, as is written in His Word. He forms the vehicles of his soul of the vital substance and according to the celestial order of vortical atoms; the vehicles of his spirit of their nervous substance and thence according to their spiritual order; and the elements of his person of their metaline substance, and thence causes him to wear corporeal form. The substance of the soul is homogeneous, being formed of the vital substance of a perfect number of vortical atoms, which can neither be increased or diminished but remain eternally in one vital form; thence the atomic form of the spirit is indivisible, and thence the atomic form of the person, if it remain perfectly obedient, is its eternal inheritance; for the atomic particles of the body are derived from the outer substances of the spirit, and the atomic substances of the spirit are the outer surfaces of the vital elements of the soul.

(Concluded next week.)

ODORA: THE PLANET MARS.

PART TWO.

(Continued from page 26.)

Moving onward from southeast to northwest, we rise above the mountains which divide the Northern continent, and behold to the north a hilly region sloping and expanding in valleys toward the pole. The spice-bearing forests exhale their precious incense. Myriads of birds float in the beams of early day above the trees.—The sound of waterfalls arises. Far below cataracts are visible, whose waters, ultra-marine in hue, arise in emerald bows and span the chasms.—Toward the north of these expands a champaign country, where rivers flow meandering through alluvial plains.—Northward we direct our flight, and from our lofty altitude we discern the polar sea. Southward the range of mountains which we have overpassed, looms grand and bright, and limits the view.

We now behold a city. In the center of a vast plain appears a temple, built of living trees, whose trunks are set at regular intervals, forming nave, aisles and transept: whose regular foliage forms radiant arches, and oriels, and interwoven composes a perfect roof. This temple presents the appearance of a gothic cathedral.

It rises in the midst of an ancient and venerable grove, and radiated tents appear formed round the pillars of the mighty trees, which stand in three concentric circles round the living sanctuary.

These tents are built beneath trees resembling the banyan-tree, but exceedingly glorious in form and foliage, whose principal limbs arise in arches, radiating outward, descend and form columns, thence take root and send forth new overarching branches, and form successive chambers of verdure. These chambers are divided by curtains of blue, edged with silver and brodered with gold. Woven tapestries, green and crimson, are beneath the feet, and spring, cool and moss-like, from the earth. These tents are habitations of the ministrants, the scribes, the rulers, the patriarchal elders, the prophetic instructors, the patriarchal governors.

We now behold a group emerging from a tent. Successively similar groups from similar tents emerge.—Here also it is morning. Three groups of venerable beings are now made visible. In the innermost tent of the inner circle eastward abides the Arch-Prophet. In the eastern tent of the intermediate circle dwells the High Priest. In the eastern tent of the exterior circle dwells the Imperial Patriarch: for the place of honor is eastward. The inhabitants of the inner circle are Patriarchal Prophets. The inhabitants of the intermediate circle are Patriarchal Priests. The inhabitants of the exterior circle are Patriarchal Rulers. This is the synagogue.

Again we rise, and on either side of the temple behold the concentric avenues of a great city. The habitations are all informed amid the columns of the living trees.

Fountains appear in the avenues and park-like openings springing from beneath the shadows, leaping forth and glowing in the morning sun. Here also vines are seen, forming natural arbors of repose, and winding pathways enclosed on either hand by fragrant flowers.

Now appear inhabitants. First we see a man of reflective and benignant aspect. He holds a scroll which he unrolls. This scroll seems formed of soft and glossy yet exceedingly delicate membranous substance, fibrous, and apparently the inner bark of some unknown tree. Upon it appear forms of birds, blossoms, men. This is an alphabet. The personage who unrolls it is an instructor of infants.

We now perceive a group of children standing in a circle, hand in hand, beneath the single trunk of an open tree, a place of recreation. These appear to be from three to four years old. Upon their arms are bracelets; and fillets around their brows which confine their hair. Each child is clad with a white garment reaching to the feet, enclasped about the waist and flowing from the arm.

Their feet are bare; their forms perfect; their eyes deep set; their foreheads slightly projecting. The coronal region of the brain arched, broad and symmetrical. The temples high and rounded. The cheeks in hue faint rose shining through olive. The nostrils Grecian. The lips small and finely curved. The teeth like opals. The fingers tapering. The fluid in the veins distinctly visible. Their bodies apparently filled with living, moving light, which shining from the form enrobes them in luminescence.

Their speech blends in harmonious vibrations with the music of the sacred groves. Their movements bespeak reverence, confidence, joy; and every utterance is breathing love.

In the palms of the hands of each child (for they lift their palms toward us) appears the imprint of a cross, and the same imprint appears in faint, crimson light upon each forehead.

The birds that move in the branches, attracted, descend and poise upon

their lifted fingers, and warble responses to each child-like utterance; then rise again, pouring out music thro' the leafy canopy.

(To be continued.)

MAJESTICA: THE PLANET JUPITER.

PART ONE.

(Continued from page 23.)

We move, air-borne, along the spiral. Far beneath, we hear triumphant music. 'Tis the noon-tide harmony. Far above we hear a loftier spirit strain. Between two heavens of harmony we rest, and all above and all below unites in one triumphant anthem.

Hark! its voice draws near, and still more near, and as two streams of light, that interfuse, the heavenly and terrestrial blend in one; and as the stream of harmony descends from spirit homes above, a shower of pictured glories, sun-like sparkles, forms of grace unknown, that ravish thought and captivate the soul, move from the bright ethereal.

As they fall and rest upon the surface of the plain, the floral plain, another wonder dawns, like sunrise upon sunrise. Every ray of sound springs up a tree of paradise, and every jeweled atom glows thereon, unfolding, to a galaxy of bloom: and every diamond point of light becomes a spirit flower, and sends up sprays of floral colonades, and every form of grace becomes a dove, a swan, or strange, bright bird with wings revolving like some living star; and every blossom bath a separate voice, whose odor flows, a bright, harmonic wave, and every bird folds out a shining robe or sphere of winged words, and floats upon the floral incense-wave, and mingles song with song, and joy with joy. And all above us the bright dome melts like some shining mist beneath the sun, and a GREAT SPIRIT HOME, magnificent beyond all outward imagery, like Heaven, breaks on the sight.

The sphere of life electric that is round our spirit being, floats dissolved away. Our inward being floats entranced upon the wave of its out-pouring. Floating there and rising to the upper realm the vision of beatitude unfolds.

O God! O Father! O Incarnate Lord! breathe the breath of inspiration, and attract the pilgrim. Thence give power of speech, that utterance may be made, unfolding dim and shadowed picture of the world, that thy translated offspring here enjoy.

God of our life, whose breath is life, is love, is love's unfolding thought.—The spirit fails, the mind becomes obscure. Our prayer is answered. This supernal light, this gathering glory, with too pure excess: this pure excess of light, too pure for spirits unascended, far too pure for earth-born mind, encompasses, and encompassing, creates, from Thee creates, a life in life, a sovereign thought in thought, a sense of happiness, embodied joy, and spiritual peace unfelt before!

O land above the sun-rise! O thou land where morning dwells with noon, and noon with eve, and eve with spiritual morn, and midnight with celestial noon! O land whose every fragrant atom lives an increased joy! O land whose habitants are hero angels, grand in sovereign strength of life, o'er evil high as Heaven above Earth, the solar heaven above the earth where fallen mortals dwell; how shall we utter speech concerning thee?

O ye immortal habitants whose thoughts are garlands on your brows and shining vails around your bright pavilions; whose desires spring colossal and vast, and stand fair, yea most fair beyond the pictured thought of mortals most inspired, give us to view, as some swift bird, some wandering bird of passage, whatsoever

ye deem adapted to the mind of those who struggle after light upon a world wrapped in tempestuous gloom.

An angel comes, responding to our call. His form is white, his inward form is pure with light of gold. His outward, moving, sphere-form, like a mist of azure whose each atom holds a star. The beams from this out-shine and form a moving radiated shape that moveth like a winged eagle, veiled within a floating sun of corruscating splendor. In his hand he holds a palm; and round the palm is twined a wreath of olive.

Hark! he speaks, his word out-vibrates from his heart, like love out-moving.

"Pilgrims," he begins, "I am your fellow servant; one of those who worship God; who worship Him who veiled Divinity in image form of man, and died from form external, and arose again for thee.

"Rise yet more high; arise and plume the soul, and scale the amphitheater."

As he thus speaks a sudden noon-tide shines, and lo! on every side we see a pantheon, an amphitheater of constellated angels. Above appears what seems a sun, sculptured upon its disk with moving forms in twelve degrees of light. On every side the radiant host out-shines. Each face in all that host of myriads upon myriads shines distinct in glory personal, each wears a look of beauteous majesty, and conscious mind, and conscious life of love in sweet repose, yet flashing jeweled thoughts like galaxies. Every face in this great pantheon glows with a separate light, and from each separate face, distinctive rays out-shine, and every spirit mind reveals ascending spheres of light, in-set with galaxies of thought, and every spirit heart in rhythmic beat pours utterance of perpetual joy, and forms an undulating sea of blessing, whose immortal bosom glows reflect in its disk each separate thought, and every separate thought is pictured there like palaces, and skies, and visions pure of animated shapes out-breathing joy.

Lo, as we gaze a veil enwraps our sight, our eye-lids close, and music bears us in descending flight.

A more interior life, more clear in thought, in knowledge deep, in understanding brighter, yea, a life celestial permeates our own. We awake refreshed, requickened we awake and gaze upon the bright pavilion, from the couch of rest within the hall which third in order stands upon the terrace of the pyramid. Now Zaphthaim draws nigh. He speaks, "Pilgrims, behold, the mind hath now gone forth and seen and heard and tasted, and absorbed, and inward grown invigorate. Arise! behold a book. Your spirit hand may loose the clasp thereof.—The spirit hand, the heart, the mind, hath now become assimilated to our magnetic sphere."

Oh, miracle! we touch the burning clasp, and as we open, the book becomes a palace. Halls of enchantment glow in every side and statues, ranged in glorious ranks gaze down from marble pedestals. Each living wall is one bright picture, glowing each with forms transcendent imaged forth in art Divine.

The spirit standeth by our side.—"Pilgrim," he saith, "thou wonderest at the sight, and deemest it enchantment. Let thy mind grow calm. This is no dream flung on thy mortal vision, by the will of some malign intelligence. Thou art within the book. These varied forms, statue and pictured image, lay within that volume's guarded cover. Substance of light lay folded up therein, and, in the signet clasps compressed, a moving element, which,

when unloosed inflates the woven tapestry—as breath inflates a drop of alkaline, forming, from out a watery point obscure, a bright and many-hued aerial globe—comparison thus mean I make, that thus thy mind may see the greater, imaged from the less—so that magnetic element, expanding all, formed, from the woven veil, within the book, the veil which was the book's interior, this vast shrine, giving thereto dimension,—radiant shape according to the will that shaped the scroll.

"Upon this planet Poetry, in speech harmonious, utters wisdom born of Love. Upon this planet Genius hath inwrought in imagery its bright designs, that all may see the ideal wonder. When a youth, my spirit found congenial employment in writing history; in bringing forth the glorious Past of holy love and life; and in fit speech emblazoning the deeds of hero angels, and above all space and time, yet into space and time made manifest, the works, the miracles of Him who dwelt in God before the universe.—This was my joy in manhood's early prime: this is my glory now, and this shall be my spirit's moving path beyond.

"Gaze around thee, tell me, knowest thou the vision thou beholdest?"

Here are one hundred and forty-four compartments, and each compartment is a picture forming the frescoed walls of the vast edifice, shaped like a cross. Each picture seemeth frescoed on the wall, glowing from light beyond or light within; and all the mighty dome above seems like a moving cloud of imagery, and nave and transept both majestic glow with moving forms like wreaths of light, that wear humanity's expression glorified. Four mighty pillars rise where nave and transept intercept, and seem to bear the massive dome. And gazing upward in the dome I see a radiant fresco all inbathed in light. It is the coronation of the Lord in Heaven. Nay, as familiar grows the sight, it is the Lord seated upon a throne of majesty in Paradise, in that bright Paradise that like a crown rises above our mortal earth; the home of spirits purified and all made white in the outflowing and baptismal fire of the Divine Procedure. In that vision glories unknown to mortal man start forth in glowing imagery. I see a vast procession, all the sanctified from Adam to the day when He ascended to the eternal throne.—They stand, or seem to stand, upon a sea of diamond, and in their hands are harps and psalteries, and crowns of many splendors. These they cast down before the central throne, that massive throne of moving majesty, and on the throne glows the transfigured image of that Form on fallen earth as MAN OF SORROWS known. Above His head a triune firmament outradiates, imaging to angel gaze the triune universe outtrayed from Him.

(To be continued.)

JESUS, thou shalt be crowned the King Eternal,
The starry myriads of the sky shall cast
Triumphal palms as Thou, enthroned supernal,
Again descendest—not, as in the past,
To die for man; but to display thy throne,
From Heaven outblazoned, and to reign alone,
For ever loved, adored and seen and known.
Thou shalt the stellar universe, with all
Its pomp of many splendors, disappear;
Thou shalt the cloudy mists that, like a pall,
Veil the dim orbs, pass from the atmosphere;
While radiant in the sunlight of Thy grace,
The New Creation glows beneath thy face,
Peopled by the Redeemed, Angelic Race.

THE Disciple of the Divine Unfolding is of necessity a combatant. His foes are the universal principles, the embattled armies, the unfolding elements of Evil. His organism is like a holy city, besieged and attacked at every point. His Faith must never slumber, else the citadel of his being is open to the foe. His Love must never grow cold, else the very affections of his life, the soldiery of the beleaguered citadel, prove recreant in the contest. His Will must never waver, else the arm that wields the sword of the spirit becomes paralyzed, and the flaming weapon entrusted to him by the Conqueror is stricken from the hand.

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RELIGIOUS NOTICE.

Public Religious Ministrations are held in the edifice erected for the Methodist Church, at Mountain Cove, at half past ten o'clock on Sabbath morning (7th day) of each week.

THE TRIAL OF SPIRITS.

ONE of two propositions is true. Either man, as the Scriptures assert, is a fallen being, dependant for salvation on the God manifest in the flesh; or man is a product of nature, spontaneously unfolding toward the culmination of his existence.

If the first proposition is true, all spirits who have obtained harmonic states of being and become renewed in the Divine likeness, and who have thus arisen to the ideal virtue prefigured in the humanity of the Divine Redeemer, must know with an absolute certainty the fact and procedure of salvation, must love with boundless affection the Being who was mighty to save, and in their communications with mortals must have but one great, all-absorbing theme—Christ the Savior and salvation by Him alone.

If the proposition is true, other consequences follow. First: every spirit who denies the doctrines of grace as taught in the Scriptures, is out of Christ, at enmity with God, dead in sins, and left to reject the truth and to believe a lie. Second: every spirit who professes indifference to religious truth, and pleads an unsettled state of opinion concerning Christ and salvation, or who while professing a metaphysical belief in Revelation, avowedly associates and is classed in the same sphere or condition with open rejectors of the Scriptures, is in the same state of alienation from Divine Good and Truth, and in outer darkness.—Third: every spirit who while professing Christ encourages men to seek external gain, glory or happiness, and who thus lulls the mind in false security, is hostile to the Redeemer and a foe to the principles of His kingdom. Fourth: every spirit who in any manner tacitly or overtly countenances the minutest violation of the minutest precept of the Gospel; who manifests favoritism, or ridicules the most abject member of the human family, is at variance with the Savior and an enemy of His most holy law.

These propositions are self-evident. In their light we are enabled to discern the true nature of two classes of spirits now communicating to man.

First: the class of spirits who teach that the Positive Principle in Nature is God; that spirit is the refinement of matter; that the mineral kingdom produces the vegetable, this in turn the animal, while man is born from the rudimental ape, and becomes as he emerges from the external body a cultivated immortal intelligence; and who also as a consequence deny the existence of evil spirits, or of interior or real evil among men, or of future retribution for spiritual transgression,—all these, by the appellation of the test, must be considered as under condemnation, and as enemies of Heaven and heavenly wisdom or order among men.

Second: the class of spirits who profess indifference to the doctrine of Salvation through Jesus, or treat it as a mere matter of speculation, must be classed in like manner with the enemies of God. If Christ is the Savior, and if man must perish out of Christ, if He alone is able to save, and if man must ask in order to receive and seek in order to find, surely the spirit who manifests indifference either disbelieves the doctrine, or, as the inhabitants of the abyss, at once believes, trembles and hates that men should lay hold upon eternal life. Therefore that large class of spirits who falsely assume the names of Swedenborg, Channing, Henry, Payson, Wesley, etc. but who are always found communicating in circles with the Franklins, Paines and Voltaires, and their associates, who ignore Christ as the ransom offered on Calvary; and who are professedly their sphere-associates and in equal states of illumination, are also inhabitants of realms where the Sun of Grace shines not, and where the Cross is despised and the blood of the Covenant is counted as an unholy thing.

If, on the contrary, man is a product of nature, incapable of retrogression, and mechanically unfolding toward a spiritual culmination; if all who have ever taught that man in the beginning was a special creation of the Divine Lord; and that sin is not the necessary result of man's unfallen and unfolding life, but the manifestation of a fallen state, are deceivers or deceived; then spirits who teach the Mosaic doctrine of creation are deceived as Moses was, even upon Mount Sinai; then spirits who teach that Christ died to save sinners are deceived, even as Christ was deceived when in Gethsemane he agonized; and then spirits who teach that He rose from the dead on the third day, according to the Gospel, are deceived, even as were the disciples who went early in the morning to see the place where the Lord lay.

Christ or Antichrist! This is the issue. Choose ye this day whom ye will serve. If Christ be Lord, serve Him; but if Antichrist, then serve him. He that is not for Christ is against Him; and he that gathereth not with him, scattereth abroad.

LETTERS TO A CLERGYMAN.—No. II.

DEAR BROTHER,—Your inquiries, together with our introductory reply, suggest the necessity of the evidences in favor of or against the idea of the existence of evil in the Interior, and its effects through deceptive spirits upon the external world. So much is involved in this question, that a hasty reply would indicate ignorance or carelessness on our part; therefore, if we move carefully, and by a deliberate investigation protract our research to considerable extent, we hope your desire to know the truth, will give forbearance while you follow us throughout the pathway of Spirit Manifestation as it has moved within a few years past, and is now operating with the world.

Whether there be evil, designing or effective evil connected with spirit manifestation, is the one question which embraces man universally, and which must ultimately determine the consequence of spirit sentiment. If no evil exists, then shall it be incumbent upon all to remove from the manifestation all that indicates evil, and seek to separate so as to distinguish between what is of spirit and what is not, and if evil does exist, then should we determine if any good is connected therewith. And since one fountain cannot bring forth good and evil, if good and evil are manifest, these being opposites, must originate from separate causes, and these must be distinct in nature.

But before we proceed to the examination of this subject, we must consider the condition of the human mind, as respects its capacity to discover Truth, and to separate the True and Good from the False and Evil in spiritual things.

And here we approach the threshold of difficulty, for man is so situated, that, unaided by Divine Wisdom, he labors in great uncertainty and walks in cloudy ways while investigating religious questions. Indeed he finds it almost impossible to escape the influences of traditional education; and if he may surmount them, he finds himself entrenched within influences which it is quite as difficult to control; influences affecting him from the outer world, even the power of combined opinion, and of associated strength from mental energy, which keeps the spirit bound, as if by the secret spell of an enchanter.

Few there are, although most men claim for themselves independence of thought, who, if they possess moral courage, have strength of energy sufficient to throw off Saul's armor and meet the Goliath single handed. This power of influence who can compute? It is effective in all societies and binds to its inexorable will the human spirit, and in exalted tyranny holds universal dominion over multitudes that would otherwise be free.

He who desires to exist in truth, and possesses a soul to seek it, like a lost pearl buried beneath the sands of human weakness and diseased understanding, while over it rage the tempests of ignorance and prejudice, has engaged in no easy undertaking.

We are informed, that by the fruit we shall know the nature of the tree. But here we are in another difficulty. Our being is diseased, our taste and inclinations vitiated. How then shall man be able to exercise the faculty of perfect discrimination? The body partakes of the nature of its nourishment. Are we not accustomed to the influence of evil, and is not evil so interwoven throughout our being as to have become a part thereof? Shall it then be an easy matter to discern between truth and error, between good and evil, in a manner capable of separating the one from the other?

An inspired saint said, One man eateth herbs, another eateth all things; and to whom an action is unclean, to him it is unclean; as a man thinketh, so is he. What to one is truth, to another may appear evil, and that which is embraced by one class of mind as truth, is rejected by another as false. The evidence of human action in the aggregate unfolds the unacceptable fact, that whatever best adapts itself to the mind organism, or cultivated taste, renders the greatest satisfaction; and what the soul or its existing consciousness endorses, is to that soul truth and righteousness. Hence the diversity of opinion and the multitudinous systems which are with so much complexity interwoven throughout community.

With pure, perfect and harmonious minds, truth and error would be estimated according to their quality; but so imperfect is the human mind and its movements, that he who can fathom and comprehend its false conclusions, and discriminate between good and evil, must have especial aid from Wisdom superior and perfect; hence from sources unaffected by these bewildering causes.

By means of science the external phenomena of nature can be understandingly and determinately tested.

Religion is adapted to the soul, and its ultimate is in the future, where its validity can be fully tried.—And being of a spiritual nature and therefore adapted to the spirit, the spirit alone must seek its hidden reality. The spirit, by the life of pure spirituality, can analyze the quality of religion, if the spirit be pure and perfect, in this or any state of existence. But man, as he is, examines whatever is before him, by means exceedingly imperfect, and more especially subjects of a spiritual nature. Of himself therefore he tests by imperfect means. Is he then not in the greatest danger of being deceived? And does he not labor in the dark? And if so, shall he be a competent judge of matters above him, unaided by superior wisdom? If he then is wanting in ability, he must depend upon foreign aid, and in this he is in an equal dilemma, if the mode be new. He is therefore safe only as he shall employ means of arriving at truth which have been proved. Hence in this great question we cleave to the Law and to the Testimony, even the Sacred Text, since it has passed the ordeal of ages, and we determine that if these spiritual unfoldings accord not therewith, it is because there is no truth in them.

But even in this we are walking upon uncertain ground, unless we are aided by Divine Inspiration, for one glance over the multifarious religious faiths, all claiming their origin in the Holy Scriptures, most perfectly establishes the lamentable fact that man labors in uncertainty. This diversity is attributable to that mode by which the Scriptures are searched, which is without looking to the Wisdom which gave them to man for especial aid to understand them, but by means given from schools of human understanding, or traditional methods, since vast portions of believers in revealed religion never read for themselves, but adopt the faith of others.

Should a soul unfallen enter the shekinah of the Sacred Scriptures, they would be seen as a dome of Truth set in the effulgence of Divine Life. But as man approaches them, being spectacles by his blind guides, he beholds them with inverted lenses; and hence the Scriptures read as is the nature and tendency of his vision, which is the result of his education. And thus it is with spirit manifestation. According to the phase of mind in spiritual things, so is, mostly, the effect of spiritualism upon different portions of community. The sectarian condemns without trial, or rather without investigation, and like the Jewish Sanhedrim who condemned to death the silent and undefended Jesus, they stamp spirit manifestation with their anathema maranatha, and this is the result of the law of mind formed by their education.

There are few who listen to the story of returning spirits dispassionately and without pre-impressions, because of the difficulty attending its investigation.

Community generally have beheld it as the result of malicious design upon the part of human beings; and upon this principle this cause is examined,—while many of those who have sought after it with favorable impressions, have fled to it as a refuge for their theory, or to justify the gratification of their depraved desires. But the greater portion are from those who are unwilling to admit the claims of revealed religion, who thus seek to satisfy the craving for light and happiness which the desolate system of materialism is unable to supply.

These and many other causes compose the difficulties attending the investigation of this subject, which if they cannot be removed from the mind, involve it in scenes of thick darkness and render a just conclusion extremely uncertain.

But the Scriptures, in their established principles and in their inspired predictions provide for the precise emergency in which we are here involved: and before advancing to the special questions connected with spirit manifestations, truth from the Oracles of God demands our thought.

It is the established order of Providence that Revelation shall adapt itself to the wants of man, that it shall be a guide to Human Reason in its research after the absolute, the interior reality. Hence Revelation is progressive. Every period in man's existence has been specially provided for. When the human race had lost the general knowledge of the Primal Revelation, whereof the Antediluvian Patriarchs were Media, and when the influx of Mythological Fancies would otherwise have entirely bewildered the human mind, that Primal Revelation was repeated through the medium Moses in language adapted to the existing intellectual necessities of man. In process of time the interior quality of the Mosaic and subsequent Prophetic Revelation become misunderstood. Those most learned in the letter were in absolute bewilderment concerning the spirit. In this emergency, when Revelation seemed a failure, God again and in a most exalted mode of disclosure, disclosed the interior reality or spirit of Revelation, in Christ, in the Personal Form,—and thus adapted His Word to the intellectual condition of humanity through a new era of development.

Christ, the Law, the Prophets, announce that God's Primal Truth shall again be made manifest in a form adapted to the necessities of the human race, at a period when those external systems which superseded the Roman and Jewish states should in like manner be passing away, and when Revelation again should be increasingly viewed as a failure by the bewildered intellect of man.

The Era, foreseen by Prophetic Seers, has now arrived. The Interior Spirit of the Scriptures is, as in the Old Jewish Church, fearfully obscured. The Christian, the Philosophical, the Idolatrous world is involved in universal perplexity. The human intellect, in its evolution, has reached a crisis, and now we are called upon to test Spiritualities in the most fearful sense.

If the Christian Church has no method whereby to attain unity in itself; if it is involved in universal controversy by reason of schism in its members, and sees no method of escaping from the wilderness of dissension; and if the Christian man in this age, while clinging to the letter of Revelation despairs of agreeing with his fellow disciple, concerning doctrinal intelligence, how shall the Christian world, how shall the Christian man, be able to wrestle with the veiled Interior, and to decide upon the claims and tenets of Spiritual Realms?

Are we to try the spirits by church creeds? Then the different sects are confirmed in schism and the fire that desolates the church is increased by inextinguishable oil poured on it from the Inner World, since deceptive spirits, as all Christians believe, will take any course by which to overthrow the believers in Divine Revelation.

Are we to try the spirits by the canons of Human Reason? Then, since Reason is diseased, each separate phase of diseased and hence deceptive intelligence, may be addressed and confirmed in its erroneous conclusions by designing spirits, who adapt their statements to the diseased mental state; and thus spiritual sophistry will feed the flame that devastates the human understanding.

Are we to try the spirits by the letter of the Scriptural test, "Every spirit that confesseth that Jesus is come in the flesh is of God?" Here the difficulty is not obviated unless we know the Interior meaning of the text—and here the different classes of Christians are in utter antagonism; and those spirits whom one class would call saints another would call demons; and both on the letter of the identical passage; and thus the controversy would rage with added violence.

Experience of a Poet in Hades after Death.

FALLEN SPIRIT.—"Behold the dawn of Immortality! Rise and climb the great stairway of Progression that leads to God's high throne in heaven! Tremble not! Cast aside thy body like a robe! Give thyself unto the whirlwind! Let it bear thee to the Eternity where all things flow."

DYING MAN.—"I am obedient. As a man who stands upon his desecrated hearth and sees on every side the charred and blackened fragments of his home, my being stand amid the scenes of time. I am willing, Spirit! Bear me where you will."

FALLEN SPIRIT.—"Come, then, and I will show thee where I dwell."

A short time since a spirit appeared in the Disclosive Circle at Mountain Cove, who dictated the preceding dialogue as having taken place beside the dying bed of a man of well known literary reputation, recently deceased. That tremendous Intelligence which for years had haunted him and wrought madness in his sensitive organization, inspiring him with images of tempest and gloom, and peopling his imagination with spectral shadows, terrible and grand, did not desert him in his dying hour. As the strange malady known as consumption most often seeks organizations sculptured in fairest lines of beauty, so the insidious Enemy who walks in the darkness of the rebellious spirit world and wastes in the noon-day of life's outward manifestation, in his hatred of humanity seeks to destroy and spiritually pervert those human beings, who if pervaded by the Life of Heavenly Love and Wisdom, might penetrate the great secret of man's condition and forge bolts of spirit light to pierce the enemy of God.

The following poem was also dictated as a faithful transcript of the scenes attending his entrance into the world of spirits.

From the body's haunted palace,
From the heart's unholy shrine,
Where the spirit drinks the chalice
Filled with agony for wine,
And the empyreal glories
Through the blackened windows shine,
And reveal the pictured stories
Of the awful and sublime.

Dimly frescoed on the arches by the weird magician Time;

I went forth, for blows were falling
On the crumbling outer door,
And a voice was calling, calling,
I had heard by night before,
Then my life ebbed through the portal,
As a wave ebbs from the shore,
And I heard the storms immortal
Through the ruined palace roar,
And Death's Choir of Desolation chanting dirges evermore.

Loud the Spirit Winds were wailing
When I left the haunted fane;
Soon the rushing blast prevailing
Quenched my fancy's busy flame,
Then the spark that lingered lonely,
Died beneath the sullen rain;
And Thought whispered, "Thou dost only
As a Spectral Shade remain,
In the rhadamanthine darkness, in the tartarean pain."

Half benumbed, half wild and frantic,
I stood out beyond the form,
When a Spectral Shape, gigantic,
Lurid, glimmered through the storm.
With his fiery will he tore me
From Death's vestibule forlorn;
With his flaming breath he bore me,
Saying, "Hail, thou spirit born!"
As an arrow cleaves the tempest to the awful judgment morn.

So, within the wild Hereafter
That my spirit longed to know,
I was borne, while mimic laughter
Waved about me to and fro.
Far above the light of Phebus
Shone the pure Elysian glow,
But the terrible Erebus
With its hell of thought below,

From whose burnings ancient Dives saw the Aiden mount of snow.

Then I knew that outward feigning
Hid the inward hell from sight;
And I knew that weak complaining
Armed each agony with might.
So I mimicked desperate gladness,
Shouting wildly through the night;
And I girt my soul with madness
For the everlasting fight.

As a serpent hisses blindly when the thunder-bolts affright.

So I screamed, "God! launch thy thunders!
Pour the lightnings of thine ire!
Still my mind in poet numbers
Shall exult upon the pyre!
The abysmal storms have bound me,
And I feel the eternal fire;
Hell is in me and around me,
But I still can sweep the lyre:
Plunge me headlong through red Sheol, still my numbers shall aspire!"

Then a form, from clouds unvailng,
Spoke thro' smoke-wreaths dark and dun:
"O'er the sea of flame prevailing
Very bravely thou hast done!"

Thou of Night the fiery Psalmist
To shoot arrows at the sun!
But he only who is calmest
In the meteor path can run,
Till the Goal of Resurrection in the outward form is won.

"We are here all lost together;
Of our hopes but these remain;
If they fail us, then for ever
We shall die in spirit pain.
We must rise on spirit pinions
And possess the Earth again;
And subdue its bright dominions,
And as Gods rule over men:
If we rule the ascending planet, who shall chain our pinions then?"

"True we suffer; yet no mortal
Must conceive our real state;
Else we cannot pass the portal,
Or possess the outer gate.
We are veiled in form and feature—
We portray the wise and great—
And we come as Lords of Nature
In the majesty of fate;
Unto mortals who already with our madness are elated.

"Therefore Harmony and Glory
Is the watchword of our host;
And Progression is the story
Of each lost and ruined ghost.
Each, with banner of Deception,
Stands appointed to his post.
Thus we fight for Resurrection;
On the drear Atlantic coast:
He strives most to teach no peril who is agonized the most.

"In the council of the princes
Of our darkness we have sworn:
That no spirit who evinces
Fear of judgment shall return.
See our chieftain, like a comet,
In the lurid darkness burn!
He hath bound by oath each spirit
First and last the Cross to spurn,
And to teach that every mortal shall be God, AND WAS A WORM!"

MOUNTAIN COVE, 8th mo. 1852.

The continuation of the poem was also promised at a future time.

IDENTITY OF ANTI-CHRISTIAN SPIRITS.

THERE is scarcely a medium for Spiritual Communications in the United States of long experience who is confident that the spirits who communicate are the individuals whom they purport to be. Notwithstanding this fact, media for spiritual communications for the most part place implicit confidence in the general system of Naturalistic, Anti-Biblical Philosophy and Religion which they receive from the Interior World.

The fact is important, and should be thoroughly considered both as to its cause and tendency. It is a fact unparalleled in history or in experience. It indicates of itself a condition of mind extremely if not ruinously diseased. Were the evidences of the identity of spirits who thus communicate unimpeachable, and did all spirits who thus assert persist in a harmonious movement in their anti-Christian theory of Creation and Immortality, and were their procedure characterized by the invariable appearance of truth, candor, judgment, discrimination, profound insight and strict fidelity to acknowledged principle, even then, inasmuch as their teachings are in direct, palpable antagonism to the Spiritual Disclosures recorded in the Ancient Scriptures, and especially in opposition to those related or connected with the life of Christ, it would be dangerous in the extreme to receive them as truthful and reliable.

Even though a brilliancy of intellect, a vastness of information and a thoroughness of statement beyond all present human capacity were discoverable in these communications from the Spirit World, it would still be perilous to build a theory of life, morals and religion upon them; for to do this we must first deny facts unwrought into the internal and the historical consciousness of the Race.

It is no trivial affair, this abandonment of the Religion of Self-sacrifice; this Antique Faith that is liable to but one criticism—its Exaltation above all possible attainments of the natural man. Whoso does it, does it at his peril.

But when men abandon the Religion of the Cross for the Religion of Instinct at the beck of spirits who are unable to produce confidence in their own identity, much less in their integrity, what shall be said? Does it not betoken an internal proclivity toward a religious system from which the Divine Element is obliterated, and wherein the blind instincts of fallen nature bear an undivided sway? Is it not a new demonstration of the great truth which the Scriptures every where assert and which anti-Christian Spirits every where deny, even the truth of the fallen condition of man, his tendency to mental and moral error, his enmity to that Holy Influence which alone is adequate to save?

As of old the stars in their courses fought against Sisera, so now each orb of Divine Wisdom shining in the heaven of intelligence is arrayed against the rebellious hosts of Antichrist, who come up, like the Philistine and Moabite, from the desolate land of the valley of the shadow of death, to make war upon the remnant of the family of the spiritual Israel. The Orb of Holiness pours forth arrowy lightnings against those unholy spirits who deny the absolute distinction between righteousness and sin. The Orb of Purity radiates its white, effulgent beams against the impure beings who strive to cast the poison of depraved consciousness into the fountains of human life. The Orb of Love outpours its glories to confound the evil host who deny the reality of disinterested virtue and exalt the sensuous and selfish instincts as the enthroned affections of an ascended universe.

Harbinger and Journal.

Mountain Cove, Va. Thursday, Oct. 7, 1852.

AN ORIENTAL TRADITION.

I.
In the Garden of Roses the Soul of the Rose,
Like a spirit, came forth,
And thus Man gladdened earth.
As falleth a pearl from a mountain of snows,
And sinks in the rose, a pure dew-drop, and then
In the form of a zephyr arises again,
So, in the first Paradise, Woman had birth.

II.
But the Worm saw the Garden of Roses, and crept
Like a dream through the night
From the Land where the spirit
Of the Holy Ones never may fall, and they wept;
For the Worm pierced the breast of the woman and
man,
To poison the life in their being that ran.

III.
"For ever I triumph!" the Worm uttered slow,
And his eyes pierced their forms with a terrible glow,
And the life and the fire
And the light of desire
That pervaded the child of the rose,
The Worm gathered in
To his being; and Sin
Like a Spirit of Darkness arose,
And plucked at the clusters of glory that shone
From the boughs of the Paradise Tree,
And said, "I will rear me a palace and throne,
And like sands by the shore of the sea
Shall the seed of the woman increase and be slaves
For ever and ever, and when
I have eaten their souls and their agony, then
They shall crumble away in their graves."

IV.
Earth heard an awful pandemonium roar,
And saw the Spirit Race,
Each with a lurid face,
Rise from the Night and darken Aidenm o'er.
The starry flowers of Paradise shook down
In dying sorrow every floral crown.
And every fiendish sprite
Seized with insane delight
Some peerless beauty: from the torturing fire
The soul of each pure blossom shrank away,
And Aidenm blazed like a funeral pyre,—
The blackening ashes lay
Around the Rebel Genii, and the breath
Of Lucifer was death.

V.
Far away in the Night of the Past,
Where silence and slumber combine
To stifle the murmur of Time,
Thus rose from the halls of the Afrits a blast
That wraps the wide world in the pall of despair,
And fills with red murder earth, ocean and air;
And from the beginning till now hath the race,
In each legend and scroll,
Breathed the truth that the soul
Was not always the slave
Of the storm and the grave,
But rose in its beauty to life and to love,
Pervaded and quickened by Breath from above,
Where the Paradise blossoms exhaled to the skies
The soul of their odors, and God bade them rise,
Created anew in His Image who reigns
Where the stars bud and bloom on the Paradise plains.
MOUNTAIN COVE, 8th mo. 1852.

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 28.)

"This," said my guide, "is but the more simple portion of the heavenly exercises connected with the pleasing occupation of those who are appointed to rear the infant spirit, in preparation for unfolding their being into enlarged capacity and useful employment. Your earth, if man there had not fallen from purity and harmony, and thence from affinity and companionship with beings of an exalted nature, would have been a proper nursery for new born spirits, who, had no sin entered there, would have been in like manner nourished by angels appointed.

"Sin, Marietta, removed the condition of the sinner from that of angels; for by it his moral nature became changed. Angels are pure. No stain is found upon them: no evil desires ever awake improper energies within them. From them emanates life in purest element. That life nourishes like element. More dependant spirits arise within their halo of divine existence. They are in like manner moving in the glory that encompasses the societies more exalted than themselves; and these are in like manner moving in the light and enjoying the life-sphere of a still higher class of beings. And thus are all pure spiritual beings united, and exist in spheres of higher life. And as one being of great capacity, they exist in the life descending from God the Life of all. All orbs, all systems, in like manner move in the sphere of those more exalted; and receiving perpetual supplies from those above, are refined and exalted, until the terrestrial becomes the spiritual, and the spiritual the celestial.

"To be fallen, Marietta, is to be severed from the affinity of those natures above, and the loss the sinner sustains is that relation which supplies all pure beings from on high.

"The race, in the fallen world, can never know the loss they sustain, while in the darkness consequent upon their fallen condition, and therefore they cannot in a proper manner realize the necessity and benefit of a Savior. Whoever restores the affinity lost, is the Redeemer. But since one degree of life descends to another, and one receiving from arises into another, and God is the life of all, thou canst readily perceive

that none but He who controls life could cause it to descend to degrees opposite to itself. And thus is made manifest the great truth of Redemption by the Incarnate Spirit of God. Here those who, being mature enjoy consciousness and understanding, are enabled to understand the law of salvation, even life in Christ, and by means of this knowledge are led to acceptable adoration of Him who is their Redeemer.

"Thou didst notice, as He who blessed these little ones ascended, that all the nurseries of this great city chanted as one, praises to God and the Lamb. This was spontaneous; for those who know the depth of iniquity to which sin has brought the fallen race, are the better prepared to behold in Jesus condescension and mercy infinite; and from their inmost consciousness they adore Him. But when He moves in their midst, they utter songs most silent, which as He is withdrawing from them assume outward expression. These happy beings, Marietta, could not refrain from that full outburst of inward joy and thanksgiving, no more than life could cease to flow from Him who is the Author of Life. Thus it is throughout all heavens, and more especially all abodes of preparation for spirits of the Redeemed. Dost thou not realize that each breath of those beings around thee, is but a separate volume of praise to God for mercy vouchsafed to the sinner?"

"If men in the body only knew the goodness of God in the offering made on Calvary, they would cease from evil and learn goodness and the ways of peace. Marietta, understandest thou this?"

I felt the reproof, for I retained the full consciousness of my infidelity as to salvation through Jesus, and I felt would have veiled my spirit from the scrutiny of that spirit who thus addressed me. I knew I had doubted immortality, and more especially man's fall and restoration through the Lord Jesus Christ. And now I beheld that He is all in all, the source of every pure and holy delight, and the theme of all I had been permitted to see in the world of spirits. I saw that even those angels who had never fallen, and who had no need of a Savior, were as superior in mode and fullness of expressing adoration, as their being and capacity were superior to those of the redeemed. Finally, I saw that love's exhaustless ocean supplied each soul, which in its movement became a tributary of ceaseless praises unto God.

This, beloved Pastor, is the lesson all the redeemed learn and study with supreme delight, and which when learned inspires them with love too full for expression. And while I seek to describe it to you, I feel my incompetency, and the weakness of human language to express.

As soon as the angels had resumed their former positions, my guide informed me that those infant spirits I had just beheld blest by the Redeemer, had been given into the charge of other angels whose delight was to gently train the mind by means adapted to their advancing condition, and that now was approaching a scene in which I should witness the reception of infants just from Earth. As she closed this sentence, I saw above and around angels poised in the serene atmosphere, waiting with their treasures the moment to arrive for them to enter the temple. When the former angels had given up their charge, and were preparing to receive another class, these entered and occupied the center around the Cross. At first their movement was irregular, but not disturbed. Then the most soft and gentle music commenced, as if harmony had awoke from her sacred stillness, and moved in almost silent utterance, and arose from note to note along the octave, like some spirit breath, outbreathed from the heart of gentleness and love.

I was surprised at the unequalled quiet movement of this sweet music, and felt somewhat impatient with desire for some angel to touch the swelling notes now burdened with the melody which appeared to me suppressed. But my guide relieved me by directing my attention to a company of maternal spirits, who were gathered around the angels who had just entered. These also moved in the time and serene stillness of the music, and were in this manner engaged with what each angel held to their breasts. The music and movement of these maternal spirits manifested great caution, while all in the temple were motionless as far as I could observe, except three spirits who appeared to poise above the center, from whom radiated a soft and pure light.

"These angels," said my guide, "whom you see above the Cross, and who are encompassed in a light above that of the temple, are those of a higher and more exalted nature. From them descends a halo of superior light. This light is the descending life of love. Dost thou not see how it concentrates, forming a separate spiral-like embodiment, encompassing and overshadowing those germinal existences held in guardian spirits' arms? That thou seest folded to each angel's breast, is an infant spirit whose being is but just begun, and who, by reason of nature's violated laws, has been separated prematurely from its infant form in the external world. This soft music is adapted to the harmonic structure of the being, which it enters and pervades, while Divine Life is giving it order and silent movement; and while the Spirit is re-organizing, fills every minutia of the being, giving it enlarged capacity, fitting each organ to its fellow organ, in the harmony of perfection establishing tone and moving energy in the system. The life-light descending enters the sensorium of the infant, and thence outbreathes as breath of life and soul of love. Thou seest that the descending halo not only pervades but encompasses as a sphere of higher nature, so that while the inner life expands, like atmospheric compression in the outer world, allowing the germ to move in its new capacity of spirit life, the quickening influences give energy and expansion to the spirit, unfolding it into life, so that the intellect may perceive of things, and the judgment operate, and the understanding embrace realities, and the being enjoy the life thereof.

"This, Marietta, requires special direction from above, and these maternal spirits are specially appointed in charge of this department in this city of infant unfolding."

Again I was touched with a stream of light, and lo, I saw the interior of these infants, that they were tender and delicate indeed. There was the organism in parts complete, but it was like a complex instrument unstrung. Each separate or distinct portion had motion, but not determination; and appeared separately to lay in a sort of spasm-like action, as if prompted by an energy not connected, but applied. The movement was indefinite, but increased in force until each organ appeared as if a separate being composed of numberless organs corresponding to the infant embodiment. This continued to magnify before my view until it rose in appearance a living form, and began to proceed as if a living being. This wonder of wonders overwhelmed me, and with an outbursting surprise I inquired, "Is this a being proper? At first I saw in the angel's arms the life-germ of an infant form. This germ was so delicate that I could not comprehend how its guardian spirit could save the flickering taper. Then I saw from above emanate through bright spirits, a light which encompassed and pervaded the spirit. Then it moved as if receiving life and energy. Again I saw the separate departments of that infant, and lo, it was all unstrung.—And now, kind angel, I behold each separate organ arise in form a living being, and the action thereof indicates a distinct embodiment. Again I beheld the separate departments of this which arises before me, and it is also deranged. It is all untuned. Tell me how shall it ever arise in harmony? How shall it proceed? How shall it be so tuned as to perform its office in the greater structure?"

Again light encompassed my spirit, and its brightness penetrated the secret chambers thereof, from which arose perceptions most exquisite, and a new being of my own appeared to arise and look out upon the scene. Here I saw that numberless spirit functions arose in each of these least organic departments, and vibrated to the touch of some invisible power, and from their interior awoke proceeding energy. These being prompted embraced each other like animate and intellectual beings, and were, as if moved by understanding, resolved to perfect appropriation, so that each harmonized in perfect adaptation, and as they embraced, they coalesced and were lost in identity, until I could perceive them as one; and this moved as a being distinct, full and perfect. Then I beheld, and lo, each organ or functionary department of the infant I had seen encompassed within the light of the three angels above, and in like manner corresponding to the separate organs of these, embraced each other, and so coalesced that distinction was also lost; and then my soul uttered unconsciously, 'Praise Him for His mighty works,' for my spirit gazed upon an infant in all the perfection of angelic life; yes, an infant restored. I had seen it as a complex instrument, unstrung; I had perceived the flickering taper; I had seen it encompassed and pervaded by the sphere of life from the angels above. I had scanned each organ as it lay in convulsed movement while being operated upon by the spirit life. I had despaired of its restoration. I had witnessed the wondrous effect of its movement from its inmost interior capacity.—Yea, I had seen these arise and embracing each other coalesce, and then again arise and in like manner coalesce. But most of all, I now beheld the well-tuned instrument, in form and being an angel spirit, and as it looked out upon the surrounding scenery it smiled, and that smile bespoke intelligence and harmony.—Truly I thought here is the exposition of that text, "Marvel not that I said unto you ye must be born again." And from what had passed before me, I felt the force of that beautiful expression of David when he said, "We are fearfully and wonderfully made." And turning to my guide I inquired, "Is this real, or is it imaginary? Is this a spirit redeemed? Is this process absolute to the restoration of a soul born in sin?"

"Truly," said my guide, "what thou hast seen is real. It is the unfolding to your understanding of the movement and power of grace upon the spirit that has been untuned by sin, which is the violation of law; the law of being and the law of God. That which descended from angels, Marietta, could not restore, and the music could not harmonize, nor could the maternal guardians supply that which was lost by sin.—Theirs was to support the external while this apparent decomposing process ensued, and the components were, by the Life of Him who ordered the Redemption Procedure, to tune each fiber of the being, and purify and inbreath the life of holiness, giving life, tone, energy, inclination and love; thence to order their reunion unto perfect life in the infant form.—And now thou beholdest a spirit in the consummation of the Redemption. This spirit is now prepared to rest in the soft and balmy bed of repose, whence thou hast seen them arise to higher life. Marietta, treasure this in thy soul; but learn while this has passed before thee, it is but one of all this nursery of infant life which thou hast seen. This period is in like manner devoted throughout, and each temple in the expanse has been equally occupied.

"And now the scene changes, and another approaches. Listen, Marietta. The melody of angels moves upon the holy atmosphere of the city. They chant praises to God and the Lamb for Redemption; for great is the number of these spirits restored to the harmony of perfect beings. And thus, Marietta, are thanksgivings offered to our Heavenly Parent at each closing scene which brings the new-born spirit into the harmony and possession of heaven."

O how my spirit caught the heavenly flame, as it arose, as if column succeeded column in ascending praise, adoration and glory, inexpressible and divine! As said the Revelator, "It was like the voice of many waters." It ascended in rolling waves, as if climbing

the octaves of seraphic expression, until pausing in silent utterances in the august presence of the Great Supreme.

It did appear to me as if the whole city arose with the voice of praise. O is this heaven? my spirit again said. How blessed it is to be accounted worthy to enter the city of God. And if this is only the infant Paradise, if this is the song uttered in view of the restoration to harmony and heaven of this class of infant spirits, though great their number, how vast and incomprehensible must be that expression of thanksgiving when Redemption is complete and the Bride the Lamb's wife shall touch the golden harp as they arise from the marriage supper, in that great day when God shall make up His Jewels? This bliss was so great that my soul felt ready to ascend as an emanation of praise, and fully overcome I fell into the holy arms of my guide.

(To be continued.)

THE DAUGHTERS.

I.
Dark is the daughter of Earth;
Bright is the daughter of Heaven;
But the last watches over the first from her birth
Till the cloud of mortality's riven;
Striving to quicken her being within,
Leading her steps to the river,
That flows to efface the dread stains of her sin,
And hallow her spirit for ever.

II.
Dark is the daughter of Earth;
Darker the spirit of Evil;
The cloud of her woe from the last issued forth,
Her fall and her triumph coeval.
And he who in Paradise pierced the fair breast
Of the Woman, Earth's shadowy mother,
For aye seeks the next and the next and the next,
And their graves are heaped one on the other.

III.
One leaeth a wolf and the other a lamb;
Their life by these symbols unfolded,—
For thus saith the law of the freedom of man,
Shall the heart of the woman be molded.

IV.
If spirits of darkness the mastery hold,
And stain Life's deep source with their passion,
The wolf from her heart to her face shall unfold,
The form of her being to fashion.

V.
But lamb-like in purity, sweetness and love
Grows she who strives after the spirit
Who comes in the light of the Lamb from above,
And she shall the heavens inherit.

MOUNTAIN COVE, 8th mo. 1852.

MISCELLANEOUS.

Indian Legend.

Among the Adirondack Highlands, on an island in the Lake Inehapat-chow, or Lindenmere, there dwelt a chieftain and his only daughter. The maid was not unvisited by love. Often would she, whether the night were fair or dark, cross to an opposite headland, watch the camp light of her returning lover, whom the morrow's sun would bring again to her arms.—There is reality in love, and treachery in Indian life. In those hours of absence, a tribesman suggested doubt and suspicion; another maiden, he said, shared the vows and the spoils of the huntsman.

She feared not, and believed not. The lover came and the day of the bridal, and at eve the husband would bear her to his lodge, that they had prepared together in former days; when the foe appeared, and the life of the girl that detraction could not poison, nor fear wither, fell before his assassin knife. He slew the bride.

And now came the sad slow hours of revenge.—The bride had departed to the spirit land, and happy he who first leaves this earth to join her there. It was an Indian superstition, and death to both the lovers would have been a welcome gift. Neither feared destruction. Life was the curse they bore about with them as a charmed spell. The husband guarded the life of his enemy as if it had been dearest treasure; he made him his self, according to the Indian law, which changed the penalty of death to degradation.

He hunted for him, he watched over him, for the love of the dead maiden in the blessed isle of the Indian heaven, that she might walk and wander, and her steps never be crossed by the shade of her murderer. So solemnly was his existence bound to cherish the direst foe, and death and its dark bourne of punishment were mysteriously foreshadowed in life and on the earth.

A wilder or more beautiful legend we never met.—Filled to overflowing must have been the heart of the old Indian, as every footstep of his life was directed by his spiritual bride in heaven—a strange love, that could turn hate into kindness, make the happiest blessings the direst revenge.

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, etc.—a short notice, creditable style and reasonable terms. Orders from the citizens of Fayette and adjoining counties respectfully solicited.

WHEAT, CORN, OATS, FEATHERS, POULTRY, &c. &c. will be received in payment for subscriptions to the Spiritual Harbinger and Mountain Cove Journal. Terms \$1 50 a year.

J. B. Malone, Wholesale and Retail Grocer, Commission and Forwarding Merchant, Steamboat Agent and Innkeeper, 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.

Dry Goods, Teas, Coffees, &c.—Just received from New-York an assortment of **DRY GOODS**, comprising Tweeds, Alpaca, Bombazines, Delaines, Prints, Gingham, Muslins, Bonnets, Ribbons, and a general assortment of articles adapted to men and women's wear.

Also, men, women and children's Boots and Shoes.
For sale at **SAMUEL PIGGOT'S** Cash Store, Mountain Cove, Fayette county, Va.
N. B. Teas and Coffees of superior quality.

THE SPIRITUAL HARBINGER

And Mountain Cove Journal.

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 Universe.

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

It will therefore treat of the multifarious Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their 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 God, or from inspiration of Evil.

The World, being burdened with unavailing rituals and systems, religions and philosophical, requires discernment and understanding to comprehend Light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Source, Media and Modes of manifestation; its varied effects upon the human mind; the elements of religious loss and gain, and their divergent ultimatum; 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 irrefutable 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 centered 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 unfolded; and the methods by which they propose to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

"The Spiritual Harbinger and Mountain Cove Journal" is issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of each week.

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Four Copies for \$5, and TEN copies to one dollar for \$10.

Postage 36 cents a year to any part of the Union.

*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.

Published by **JAMES L. SCOTT** and **THOMAS L. HARRIS**,
at **W. WINCHESTER**, Publishing Agent,
Mountain Cove, Va. June, 1852.

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.B. Store closed on the 7th day of the week, (Saturday.)

July 7, 1852. **JOSIAH DWIGHT.**

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

N. B. Store closed on the Sabbath (Saturday.) \$16:50f.

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, Buckhannon, Upshur co. Va.
B. W. BYRNE,
Aug. 26, 1852. 3m3 Agent for Charles E. Stewart.

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, a 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. TYREE.**
Mountain Cove, July 1, 1852. 14f